



Aspects of Evil in William Golding's Novel "LORD OF THE FLIES"

Shehriyar Younas¹, Osama Hassan² & Simab Gul³

¹Department of English, Abdul Wali Khan University Mardan, Email: shehriyaryounas09@gmail.com

²Department of English, NUML University Islamabad, Email: osamahassan102950@gmail.com

³Master of philosophy in American studies, Quaid e Azam University, Islamabad, Email: seemabwzr999@gmail.com

ARTICLE INFO

Article History:

Received: May 03, 2025
Revised: May 25, 2025
Accepted: June 05, 2025
Available Online: June 13, 2025

Keywords:

Good, Evil, Researchers, Christians,
Lord of the Flies.

Corresponding Author:

Shehriyar Younas

Email:

shehriyaryounas09@gmail.com



ABSTRACT

William Golding's *Lord of the Flies* is a novel that tells the story of kids on an unknown island. They reach this island due to the accident of a ship when they are going to school. Golding portrays the evil nature of humans in an obvious way. Students show good manners at first, but soon they become wild when they realize that there is no elder on the lagoon for supervision. The protagonist in the novel crosses every limit of modesty. He takes a naked bath in the water. Firstly, they follow the rules, but gradually everyone starts breaking the rules made by them. Golding tries to convey that human nature has evil which is inside every individual. There are two types of evils in the world. One is moral, and the second is natural evil. Natural evil is not responsible for the bad things in the world. It is a moral evil that will cause natural evil. In case of devastation, it is our moral evil that causes wrath. Everyone is brutal, but he is trapped by social norms, values, and codes. The antagonist of the play is the most brutal person. He kills children and hints more the required.

Introduction

The theme of evil has been a core issue throughout history, from when human beings began to use their inquisitive minds. The theme is addressed in theology or ethics, but it has got a main position in literature. It has not been an issue of theology or ethics, but it has a crucial position in literature and science.

William Golding wrote *Lord of the Flies* in 1954. It was written in the post-war atmosphere of dejection and horror. He witnessed the death of millions of people in World War I and World War II. This destruction has greatly influenced his works. He wrote *Lord of the Flies* to explore the evil essence of humanity.

History reveals that *Lord of the Flies* was written after R. M. Ballantine's *The Coral Island*. One can find similarities between the two novels as Ralph and Jack are the critical characters in both the novels. However, he showed a realistic picture of society and told his readers about the evil nature of man. He is not idealistic in his approach and revealed the hidden truth of the inner self of man. Man is shown as brutal. Some critics view *Lord of the Flies* as a religious allegory based on the concept of Original Sin committed by Adam and Eve. The title is somewhat similar to Chief of the devils in the Bible (Luke 11:15).

This book is a religious allegory that shows the fight between good and bad, evil and pious, and Christian and pagan values. On the one hand, Simon represents Christianity; on the other hand, Jack and his hunters, pagan and evil nature of humans. Most symbolic incidents occur in the novel when Simon, the symbol of Christianity, confronts the Lord of the flies, the devil. The sentence "I am part of you" (11) conveys to the readers that the devil resides somewhere deep inside all people.

Golding puts young boys on a lonely island where he gives them complete freedom of will. In the start, the aspects and features of civilization stay in these little ones. They regularly conduct assemblies where the right of free speech and emancipation of free-living has been given to all. The conch shell was the symbol of authority, democracy, discipline, and civilization. The two key characters Ralph and Piggy, emphasize discipline and observance of the rules and regulations. They form groups to keep the fire burning so that they can be rescued by ships.

Likewise, the young boys made huts to save themselves from rough weather. They also conduct a lavatory which shows that they belonged to a civilized world. However, with the passage of time, Jack and his hunters lost good manners and became devils. William Golding believes that evil exists within man. It is not imbibed from the outer world.

At the end of the novel, the officer appears rescuing the young boys after seeking the smoke from the lagoon. He was shocked to look at the physical appearance of the British boys. Later, visualizing the atmosphere, he says that many British boys might have displayed a more significant display. They are rescued, but in reality, from this small world of salvage, they are transported to the world of adulthood, which is larger and meaner. Ralph weeps at the end of the story for losing the simplicity of the human heart and his obscurity.

Research Problem

This research aims at finding the following:

It was believed, during Golding's time, that children were innocent by nature. Nevertheless, William Golding proved this belief wrong by writing *Lord of the Flies*. Although, the researcher tries to testify to Golding's belief by analyzing the main characters Jack, Ralph Simon, and Piggy.

Research Questions

- a) How is man's evil nature affected in various religious and philosophical beliefs?
- b) How do the characters of *Lord of the Flies* show an inclination for evil rather than good?

Research Objective

The research aims to show man's evil nature in various religious, philosophical, psychological ways/manners with certain characters and the various texts. The research also intends to show how a man shows an inclination for evil rather than good.

Literature Review

There are different interpretations about good and evil by various researchers, theologians, philosophers, and psychologists. "The Christians strongly believe that man has inherited evil from Adam and Eve and that it was Jesus Christ who sacrificed his own life to purify human blood. The Bible mentioned that all have sinned."

The Holy Quran also believes in the good and evil of a man. The Holy Quran says that whatever good (O! Man) happens to thee, is from God; but whatever evil happens to thee, is from thy (soul)" (Women 5:79). It means good comes from God, and all bad things come from inside human beings.

Plato (c.424 B.C-347B.C), in his work "Timaeus," agrees with the existence of evil in the universe right from the point when the creator of this universe turned chaos into order, which is not his fault because it comes unknowingly.

Modern novelists also tried to convey this issue in their novels. EM Forster (1924), in *A Passage to India*, discussed this issue in detail. He devoted an important part to the incident of Marabar Cave to address the issue of evil and good in human beings. The echo in the Marabar Caves is the symbol of evil in the novel. Likewise, Joseph Conrad, in his novel *Heart of Darkness*, address the evil nature of man. He believes that evil exists within man.

William Golding (1959) himself believed in the evil nature of man. *Lord of the Flies* is a precedent for all other writers who want to know about the evil nature of man. His character, Jack, does not hesitate to kill his friends. His violent nature creates chaos in the lagoon. He has not inherited the evil from the outer world, but it exists within his nature. Jack as a human being is compared to a brutal animal: "He closed his eyes, erect his head and breathed in gently with flared nostrils, assessing the current of warm air for information" (52-53). It means that he has been compared to a snake, as snakes can only assess the air.

Similarly, the pig's head represents the darkness and the savagery of a human being. It is also the evil that exists inside all humans. William Golding explains the aim of writing this novel "Wouldn't it be a good idea if someone wrote a book about what would happen if someone left children alone on an island".

In his article "Lord of the Flies: Fable, Myth, and Fiction." Arnold Johnston, for example, "The Beast is the externalization of the inner darkness in the children's (men) nature..."(123). Clair Rosenfield, in "Man of Smaller Growth: A Psychological Analysis of William Golding *Lord of the Flies*," holds that the beast originates due to the absence of "confronting mother to dispel the terror of unknown" (7). "The Beast... is nothing more than a focal point for the boys' vague, archaic," notes Peter Green (66).

In the psychoanalytical interpretation of *Lord of the Flies*, the writer wants to show that the beast exists inside human nature. All boys on the lagoon have a fear of the beast. They are afraid of everything, air, trees, and water. As Golding made it clear that the boys think the beast is everywhere. So, the writer also unveiled the phobia of the beast, which is present everywhere in society. The inner self of every human is the beast that harms another man.

In his article 'Interpretation of *Lord of the Flies*', David Spitz writes that violence in society arises due to the inner prejudice of humans (12). Every human has a prejudice against another man. The intensity of prejudice is different from one person to other. Wars that erupted in the twentieth century were due to the pride of nations. Each nation considered itself superior to another.

Pride has different manifestations, such as honour, prestige, flaw, and wealth. History or nationalism is one of the manifestations of a deeper flaw of man. The virtual global atrocities of the twentieth century were caused by both ideological pride and nationalism. Nevertheless, these otherwise impressive edifices are merely the projection of our self which attempts to sanctify ourselves. They refer back to our flaw of prejudice; although modern man can explain everything with saintly, he still cannot escape to show it no matter how often he tries to clean himself from the flaw within him.

While explaining the evil in *Lord of the Flies*, David says that violence is present in every society. This is due to the inner self of humans, which is evil. Golding is right "the shape of society must depend on ethical nature of the individual" that nature is innately evil. Every society is rooted in naked or arbitrary forces, and every society is evil.

An American publisher of his book wrote in his book that "*Lord of the Flies*" motif Golding himself explains as "an attempt to trace the defects of the society of human nature the moral is that shape of society must depend upon the nature of the individual, not on any other system." American publisher quoted Golding as "Man is fallen being..... a belief passionately held." Rene Girard quoted by Eric Wilson in his article "*Warring Sovereigns and Mimetic Rivals: on Scapegoat and Political Crisis in William Golding's Lord of the Flies*" that as far back as we can go in history, we find that the two signs of Man are a capacity to kill and a belief in God, violence is the heart and soul of the sacred."

One of the primary themes in the novel is the idea that evil is not an external force, but rather an inherent part of human nature (Alnajm. 20151). Golding believes that the evil nature of man is curbed only when he is under discipline, and that even the most civilized person can let their spirit of savagery come out (Alnajm. 20151). This is demonstrated through the characters of Jack, who personifies evil, and Roger, who fails to satisfy his agonized pleasure by throwing stones at Henry (González et al. 20171)(Alnajm. 20152). The novel also shows how the boys' natural impulses surface and reveal their lust for power and savagery when they are set free from the restriction and control of the adult world (Alnajm. 20152).

Another aspect of evil in the novel is the destructive nature of human beings. Golding argues that evil comes from the depths of man himself, and that even the most civilized society can collapse due to carelessness, selfish purposes, and corruptive actions (González et al. 20171)(González et al. 20172). This is evident in the boys' inability to live in harmony and their lack of preparedness for their survival on the island (González et al. 20172).

Discipline and order are also crucial in developing a child's moral sense, as demonstrated by Ralph's disciplined school life and his hesitation to kill the pig that had been trapped (Alnajm. 20151)(Alnajm. 20152). However, even with discipline and order, the innate evil in human nature can still emerge, as seen in the death of Simon and Piggy (González et al. 20171)(Alnajm. 20152).

Furthermore, the novel explores the idea that evil can be symbolized by the "*Lord of the Flies*," which denotes a Satanic presence, the moving force behind human brutality (Vuuren. 20041). The character of Simon is a prophet who is killed by the other children, and his death is a temptation scene analogous to that of Christ (Vuuren. 20041). The novel also uses biblical imagery of defilement for moral pollution, evoking filth in its figures of evil (Vuuren. 20042).

In conclusion, "*Lord of the Flies*" by William Golding explores various aspects of evil, including its immanence, the destructive nature of human beings, the role of discipline and order, and the symbolism of evil through the "*Lord of the Flies*." The novel serves as a warning and a guideline

to be aware of our own incendiary evil conduct in modern society (González et al. 2017; (González et al. 20172).

Golding believed that the evil nature of man is curbed only when he is under discipline, and that the removal of societal rules and parental control can lead to a regression to savagery and barbarism (Khan et al. 2021). This is reflected in the novel's portrayal of the boys, who initially behave rationally but eventually give in to their primal instincts and commit violent acts (Khan et al. 2021).

Furthermore, recent studies have highlighted the importance of tutelage in understanding the spread of violence in human relations (Basirat et al. 2014). The novel shows how the boys' descent into chaos reflects both innate human wickedness and the fragility of social conventions (Fatah et al. 2024). The study also reveals that Golding's depiction of human psychology effectively illustrates the tension between civilization and savagery (Fatah et al. 2024).

In addition, the novel explores the idea that evil is not just a product of individual actions, but rather is a result of societal constructs and primal instincts (Khan et al. 2021).

The novel's portrayal of human nature and the spread of violence in human relations highlights the importance of discipline, societal constructs, and primal instincts in understanding the nature of evil (Said et al. 2020).

Research Methodology

Research Paradigm

The research is qualitative, and the primary source is the original text, *Lord of the Flies*, to find various aspects of evil. The secondary sources are journals, Holy Scriptures, research papers, magazines, books, and internet sources.

Organization of the Study

The research has been organized through various tools. The researcher has discussed critical philosophers and Christianity to find out that evil exists within man.

Data

The word data is the plural type of "datum." It implies the reality and figures which are collected for reference and examination. It is required that the researcher should be capable of in a situation to decipher a few data. The undertaking of this research is as a novel. The researcher collected and joins the data, which is viewed as important for the analysis.

Data Collection

There are various ways used for the assortment of data. The researcher collects the data through skimming by perusing the novel. Skimming is the procedure of perusing a text through a quick eye. The reader will quickly outline a text and collects essential data for the examination. The epic contains numerous new things, epistemological speculations. In any case, skimming makes a researcher ready to get the crucial data for the hypothetical system of the examination. Plus, the data is amassed without earlier arranging.

Primary and Secondary Data

Primary data is also called personal data. It is that type of data that is collected from the source of the text. The preliminary data of the research is in the form of the novel- *Lord of the Flies*.

Secondary data is that type of data that is collected from various sources-books, different sites, and journals.

Data Analysis

The Nature of Evil

There are different interpretations of evil for which human or supernatural agents are responsible. However, two of them are significant kinds of evil: natural evil, which includes natural disasters such as famine, floods, etc., and moral evil, which covers the determined works of human beings such as killing, rape, etc. By comparison, human activity causes moral evil. While natural evil has only objectives and, is basically, the consequence of a natural process. The existence of natural evil challenges the beliefs in Omni-benevolence or omnipotence of deities and the existence of deities, including God.

Xunzi (Xun Kuang) is one of the most famous Chinese (Philosopher quoting that "The Nature of Man is Evil" his goodness is only acquired training. He has opposed the idea of Menicus, who had optimistically proclaimed the innate goodness of man. Both thinkers agreed that all men are capable of becoming sages. However, for Menicus, this meant that every man has it within his power to develop further the shoots of goodness already present at birth, whereas, for Xunzi in A Discussion of Ritual, he mean that every man could learn from society how to overcome his initially antisocial impulses.

Metaphysical evil is also considered the influential evil for human nature, and it refers to the things like greed, lust for power, etc., which are very dependent on human values. We cannot make something evil for our pleasure; in other words, a good thing should not be represented as evil for selfish causes. In Bible, God is represented as both the final creator and doer. Since "sun, moon and stars, celestial activity, cloud, dew, frost, hail, lightning, rain, snow, thunder, and wind are all subject to God's command." Examples of Natural evil are attributed to God, such as God brought a flood of water on the earth" (Genesis 6:17). "God sent thunder, hail, and fire came down" (Exodus). Damaging wind: God directed a "great wind" that wrecked house of Job and destroyed his family (Job 1:19). Earthquake: By the Lord "the earth will be shaken" (Isiah 13:13). Famine and drought: "God will shut off rain. So neither land nor trees yield produces." (Leviticus 26:19-20). Fire of forest: God says, "Say to the southern forest, 'I will kindle a fire in you, and it shall devour every green tree in you and every dry tree'". (Ezekiel 20:47).

One main problem arises because of some abilities when the religious believers attribute to God. Moreover, they concluded the world based on their observations to show these three qualities that most religious followers will not reject truth deity, the one deity and Absolute Being, the God: natural goodness which is Omni-benevolence, complete knowledge which is omnipotence. Evil is present in the world. Keep this question aside for a while. God could create evil in this world; ask yourself why such a deity does not do something to help fight such evil. A large number of scholars and philosophers over the centuries have asked this question, and we will search in these answers which they have given.

In an attempt to answer the knowledge of history and contemporary anxiety, it is not naturally evil but a moral evil that causes the problem. Natural evil is thought of as a simple part of nature, and it is not that evil at all. Though, some people think that it can be accepted that the Lord admits moral evil. Nevertheless, there could have been no proper aim for God to have natural evil in the universe. Therefore, natural evil is the only argument that people give against the existence of God. They think if God is present, He will be omniscient, omnipotent, and terrific. If God exists

and He has all these good qualities, then there would be no evil in the universe. However, the problem is that there exists a practical natural evil.

Milora Thomas Aquinas, a traditional theist, makes a difference between God's permission and God's will. He exclaims that God permits evil but does not want it. A modern theist, such as Gregory A. Boyd, observes that God's benevolence is not entirely controlled or wicked will in almost any way. Aquinas comparatively explained this in form of primary and secondary causation, "By which God is the universe's fundamental cause, but not the supplementary cause of all that is within. These stories indicated elemental evil via the tale of human failure that harmed not only human people but also ecology. Between modern successors of this belief, Mark R. Talbot ascribes evil to God. As the forehead of God is the last cause, all happen, along with the presence of all wicked individuals, and all of it happens via bad acts or occurrence.

Jean Jacques Rousseau answered Voltaire's critique of the idealists by stating that the worthy judgment needed to demonstrate the Lisbon tremor (1755) as biological evil was undetected to have caused the recorded horror as part of the human effort of manufacturing and related Lisbon metropolis. After all, buildings, flames, and close human containment collapsed, leading to several fatalities.

It is a question of whether natural calamities such as storms are natural or moral evil. It is complicated by new identifications of our communal activities on events, such as anthropogenic global warming. Human activities intensify the evil things of natural disasters. The World Wide Wildlife Fund (WWF) states that human influence is a critical element that results in more significant natural catastrophes for extreme weather occurrences. Massive rains, for example, become disastrous floods and landslides as a result of deforestation and flood land developments. Extreme coastal occurrences lead to more deaths and injuries if people damage shoreline corals, remove marshes, destroy dunes, or transparent coniferous ecosystems. Hurricane devastation varied depending on the degree of the barrier against reefs and the surviving area of mangroves. Human growth has led to recurrent and steady flooding throughout Europe. People are commonly injured or killed in earthquakes because of poorly planned and built structures. It is not perfectly normal to have wild flames that kill thousands of people and demolish houses.

Some fires are given rise to by people, and, at times, the harm is exaggerated by the construction in remoteness, fire-prone areas. Western parched circumstances that can cause significant human health problems have shown to be a direct result of human activity rather than a part of a natural system.

It is a question of whether the human spirit has inborn evil or is influenced by outside sources. What is the role of society and institutions in the existence of evil inside humans? Does the intensity of evil change from person to person, or evil depend on each human's situation? These are questions at the heart of *Lord of the Flies*, which presents a complex articulation of humanity's potential for evil.

In this novel, it is important to note that there is no place for supernatural and religious accounts for the origin of evil inside humans. In comparison, the boys are afraid of "beast" as an example of evil which is the same as the concept of Satan in Christianity. This explanation was wrong, and, paradoxically, the motive for the children's progressively abusive and violent conduct was emphasized in the novel. Their irrational dread of animals leads to Jack and Ralph being divided. It is fear that hinders Jack, Ralph, and other boys from knowing and taking responsibility for their instincts. Instead, as in the woodland meadow, *Lord of the Flies* speaks to Simon: the monster is an inherent power across every single person, "There is not anyone to help you, only me.

Furthermore, I am the Beast. Fancy thinking the beast was something you could hurt and kill" (105) and is unable to be beaten genuinely. The most moral character of the novel, Simon and Ralph, comes to use their abilities for evil. It emphasizes the evil nature of humans in the novel.

Nevertheless, the narrative is gloomy about excellent human skills. Although throughout each human mind bad wish is there, the degree of each human being is varied. Many characters in the novel show a band of evil: ranging from Roger and Jack, who are always busy with cruelty and violence, to Simon and Ralph, who try to hold their brutal instincts. It should be emphasized that persons who strive to combat their evil inclinations are drawn to moral or societal standards of conduct. For example, by demanding to return Piggy's glasses which was the "right thing to do," Golding suggests that evil exists in all humans. It can be positively crushed by the social codes that are obligatory behind. *Lord of the Flies* presents a complex articulation of humanity's potential for evil, but we decided that we are inherently good by the moral code.

However, *Lord of the Flies*' ambiguous and profoundly sarcastic conclusion questions the role of civilization in creating human depravity. In a brutal conflict, which was the responsibility of a boy's airplane accident on the island, a navy commander repeating Jack's language of nationalism and militarization is shown in the Civil War amongst the survivors. In this view, most of the badness in *Iceland* is a product of the internalization of the standards and values which justify and even thrive off conflict rather than the distinction between boys and society. Do internal factors corrupt the lads, or have they been contaminated by the military atmosphere they were raised? *Lord of the Flies* does not resolve this topic clearly, which causes the readers to reflect on the complicated link involving the community, ethics, and human psychology. Jack is the antagonist of the novel who represents evil, anarchy, chaos, and the dark side of human nature. He is a militaristic type of boy who tries to control and dominate other boys. Jack declares himself a dictator in the forest who is eager to punish those who break his rule. He seems to be the Napoleon of *Animal Farm* of George Orwell. He is eager to devise rules, but he breaks them himself.

He loves hunting which brings him close to savagery. He dominates the forest fuel. His animal nature is revealed in his heinous ambition of getting possession of everything. The conflict in the jungle starts when he refuses to work with Ralph. He disobeys the conch, which is the symbol of order in the lagoon. However, when he wants to call his gathering to impeach Ralph, he blows then he would blow the conch. In the lagoon, Jack becomes savage with time; human qualities seem to be disappeared in him. His inner nature reveals itself as he becomes a valid symbol of evil on the island. Criticizing the rules of authority, Jack announces, "We do not need the conch anymore. We know who ought to say things" (58). He commands him that they forget the beast and that they stop having nightmares. It seems as if he denounces Christianity and the teachings of Jesus Christ. He says, "We do not need the conch anymore." It symbolizes that he does not believe in Christianity and the goodness of humanity.

Jack tries to institute his dictatorship in the forest. He assumes the title of "chief." He supports the illusion of power by using the other boys ceremoniously as standard-bearers who raise their spears together and proclaim, "The Chief has spoken." After the death of Simon, he goes mad for power. His return to civilization ends as he is no longer fit as the old rules are enforced again.

True to Piggy's statement that "It is them that have no common sense that makes trouble on the island," Jack completely takes a changed track from common sense or logic. Jack supports guilt by wrongdoings. He is unable to acknowledge his mistake. Jack becomes distrustful and starts feeding the wrong information to the boys. It is the typical way of dictators to control mass and collaborative thinking by governing dispersed information.

Given the excitement of "irresponsible authority," his experience of Jack to civilization is disputed. When the naval officer comes to the island and asks who is responsible, Jack comes to a step forward to encounter Ralph's statement of leadership but is stopped perhaps by the Acknowledgment that now the old rules will be enforced.

Character Analysis of Ralph

Ralph is the main character of the novel. The author shows him as a protagonist of the play. In the start, he is delighted to be on such a beautiful island that is free of evil limitations. He shows his excitement by jumping and standing on his head. His character by the author is portrayed as an innocent and good-tempered boy. When all the boys elect him as their leader. Ralph accepts it. Ralph is represented as a democratic leader on the island. He always tries to keep the boys organized. Ralph always thinks about food, shelter, and fire to rescue the boys. He relies on Piggy's intellectuality, who is a good friend to him.

Ralph is a courageous boy. He shows courage when the situation becomes worst on the island. He is always in conflict with those who spread violence on the island.

The character of Ralph also revealed that man is evil by nature. He becomes part of that feast which is in honour of killing Simon. Ralph participates with those boys who have killed Simon. However, all this is very shocking and bad. Ralph tolerates the murder of Simon, which shows that he is in favour of his brutal act.

Character Analysis of Piggy

The character of Piggy is the most intelligent, but he has poor eyesight. He has asthma and is a bulky boy in the lagoon. If Jack represents evil and emotion, then Piggy represents the practical aspect of human beings. He frequently quotes his aunt, who introduces the only female voice to the reader for the first time in this novel.

It should be noted that he acts as Ralph's advisor. He gives sound suggestions to Ralph and tells how to bring discipline to the forest. He cannot become a leader because he lacks the leadership potentials and cannot dominate the scene. He believes in law and order. He believes in social conventions. Piggy thinks holding the conch gives him the right to speak and convey his message to his colleagues. He pleads that he must be heard as he is holding the conch.

Likewise, he believes that life is scientific. It means that he believes in pragmatism, and there is no room in his life for mystery. He explains the death of Simon through the scientific method. Piggy attempts to prove that "life is scientific; despite the incident, he is searching for a formula to explain the death of Simon".

Piggy is interested in preserving the tradition of ancestors on the lagoon. He assumes that Jack's gang had attacked Ralph's group so that they can get the conch when they came to burn the fire. Piggy's perspective does not change even at the moment of his death.

Character Analysis of Simon

The role of Simon is that of an artistic, religious and visionary boy. He is recognized by his concealed place of meditation and his eyes, which are "so bright that they forced Ralph into thinking delightful gay and wicked." At the same time, Piggy's glasses are the one sign of vision and reality. The eyes of Simon are bright and are a symbol of another kind of truth and vision.

Simon is the thought to be different from other boys because he is physically weak, innocent, and religious. William Golding portrayed him as in the image of Christ. He sticks up for Piggy and

helps him in recovering his spectacles from the Jack crew. He spends time in meditation in a secret and lonely place on the lagoon. Simon is different from other boys because of the physical frailty manifested in his fainting spell, and the most vulnerable youth acquired his constant attention. Young boys followed him, and from those branches to which they cannot reach, he selected for them the decision of fruit, and such depictions indeed are holy or Christ-like. Simon helps Piggy and stands by him. As Jack smacks them off his eyes, he got his spectacles back, further mentioning Simon's fabulous tilt. Moreover, there is an unrevealed woodland region where he feels comfortable alone.

Simon has understood the evil within man. Simon reaches a mental understanding of human being's covert evil nature which has dominated humankind's heart. He believes that the beast "arose before his inward sight the picture of a human at once heroic and sick" (25).

Simon accomplishes his fate of revelation. He is not interested in sharing his exposure with others to acknowledge the truth of his boys on the island because they are not ready to admit their opinions. He is made a scapegoat in Caracas and is killed. Simon becomes the victim of the mock where there the boys has an unshakable fear. Ultimately when Simon's body is taken off the stream, William Golding diverts the attention of the reader from the dead body to nature, for example, the progression of the Sun, Moon, and Earth because the writer wants to bring to our notice the fundamental knowledge of the universe and nature.

Conclusion

The novel reflects that the civilized world is still the world of savages as evil exists within man. So in *Lord of the Flies*, the savage group of Jack and his wild nature reflects that society needs some rules and regulations to control human actions.

The novel also reveals that man is the amalgamation of good and bad qualities and can control his evil nature. Self-control is essential and inevitable for Man to be a good citizen. Human life is a struggle between good and evil, and a person needs to overcome his evil nature.

The researcher believes that William Golding must have had in mind the destruction of World War I and World War II when he wrote this novel. Many events and characters in the novel match up to the events and people in World War II. Jack's character seems close to Adolf Hitler as he seizes power from the legitimate leader; Ralph Jack's ambitious nature is clear from here that he promises food for their subjects.

The fight blue good & avid Qurd in The research proves there will always be a fight between evil and good. Evil exists within humanity, and it can be kept in check by active control; otherwise, there will be chaos in the world. The chaos can be replaced by perfect order and coherence only if there is authority.

References

1. Allen, W. (1954). *The English novel*. New York: EP Dutton & Co. Inc., nd.
2. Forster, E. M. (1924). *A passage to India* (Vol. 63). New York.
3. FITZGERALD, J. F., & KAYSER, J. R. (1992). GOLDING'S "LORD OF THE FLIES": PRIDE AS ORIGINAL SIN. *Studies in the Novel*, 24(1), 78–88. <http://www.jstor.org/stable/29532839>
4. Kettle, A. (2016). *An Introduction to the English Novel: Volume II*. Routledge.
5. <https://doi.org/10.4324/9781315666969>

6. Goldin, P. R. (2007). Xunzi and Early Han Philosophy. *Harvard Journal of Asiatic Studies*, 67(1), 135–166. <http://www.jstor.org/stable/25066840>
7. Xunzi, & Z. (n.d.). Chinese Philosophy. Retrieved from Britannica: <https://www.britannica.com/topic/Chinese-philosophy>
8. Alnajm, A. L. (2015). The main themes in *_Lord of the Flies_*. <https://doi.org/10.5897/IJEL2015.0788>
9. Vuuren, M.V. (2004). Good Grief: *Lord of the Flies* as a Post-War Rewriting of Salvation History. *Literator: Journal of literary criticism, comparative linguistics and literary studies*, 25, 1-26. DOI:10.4102/LIT.V25I2.253
10. González, R. F. (2017). LORD OF THE FLIES: The innate evil of man.
11. Khan, N., Shah, S. Q., & Bilal, M. (2021). Evil in human nature and its reflections in society: With reference to *_Lord of the Flies_* by Golding. [https://doi.org/10.36902/sjesr-vol4-iss1-2021\(72-76\)](https://doi.org/10.36902/sjesr-vol4-iss1-2021(72-76))
12. Basirat, S., & Farhoudi, F. (2014). *Lord of the Flies* and implications of tutelage.
13. Doi:10.18052/www.scipress.com/ILSHS.42.189
14. Fatah, S., & Saeed, Y. F. (2024). Primal instincts and societal constructs: A thematic study of William Golding's *_Lord of the Flies_*. *_Language Literacy: Journal of Linguistics, Literature, and Language Teaching_*.
15. Said, M., & Rizano, G. (2020). The relationship between narcissistic personality and violent behavior as represented in William Golding's *_Lord of the Flies_*. <https://doi.org/10.25077/vj.9.1.18-25.2020>