William Golding Philosophy Of Human Nature

The Unseen Beast Within: Exploring Golding's Pessimistic View of Human Nature Have you ever felt a prickle of unease, a sense of lurking danger, in the quiet spaces between people? It's a feeling that whispers of primal instincts, of hidden savagery, a feeling that William Golding, in his chilling masterpiece *Lord of the Flies*, captured with unsettling brilliance. Golding's philosophy of human nature, though often bleak, offers a profound lens through which to view the world, challenging us to confront the darkness within. This isn't about preaching doom and gloom, but about recognizing the complexities of our species, the ones we often choose to ignore. (Image: A close-up of a meticulously crafted miniature diorama depicting a small group of figures, seemingly engaged in a tense standoff.) I remember a particularly tense summer camp trip. Twelve kids, aged ten to fourteen, marooned on a sprawling island of seemingly endless woods and shimmering lakes.

The air crackled with unspoken rivalries, the quiet moments were filled with whispers of jealousy and ambition. We were supposed to be building camaraderie, mastering survival skills, but the underlying current of mistrust, the subtle expressions of power plays, felt eerily familiar. Golding's portrayal of the boys' descent into savagery isn't merely a fictional account. It's a reflection of the underlying tensions that can fester in any group. He argues that, stripped of societal restraints and structure, the inherent darkness within us, the desire for power, for dominance, and even for violence, will inevitably emerge.

The Core of Golding's Philosophy: The Inherent Darkness

The Struggle for Power

Golding's philosophy asserts that the desire for power, whether explicit or veiled, is a primal human drive. The relentless pursuit of dominance, often disguised as leadership, was starkly evident among the boys. Ralph, initially the chosen leader, struggled to maintain control as Jack's charisma and ruthless pragmatism took hold. The visual symbol of power

shift was quite clear: the gradual decline of Ralph's leadership, the increasing savagery of Jack's hunters. (Image: Two contrasting images. One shows Ralph holding a conch shell, a symbol of democracy and order. The other shows Jack, with a group of boys, holding sharpened sticks, embodying the dark side of power.)

The Loss of Morality

This pursuit of power often leads to the erosion of moral values. The boys on the island quickly abandon societal norms, discarding their clothes and decorum. They rationalize their actions, transforming savagery into "strategy," and moral ambiguity into the "necessity" for survival. This resonates with the idea of moral relativism – that morals aren't absolute but rather emerge from societal conditioning. If we remove these societal constraints, how fragile is our morality?

The Primal Call of the Wild

Golding's philosophy links this descent into savagery with the powerful pull of primal instincts. The boys' fascination with hunting, their growing obsession with the beast – a representation of primal fear and

aggression – demonstrates this. (Image: A stylized illustration of a human figure merging into a dense jungle. This represents the connection between human desire and nature's instinct.)

Potential Drawbacks and Related Themes

While Golding's philosophy isn't without its merits in illuminating the dangers lurking within, it also possesses certain limitations. It can, in some ways, be overly pessimistic. Can we truly conclude that the 'beast' within us is irredeemable?

The Neglect of Human Potential for Empathy

Golding's work, arguably, underestimates the potential for empathy and altruism within individuals. (Image: A still from a film scene, capturing a fleeting moment of kindness or understanding among the characters.)

Cultural Determinism

While Golding's emphasis on human nature is insightful, it may also implicitly suggest a degree of

cultural determinism. Does societal conditioning entirely dictate our fate?

Oversimplification of Complexities

The depiction of the boys can feel somewhat stereotypical and one-dimensional at times, overlooking the inherent complexity of human motivation. (Image: A diverse group of people, representing different perspectives and values.)

What can we learn from Golding's philosophy?

Golding's work, though unsettling, provides a powerful framework for understanding the fragility of human decency and the importance of societal structures. We can extrapolate a few vital lessons from the experience of the boys on the island: • **The value of rules and structures:** These aren't just arbitrary limitations; they offer crucial safeguards against our darker impulses. • The need for vigilance: We need to constantly be aware of the tendencies towards self-interest and aggression that might resurface. • The enduring power of hope: Even within the most challenging situations, it's important to remind ourselves that human potential is not defined

by our worst acts. (Image: A collage of images – a well-organized classroom, a group of people helping each other, acts of community service – illustrating positive human interactions.) Personal Reflection: Golding's work isn't about painting a dismal portrait of humanity, but rather about shining a light on the shadowed corners of our own nature. We can use this awareness to build better, more sustainable, and compassionate societies by recognizing our flaws, nurturing our empathy, and understanding the critical role of rules and order. Advanced FAQs: 1. **How does Golding's philosophy relate to modern political discourse?** (Discuss societal divisions, corruption, and the rise of populism) 2. What are the implications for ethical decision-making in complex situations? (Explore navigating dilemmas, weighing conflicting values, and fostering ethical leadership.) 3. Can we apply Golding's insights to our understanding of animal behavior and evolutionary psychology? (Analyze parallels between human and animal instincts, exploring how they shape social hierarchies.) 4. How does Golding's work challenge traditional notions of human progress and civilization? (Question utopian ideals, examining the possibility of regression and the importance of maintaining civilized values.) 5. *Beyond *Lord of the*

Flies, what other literary works explore similar themes of human nature?* (Discuss parallels in literature and the broader scope of existentialist thought.) Ultimately, Golding's philosophy invites us to grapple with the inherent complexities of human nature, not to succumb to pessimism, but to use this knowledge as a catalyst for self-reflection and the betterment of society. It's a constant reminder that the battle between the beast within and the civilized world we strive to build continues to rage.

William Golding's Bleak, Brilliant Philosophy of Human Nature

William Golding, the Nobel Prize-winning author, isn't exactly known for his sunny disposition when it comes to humanity. His novels, most famously "Lord of the Flies," paint a stark, often unsettling picture of what lurks beneath the veneer of civilization. It’s a vision that has sparked countless essays, debates, and late-night discussions. So, what exactly *is* William Golding's philosophy of human nature? In a nutshell, Golding believed that human beings are inherently flawed, driven by primal instincts and a capacity for savagery that is only held in check by the fragile structures of society and reason. He wasn't a

pessimist in the sense of believing things would *always* go wrong, but he was a realist – a rather chilling one – about the potential for darkness within us all. His work acts as a powerful, albeit uncomfortable, mirror reflecting our collective shadows.

The "Beast" Within: Lord of the Flies as a Microcosm

No discussion of Golding's philosophy is complete without delving into the chilling allegory of "Lord of the Flies." When a group of British schoolboys are stranded on a deserted island, stripped of adult authority and societal rules, their descent into savagery is swift and brutal. This isn't a story about external forces corrupting innocent children; it's about the inherent corruption that Golding believed lay dormant within them. The island, initially a paradise, quickly transforms into a battlefield for the boys' baser instincts. Ralph, representing order, reason, and democracy, struggles to maintain control against Jack, who embodies primal desires, tribalism, and the allure of power through fear. The gradual erosion of civility, the rise of superstition and violence, and the eventual murder of Piggy and Simon all serve as potent symbols of Golding’s core beliefs.

The "beast" that the boys fear is not an external monster, but rather the manifestation of their own internal savagery. They project their own darkest impulses onto an imagined entity, unable to confront the terrifying truth about themselves. This is a crucial element of Golding’s philosophy: the human capacity for evil is not a deviation from the norm, but a fundamental aspect of our being.

Original Sin and the Absence of Innate Goodness

Golding's views echo, in some ways, the theological concept of original sin, though he approached it from a more secular, psychological perspective. He didn't believe humans were born blank slates, inherently good and corrupted by society. Instead, he posited that we are born with a predisposition towards selfishness, aggression, and the pursuit of immediate gratification. Civilization, in Golding's view, is a necessary but ultimately precarious construct. It's the thin veneer that allows us to function as a society, to cooperate, and to suppress our more destructive urges. Laws, morality, education, and social norms are all tools that help us to keep the "beast" at bay. However, when these structures are removed or weakened, the inherent darkness quickly reasserts

itself. Think about the moments when the boys *try* to be civilized. Ralph’s attempts to establish rules, to build shelters, and to maintain a signal fire are all acts of reason and foresight. But they are consistently undermined by the immediate gratification and the appeal of Jack's more primitive leadership. This highlights Golding's belief that the siren song of our darker impulses is often more potent than the call of reason.

The Illusion of Progress and the Fragility of Civilization

Golding was not a believer in linear progress or the inherent perfectibility of humankind. While he lived through periods of immense technological advancement and societal change, he remained deeply skeptical about whether these advancements truly reflected a moral or spiritual elevation of humanity. His experiences during World War II undoubtedly shaped his perspective. Witnessing the systematic brutality and the ideological fervor that could drive millions to commit atrocities likely reinforced his belief in the thinness of the ice upon which civilization rests. He saw how quickly seemingly ordinary people could be swept up in a tide of violence and hatred. The "inherent evil" in

Golding's philosophy isn't a call for despair, but a call for vigilance. It suggests that maintaining a just and humane society requires constant effort, constant self-awareness, and a deep understanding of our own limitations. It's a philosophy that cautions against complacency and a naive faith in human goodness.

Beyond Lord of the Flies: Recurring Themes in Golding's Work

While "Lord of the Flies" is his most iconic exploration of human nature, Golding’s other novels also grapple with similar themes.

The Inherited Burden: "The Inheritors"

In "The Inheritors," Golding presents a contrasting scenario. Here, it’s the more primitive, instinctual Neanderthals who are being replaced by the more evolved Homo sapiens. However, even in this nuanced exploration, Golding doesn’t shy away from the darker side of humanity. The Homo sapiens, while seemingly more advanced, are also depicted as capable of cruelty and a possessive, destructive nature when faced with the unfamiliar. It raises questions about whether our "advancement" truly equates to moral superiority.

The Power of Myth and Ritual: "The Coral Island" (as a counterpoint)

It's worth noting that Golding wrote "The Coral Island" as a direct response to R.M. Ballantyne's highly romanticized adventure story of the same name. Ballantyne presented a picture of three virtuous boys who survive a shipwreck and maintain their Christian principles. Golding’s "Lord of the Flies" is a direct dismantling of this optimistic view, suggesting that such innocence and inherent goodness are ultimately unsustainable when faced with real-world challenges and the primal urges of human nature.

The Weight of Responsibility: "Pincher Martin"

"Pincher Martin" explores themes of delusion and self-deception, where a sailor stranded on a rock desperately clings to an illusion of survival. This highlights the human need to construct narratives, even false ones, to cope with harsh realities, and the often-fragile nature of our grip on reality when confronted with overwhelming despair. It touches on the psychological mechanisms we employ to avoid confronting our own limitations and fears, which ties back to the inherent flaws Golding perceived.

The Role of Reason and Free Will in Golding's Philosophy

So, if humans are inherently flawed, are we doomed to repeat the mistakes of our past? Not entirely. Golding's philosophy isn't deterministic. He acknowledges the role of reason and free will, even as he emphasizes their limitations. The boys in "Lord of the Flies" *could* have chosen differently, but their inherent tendencies, amplified by the circumstances, led them down a different path. Ralph’s struggle, Piggy’s intelligence, and Simon’s nascent understanding of the truth all represent flickers of reason and morality that resist the tide of savagery. Golding’s work serves as a cautionary tale, urging us to recognize the ongoing battle between our civilized selves and our primal instincts. It’s a call to actively cultivate reason, empathy, and critical thinking. The struggle for a better society, for Golding, is an ongoing effort, not a destination.

Interpreting Golding's Philosophy Today: Relevance and Legacy

In a world grappling with political polarization, social unrest, and the ever-present threat of conflict, William Golding's philosophy of human nature feels

eerily relevant. His unflinching examination of our capacity for both great good and terrible evil continues to resonate because it speaks to fundamental truths about the human condition. His novels encourage us to question our assumptions about ourselves and our societies. They remind us that the veneer of civilization is not an impenetrable shield, and that vigilance, critical thinking, and a conscious effort to uphold moral principles are essential for navigating the complexities of human interaction. Golding’s legacy lies in his ability to provoke uncomfortable but necessary conversations. He forces us to confront the "beast" within, not to succumb to it, but to understand it, to acknowledge its presence, and to work harder to keep it in check. His philosophy, while often bleak, ultimately offers a profound, if challenging, perspective on what it means to be human. It's a reminder that the battle for our humanity is one we must fight every single day.

William Golding’s philosophy of human nature emerges as a profound and unsettling exploration of the fragile boundary between civilization and savagery. At the heart of his work lies a deep conviction that beneath the veneer of social order and moral convention lies an innate potential for violence and chaos within every individual. This perspective

was crystallized in his landmark novel Lord of the Flies, where a group of boys, isolated from society, rapidly descends into primal conflict, revealing Golding’s belief that human beings are not inherently good but rather governed by instinctual impulses that can overwhelm reason and empathy when removed from structure.

The Core of Human Instinct Golding’s view challenges idealistic notions of human nature by emphasizing the darker undercurrents that define much of human behavior. He argues that the civilizing forces—laws, education, morality—serve not as natural extensions of goodness but as necessary constraints imposed to suppress the raw, aggressive tendencies that lie dormant in all people. This perspective draws from a blend of biological determinism and psychological realism, suggesting that

aggression and competition are not aberrations but deeply rooted aspects of human psychology. In this light, social institutions function more as barriers against innate self-interest than as authentic expressions of collective morality. Golding's insight forces readers to confront uncomfortable truths: that the line separating order and chaos is thinner than commonly believed, and that society's stability depends on constant vigilance and self-restraint.

Literary and Psychological Applications Beyond literature, Golding's philosophy offers valuable insights into psychology, sociology, and political theory. His depiction of human nature resonates with theories

of the unconscious mind and evolutionary psychology, which recognize that instincts such as territoriality, dominance, and fear of the "other" have shaped human behavior across cultures. In academic and therapeutic contexts, his work encourages deeper inquiry into how individuals respond to isolation, authority, and moral dilemmas. Educators and policymakers can draw from Golding's framework to design environments that acknowledge human complexity—not ignoring darkness, but working to channel it through constructive outlets. His emphasis on self-awareness and personal responsibility remains a powerful guide for understanding the internal struggles behind public actions and

societal tensions.

Benefits of Embracing Golding’s Vision
Understanding Golding’s philosophy encourages a more honest and critical view of human conduct. By recognizing that destructive impulses are not external threats but internal realities, individuals and institutions are prompted to cultivate self-discipline, empathy, and accountability. This awareness fosters resilience in the face of conflict and inspires proactive measures to prevent dehumanization and violence. Moreover, Golding’s work serves as a cautionary mirror, reminding societies that breakdowns in order are not rare anomalies but potential outcomes of neglecting the psychological foundations of

community. Embracing this perspective nurtures humility, ethical reflection, and a deeper commitment to nurturing the human spirit within constraints.

The Future Relevance of Golding's Insights As global challenges intensify—from political polarization to environmental crises—Golding's vision of human nature remains profoundly relevant. His insistence on the duality of human instincts calls for renewed investment in education, mental health, and social cohesion as essential tools for sustaining peace. In an age where digital anonymity and rapid communication can amplify hidden aggressions, his philosophy urges us to remain vigilant about the inner

landscapes that shape collective behavior. Looking ahead, Golding’s legacy invites ongoing dialogue about the balance between freedom and control, individuality and community, reminding us that the future of civilization depends not only on external structures but on our collective ability to understand and guide the darker currents within ourselves.

William Golding's Philosophy of Human Nature: Unveiling the Savage Within

William Golding, the Nobel laureate author of "The Lord of the Flies," remains a towering figure in 20th-century literature, largely due to his unflinching and often bleak

examination of human nature. His philosophy, deeply embedded in his literary works, suggests a fundamental inherent savagery within humanity, a primal instinct that lies just beneath the veneer of civilization. This article will delve into Golding's core beliefs about the human condition, exploring his influences, the manifestations of his ideas in his novels, and the enduring relevance of his often-uncomfortable truths.

The Inherited Sin and the Absence of Innocence

Central to Golding's worldview is the concept of original sin, a theological doctrine that posits humanity is born with an inherent inclination towards evil. While Golding was not a devout religious man, he found this concept to

be a powerful explanatory tool for the human capacity for cruelty and destruction. He rejected the Enlightenment ideal of the "noble savage" or the Rousseauian notion that society corrupts an otherwise good individual. Instead, Golding argued that the innate goodness of man is a myth, a comforting illusion we cling to because the alternative is too terrifying.

His most potent illustration of this is found in "The Lord of the Flies." The young British schoolboys stranded on a deserted island, removed from the structures and supervision of adult society, rapidly descend into barbarism. Ralph's attempts to establish order and reason are systematically undermined by Jack's appeal to primal instincts: the thrill of

the hunt, the lust for power, and the fear of the unknown (manifested in the "beast"). The boys' gradual abandonment of civility, their adoption of tribalistic warfare, and their eventual descent into murder are not presented as aberrations but as the inevitable unfolding of their true nature when external constraints are removed. This concept of inherent wickedness, or original sin, is a cornerstone of Golding's philosophy of human nature.

The Fragility of Civilization and the Power of the Id

Golding saw civilization not as a natural state of being, but as a fragile construct, a thin veneer applied over a primal, chaotic id. The rules, laws, and moral codes of society, he believed, are

not deeply ingrained in our being but are imposed externally and maintained through constant effort and vigilance. When these structures weaken or disappear, the id, with its base desires and aggressive impulses, emerges with terrifying force. This aligns with Freudian psychology, where the id represents the most primitive part of the personality, driven by instinctual urges.

In "The Inheritors," Golding explores this idea from a different angle. He contrasts the Neanderthals, depicted as a natural, harmonious, and instinctually intelligent species, with the burgeoning Homo sapiens. The latter are portrayed as driven by fear, greed, and a desire to conquer and possess. The Neanderthals, with their innate connection to nature and their

simple existence, are systematically annihilated by the more "advanced" humans. This novel, though often overlooked, is crucial for understanding Golding's belief that progress and so-called civilization are not necessarily synonymous with moral improvement. The "inheritors" are not inherently evil, but their success is built upon the destruction of a more innocent, albeit less technologically "advanced," way of life. This showcases Golding's nuanced view on societal development and its potential dark side.

Fear as a Catalyst for Savagery

Fear is a recurring and potent theme in Golding's work. He understood its power to cloud judgment, foster irrationality, and drive individuals to

extreme actions. In "The Lord of the Flies," the boys' fear of the "beast" is what Jack exploits to gain power. The imagined monster becomes a convenient scapegoat for their own growing savagery, allowing them to rationalize their violence. They project their inner darkness onto an external entity, a classic psychological defense mechanism.

Golding's own experiences during World War II profoundly shaped this aspect of his philosophy. Witnessing the unprecedented atrocities committed by supposedly civilized nations left him disillusioned with the idea of inherent human goodness. He saw how fear, propaganda, and the erosion of individual responsibility could lead ordinary people to participate in unimaginable horrors.

This lived experience solidified his conviction that the capacity for evil is not a fringe phenomenon but a deeply rooted aspect of the human psyche, easily unleashed by the right catalysts. The concept of fear and human behavior is inextricably linked in his writings.

The Illusion of Rationality and the Dominance of Emotion

Golding was deeply skeptical of humanity's claim to pure rationality. While we pride ourselves on our intellect, he believed that our emotions, particularly our primal drives and fears, often hold sway. The attempts at rational discourse and democratic decision-making in "The Lord of the Flies," primarily embodied by Ralph and Piggy, are ultimately

drowned out by the cacophony of fear-driven primal instincts. Piggy, the intellectual voice of reason, is ultimately murdered, symbolizing the demise of logic in the face of brute force and emotional appeal.

This skepticism extends to our capacity for self-governance. Golding suggested that without strong external authority and the constant reinforcement of moral principles, our inherent tendencies towards tribalism, aggression, and self-interest will inevitably lead to chaos and destruction. This is not to say he advocated for authoritarianism, but rather that he recognized the inherent dangers of unchecked human freedom when not tempered by a strong moral compass and a realistic understanding of our limitations. The psychology of

mob mentality, as seen in the boys' descent into a frenzied mob, is a stark illustration of this.

Golding's Influences: From Darwin to Theology

Golding's philosophy is a complex tapestry woven from various intellectual threads. Darwin's theory of evolution, particularly the idea of survival of the fittest and the animalistic origins of humanity, undoubtedly played a significant role. Golding saw our capacity for violence and self-preservation as evolutionary remnants that never truly disappeared. He was also influenced by the philosophical pessimism of thinkers like Thomas Hobbes, who famously described life in a state of nature as "solitary, poor, nasty, brutish, and

short."

However, as mentioned, his engagement with theological concepts like original sin also provided a framework for understanding the pervasiveness of evil. It's crucial to note that Golding wasn't necessarily advocating for a return to strict religious dogma. Instead, he found theological explanations for human behavior more compelling than purely secular or optimistic ones. His works are not didactic sermons but rather thought experiments that use fiction to explore profound questions about the human condition. Understanding these philosophical influences on Golding is key to grasping the depth of his thought.

The Enduring Relevance of Golding's Vision

Decades after its publication, "The Lord of the Flies" continues to resonate with readers, and William Golding's philosophy of human nature remains remarkably relevant. In an era marked by political polarization, social unrest, and a constant barrage of news detailing human cruelty, Golding's cautionary tales serve as potent reminders of our inherent capacity for darkness. He forces us to confront uncomfortable truths about ourselves and society, urging us to be vigilant against the forces that can erode civilization and unleash our baser instincts.

His work is a challenge to complacency, a call to recognize that

the battle for civility is ongoing and requires constant effort. While some may find his vision overly pessimistic, others see it as a realistic appraisal of the human condition, a necessary counterpoint to unbridled optimism. Golding's enduring legacy lies in his ability to provoke thought, to hold a mirror up to humanity, and to remind us that the "beast" is not an external monster but something that lurks within us all. The exploration of human nature in literature, particularly in Golding's stark and honest portrayals, continues to be a vital and necessary endeavor.

Ultimately, William Golding's philosophy of human nature is a profound and often unsettling exploration of our innate tendencies. Through his powerful allegories, he

compels us to acknowledge the fragility of civilization, the pervasive influence of fear, and the ever-present potential for savagery that lies dormant within us. His work serves as a timeless warning, urging us to remain aware of the darkness, not to succumb to it, and to actively work towards fostering the better angels of our nature, even when the evidence suggests they are a rare and precious commodity.

Most people do not set out with the intention of downloading a book. Usually, it starts with a small need. A question that lingers longer than expected, a topic that keeps appearing in conversations, or a moment when surface-level information simply is not enough. That is often when *William*

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Questions & Answers About william golding philosophy of human nature

No	Question	Answer
1	What's William Golding's core belief about human nature, as explored in 'Lord of the Flies'?	Golding fundamentally believed that human nature is inherently savage and prone to evil. He argued that without the constraints of civilization and society, individuals would regress into barbarism and violence, a concept vividly illustrated by the boys' descent on the island.
2	How does Golding use the characters in 'Lord of the Flies' to represent his philosophy?	Golding uses characters like Ralph (representing order and civilization) and Jack (representing primal instincts and savagery) to symbolize the constant struggle within human nature. Piggy embodies intellect and reason, which are ultimately overwhelmed by the darker impulses.

3	Does Golding believe that society can truly suppress our innate savagery?	While Golding acknowledges that society provides necessary structures to restrain our darker impulses, his philosophy suggests that these are merely superficial controls. He believed the inherent savagery lies dormant, ready to surface when societal pressures are removed, as seen in the novel.
4	Is Golding's view on human nature entirely pessimistic?	Golding's view is largely pessimistic, focusing on the potential for evil. However, the existence of characters like Ralph and Piggy, who strive for order and reason, suggests a recognition of the human capacity for good, even if it's ultimately fragile and easily overcome.
5	What role does fear play in Golding's philosophy of human nature?	Fear is a crucial element in Golding's philosophy. He demonstrates how fear, particularly of the unknown (the 'beast'), can be manipulated to drive people towards irrationality and violence, amplifying their innate savagery and leading to the breakdown of order.

6	How does Golding's personal experiences, like serving in WWII, inform his philosophy?	Golding's experiences in World War II, witnessing the atrocities of war, deeply affected his outlook. He saw firsthand the capacity for cruelty and destruction within humanity, reinforcing his belief that beneath a veneer of civilization lies a dangerous and primal nature.
7	Can Golding's philosophy be applied beyond the fictional setting of 'Lord of the Flies'?	Yes, Golding's philosophy is considered timeless and universally applicable. It prompts reflection on the effectiveness of societal structures in containing human aggression, the fragility of civilization, and the enduring presence of primal instincts in all individuals.

William Golding human nature theory, philosophy of human nature in Lord of the Flies, Golding’s view on inherent evil in humanity, human nature and civilization in William Golding, exploring darkness in human nature Golding philosophy, Golding’s critique of human morality, human nature and societal collapse Golding’s insight, the primal instincts in Golding’s work, William Golding’s perspective on human savagery, human nature and moral decline in Lord of the Flies

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