

العنوان:	Wickedness and Aggression in The Silence of the Lambs by Thomas Harris and Utopia by Ahmed Khaled Tawfik : A Psychological Perspective
المصدر:	مجلة كلية اللغات والترجمة
الناشر:	جامعة الازهر - كلية اللغات والترجمة
المؤلف الرئيسي:	Mabrouk, Alia Abbas
المجلد/العدد:	ع3
محكمة:	نعم
التاريخ الميلادي:	2012
الشهر:	يوليو
الصفحات:	80 - 98
رقم MD:	752541
نوع المحتوى:	بحوث ومقالات
قواعد المعلومات:	AraBase
مواضيع:	النقد الأدبي، توفيق، أحمد خالد
رابط:	http://search.mandumah.com/Record/752541

**Wickedness and Aggression in The Silence of the
Lambs by Thomas Harris and Utopia**

by Ahmed Khaled Tawfik
A Psychological Perspective

By

◉ Dr. Alia Abbas Mabrouk

(◉) Dr. Alia Abbas Mabrouk is a Lecturer in the English Department, Faculty of Foreign Languages and Translation, Misr University for Sciences and Technology.
E-mail: mabroukalia@Yahoo.com

Abstract:

Throughout history, wickedness and aggression have been the main drives that shape man's existence. Whether wickedness and aggression are innate within man or are acquired because of harsh familial or socio-economic factors is a highly controversial issue. With the collapse of rationalist philosophies and the assumption that man is an empirical transcendental subject, the idea of an autonomous individual who has a free will has also been shattered. Criminal behaviour thus can no longer be attributed to man's free will; an assumption which complicates the psychological and cognitive investigation into the nature of criminal behaviour even more. This paper attempts to investigate the nature of wickedness and aggression as human phenomena through a psychological reading of *The Silence of the Lambs* by Thomas Harris and *Utopia* by Ahmed Khaled Tawfik. The psychological reading depends on Freudian psychoanalysis, which has explicitly dethroned the claims about man's rationalism and has set wickedness and aggression as the basic drives in man's life, as a point of departure. Then the psychological reading makes use of the premises of criminal psychology and cognitive behavioral sciences as milestones in the understanding and interpretation of criminal behaviour, and also as an extension of the Freudian revolt against the positivistic methodologies of many psychological disciplines which have for so long depended on inductive and deductive reasoning in their exploration of many heterogeneous cases.

1. Introduction

The methodology of the majority of psychological disciplines has been guided by two scientific methods of reasoning, namely, induction - that is to investigate the particular, pose premises and then formulate a general rule - and deduction - that is to apply the general rule to all the individual cases. In both methods, the ultimate aim is to verify and to reach a fixed point of reference. With the collapse of a whole gamut of rationalist philosophies and humanist disciplines, the aim of psychological studies has turned towards falsification rather than verification and towards finding peculiarities rather than establishing certainties and inevitabilities. Man's rationalist capacities can no longer verbalize that transcendental essence that is to govern the scheme of things and codify our socio-historical and

psychological inevitabilities. When man's rationalist outlook and intellectual integrity have been questioned, a multitude of other take-for-granted ideas have begun to pose many challenges for all our humanist disciplines.

The highly controversial issue of whether wickedness and the tendency towards aggression are innate in man or rather acquired has to be addressed away from any deterministic methodologies or transcendental hypotheses. A study of wickedness and aggression in human community has to be conducted through a meticulous reading of man's psychic structure, his cognitive capacities, the socio-historical context, and the penal system that codifies and gives shape to the institution of punishment in a given community. One finds oneself compelled to refer to Freudian psychoanalysis and then move further to establish an interdisciplinary communication between the scientific content of Freudian psychoanalysis, criminal psychology, cognitive behavioral sciences, and existentialism as a philosophy that has posed a revolutionary premise for our *being* in the world.

The study of man's psychic structure and his deviation from the accepted code of social and moral behaviour has to be conducted while keeping in mind the paradox that David Hume has presented and that contends that "all our beliefs about the unobserved are without rational justification of any kind" (Vazhayil 23). The attempt at delving into man's psychological components and investigating phenomena of wickedness and aggression has to pay heed to the fact that symptoms overlap and that psychology, as a humanist discipline, has been influenced by many philosophies that aim at verification and suffocation of details that might subvert the premises or the general rules of these philosophies.

The present paper aims at offering a psychological perspective of wickedness and aggression, as phenomena that have always manifested themselves throughout history, and this is done through a reading of Thomas Harris's thriller *The Silence of the Lambs* and Ahmed Khaled Tawfik's *Utopia*. The reading of the two narratives is to depend on Freudian psychoanalysis, criminal psychology, and cognitive behavioral sciences as humanistic disciplines that have recently become very much interrelated and that are indispensable if one is to explore the true nature of

our psychic mechanisms. The two narratives are selected on the basis of their being representative of a literature that exposes "the unconscious discourses of desire as more powerful than those of family and state" (Selden 163).

The non-conformist nature of the two narratives opposes and highly challenges the trend of thought that tries to beautify reality and assumes that man is a rationalist being guided by the rationalist faculties of his mind. The narratives selected are crammed with an amount of atrocities and aggressive behavioral patterns and they delve deep into our psychological components embodying a sort of wickedness that shatters all the established humanist models of thought.

2. A Psychological Perspective

The assumption that man is a rational being whose goodness is innate has been the backbone of many humanist disciplines. The aforementioned assumption, however, is a transcendental one which has been nullified by the atrocities that recurrently take place in real life. Farag argues that "a large number of scholars considers aggression to be the main factor that shapes man's existence and social behaviour. Sigmund Freud, the founder of psychoanalysis, has placed violence and aggression above the sexual drives and has considered them as the pivotal drive that gives shape to man's social activities. Freud has, moreover, referred to violence and aggression as 'Thanatos' as opposed to the life force which he called 'Eros'" (Farag 60, trans. mine). In Freud's early writings, sexual instinct is a main factor in shaping man's psychic structure, the kind of art he produces, and his cultural framework. The ability of man to exercise psychological and social constraints sometimes and his deviation from the accepted code of moral behaviour in other times have represented an intellectual dilemma for Freud and for his psychoanalytic methods.

In Freud's study of the aborigines of Australia whose social life and their system of Totemism⁽¹⁾ have been investigated, Freud argues that, "we surely would not expect that these poor naked cannibals should be moral in their sex life according to our ideas, or that they should have imposed a high degree of restriction upon their sexual impulses. And yet we learn that they have considered it their duty to exercise the most searching care and the most painful rigour in guarding against incestuous sexual relations"

(Freud 16, 1940). The fact that these communities have succeeded in practising psychological and social constraints can act as a counter argument for the anti-humanist hypothesis that man is not good by nature. On the other hand, the atrocities of the First World War have posed a challenge for Freud's assumption that the 'Libido' is the energy that gives shape to civilization, and he rather attributed man's behaviour to the 'Thanatos' that aims at destroying and terminating life.

Destruction of life is thus a main factor in shaping civilization and is a signifier that cannot be overlooked in our system of representation. To understand wickedness, one has to differentiate between terms which might overlap. According to Hollin,

It should be noted that there is a variability in terminology in the literature: three terms are in common, sometimes interchangeable, use, aggression, violence, and criminal violence. ... aggression refers to the intention to hurt or gain advantage over other people, without necessarily involving physical injury; violence involves the use of strong physical force against another person, sometimes impelled by aggressive motivation; criminal violence involves directly injurious behaviour which is forbidden by law (63).

The drive to hurt other people is thus prevalent in man's social activities, even if it is not expressed through physical violence. Another distinction is made by Mary Midgley, the philosopher of morality, who is primarily concerned with questions of evil and aggression in human community. Midgley argues that, "evil and aggression are not the same thing. Evil is much wider. A great deal of evil is caused by quiet, respectable, unaggressive motives like sloth, fear, avarice and greed" (3-4).

Wickedness and aggression thus have a heterogeneity of motivations, and, consequently, they are expressed through different behaviours and criminal acts. The problem here has two main facets: are these motivations the product of a wicked human nature or the product of harsh socio-economic circumstances? And if these motivations are the product of innate wickedness, to what extent is psychological therapy a solution? Understanding aggression and criminal behaviour thus demands

this interdisciplinary communication between the methods of Freudian psychoanalysis, the more revolutionary methodology of cognitive behavioral sciences, and criminal psychology.

The point that Freudian psychoanalysis has successfully managed to assert is that the different theories of psychology have been nourished by the deductive method and have striven hard to verify and to create paradigms which are to be applied to all individual cases. The psychoanalyst, as Freud argues, has to be ready to falsify his premises depending on any rupture that manifests itself during the psychoanalytic therapy for an individual case. The ability to adapt to the challenges that might emerge through different individual cases is inevitable if the psychoanalyst is to compile an accurate psychological profiling. The more up-to-date techniques of cognitive behavioral sciences, along with the premises of criminology, are also indispensable if one is to offer an accurate psychological evaluation. According to Wagman, "there are two aspects to the scientific study of cognition: experimental psychology and artificial intelligence. The former studies the cognitive processes that constitute human intelligence, the latter the cognition of intelligent systems" (1). The paradigms that measure academic achievement and those that detect slow learners have to be affiliated with the scientific methodology for the evaluation of crime. Criminal psychology, one could claim, is that discourse which allows many disciplines to interact together in order to offer a thorough and deep interpretation of criminal behaviour. According to Hollin, criminology is "an integrated approach to the study of crime, in which the elements of other disciplines are used to develop theories and explanations for the phenomenon of crime" (1). If one is to study wickedness and aggression as phenomena in human community, then one has to dethrone the idea that man is an autonomous rationalist subject and to embrace the amount of falsification brought about by cognitive psychology and criminology as far as man's truth claims are concerned.

3. Psychoanalysis and Criminology

Both psychoanalysis and criminology seek to investigate the psychic structure of real criminals and aim at having a psychological profiling for the given cases. In so doing, the two disciplines abstain from imposing

presupposed ideas on different cases. According to Staub and Alexander, "the psychological methods which have been in use till now do not occupy themselves with the individual personality; at their best they occupy themselves with generalities of psychological experience, they devote themselves mostly and mainly to abstract construction" (22). Thus the interconnections between the two disciplines are due to the fact that they both can work on empirical grounds and can study the problematic nature of criminal behaviour without being subordinated to presupposed theoretical premises.

In spite of the fact that the two narratives represent two different cultural contexts, *The Silence of the Lambs* by Thomas Harris and *Utopia* by Ahmed Khaled Tawfik successfully dramatize the evil that lurks hidden in human nature and draw the reader's attention to the fact that man is really capable of unimaginable wickedness and aggression. In addition to the psychological depth offered through the delineation of the various characters, the two narratives function as a melting pot in which psychoanalysis, criminology, and cognitive psychology are discussed and are, moreover, susceptible to changes and corrections through the minute details that are brought to the forefront via the artistic portrayal of the characters.

In *The Silence of the Lambs*, Harris immediately accommodates his reader in the context of the "Behavioral Science... [and]" (1), and accentuates the fact that Clarice, who is to compile a psychological profiling for Buffalo Bill, has a "double major in psychology and criminology" (Harris 3). The many encounters that take place between Clarice and Dr. Lecter are a true to life discussions of how psychology and criminology should function together if the researcher is to present a meticulous evaluation of a given case. In discussing criminal behaviour, Dr. Lecter argues that, "Simplistic is the word you want. In fact, most psychology is puerile, Officer Starling, and that practiced in Behavioral Science is on a level with phrenology" (Harris 20). Dr. Lecter's argument questions the accuracy with which psychological evaluations of criminals are presented, and, moreover, problematizes the concept of crime as criminal behaviour cannot be only attributed to the anatomy of the brain. In his discussion of criminal behaviour as a clinical disorder, Raine argues

that,

There are both conceptual and empirical grounds to conceptualize crime as a disorder; there are nevertheless societal and practical constraints that make acceptance of this conclusion difficult; there are also practical implications of accepting that crime is a disorder which create a barrier to this proposal (288).

Criminal behaviour can only be understood when a whole gamut of sociological and biological theories are studied along with the theoretical framework and the findings of different individual cases.

What psychoanalysis and criminal psychology have revealed, as far as the incentives behind criminal behaviour are concerned, is that, in the majority of cases, aggression for the purpose of assuming power and control over the other is a main drive in the psychological fabric of the criminal. According to Freud, "the inclination to aggression is an original, self- subsisting instinctual disposition in man, and I return to my view that it constitutes the greatest impediment to civilization" (in Cahoone 214). Dr. Lecter's intended silence about the character of Buffalo Bill is an exercise of his intellectual power over the whole institution of psychology and an example of his determination to outsmart all the other psychiatrists. And Buffalo Bill's sadistic nature is the result of his failure in turning into the beautiful woman he visualizes in his mind. The reader is told that "it was wonderful to do, watching them feel their way around, seeing them try to scrunch into corners. He liked to hurt them with the pistol" (Harris 302). Bill's atrocious sadism is the final product of a deteriorative personality in which the ontology of his very being - in this case, his being a man or a woman from a pure biological stance - is terribly shaken.

In Tewfik's *Utopia*, the reader is shocked from the onset of the narrative that he is not to visualize a *Utopia* but rather to experience death and a state of utter hopelessness that is experienced when man deteriorates morally and psychologically. The narrative touches upon the controversial question of whether wickedness in man is innate or acquired. The atrocious nature of the rich adolescent is set in juxtaposition with the moral stance of Gaber and his social awareness. The sadistic nature of the rich

adolescent, who represents the aristocratic class in Egypt nowadays, is set in opposition with the compassion that reveals itself in Gaber in spite of the circumstances of grinding poverty he lives in.

The psychological depth and the sociological dimension in the narrative question a whole gamut of taken for granted philosophical premises about the nature of evil and criminal behaviour. In *Utopia*, the rich adolescent is saying, "Why did the Caesars of Rome like to watch the slaves killing each other?... I wish sociology can provide an answer... As far as I know the temperament. Why then cruelty is a common factor?" (Tawfik 39- 40, trans. mine). The aforementioned remark problematizes the discourse on wickedness. If one assumed that criminal behaviour is not innate, but rather acquired, what would be the justification for the cruelty of the rich class that suffers no poverty or social inequality?

The more man deteriorates morally and psychologically the more he is entangled within the web of destruction and aggression. From the beginning of the narrative the reader encounters Freud's *Thanatos* and is made to believe that aggression and destruction are a main factor in shaping man's psychological behaviour and moral code. Tawfik comments on the process of chasing the poor figures, who represent the poor in Egypt nowadays, as follows: "When death becomes bigger than life itself, when you can experience aesthetic feelings by watching death" (11, trans. mine). The desire to experience death inside the rich adolescent is directed outwards and is represented through the sadistic act of chasing the poor figures to death.

The rich adolescent's sexual behaviour is an expression of the power relations that characterize man's mode of existence. Freud argues that, "in sadism and masochism we have always seen before us manifestations of the destructive instinct (directed outwards and inwards), strongly alloyed with erotism" (212, in Cahoone). The adolescent's sadistic nature reveals itself in the act of raping Safeia and his comment upon the effect of his action: "Raping a tuberculosis patient! This incident will be a historical event. I will narrate what happened to my friends in our drug addiction sessions when I am back home" (Tawfik 164, trans. mine). The incident of rape here shouldn't be attributed to erotic instincts on the part of the adolescent as much as to an innate unconscious desire to exercise power,

both physically, and psychologically, over the female victim.

4. Cognitive Psychology and Existentialism

Speaking about the existentialist philosophy in relation to criminal psychology and cognitive behavioral sciences might seem eccentric. Existentialist philosophy, however, has brought into being the predicament of the individual's rationalist autonomy and his being susceptible to the continuity of history. The existentialist philosopher poses a problematic question: "What, in thinking and willing, do you ultimately and seriously think and will? What do you think with the assurance of relevant knowledge, disclosed to you as reliable truth concerning yourself and the world in which you live?" (Kuhn xiii). In concentrating on the process of thinking and reasoning carried by man for the sake of interpreting the nature of his relation with the scheme of things, existentialism functions as a philosophical umbrella for the practical methodology of cognitive psychology, and also as a milestone in the study of criminal behaviour.

In their article that explains the importance of behavioral sciences in the analysis of criminal behaviour, Commons and Miller argue that, "crime may be much better explained by factors such as a low stage of development, high impulsivity, use of drugs, and poor attachment, suggesting that crime may be better addressed by intensive rehabilitation and supervision, not punishment" (Commons and Miller, Fall 2011). To investigate the causes of behaviour and the patterns of thought of the mind is to study the existentialist question of our being in the world, yet exposed to a heterogeneity of cultural factors, and shaped by our belief or disbelief in the existence of a fixed point of reference or an ultimate Truth.

In *The Silence of the Lambs*, Harris draws the reader's attention to the importance of establishing a close link between the existentialist mode of thinking and cognitive psychology. Dr. Lecter's evaluation of Sammie's case is based on his deep understanding of the prisoner's existentialist predicament. Dr. Lecter informs Clarice that "Sammie is intensely religious. He's simply disappointed because Jesus is so late" (Harris 148). Samie's condition can be attributed to a state of deep ontological loss and his inability to believe in the existentialist principle that "existence precedes essence." The result is that Sammie is still waiting for Jesus Christ to reveal himself. Dr. Lecter's cognitive investigation into Sammie's

mind has allowed him to question all the premises of psychoanalysis and to offer a psychiatric evaluation that totally departs from the evaluation submitted and considered as true and accurate by the rest of the psychiatrists.

Dr. Lecter's cognitive evaluation of Sammie's condition is based on the paradigms of thought of cognitive behavioral sciences that challenge the deterministic approach of inductive and deductive methodologies and dispense with the idea of causation, considering it an excuse created by the mind to offer itself an intellectual relief. Nobus argues that, "mental organization had to be dislodged from observable phenomena, and analysts were urged to suspend their judgement and to look for more reliable criteria" (8). Dr. Lecter's cognitive evaluation of Sammie has thus dispensed with the idea of causation as a form of transcendental reductionism. Dr. Lecter elaborates on Sammie's condition as follows: "the idea of a single Godhead also being a Trinity is hard to reconcile, particularly for Sammie, who's not positive how many people he is himself (Harris 148).

In *Utopia*, the same existentialist predicament is revealed through the character of the rich adolescent in spite of the fact that he lives in a cultural milieu that considers religion as a fixed point of reference. From the commencement of the narrative, the adolescent states it clearly: "I don't worship the devil. In fact, I don't believe in the existence of any ultimate Truth" (Tawfik 13, trans. mine). The adolescent's existentialist predicament, in addition to his abominable aggression, pose a cognitive question. Raine elaborates on the link between cognition and man's psychic structure as follows: "cognitive functioning includes learning ability, intelligence, selective attention, academic ability, moral reasoning, and social information processing. Major mental disorders such as schizophrenia, depression, and alcoholism, for example, are characterized by important cognitive and information-processing deficits" (215). The fact that the adolescent is a drug addict problematizes the discourse on his aggressive instincts. Commenting on religion in the cultural context he lives in, the adolescent says, "some people in Utopia are still in the habit of addressing a transcendental being who cannot be seen. But the youth nowadays have got rid of this habit" (Tawfik 21, trans. mine). The

adolescent's deep ontological loss and the fact that he is a drug addict represent a challenge in his psychological profiling, because, if a psychiatrist is to deal with such a case, focusing on the biological factor of drug addiction will not be enough in the psychological treatment offered for such a case.

5. Criminal Behaviour and the Free Will

The idea of free will has been shattered with the collapse of rationalist philosophies and the assumption that man is an empirical and transcendental subject. Midgley argues that, "various scientific systems that describe other forms of causation have undermined the idea of free-will" (vii). And his comment on David Hume's "bundle of perceptions theory of the self, Vazhayil affirms that "the idea of causation [is] a fiction created by the mind" (Vazhayil 20). To relate a particular criminal behaviour to a specific incentive is to oversimplify the whole issue, and to negate the idea of free will, on the other hand, is to bring about a radical change in the philosophical matrix of the institution of punishment as a whole.

The legend of the free will of man has been supported by many ant humanist thinkers such as Nietzsche and Foucault. According to Hamilton, "Like Nietzsche's genealogies of power, Freud's psychoanalytic method exposes the instrumentalism of history, its characteristic uses. Instead of innocently supplying us with an objective record of the past, history is caught up in the business of assuaging present feelings caused by our repression of the past" (119). Man's will is thus configured and incessantly reconfigured through the mechanisms of history and the temporal continuity of the present moment.

6. Criminology and the Philosophy of Punishment

Denying the existence of man's free will is the philosophical assumption that has radically changed, and also complicated, the philosophy of punishment. Midgley argues that the problems about "the psychology of evil cannot be dealt with simply by denying that aggression is innate" (3). If wickedness and aggression are not attributed to external factors, what then would be the justification behind the criminal behaviour which is done by persons who are socially and economically stable? One

thus has to admit that evil can be a pattern in the lives of people who suffer deep psychological disturbances or mental disorders. According to Commons and Miller, the system of the criminal law is based on some folk psychological theories such as: "(a) the assumption within the law that people have free will and therefore when they make bad choices it makes sense to punish them; and (b) the assumption that people generally make rational choices" (Commons and Miller, Fall 2011).

The psychological depth in Harris's *The Silence of the Lambs* accentuates the fact that man's free will is an illusion as the major characters in the narrative - Dr. Lecter, Buffalo Bill, and Clarice - are driven by the workings of their unconscious mind. The narrative thus implicitly accentuates the importance of achieving a radical modulation in the procedures adopted inside the institutions of punishment. Dr. Lecter's psychological evaluation of Sammie affirms the fact that Sammie should have been made to receive psychological treatment somewhere else. Another hint at the necessity of changing the system of punishment is made by Dr. Lecter when he is telling Clarice about his life in the prison: "I've been in this room eight years, Clarice. I know that they will never, ever let me out while I am alive. What I want is a view. I want a window where I can see a tree, or even water" (Harris 62).

In Tawfik's *Utopia*, establishing the motives of the criminal behaviour is an essential factor in an accurate psychological evaluation of the given case, and, consequently, in a proper administration of punishment. The rich adolescent's abominable wickedness can be attributed to two main factors: (a) the fact that he is a drug addict, and (b) the innate instincts of evil which lurk inside his psychic structure. The first biological factor of being susceptible to the chemical changes brought about by drug addiction should not be considered as an essential factor that brings into being his atrocious violence. The second factor poses a problematic question: if this abhorrent aggression is an innate drive, how can it be psychologically treated? And if the adolescent's case is a case that cannot be subordinated to psychological rehabilitation, what is the proper form of punishment that can be administered?

7. Criminology between Neurosis and Psychosis

Determining whether the criminal is a neurotic or a psychotic patient

is the fundamental factor that is to establish the kind of psychological therapy and the form of punishment. Commenting on Freud's psychoanalytic method, Nobus argues that, "Until the end of his career, Freud remained convinced that the standard method of psychoanalysis was of no use to people suffering from paraphrenia - or some other form of psychosis - which prompted him to demand that the analyst recognize this contradiction during the trial period" (Nobus 6). Freudian psychoanalysis is thus to be applied to cases of neurosis and not to psychosis.

Building on the former argument, a clear distinction between neurosis⁽²⁾ and psychosis should be clear in mind if one is to pass an accurate psychological evaluation. According to Haroun, neurosis is

a functional disturbance in the character, not attributed to a biological symptom in the body, and is an expression of unconscious emotional conflicts whose source and relation to the accompanying symptoms are unidentified by the person ... [And] neurotic criminals are those who commit the crimes of homicide, burglary, armed aggression, or sexual assault. They are motivated by an inferiority complex or a severe psychological disturbance (Haroun 111-112, trans. mine.)

Psychosis, on the other hand, is a mental disorder in which there is a serious disturbance in personality which hinders the individual from striking a balance between his inner self and his social surroundings. Psychotic persons live in their own worlds which totally depart from the real lived experience (Haroun 123, trans. mine.)

The aforementioned distinction between neurosis and psychosis draws our attention to the fact that inflicting ordinary forms of punishment on neurotic criminals is a useless strategy as it would enhance their psychological disintegration even more.

In Harris's *The Silence of the Lambs*, Sammie is depicted as a neurotic criminal who, besides his severe psychological disturbance, suffers from a state of ontological anxiety. Dr. Lecter's interpretation of Sammie's condition interrogates the premises of psychiatry, on the one

hand, and questions the validity of procedures in the institution of punishment, on the other. The case of Buffalo Bill is another striking example of the failure of psychiatric practice to deal with such a case. As a child, he was made to receive a kind of psychological rehabilitation because he murdered his grandparents. As a young man, he was denied proper assistance in the hospital for transsexuals, and no accurate psychological evaluation of his case was submitted. Buffalo Bill's sadism⁽³⁾ and the enjoyment he feels when he inflicts psychological torture on his female victims before he kills them are an outstanding example of the failure of the psychiatric practice and the institutions of punishment to prevent the destructiveness of such a murderer.

In *Utopia*, the character of the rich adolescent opens the discussion on the clear-cut distinctions that have to be made between cases of neurosis and cases of psychosis. The adolescent's aggressive instincts reveal symptoms of neurosis as they are not done for the sake of achieving financial or social gains. The striking example of his aggressive instincts is the pride he has felt when he raped "a *tuberculosis patient*." In his study of the psychology of men who rape, Groth argues that,

careful clinical study of offenders reveals that rape is in fact serving primarily nonsexual needs. It is the sexual expression of power and anger. .. Rape is a pseudosexual act, complex and multidetermined, but addressing issues of hostility (anger) and control (power) more than passion (sexuality) (Groth and Birnbaum 2.)

The crime of raping "a *tuberculosis patient*" committed by the adolescent is a form of sexual psychopathy in which the offender is driven by three main components: "power, anger, and sexuality" (Groth and Birnbaum 12).

8. Conclusion

The discourse on wickedness and aggression challenges the rationalist conviction of the innate logical quality of man's reasoning, and paves the way for a more interdisciplinary approach that can offer various interpretations of the enigmatic nature of evil. Exploring the nature of wickedness and criminal behaviour in the two narratives has accentuated the fact that we need a completely different set of criteria to be able to look

into the nature of wickedness and to accurately evaluate the motives behind a particular criminal behaviour.

With the collapse of the Cartesian principle of the "internal light of reason" and the Kantian transcendental subject, the conscious ego began to be marginalized and the unconscious id began to attract the scholars' attention as the essential factor that shapes man's psychic apparatus. The fact that the conscious ego can suffer deviation because of the whims and fantasies of the unconscious id is, in fact, a major challenge for all our humanistic disciplines, simply because we are driven by the desire to determine what cannot actually be determined and to observe and monitor what eludes observation and monitoring. And hence the need for an interdisciplinary communication between the sociological, psychological, philosophical, and legal disciplines that look into the nature of crime becomes indispensable.

In spite of the fact that the two narratives represent two different cultural contexts, they stress one important fact: criminal behaviour and the nature of wickedness should be addressed through a cognitive approach that abstains from imposing presupposed or transcendental ideas on a given case. They, moreover, draw our attention to the fact that man's evil instincts are not always a product of the workings of his free will, but can be a product of neurotic or psychotic disorders. Man's free will is thus not the sole factor behind his wickedness or criminal behaviour. The marginalization of the influence of man's free will has to lead to a modulation in the whole philosophy of punishment and to a process of revisiting and reevaluating the institutions of psychological rehabilitation in any community.

Endnotes

- 1. Totemism:** according to Freud, Totemism indicates the respect for the codes and conventions of the family and the tribe. Freud argues that, "among the Australians the system of Totemism takes the place of all religious and social institutions. ... [And a Totem] is an animal, either edible and harmless, or dangerous and feared" (Freud 16-7, 1940).
- 2. Neurosis:** in his book *The Neuroses*, Laughlin defines neurosis as follows:

"The neuroses are one of the two major categories of emotional illness, the other being the psychoses. 1. A neurosis is an emotional illness with minimal loss of contact with reality in thinking and judgment. 2. A disturbance of emotional adaptation due to unresolved internal (i.e., unconscious) conflict. Usually, less severe than a psychosis. The patient often recognizes that his emotional feelings are out of keeping with the apparent external stimulus. 3. A neurosis represents the attempted resolution of unconscious emotional conflicts in a manner that handicaps, to varying degrees, the effectiveness of a person in living. The neurosis always affects the personality structure as a whole. It is an unconsciously elaborated psychic mode of response, which is defensively intended and motivated" (Laughlin 1002).

- 3. Sadism:** Almahdi enlists the psychological characteristics of the tortures as follows: 1. "Sadism ... 2. passivity ... those who comply with the orders of their bosses ... 3. A psychopathic personality is the anti-social person who doesn't pay heed to the codes and conventions of society ... 4. A paranoid personality is the arrogant person who sees everybody as an enemy... 5. Rationalization as a psychological defensive mechanism that tortures come up with in order to justify their bloody deeds" (Almahdi 66-7, trans. mine).

Works Cited

A. Books

1. Freud, Sigmund. *Totem and Taboo: Resemblances between the Psychic Lives of Savages and Neurotics*. Penguin Books Limited, New York, 1940.
2. - - - *Civilization and Its Discontents*. In Cahoon, Laurence (Ed.). *From Modernism to Postmodernism: An Anthology*. Blackwell Publishers, 1996.
3. Groth A. Nicholas and H. Jean Birnbaum. *Men Who Rape: The Psychology of the Offender*. Plenum Press, New York, 1979.
4. Hamilton, Paul. *Historicism*. Routledge, London and New York, 1996.
5. Harris, Thomas. *The Silence of the Lambs*. St. Martin's Paperbacks, 1988.
6. Hollin, Clive R. *Psychology and Crime: An Introduction to Criminological Psychology*. Routledge, London, 1989.
7. Kuhn, Helmut. *Encounter with Nothingness: An Essay on Existentialism*. Henry Regnery, Hinsdale, IL, 1949.
8. Laughlin, Henry P. *The Neuroses*. Washington: Butterworths, 1967.
9. Midgley, Mary. *Wickedness: A Philosophical Essay*. Routledge, London and New York, 2001.
10. Nobus, Dany. *Jacques Lacan and the Freudian Practice of Psychoanalysis*. Routledge, London, 2000.
11. Raine, Adrian. *The Psychopathology of Crime: Criminal Behaviour as a Clinical Disorder*. Academic Press, San Diego, CA, 1993.
12. Selden, Raman & Peter Widdowson and Peter Brooker. *A Reader's Guide to Contemporary Literary Theory* (Fifth Edition). Pearson, Longman, 2005.
13. Staub, Hugo and Franz Alexander. *The Criminal, the Judge, and the Public: A Psychological Analysis*. Glencoe, IL, 1956.

14. Vazhayul, Joy. *Limits and Limitations of the Human Mind*. Vikas Publishing House PVT LTD, 1996.
15. Wagman, Morton. *Cognitive Psychology and Artificial Intelligence*. Praeger, Westport, CT, 1993.

B. Articles

16. Commons, Michael Lamport; Miller, Patrice Mrarie. "Folk Psychology and Criminal Law: Why We Need to Replace Folk Psychology with Behavioral Science." *Journal of Psychiatry & Law*, Vol. 39, No. 3 Fall 2011.

المصادر باللغة العربية:

١٧. المهدي، محمد. علم النفس السياسي: رؤية مصرية عربية. مكتبة الأنجلو المصرية، القاهرة، مصر، ٢٠٠٧.
١٨. توفيق، احمد خالد. يوتوبيا. دار ميريت، القاهرة، ٢٠١١.
١٩. فرج، فرج أحمد. التحليل النفسي وقضايا العالم الثالث. مكتبة الأنجلو المصرية، القاهرة، مصر، ٢٠٠٧.
٢٠. هارون، أحمد. الجريمة والسلوك الإجرامي: رؤية نفسية. مكتبة الأنجلو المصرية، القاهرة، مصر، ٢٠٠٩.

الشر والعدوان في صمت الحملان لتوماس

هاريس ويتوبيا لأحمد خالد توفيق

قراءة من منظور نفسي

د. عالية عباس مبروك

الشر والعدوان من أهم الدوافع التي طالما عملت على تحديد الآلية التي تتشكل بها الحضارة البشرية، فقد حار الكثير من الفلاسفة والمفكرين في تحديد ما إذا كان الشر والعدوان غريزتين متأصلتين في الإنسان أم هما أنماط سلوكية يكتسبها الإنسان عندما يمر باضطرابات في محيط الأسرة أو بظروف اجتماعية واقتصادية طاحنة. ومع انهيار الأساس الفكري لكثير من الفلسفات العقلية وسقوط فرضية أن الإنسان كيان فكري مستقل قادر على صياغة أي معنى بشكل متناغم ومتجانس من خلال ملكاته الفكرية وقدراته العقلية فقد انهارت أيضا فكرة أن الإنسان فرد له إرادة حرة مطلقة تخضع لسيطرة عقله الواعي والمفكر. وبناء على ذلك فقد أصبح من الصعب أن نربط بين السلوك الإجرامي وبين الإرادة الحرة للإنسان مما أدى إلى تعقيد البحث والدراسة النفسية والمعرفية في طبيعة السلوك الإجرامي بشكل كبير.

وعلى هذا يسعى هذا البحث إلى دراسة ظاهرة الشر والعدوان كظاهرتين إنسانيتين من خلال تقديم قراءة نقدية لصمات الحملان لتوماس هاريس ويتوبيا لأحمد خالد توفيق في ضوء فرضيات علم النفس. وتعتمد القراءة النقدية للنصوص على منهج التحليل النفسي لفرويد والذي أدى إلى تحطيم كل ادعاءات الإنسان فيما يخص العقلانية والتكامل الفكري وأثبت أن الشر والعدوان هما الغريزتان اللتان تحكمان سلوك الإنسان النفسي والاجتماعي. وتعتمد أيضا القراءة النقدية على فرضيات علم النفس الإجرامي وعلم السلوك المعرفي في دراسة السلوك الإجرامي في النصين الروائيين وتفسيره مع توضيح كيف أن هذين المجالين هما امتداد لثورة فرويد على المناهج الاستقرائية والاستنباطية المتبعة في المدارس المختلفة لعلم النفس والتي أدت في أحيان كثيرة إلى تقديم التبسيط المحل لكثير من الظواهر النفسية والمعرفية.