

# **Unveiling Human Instincts & Social Dynamics in Lord of the Flies: A Freudian & Maslowian Exploration**

البحث في جوهر الإنسانية في رواية سيد الذباب لوليام من خلال التحليل  
الفرويدي للطبيعة البشرية وهرم ماسلو للاحتياجات.

---

**Lec. Rawaa Jawad Kadhim**

م.رواء جواد كاظم

**Prof. Dr. Nadia Ali Akbar**

ا.د نادية علي اكبر

University of Babylon \ College of Basic Education

جامعة بابل / كلية التربية للعلوم الإنسانية / قسم اللغة الانكليزية

rawaa441@gmail.com

**Abstract**

This paper investigates William Golding's *Lord of the Flies* through the perspectives of Sigmund Freud's psychoanalytic theory and Abraham Maslow's Hierarchy of Needs to better understand the psychological dynamics shaping human behavior in the novel. Using Freud's model of the id, ego, and superego, the analysis explores how the characters' actions and the collapse of their makeshift society reflect the internal struggle between primitive impulses, moral guidelines, and logical decision-making. As the boys descend into violence and disorder, it illustrates Freud's idea that the id, when unchecked by societal structures, can dominate human behavior. At the same time, Maslow's Hierarchy of Needs is applied to assess how the boys' focus shifts from basic survival needs (food, shelter, safety) to higher psychological desires like power, belonging, and self-fulfillment. The paper argues that upon the fulfillment of the boys' essential requirements, their psychological demands prevail, causing conflict and chaos. Ultimately, this study suggests that *Lord of the Flies* as a compelling illustration of how both Freud's and Maslow's theories help show the fragility of civilization, the complexity of human instincts, and the constant tension between survival and moral behavior when social structures break down.

**Keywords: Human, superego, ego, id, survival needs.**

## الملخص

يطبق هذا البحث وجهات نظر نظرية التحليل النفسي لسيجموند فرويد وهرم ماسلو للاحتياجات لفهم الديناميكيات النفسية التي تشكل السلوك البشري في رواية سيد الذباب لوليام جولدوينج. وباستخدام نموذج فرويد للهو والأنا والأنا العليا، يستكشف التحليل كيف تعكس تصرفات الشخصيات وانهيار مجتمعاتهم المؤقت الصراع الداخلي بين الدوافع البدائية والمبادئ التوجيهية الأخلاقية واتخاذ القرار المنطقي. مع انحدار الأولاد إلى العنف والفوضى، فإن ذلك يوضح فكرة فرويد بأن الهو، عندما لا يتم التحكم فيه من قبل القيم الاجتماعية، يمكن أن يهيمن على السلوك البشري. في الوقت نفسه، يتم تطبيق هرم ماسلو للاحتياجات لتقييم كيفية تحول تركيز الأولاد من احتياجات البقاء الأساسية (الطعام والمأوى والأمان) إلى رغبات نفسية أعلى مثل القوة والانتماء وتحقيق الذات. تزعم الورقة أنه عدم تلبية المتطلبات الأساسية للأولاد، أدى إلى صراع فوضى في النهاية، تقترح هذه الدراسة أن الرواية بتطبيق نظريتي فرويد وماسلو تظهر هشاشة الحضارة، وتعقيد الغرائز البشرية، والتوتر المستمر بين البقاء والسلوك الأخلاقي عندما تنهار الهياكل الاجتماعية.

الكلمات المفتاحية: الإنسان، الأنا العليا، الأنا، الهو، احتياجات البقاء.



**1-Introduction:**

Psychoanalysis is recognized as a significant intellectual achievement that has fundamentally transformed the understanding of human self-awareness. Undoubtedly, the theories proposed by the Austrian neurologist, Sigmund Freud, who is a seminal figure in psychoanalytic thought, have reshaped our perceptions of human behavior by delving into novel or contentious domains such as wish fulfillment, sexuality, the unconscious mind, and repression. Freud also acted as an astute observer of the human condition. He discerned that individuals exhibit a heightened sensitivity to threats aimed at their ego or self-esteem. They would engage in various strategies to avoid, flee from, or shield themselves from the anxiety provoked by these threats. They constructed defenses to safeguard themselves from both external dangers, such as failures and disappointments, and internal dangers, including guilt-inducing desires or behaviors, personal limitations, and actual or perceived feelings of inferiority. (Haber and Runyon, p. 187) A straightforward and traditional theoretical framework of desire posits that the possession of a desire is fundamentally linked to the presence of dispositions to engage in specific actions. This framework asserts that these dispositions to act constitute the sole indispensable characteristic of desires; consequently, they influence an individual's emotional responses or cognitive processes when one experiences a desire or an interest. In other terms, desire can be understood as a repressed inclination towards the pursuit of an action or the acquisition of an object.

Indeed, Freud's insight regarding a concealed psychological reality that transcends rational consciousness was a notion that Freud himself regarded as an embodiment of the same dualism acknowledged by Newton. This dualism recognized the differentiation between human perception and an underlying physical reality that can only be comprehended through mathematical examination and the methodologies of physical science. Psychoanalysis employed the Newtonian paradigm to foster an understanding of the nature of the mind, accentuating the distinction between conscious and unconscious cognitive processes. (Lapsley, 2011,p. 2)

Just as the discipline of physics propels advancements in scientific



methodologies aimed at understanding a physical universe that exceeds immediate human perception, psychoanalysis similarly seeks to uncover latent unconscious phenomena through its distinctive clinical methodologies. In alignment with Freud's assertion, psychoanalysis ought to be categorized as one of the natural sciences, representing a specialized domain within the field of medicine (notably, medical training does not inherently equip individuals with the proficiency required to navigate the complexities of the psyche), concentrating on the exploration of mental existence. In his seminal publication "The Ego and the Id," released in 1923, Freud introduces modifications to the structural theory by delineating three distinct psychic realms, specifically the id, ego, and superego. Furthermore, he elucidates the mechanisms by which instinctual drive energies or forces can be effectively transformed within these psychological constructs. (Freud, 1991:21)

Ego, can be defined as “a part of the id which has been modified by the direct influence of the external world.” (Freud,1920,p.1-64) The ego evolves to serve as a mediator between the id's distorted perceptions and the external reality. It constitutes a personality characteristic associated with the process of decision-making. The ego is expected to operate in a rational manner, whereas the id is characterized by its chaotic and irrational nature. (Ibid) The ego identifies logical resolutions to the id's demands, often engaging in compromise or postponement of gratification to avert social repercussions. The ego determines its course of action by considering social realities, conventions, protocols, etiquette, and regulations. Similar to the id, the ego seeks pleasure and endeavors to evade pain; however, in contrast to the id, the ego is preoccupied with formulating a pragmatic approach to attain pleasure. (Freud, 1920, p.60) The ego lacks a definitive understanding of right or wrong; an action is deemed positive if it fulfills its objective of gratification without inflicting harm on itself or the id. (Ibid) It is reasonable to assert that the ego is neither wholly virtuous nor entirely malevolent but may be influenced by the surrounding circumstances.

While the superego assimilates the values and ethical standards of society, which are acquired through parental and societal influences, it undergoes development during the phallic stage of psychosexual



development, typically between the ages of three and five. The primary function of the superego is to regulate the impulses of the id, particularly those desires that are proscribed by societal norms, including sexual and aggressive tendencies. Additionally, it aims to encourage the ego to pursue moral objectives rather than merely pragmatic ones, thereby fostering an aspiration for moral perfection. (Ibid p.60)

The superego serves as a representation of societal norms, values, and ethical standards. It frequently imposes greater restrictions on the behaviors that individuals may engage in or refrain from. The superego is sometimes referred to as the "angel" of the subconscious. For instance, consider a scenario in which a senior high school student discovers a sum of money. The id in this context represents the student's desire for financial gain. The ego grapples with the decision of whether or not to appropriate the money, given that it does not belong to the student. In this instance, the role of the superego is manifested in the student's choice to refrain from taking the money and to disregard the temptation. Thus, the superego functions as a guiding consideration for the ego, informed by the demands of reality. (Jerry M Burger, 57)

While the superego internalizes the values and moral standards of the social environment, which are assimilated through parental guidance and societal influences, it experiences maturation during the phallic stage of psychosexual development, typically occurring between the ages of three and five. The principal function of the superego is to modulate the impulses of the id, particularly those urges that are deemed unacceptable by societal conventions, encompassing both sexual and aggressive inclinations. Furthermore, it aspires to motivate the ego to pursue ethical aspirations rather than merely pragmatic goals, thereby nurturing a pursuit of moral excellence. (Ibid p.60)

The superego acts as a manifestation of societal norms, values, and ethical principles. It often enforces stricter limitations on the actions that individuals may undertake or abstain from. The superego is at times characterized as the "angel" of the subconscious. For instance, consider a situation in which a senior high school student encounters a sum of money. In this context, the id symbolizes the student's craving for financial gain. The ego wrestles with the dilemma of whether or not to seize the money, recognizing that it does not rightfully belong to the



student. In this scenario, the function of the superego is exemplified in the student's decision to forgo the appropriation of the money and to resist the temptation. Thus, the superego serves as a guiding principle for the ego, shaped by the requisites of reality. (Jerry M Burger, 57)

If an individual's conception of their ideal self is excessively elevated, then any actions undertaken by that individual may be perceived as indicative of failure. The formation of the ideal self and the moral conscience is predominantly influenced during the formative years, shaped by parental values and the nature of one's upbringing. In essence, an individual's environmental context plays a significant role in either the positive or negative development of their personality.

Furthermore, according to Freud, the Id constitutes a shadowy and inaccessible aspect of our personality. He characterizes it as an adverse element that stands in stark opposition to the Ego (Freud, Introductory Lectures 105). The Id embodies the unconscious, primal instincts, fervors, and urges (Freud, Introductory Lectures 106). It governs the inherited human impulses including instinctual drives and both sexual and aggressive tendencies. Fundamentally, it assumes the role of the ambiguous constructs of the unconscious and the framework within the evolved structural theory. Unbeknownst to us, the Id adheres to our innate cognitive processes and propels us towards engaging in behaviors that alleviate stress and fulfill our desires, thereby providing us with gratification. The Id functions within the subconscious realm and operates in conjunction with our inherent thought processes, compelling us to partake in actions that satisfy our needs and mitigate tension, ultimately enhancing our sense of well-being. (Lapsley, 2011, p. 5)

Freud in Context Psychoanalysis represents one of those exceptional intellectual milestones that has profoundly altered the human comprehension of self. Indeed, as articulated by the poet W. H. Auden, Freud constitutes "a whole climate of opinion under whom we conduct our different lives." (Ibid) By Freud's own assessment, psychoanalysis effectively finalized the intellectual revolution initiated by Darwin, who posited that humans originated as animals. Freud furthered the critique of human existence by revealing that even human rationality is not as it has traditionally been conceived; rather, human psychology is fundamentally besieged and propelled by irrational, unconscious drives.



Indeed, Freud's revelation of a concealed psychic reality that lies beyond the realm of rational consciousness was perceived (by Freud himself) as an extension of the Newtonian dualism that acknowledged the differentiation between human sensory perceptions (percepts) and an obscured physical reality that could be comprehended only indirectly. In this context, it is reasonable to assert that humans are intricate organisms. They possess the capacity for transformation and development, whether positively or negatively, in response to their surrounding circumstances. A human is not inherently an angel or a devil; rather, he or she may embody characteristics of either, contingent upon the conditions of existence.

The literary work "Lord of the Flies" authored by William Golding will function as the foundational text for this inquiry, with particular emphasis on the application of Abraham Maslow's theoretical framework (Hierarchy of Needs) alongside Freud's psychoanalytic paradigm (Id, Ego, and Superego). The objective of this investigation is to elucidate the underlying motivations of the characters in relation to their behaviors as depicted in the chosen narrative.

## **2- Examining The Novel Through Maslow's Hierarchy of Needs:**

In William Golding's *Lord of the Flies* (1954), a group of young boys, stranded on a deserted island, struggles to form a society, govern themselves, and survive. The novel explores the tension between civilization and savagery, the nature of power, and the loss of innocence. Another interesting way to interpret the novel is through the lens of Maslow's Hierarchy of Needs. Abraham Maslow's theory outlines five levels of human needs ,physiological, safety, love/belonging, esteem, and self-actualization,that individuals must fulfill in order to reach their full potential. When applying this framework to the boys' experiences on the island, we can see how their failure to meet these basic needs leads to the disintegration of their society and their descent into chaos.( King-Hill, 2015, p.54)

The Basic Struggle for Survival (Physiological Needs), Maslow's hierarchy starts with the most fundamental human needs those necessary for survival, such as food, water, shelter, and warmth. These are the basic physiological needs, and in *Lord of the Flies*, the boys quickly realize that their ability to survive depends on meeting these





needs. At the beginning, Ralph and Piggy make an effort to organize the group, focusing on gathering food, building shelters, and ensuring the fire stays burning as a signal for rescue. However, as the story unfolds, the boys' priorities shift, and they begin to neglect these essential tasks.

The signal fire becomes a central symbol in the novel. Ralph sees it as a lifeline a means to attract rescue, yet the boys soon lose interest in maintaining it. They abandon their basic needs in favor of satisfying their more immediate, primal desires, such as hunting. The need for food and sustenance is overshadowed by their fascination with power and the thrill of the hunt (Golding, 1954, p. 68). This shift away from meeting basic survival needs marks the beginning of their descent into disorder.

The Erosion of Protection and Order (Safety Needs), once basic physiological needs are met, individuals seek safety and protection, which includes security from physical harm and emotional stability. In *Lord of the Flies*, the boys initially experience a sense of safety under Ralph's leadership, which provides structure and a sense of order. However, as tensions rise between Ralph and Jack, safety quickly becomes a more elusive concept. Ralph tries to preserve safety by maintaining the rules and ensuring the shelters are built, while Jack increasingly focuses on hunting and the mythical "beast," which stirs fear and paranoia among the boys.

The "beast" represents both a literal and metaphorical threat to their sense of safety. It fuels the boys' growing fear, which begins to undermine their ability to protect themselves both physically and emotionally. Jack, in his quest for power, offers an alternative sense of security through force. His followers gain a sense of safety by conforming to his violent and authoritarian rule. However, this form of "safety" is based on fear, rather than the protection that Ralph strives to provide (Golding, 1954, p. 100). As the boys' focus shifts from survival to gaining control and power, their environment becomes increasingly hostile and unstable.

The Desire for Connection (Love and Belonging), Maslow's third level of needs involves love and belonging—the desire to form relationships, experience affection, and be accepted by others. On the island, the boys initially seek to create a sense of community. Ralph, as



a charismatic leader, tries to bring the boys together and maintain a cooperative spirit. Piggy, although often marginalized and bullied, yearns for inclusion and respect. However, as time passes, the boys' emotional needs become increasingly distorted.

Ralph and Piggy, who initially share a bond based on mutual respect, are soon alienated as Jack's rebellious faction grows. Jack offers his followers a sense of belonging, but this is rooted in violence and power. The need for social connection is no longer based on friendship or shared ideals but rather on fear and submission (Golding, 1954, p. 142). The boys who join Jack's tribe find a twisted form of belonging, where loyalty is demanded through intimidation and brutality. The real need for emotional connection is sacrificed for the illusion of unity through force.

The Need for Recognition and Power (Esteem Needs), Maslow's esteem needs involve the desire for respect, recognition, and a sense of achievement. Ralph seeks validation as a leader through democratic processes and his role as the keeper of order. However, Jack's ascent to power reflects a different approach to meeting esteem needs: Jack demands respect through fear and violence. His need for power and control stems from a deep insecurity, as he seeks to prove his worth not just to others but also to himself.

As Jack's dominance over the group grows, his followers begin to worship him, giving him the respect and power he craves. However, this "esteem" is hollow, as it is built on fear rather than genuine admiration. Ralph's esteem, on the other hand, falters as his authority is continually undermined. The group's disinterest in following him leads to his diminishing sense of self-worth (Golding, 1954, p. 155). In contrast, Jack thrives as he imposes his will on the others, but his need for power corrupts him, and his leadership becomes increasingly brutal and tyrannical.

The Collapse of Human Potential (Self-Actualization), At the top of Maslow's pyramid is self-actualization—the fulfillment of one's potential and the achievement of personal growth, creativity, and authenticity. In *Lord of the Flies*, the boys' descent into savagery symbolizes their failure to achieve self-actualization. They are unable to reach their full potential because their basic needs—especially safety, love, and belonging—are never properly addressed. Their



society collapses, and they are reduced to primal instincts.

Ralph begins the novel with the potential to lead the group to a functional, organized society, but by the end, he is broken and defeated, his idealism shattered by violence and disorder. Piggy, who represents intellect and reason, is also unable to achieve self-actualization. His intellectual gifts are extinguished by the brutality of the others. Only Simon, who has a deeper understanding of human nature, briefly comes close to self-actualization, but his death prevents him from realizing his potential (Golding, 1954, p. 187). In the end, the boys' capacity for growth and higher thought is crushed by their return to savagery.

Lord of the Flies illustrates the dire consequences that arise when basic human needs are not met. The boys' failure to satisfy their physiological, safety, love/belonging, and esteem needs leads to the destruction of their society and their ultimate descent into chaos. Their inability to reach self-actualization reveals the fragility of human nature when survival and power become the central concerns (Benson, 2003, 316). By analyzing Lord of the Flies using Maslow's framework, we see that the fulfillment of basic needs is essential for maintaining order, stability, and humanity, while neglecting these needs leads to the collapse of civilization.

### **3- Examining The novel Through Freudian Analysis of Human Nature:**

The novel provides a rich context for analyzing human behavior, particularly when viewed through Sigmund Freud's psychoanalytic framework. Freud's theory of the psyche—comprising the id, ego, and superego—helps us understand the boys' actions and the gradual breakdown of order on the island. By applying Freud's concepts, we see how the battle between the primal instincts of the id, the rational efforts of the ego, and the moral guidance of the superego ultimately leads to chaos and savagery. (Corey, 2003: 14)

Freud suggested the id is characterized as a biological element, the ego as a psychological construct, and the superego as a sociocultural factor. According to Freud the id represents the primal, unconscious part of the psyche that operates on the pleasure principle, seeking immediate satisfaction for basic desires and instincts. (Burger, 2013: 56). As articulated by Gerald Corey, "the id constitutes the primordial



system of personality; at the moment of birth, an individual exists solely as id. The id serves as the fundamental reservoir of psychic energy and embodies instinctual drives. It is inherently disorganized, lacking foresight, and is characterized by its demanding and insistent nature.” (Corey, 2013: 62) The id have no consideration for values, ethics, or moral standards, the id becomes the origin of all psychic energy, specifically the libido, which is fundamentally sexual in nature. (Sari, Suwandil, and Warden, 2018: 100)

Yamin Liang posits that the "Id" serves as the fundamental axis of personal psychological functionality, predominantly centered on the instincts associated with survival and inherent nature. It serves as the wellspring of all human drives. The energy that fuels this psychological mechanism is derived from the fundamental instincts of life and death, in conjunction with the instincts of sexuality and aggression. These primal instincts are integral components of the "id." When activated, the "id" endeavors to discharge excitement and tension, as well as energy. It operates under the pleasure principle, signifying its intrinsic goal to seek pleasure and evade suffering. In accordance with this operational framework, the "id" instinctively strives for the complete release of energy. The "id" is incapable of enduring setbacks and operates devoid of moral considerations. In succinct terms, the "id" is characterized by its excessiveness, impulsiveness, blindness, irrationality, asociality, selfishness, and proclivity for indulgence (Liang, 2011:177).

In *Lord of the Flies*, the id is most clearly embodied in Jack, whose actions are dominated by his need for power, hunting, and dominance. Right from the start, Jack's primary desire is to hunt, and he becomes increasingly fixated on the thrill of it. His instincts drive him to focus on the immediate gratification of his desires, such as the adrenaline rush of killing, rather than considering the long-term consequences or the needs of the group.

Jack's growing obsession with hunting and his rejection of any moral or rational constraints illustrates the unlimited power of the id. As the story progresses, Jack becomes more and more detached from the civilizing efforts of Ralph and Piggy. His actions focused solely on satisfying his urges represent the id's dominance over reason and morality. Jack's disregard for the boys' survival, especially as he



abandons the signal fire in favor of hunting, marks the point where the primal instincts of the id take full control (Golding, 1954, p. 100). His ability to manipulate the boys' fears of the "beast" show how the id's drive for power and satisfaction overrides the need for reason and restraint. As he leads the boys into increasingly violent behavior, Jack's actions highlight how the id, when unleashed, can consume all rational and moral impulses, leading to violence and brutality.

Freud's concept of the id represents the primal, unconscious part of the psyche that operates on the pleasure principle, seeking immediate satisfaction for basic desires and instincts. In *Lord of the Flies*, the id is most clearly embodied in Jack, whose actions are dominated by his need for power, hunting, and dominance. Right from the start, Jack's primary desire is to hunt, and he becomes increasingly fixated on the thrill of it. His instincts drive him to focus on the immediate gratification of his desires, such as the adrenaline rush of killing, rather than considering the long-term consequences or the needs of the group.

While the Ego is the mediator among the competing elements. When this balance shifts towards one of the elements, whether it be the Superego or the Id, feelings of nervousness and anxiety are likely to manifest. The ego, according to Freud, is the rational, reality-oriented part of the psyche that helps mediate between the impulsive urges of the id and the moral restrictions of the superego. (Mainderop, 2010: 31) The primary function of the ego is to fulfill the desires of the id, but it does so in a manner that takes into account the constraints of reality. According to Freud, if we deny the existence of certain thoughts, it is because our ego is effectively working to keep these thoughts out of our conscious awareness.

It is evident that the ego not only strives to satisfy the id, but also takes into consideration the needs imposed by the external world. The development of the ego is aimed at assisting the id in obtaining its desired objectives. (Burger, 2013: 56-57). It signifies that the ego functions as a manifestation of human existence that is also mirrored in the external world. The ego encompasses the capacity for discerning between what is considered beneficial or detrimental. A connection was established between the id and the ego. The dominance of the id over the ego implied that the ego was inclined to be disapproved of in a



societal context. The ego can be perceived as being positioned between the id and the super ego. (Ibid.,)

In Chapter 1, Golding employed the characters to personify the opposing forces of id and super ego and the mediator which is ego. He employed a number of prominent binary motifs: the dichotomy between cavillation and savagery; the distinction between humanity and animality; the contrast of technology and nature; the division of hunters and gatherers; the differentiation of adults and children; and the conflict between intellect and physicality. Just as the characters engage in interactions with one another and with their surroundings, so do the forces they symbolize.

Ralph, in *Lord of the Flies*, is the embodiment of the ego. His main goal is to maintain order and create a functional society on the island. Ralph insists on building shelters, keeping the signal fire going, and focusing on rescue. His efforts reflect the ego's role in balancing the irrational desires of the id with the demands of the outside world. For instance, Ralph repeatedly urges the group to prioritize the fire, symbolizing his desire for structure and order (Golding, 1954, p. 42). These efforts are pragmatic and long-term, aimed at survival and the eventual return to civilization. However, Ralph's task becomes increasingly difficult as Jack's influence grows. Jack's followers, seduced by the primal excitement of hunting and savagery, begin to ignore Ralph's rational orders.

As the story unfolds, however, Ralph struggles to maintain control over the boys, whose behavior becomes increasingly erratic and violent. Jack's rise to power represents the dominance of the id, undermining Ralph's rational efforts. Ultimately, Ralph's failure to keep the boys civilized underscores the difficulty of maintaining order when faced with the overpowering forces of the id.

Jack at the beginning follows the moral rules. He diligently addressed the issue of everyone's salvation, offering guidance for the group's survival and displaying a willingness to contribute to their wellbeing. He willingly accepts the outcome of the election and collaborates with Ralph to create a fire solely because the moral principles instilled in him by school and society have restrained his true thoughts and momentarily suppressed his desires. At this moment, his inherent nature, which lacks sufficient external stimulation, remains



incompletely expressed. It is evident that Jack also exhibited elements of ego at the beginning. (Zhang, 2021: 117)

Later, with the development of the plot, the id impulse became more and more powerful on Jack and Roger. The ego could not control the id at all, and the evil side completely defeated the final kindness. Later, the personal disagreement between Ralph and Jack begins as soon as the election in Chapter 1, but it stays concealed beneath the surface, concealed by the comradeship the boys experience as they collaborate to construct a society.

Jack was increasingly affected by the powerful influence of the id impulse. Nevertheless, in chapter three, the disagreement bursts into a verbal debate for the first time, revealing the divisions weakening the boys' society that establishes a platform for more brutal occurrences. In this part goodness was decisively crushed by the evil side, and the ego had no influence over the id.

Golding represented Jack as an outspoken representative of id, he behaved impulsively. Piggy tells Ralph in Chapter 8 that Jack lacks the common sense which according to Piggy is the source of all the trouble on the island. This growing tension between Ralph's reasoned approach and Jack's instinct-driven actions highlights the struggle of the ego to maintain control in the face of unchecked desires. Despite Ralph's best efforts to keep the boys focused on the greater goal of survival, the pull of immediate gratification, as represented by Jack, undermines his attempts at leadership (Golding, 1954, p. 155).

Freud's superego represents the internalized standards of morality and societal rules. Super ego was an embodiment of societal norms, values, and principles. It often imposed more constraints on an individual's behavior and actions. The super ego is occasionally referred to as the guardian of the unconscious mind.

The primary function of the superego is to regulate the impulsive desires of the id, particularly those that are considered unacceptable by society, such as sexual urges and aggressive tendencies. In addition, it serves the purpose of convincing the ego to prioritize moralistic objectives rather than solely realistic ones, as well as to strive for perfection. Comprising two distinct components, the superego consists of the conscience and the ideal self. The conscience possesses the ability to inflict guilt upon the ego, thus serving as a form of



punishment. For instance, if the ego submits to the demands of the id, the superego may induce feelings of guilt, leading the individual to experience negative emotions. On the other hand, the ideal self, also known as the ego-ideal, is an imaginary representation of the individual's desired state of being. It includes aspirations in terms of career, expectations regarding the treatment of others, and the appropriate conduct as a member of society.

In *Lord of the Flies*, the superego is most clearly reflected in Piggy, whose intelligence and commitment to reason consistently urge the group to act according to moral principles. Piggy emphasizes the importance of the conch, symbolizing order and democracy, and he tries to remind the boys of their responsibilities toward each other. He represents the voice of conscience, advocating for cooperation and adherence to rules. Despite Piggy's insistence on morality and reason, his voice becomes weaker and less effective as the boys fall further into savagery. Jack's group increasingly disregards the moral authority represented by Piggy, as they succumb to their primal instincts. Moreover, the process of electing Ralf as a leader to organize and oversee the group's requirements is an illustrative example. In this regard, their super ego assumes the role of the ego, which duly acknowledges the actuality of the boys' living conditions.

Piggy is the only boy on the island wearing glasses and is Ralph's most devoted ally. Piggy has been Ralph's constant supporter right up until the end of his life. Despite his efforts, Piggy's influence diminishes over time as the boys become more attuned to their primal desires, led by Jack. His physical weakness and social marginalization further limit his authority. Piggy's tragic death with Simon, along with the destruction of the conch, marks the collapse of the superego. This event symbolizes the final breakdown of moral order on the island, as the boys abandon civility and embrace the violent urges of the id. (Golding, 1954, p. 187).

#### **4-The Clash Between the Id, Ego, and Superego: The Collapse of Society.**

In *Lord of the Flies*, the collapse of the boys' society can be understood as the result of the failure to balance the id, ego, and superego. As a result of this failure the life become dangerous and





scary (Halonen and Santrock, 1999: 379-380). The boys initially try to form a society, and their efforts reflect the ego's attempt to mediate between the urges of the id and the guidance of the superego. However, as Jack's primal desires grow stronger, they overwhelm the rational guidance of Ralph and the moral reminders of Piggy. Jack's rejection of rules and morality leads the group into chaos, and the boys lose their sense of order, turning instead to savagery and violence.

Jack transformed into a "beast" and a leader of savages, hunting has become the children's identity rather than their activity. The strongest view of struggle between Id and ego could be seen at the end of the novel when naval officer saw Jack's painting his face and carrying spear showing no sympathy or shame, pursuing Ralph. His facial features that are covered in paint serve as a representation of the control of id over ego and super ego as well. According to Halonen and Santrock it would be a dangerous and scary world if human personalities were all id. (1999: 379-380).

The novel's tragic events, including the brutal murders of Simon and Piggy, underscore the consequences of this imbalance. The boys' failure to reconcile their inner drives with moral and rational guidance leads to the complete disintegration of their society. The eventual rescue by a naval officer serves as a stark reminder that, left unchecked, human nature is capable of descending into violence and disorder. Freud's theory highlights the ease with which the id, when left to dominate, can destroy the delicate structure that civilization depends on (Golding, 1954, p. 187).

A Freudian analysis of *Lord of the Flies* reveals the novel as a profound exploration of human nature and the destructive potential of unrestrained primal instincts. The characters of Jack, Ralph, and Piggy represent the three components of the psyche—the id, ego, and superego—and their interactions demonstrate how the breakdown of balance between these forces can lead to chaos. Golding's portrayal of the boys' descent into savagery underscores the fragility of civilization and the danger of ignoring reason and morality. Through this lens, *Lord of the Flies* offers a chilling reflection on the darker side of human nature and the consequences of allowing primal urges to dominate.

When the young males recognized that their essential requirements were in danger, they began to display modified conduct, driven by



latent psychological impulses. Freud theorized that the psyche functions similarly to an iceberg, in which only a negligible fraction is available to conscious awareness, while the more significant, underlying motivations for our behaviors reside beneath the observable surface. As a result of the inability to fulfill the demands of the foundational level in Maslow's hierarchy, the subsequent levels are consequently abandoned or deemed unattainable. Therefore, latent psychological impulses dominated the behaviors that were manifested.

Freud believed that the human is more influenced by unconsciousness than consciousness where most of the behavior that is shown by a person is reflecting of unconsciousness. Conflict is believed as the result because the clash among id, ego and super ego, then it refers to characteristic of person. Sometimes, people justify offensive feelings thought, or action by distorting realities and logic.(Rahman,2023,2230)

Both David B. Stevenson and Maslow highlight the critical role of unconscious drives in shaping human behavior, especially in early life(Stevenson, 1996: 1). Stevenson describes how infants are driven by basic needs such as hunger, thirst, and comfort reflecting Freud's concept of the id, which operates on the pleasure principle, seeking instant satisfaction without regard for consequences. This aligns with Maslow's hierarchy of needs, where meeting these fundamental needs is essential for further psychological growth (Jerry M Burger, 56). As children mature, their understanding of the world expands, and they begin to develop the ego, which helps regulate desires and manage the balance between instinctual urges and societal expectations. Ultimately, human behavior is shaped by a dynamic interaction between basic instincts and the evolving personality, as we learn to navigate both our internal drives and external realities.

## **5-Conclusion**

The novel powerfully depicts how fragile civilization is and how easily humans can revert to more primitive instincts when societal structures that govern behavior are removed. Using Maslow's theory as lenses, the novel delves into the deep psychological factors that influence human behavior, both individually and in groups. Maslow's framework helps to show how the boys' early attempts to create a functional society, centered around basic needs like food, shelter, and security, gradually give way to higher desires for power,



control, and acceptance. As the story progresses, the boys move from focusing on survival needs to prioritizing emotional and psychological fulfillment—namely, the craving for power and social status. However, these pursuits end in chaos, as their efforts to satisfy these higher needs become increasingly self-centered and violent, rather than contributing to their collective well-being.

Simultaneously, Freud's model of the id, ego, and superego sheds light on how the boys' breakdown of order reflects an internal conflict between primal desires and moral principles. Ralph, representing the ego, attempts to balance the impulsive desires of Jack, who embodies the id, and the moralistic perspective of Piggy, the superego. As Jack gives up to his desires and instincts impulses, rejecting reason and embracing instant gratification, the group descends further into savagery. Meanwhile, Piggy's attempts to restore order through reason and moral guidance are dismissed, symbolizing the fragility of the superego without societal enforcement. The death of Piggy signals the collapse of the superego and the complete dominance of the id. With the balance between the id, ego, and superego lost, the boys are left to act on their most primitive instincts, resulting in violence, disorder, and their eventual dehumanization.

These two psychological frameworks offer a deeper understanding of the dynamics at work in *Lord of the Flies*. They reveal that when basic needs go unmet or when moral structures are abandoned, both individuals and groups are more vulnerable to their darker, more destructive tendencies. The characters in the novel illustrate the constant tension in human nature between the instinct for survival, the quest for self-fulfillment, and the need to regulate base desires. Through this lens, Golding's novel serves as a sobering commentary on the vulnerability of civilization and the inherent conflicts between the desire for power, social connection, and moral restraint. The boys' journey from order to chaos starkly shows the consequences of abandoning societal norms and highlights the psychological forces that drive people toward self-destruction and harm to others.

## Reference

1. Benson, S. G., & Dundis, S. P. (2003). Understanding and motivating health care employees: integrating Maslow's hierarchy of needs, training and technology. *Journal of nursing management*, 11(5), 315-320.
2. Burger, J. M. (2013). *Desire for control: Personality, social and clinical perspectives*. Springer Science & Business Media.



3. Corey, G. (2013). *Theory and Practice of Counseling and Psychotherapy*. USA: Brooks/Cole Cengage Learning.
4. De Lauretis, Teresa. (2008). *Freud's Drive: Psychoanalysis, Literature and Film*. Palgrave Macmillan.
5. Freud, S. (1920). Beyond the pleasure principle. *SE*, 18: 1-64.
6. Freud, S. (1923). *The ego and the id*. The International Psycho-Analytical Press.
7. Freud, Sigmund. *New Introductory Lectures on Psychoanalysis*. 1856-1939. Translated by James Strachey, Penguin Books, 1991.
8. Freud, Sigmund. *On Metapsychology: The Theory of Psychoanalysis: Beyond the Pleasure Principle, The Ego and the Id and Other Works*. 1856-1939. Translated by James Strachey, Penguin Books, 1991
9. Golding, W. (1954). *Lord of the flies* (pp. 22, 68, 100, 142, 155, 187). Faber & Faber.
10. Haber, A. & Runyon, R.P. (1984). *Psychology of adjustment*. Homewood, Illinois: The Dorsey Press
11. Halonen, J. S., & Santrock, J. W. (1999). *Psychology contexts & applications*. McGraw-Hill.
12. King-Hill, S. (2015). Critical analysis of Maslow's hierarchy of need. *The STeP Journal (Student Teacher Perspectives)*, 2(4), 54-57.
13. Lapsley, D. K., & Stey, P. C. (2011). Id, ego, and superego. *Encyclopedia of human behavior*, 2.
14. Liang, Y. (2011). The Id, Ego and Super-Ego in "Pride and Prejudice". *International Education Studies*, 4(2), 177-181.
15. Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370-396.
16. Rahman, A., Jan, I., & Naeem, M. (2023). The inner Struggles of Jack in William Golding's *Lord of The Flies*: A Psychoanalytical Exploration. *Pakistan Journal of Humanities and Social Sciences*, 11(2), 2227-2235.
17. Ramandei, R. (2015). *An Anlysis of Brigance's Motives in Winning the Trial using Freud's Psychological Approach in Grisham's "A Time to Kill"* (Doctoral dissertation, Program Studi Sastra Bahasa Inggris FBS-UKSW).
18. Rothenberg, A., & Shapiro, E. D. (1973). The defense of psychoanalysis in literature: Long day's journey into night and a view from the bridge. *Comparative Drama*, 7(1), 51-67.
19. Shafiabady, A., & Naseri, G. (2011). *Counseling and Psychological Theories*.
20. Stevenson, D. B. (1996). *Freud's division of the mind*.
21. Zhang, C. (2021). Analysis on the Revelation of Human Nature of Lord of the Flies from Freudian Personality Structure Theory. *Frontiers in Humanities and Social Sciences*, 1(3), 116-119.

