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Motive of Fear in the Novel “Lord of the Flies” of William Golding

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William Golding is a famous representative of the 20th century English literature. “Lord of the Flies” is one of the most distinguished work from his creations, which represents the sample of specific fable. Number of problems are presented in the novel, such as: totalitarianism containing threat, the motive of fear, the analysis of public and ethical issues that begins and develops from the moment when the children find oneself on the uninhabited island without their parents after the plane crash, in such circumstances adapting with independence causes feelings which contains fear for children alone, which gradually develops, spreads and gets a particular look. The events developed on this island, details are reported in the allegorical symbolic aspect that acquires the mythological look. The title of the novel itself - “The Lord of the Flies”, inspires biblical association, which is a synonym for Satan, the Mephistophepher, lord of the sinful souls. The action, which starts and develops on the island, is considered as a micro world in which the problematics of the person and society is characterized by all its clarity. This island is the opposite of utopian island, in which everything is presented in a different way from the utopian world, in the other words, develops in a negative direction. The myth connected to the island about the power of person is upside down in this creative work. First of all, the children on the island start living with democratic laws, but they can not protect the management of freedom and equality and finally everything ends up with dictatorial governance. This island is a place of confrontation of characters, as well as an allegorical “experimental field” of antagonistic ideologies. It seems as danger, as well as the wildness of totalitarianism. According to the developments in the novel, it is shown that the fair society always contains the danger, threat of increasing dictatorship and violence. Particular attention is paid to the global and political danger of modernity, such as totalitarianism, dictatorship and mass abduction with aggressive and anti-democratic ideologies.

There are two main characters in the novel- Jack and Ralph, who perform the two types of state governance: democracy and authoritarian. Jack embodies the system of governance based on anti-democratic, violent methods. Ralph is a voted leader of the majority, who discusses all the issues on the general meeting.

This two antagonistic group use shell instead of microphone, that symbolizes civilization, which is used as a source of public order. However, finally, justice is broken when the shell loses its function. Jack's team members eventually collapse it. With this, also democracy breaks and wins a new dictatorial regime by Jack. Jack enchants the crowd around him with anarchy and permissibility all vileness, "a crowd who prefers a leader who becomes free them from protection of discipline and law". As a result of the ignorance of the system of values and all forms of democratic order, children get wild and establishing evil, murder, blood cult and equalizing to the wild tribal status. For example: Ralph, Piggy, Simon and others join Jack's squad who paint their bodies with different color of clay. The events on the island, such as suppressing smoke signals of the ships, destroying the unity around Ralph and moving them into Jack's aggressive camp causes murder of one of the kind piggy boys. Carnival and ritual scenes for the members of this group are organic, namely, motives of pigs and worship. Wild children's band, or as a writer ironically mentions "different colored painted band" falls down in front of Jack. Each care of pig is accompanied by a wild ritual or a dance-like performance. Golding in the novel gives attention to the opposite issue of rationalism, religious beliefs, and its role in society. The most raised up hero in the work is Simon, which differs kindness from evil by the high standards of morality. In the novel Simon performances, the image of Christ. Sometimes he lives alone, and sometimes he talks to head f pig, Beelzebub surrounded by flies. Simon tries to persuade children in the value kindness, in the necessity of doing well. But they don't like Simon's ideas unless he becomes unidentified victim of hunter children and dies. After this, they analyze his ideology and realize that Simon preached the truth.

In the form of existential fiction, William Golding reminds us about the threat connected to totalitarianism and deeply makes us think about the essence of democracy and its alternatives on fear of dictatorship, fatal nature, he calls us to think deeply about the moral and political issues of which one of the characters sets out: "Which is better – to have rules and agree, or to hunt and kill?" [1.38]

In the novel the motive of fear has a great idea. Fear, on the one hand, defines submission of masses to the leader and government institution, on the other hand, fear makes feel the protagonist reality, or cruelty of the empirical world, strengthens feeling of protest and plays the coordinating role in development of alternative reality by the hero. [2,68] The feeling of fear also includes an emotional lag caused by non-existence threat and anxiety. One of the frightened children is suffering from hallucinating. It seems like he sees serpentine beast at night, which will turn into lianas at the day time. The second child says that the beast comes out from the sea.

Children's band towards the motive of fear turns into two antagonistic groups. One part believes in the realities of the unrealistic events that gradually causes development of a primitive religion, while the other part is in vain, but still tries to convince the band that this is only a fantasy of strong fear. The fruit of fear is – non-existence "beast", an awesome animal awakened in the souls of the children, or the devilish inherent in every human being's soul – that is a project of cruelty and harshness. Ralph's words are not accidental: "It's not each other we need to be afraid of, but ourselves". [1.39]

As Ralph's like-minded Simon says, "Maybe there is a beast ... we could be sort of". [1.49] The writer points to the dangers that reveals by destructive force in society.

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