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The Portrayal of Piggy's Mind in Lord of the Flies in the Light of Ghazalian Theory of Soul and Freudian Psychoanalysis

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Abstract *This study inquires into the intricacies of the human mind, as portrayed through the character of Piggy in William Golding's Lord of the Flies. For an in depth analysis, the theoretical framework of Ghazali (1058-1111) and Freud (1856-1939) is used. The study has adapted Attride Sterling's (2001) model of textual data analysis. This analysis, inside the parameters of the selected theories, provides an insight into the relevance of the psychological issues in modern world, thus strengthening our belief in the similar workings of the human mind, regardless of the variances in time and space. Moreover, it has also revealed that the incorporation of Eastern and Western insights for studying the human mind has the potential of becoming an effective critical approach for psychological analysis in the realm of English literature.*

Key Words
Psychoanalysis, Unconscious, Conscience, Soul

Introduction

The present study aims at analyzing Piggy's character in William Golding's Lord of the Flies (1954) in the light of Ghazalian theory of soul and Freudian psychoanalysis. Golding's portrayal of Piggy's mind provides a penetrating vision into human thought and behaviour. Also, the psychological disposition of Piggy displays similarities with the theories propounded by Ghazali and Freud, who attempt to highlight the hidden truths of the unconscious mind. Moreover, it is also significant to note that the selected theorists - despite the differences and variations in eras, geographical settings and religious beliefs - provide somewhat similar insight regarding "the most probing inquiry into the dynamics of psychic life" (Brooks, 1984, p.90). For this reason, the present research has been built on the assumption that Ghazalian theory of soul and Freudian psychoanalysis can provide valuable in-depth analysis of the selected character. Furthermore, it is also expected that this exploration of character's psyche through diverse perspectives may open new panoramas of understanding in the realm of English literature.

Conceptual Underpinnings of the Study

Ghazali (1058-1111) and Freud (1856-1939) provide the foundation of the theoretical framework for the present study because of the fact that their ideas concerning the intricacies of human mind are greatly connected. If in the West Sigmund Freud has enriched the world with his psychoanalytic theories, in the Eastern world, there have been various approaches that render great help in understanding an individual's personality. Among them, the Ghazalian theory of soul illustrates a distinct concept of individual growth and development.

Although Freudian thought is well recognized in literature, yet very little is known about the contributions of Ghazali who wrote extensively on human psychology (Ghazanfar, 1993), attracting the attention of European scholars (Smith, 1944). His Ihya Ulum ud Din (1993) (The Revival of Religious Sciences) is known for his psychological insights where he distributes the psyche into three types grounded on Quranic teachings. The first category is nafs-e-ammara which compels man to spontaneously indulge in satisfying urges and prompts him to do evil, Freud termed it as id. Next comes the nafs-e-lawwama, which is the rational part, leading man towards right or wrong, modern psychology calls it superego. Third category is termed as nafs-e-mutmainna, which is the

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pinnacle of ultimate contentment and peace. There seems to be a complete negligence for This component of human mind in modern psychology, on account of its being secular. In addition, Ghazali (1993) also highlights the essential role of aq'l which is the rational part of human psyche. Freudian construct of the ego greatly resembles it, emphasizing on the effective use of reason and intellect.

In a similar vein, Freudian discovery in the realm of the unconscious foreshadowed the beginning of modern psychology as one of the intellectual milestones of the 20th century (Schwartz, 1999). His theory on human mind, encompassing its three parts - the id, ego and superego - opened new panoramas of understanding and has led to some insightful analysis of literary characters in the realm of English Literature.

Methodology

The qualitative research method has been used in the present work where the character analysis of Piggy has exhaustively been made. Ghazalian theory of soul and Freudian psychoanalysis constitutes the theoretical framework. In the process of analysis, discussion of the textual material has been limited to the constructs of mind articulated by Ghazali and Freud. Besides, the best-suited approach to this particular research comes from Attride-Sterling (2001), who divides his thematic network technique into three stages of data reduction, exploration and data complication or interpretation. The initial stage of research study comprises the determination of the literature studied and getting acquainted with it. A detailed study of Ghazalian and Freudian theories is done to devise a coding framework. The first phase involves the process of coding based on Ghazalian nafs-e-ammara, nafs-e-lawwamma, nafs-e-mutmainna, aq'l and Freudian id, ego and the superego. This interconnectivity between the themes facilitates the researchers in making a comprehensive and systematic study of the selected character.

Data Analysis

Piggy is an intelligent but physically vulnerable boy. In the island, he seems to be the only brainy representative of the civilized rational world (Gallangher, 1965). Throughout the course of events, he remains overly judgmental towards himself as well as others. Al-Saidi (2012) suggests that by depicting Piggy's character Golding brilliantly reveals the struggle between civilization and savagery within each human soul, irrespective of their age.

The Manifestation of Nafs-e-lawwama / Superego

Piggy serves the role of nafs-e-lawwama or superego either by constantly trying to enforce the rules or restraining the primal urges of brutality and dominance over others. From the very initial stages of boys' arrival on the island, he assumes the role of a moral compass of a father figure, by maintaining the sense of civilization. According to Ghazali and Freud, the role of nafs-e-lawwama / superego is to employ aq'l / ego to govern nafs-e-ammara / id. Ghazalian nafs-e-lawwama enforces restrictions on the immediate gratification of pleasures of nafs-e-ammara and rebukes aq'l for its negligence of the voice of conscience. Piggy serves both the functions in the novel, either by trying to repress Jack's evilness, or reminding Ralp of his proper role of maintaining order.

Piggy's Physical Description Denoting Inner Psyche

Piggy is distinct from others not only in his accent, but also in his aversion for physical toil. His fatness and asthma illustrate how the civilized thinking of superego is ill-matched for this environment and is excluded as useless. Besides, his physical description not only makes him different from other boys, but also brings to the readers' mind an image of the old man having extraordinary human wisdom. He is fat, sluggish because of asthma, extremely near-sighted and mostly disinclined to physical toil. Unfortunately, he encounters his terrible death when he overcomes his fear and resolves to encounter Jack.

Internalization of Established Social Norms

As Ghazalian nafs-e-lawwama and Freudian superego motivate an individual to live in total obedience to the social rules, it tolerates no accidental transgression or temporary compromise from the internalized norms of societal framework. Piggy has been much concerned about the significance of name, as Golding has portrayed him asking "names" of the boys on various occasions (LOF p.9). Similarly, towards the end of the novel, Piggy's infuriation on the growing injustice makes him cry out that he is not demanding his glasses as a favour, but because of the reason that "what's right's right." (LOF p. 189). This outburst is the result of Piggy's endurance for his lost glasses, which seems to be far greater than any that he had come across earlier. In this way, Piggy plays the role of an inner voice of nafs-e-lawwama or superego, imposing restrictions on the chaotic demands of nafs-e-ammara or id.

Incorporation of Parental Restrictions

Freud considers superego as the reflection of the internalized cultural rules, taught by elders, so Piggy refers to his aunt time and again during the course of events, which shows that his superego dominates his psyche because of his aunt's restrictions, "My auntie told me not to run" (LOF p.9). The lost civilization is the root cause of the anarchism on the island. In the absence of parents to teach the boys moral principles, it becomes much difficult to restore order. So, Piggy partially takes over the role of parent, who moralizes and epitomizes an authority, "You're acting like a crowd of kids" (LOF p.48). On witnessing Jack's reckless behavior towards fire, "with the martyred expression of a parent" he takes up the conch and starts walking towards the forest (LOF p.42). Piggy assumes the role of an internal eye of nafs-e-lawwama or superego that detects socially improper behavior and a minute deviation from social norms.

Piggy Incurring Wrath of Jack's Tribe

Piggy's manner of analyzing the fact-based situation and articulating his opinion, quite ostracizes him. Since the central function of nafs-e-lawwama or superego is to suppress the unacceptable immoral urges of nafs-e-ammara or id, there occurs a constant clash in between these two forces. Piggy's logical and rational ways of thought makes him as an outcast. Likewise, right before his terrible death, when Piggy criticizes savages' behavior and tries to civilize them by giving sermon on rules and law, Golding describes tribes' attitude that when he utters few words, "A great clamor rose among the savages" (LOF p.199). Furthermore, Piggy has a perfect realization of Jack's hatred and abhorrence towards him and he reaches to this conclusion after proper reasoning regarding situation.

Piggy's Attempts to Control Impulsive Behaviour of Children

Another most significant function undertaken by nafs-e-lawwama and superego is to critically analyze the impetuous actions and their expected outcomes. Oldsey and Weintraub (1963) analyze that Golding identifies him with pig due to his sluggishness, hunger and ultimate martyrdom; besides, they opine that his glasses are the symbol of "intellect and science" (p.98). With his higher reasoning faculty, he prevents savages from running wild. As, whenever boys run after their whims and impulses, he contemptuously comments, "Like a pack of kids" (LOF p.48). Likewise, he scolds children over their negligence to keep the fire burning. His intellectual daring and dealing with matters learnedly is demonstrated through his inquiry about the real identity of the boys when they start behaving savagely: "What are we? Humans? Or animals? Or savages?" (LOF p.99). Besides, he does not accept that a beast exists in the island. Thus, with his attempts to constrain wild and chaotic behaviour of children, Piggy plays the role of nafs-e-lawwama or superego, but fails to ensure survival strategies in the island.

Piggy's Relations with Other Children

Piggy acts like a father figure, always counseling children with common sense and logic. He tries to establish his tone with a rational gravity and constantly scolds the enthusiasm of other boys for play, dance and hunting. Similarly, on children's' negligence of responsibility, their failure to build shelter and indulgence in swimming, playing and hunting, he supports Ralph's admonishment and serves as an adult interrupting kids' game. Finally, Piggy's contribution is quite significant as he symbolizes human reasoning faculty and a father figure who provides his glasses to light the fire which the children protect on the mountain, expecting to be rescued through their communication with the adult world. Likewise, Piggy's gradual blindness indicates boys' gradual descent into the abyss of irrationality. Besides, his astute concern with littluns has been demonstrated through the fact that he is the first to notice the absence of "littulun… with a mark on his face" (LOF p.51) in the wake of the fire. Similarly, his constant attempts to correct everyone and habit of giving suggestions also makes him a father figure. He remains unaffected by their insulting comments.

Piggy's Violent Death-The Total Collapse of Ethical Standards

Piggy's violent death can be interpreted as the leitmotif of the story, indicating the total collapse of order. Bufkin (1965) considers Piggy's murder, the end of boys 'innocent game, after which it has become "a seriously evil reality" (p.51). His untiring attempts to restore order and civilization on the island up to the last moments of his life, reveals how important it is to Piggy. There seems to be a kind of relation between pig's slaughter and Piggy's murder, as Babb (1970) analyzes that "the headless body of the sow" (LOF p.201) refers both to the body of murdered Piggy and to the body of the slaughtered pig. Ironically, as Niven (1980) observes, his name has been derived from the pigs and his brutal death splits his brain, the source of rationality, and turns it into red stuff spreading on the rocky table. Thus, quite patahatically, his head with the conch is smashed and "ceased to exist"

(LOF p.200). In his attempt to maintain an orderly state of affairs, he encounters conflicts with the power of darkness, stemming from nafs-e-ammara or id and ends in the total defeat of nafs-e-lawwama or superego.

The Demonstration of Aq'l / Ego

The substantial influence of aq'l or ego on Piggy's psychic life, makes him choose certain ways to mediate in between the strains of nafs-e-ammara or id and the pangs of nafs-e-lawwama or superego. The central function of aq'l or ego is to guide the violent and irrational impulses of human nature, maintaining a civilized and socially acceptable attitude. Piggy with the help of these forces of aq'l or ego attempts to prevent the violent savages from running wild. He has always been portrayed as dreaming about recreating a society that they had at home and school.

Piggy's Foresight

Piggy, embodying intellect and rationality, anticipates the gravity of life in the initial stages of boys' arrival on the island. His constantly reminding Ralph of their serious state has been shown through his continual usage of words about death in succession, when Ralph quite hopefully assumes that they will be rescued shortly as Piggy reminds Ralph of the flames coming out of the plane, sea storm, tree trunks falling (pp.8-9). Also, he perceives the rising strain in between Ralph ad Jack and realizes when to keep silent. He possesses the ability to distinguish right from wrong. The role of aq'l, according to Ghazali (1998), is to make a distinction between rationality and absurdity, truth and falsehood, vice and virtue. While Freudian ego decides, what is suitable for an individual and which impulse needs to be gratifiesd and to what extent (Isaoglu, 2014). Similarly, Piggy is the only character who anticipates things and uses this knowledge to avoid malevolence from taking over.

Piggy's Conceptual Thought and Abstract Reasoning

Piggy provides an intellectual balance to the emotional leadership of Ralph and Jack. From the very beginning, Piggy's rationality has been revealed by his apprehensions regarding the whereabouts of this uninhabited island. His ability to view everything quite logically makes him come to the realization that these boys might have to live on the island for a long time. Moreover, his opposition to Ralph's assumption that his father, a naval officer, would come to rescue them, reveals his insight into matter, as he tries to convince him that they are alone and no one is coming to save them. In addition, Piggy is the first to recognize that their survival necessitates making certain choices. It also proves the superior and more cognizant feature of Piggy as he constantly works on searching for things to make their life on the island secure. Thus, all these incidents determine Piggy's status as the symbol of order, rationality and reason under the profound impact of the forces of aq'l or ego.

Piggy's Attempts to Reinforce Ralph's Reason-Oriented Side

There exists a reciprocal relationship between Ralph and Piggy. He, being an ethical voice on the island, reminds weakening Ralph of his responsibilities and makes him do what must be done. Piggy, being a rational thinker, counsels Ralph about how to deal with the most strenuous circumstances, as he realizes Ralph's physical strength and leadership qualities, which he lacks. Since Ralph is aware of his strengths and weaknesses, he is in dire need of Piggy's advice to sustain him. Piggy shows great insight to solve matter when the fire gets uncontrollable, making older boys blame the younger ones, Piggy realizes their need to remain calm and suggests the ways to amend it. Moreover, he questions Ralph's skills to control boys, making him realize the priorities. Thus, many times his astuteness saves children from getting into a huge fight. Ghazali (1993) refers to aq'l as the rational capacity, not only responsible for factual analysis of a situation, but also for the visualization of events before they occur.

Piggy's Attempts to Re-create Civilization in the Wilderness

Piggy acts as the intelligence and order on the island, especially when Jack and his choir become hunters and begin spreading disorder. He is a guiding force, who works on making things straight with Ralph and the whole pack of boys. Though Ralph ignores Piggy throughout the course of events, yet, towards the end, he eventually realizes how much he depended on the logic of his "wise friend" (LOF p.85). Fitzgarald and Kayser (1992) observe that if on one hand Ralph's reason does not make him understand the nature and origin of evil, on the other hand, Piggy's "scientific humanism" prevents him from realizing the beast in human being (LOF p.83). Moreover, he actively confronts Jack and endeavors to expose his brutality. As when all the biguns except Ralph, Piggy and Sumneric, follow Jack to Castle Rock, Piggy opposes him by asking about the most appropriate behavior for them, either to be savages or sensible?. Thus, his aq'l or ego makes him establish healthy relationship with Ralph in order to resist the wild behavior of Jack's savage tribe.

Piggy's Glasses- An Indication of Intellectual Pursuit

Piggy, the most sane and intellectual boy on the island, has been characterized by wearing glasses which serve certain vital functions in the novel. Though his short-sightedness deprives him from a factual analysis to his immediate surroundings, yet he is in possession of a distinct understanding, visualizing things which others cannot fathom. His glasses, apart from strengthening his ability to perceive things, indicate the intellectual pursuit in society since the lenses from his glasses are employed to ignite the fire in order to return to civilization. The cracking of the first lens indicates the loss of sight of the whole community of boys lose sight of what they need to analyze. Similarly, Jack's attempt to steal his glasses could be perceived as their snatching the power of Ralph's group, leaving them quite helpless. Commenting on this Bufkin (1965) analyses that spectacles have aptly been worn by the only philosopher of the group, and its breaking metaphorically shows the collapse of idealistic reason. Spitz (1970) while comparing Piggy with Socrates makes an illuminating remark and mentions that like Socrates in the Phaedo, Piggy tries to remind others not to act like children, but to no avail since they murder him and, with his death, all sense, reason is gone.

The Effects of Nafs-e-Ammara / ID

Piggy's character goes through different phases of personality change which demonstrates that he too feels fluctuations among different forces of mind. Although, throughout the course of events, he rejects being savage and sticks to the dignified humanity, but there are certain instances that reveal his latent forces for evilness, under the influence of nafs-e-ammara or id. Most of the time he succeeds in preventing the inner darkness from surfacing due to its being controlled by reason, still the inherent savagery and violence could not remain dormant under the devilish chaos of environment.

Piggy's yielding to the Primal Instincts - Frenzy for Dancing and Desire for Meat

There have been certain moments in Piggy's life when he seems to be caught up in the frenzy for dancing. The primal instinct to remain in the company of other human beings has overwhelmed him to the extent that momentarily he forgets his real status. Meat becomes the island's hard earned money. While analyzing the instinct for meat, Olsen (2000) observes that though meat is difficult to get, but if once it is achieved, it becomes the focus of attention and interrupt all other works. So, during the pig-roast feast, Piggy, despite his anger with Jack for his irresponsible behavior, accepts a piece of meat. In this way, Piggy's fulfilment of the demands of his instinctual impulses, temporarily makes him forget his role of nafs-e-lawwama or superego, and in a frenzy of excitement, he not only participates in savage ritual dance, but also humiliates himself during pig-roast feast.

Piggy's Rationalization for his Involvement in Simon's Death

Golding's portrayal of Simon's death is quite poignant. Overwhelmed by primordial inhumanity and viciousness, boys, including Ralph and Piggy, kill Simon during a wild dance. However, on Ralph's acknowledgment of their contribution, Piggy remains self-justifying and eager to make excuses by rationalizing that it was a misfortune due to darkness, rain and thunder. Because of his obstinate attitude, he affirms he was "outside the circle" and besides "got only one eye" (LOF p.173). Even with his determination that what occurred to Simon was an accident, Piggy admits that they need to be saved from this anarchic world. However, since Piggy fails to recognize his part in Simon's death, Oldsey and Weintraub (1963) argue that this contradiction often distorts the image of Piggy as superego or conscience. Piggy's non-acceptance of guilt amounts to a severe criticism of him. As Reiff (2009) states that although Golding reveals humans' capability for malicious through Jack and the hunters, he also illustrates the existence of evil in good people like Ralph and Piggy who contribute in Simon's murder.

Findings of the Study

The current study has examined Golding's (1954) representation of human mind in Lord of the Flies through his character Piggy in the context of the theories propounded by Ghazali and Freud. The findings of the study confirm the belief that non-observable psychological factors, within the unconscious realm of mind, exercise tremendous impact on the personality development of characters. Likewise, this study also substantiates the unequivocally established view that human behaviour is well understood when the unconscious mind is properly investigated. This exciting journey through the inmost depths of Piggy's mind through the lenses of Ghazalian and Freudian frameworks provides a wider outlook towards our understanding to literature and life. An in-depth analysis of Piggy's mind reveals that his grappling with a constant inner turmoil, makes him fall into the abyss of complete decadence due to the repressed unconscious desires of nafs-e-ammara or id. Additionally, the pangs of guilt-ridden conscience of nafs-e-lawwama /superego cause much mental chaos to him, which seeks relief through aq'l or ego.

The findings of the study also corroborate the belief that when an individual indulges in something prohibited, fulfilling the demands of nafs-e-ammara or id, he curses himself with anxiety, obsession, and disquietude, which are the outcomes of nafs-e-lawwama or superego. In a similar vein, this novel explores the profound impact of aq'l or ego on Piggy's psychic life, which provides a balance to the pleasure-seeking demands of nafs-e-ammara or id and guilt -stricken conscience of nafs-e-lawwama or superego.

Conclusion

In brief, the above analysis reveals Golding's keen insight into the exploration of the deep recesses of human mind, with its intense desires, suppressed instincts and the intrapsychic conflicts. An exhaustive study of the novel in the light of Ghazalian theory of Soul and Freudian Psychoanalysis opens new vistas of meaning and better understanding of explicit behaviour through the study of the characters' unconscious realm of mind. Besides, this exhilarating journey through Piggy's mind also demonstrates that the forces of nafs-e-ammara or id are not confined to particular situations or populations, but they exist everywhere. The greatness of an individual lies not in an attempt to eradicate them, rather to discipline them through aq'l / ego or nafs-e-lawwama / superego. In the psychic constitution of an individual, the perpetual contest in between opposing forces, brings about psychological disorders. The healthy growth of a personality (nafs-e-mutmainna) depends on the harmony and friendly negotiation (aq'l / ego) between the disagreeing forces (nafs-e-ammara / id and nafs-e-lawwama / superego) of the inner world, and the forces struggling against each other in between the inner and outer world.

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