

Animus Personality in Martin's *A Song of Ice and Fire: A Game of Thrones*

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Abstract

This research discusses animus personality within some female major characters of Martin's A Song of Ice and Fire: A Game of Thrones novel. It aims to describe the implication of psychological study towards the field of literature. Those female major characters chosen are Arya Stark and Sansa Stark.. The theory applied by the writers in this research is the animus theory developed by Carl Jung. The writers use Carl Jung's animus stage of development which consists of four stages of development that are The Man of Power, The Man of Action, The Man of Word and The Man of Meaning. The findings of the analysis show that as what Carl Jung believes that animus imprint exists in women's characters. The difference is only about how far the animus dominated the women itself.

Key Words: *animus, Game of Thrones, psychological study*

Introduction

Human tends to assume that female and male are different. The differences are indeed because of the opposite sexes biologically. The differences between male and female lead human to put certain standard for certain gender. People see someone's sex as an important predictor of their abilities, characters, appearances, and interests. Those standards are also known as gender stereotypes. According to Plotnik et al in Wibawa (2009; 18) gender stereotypes are traditional or stereotypic behaviors, attitudes, values, and personality traits that society believes. It means that gender stereotypes dictating what types of behaviors and acts that are generally acceptable and appropriate for male and female based on their actual sex. This definition explains that gender stereotypes are the expectation of society toward how males and females gender roles in social life.

The gender differences raise the issues of male and female; masculine and feminine, male associated with masculinity and female with femininity. With each construction, the biological differences between men and women get translated into social terms and descriptions. People tend to call female's roles as feminine and male's roles as masculine. Gender roles are divided through behavioral norms. Certain types of behaviors are categorized as masculine or feminine (Scantlebury, 2009), masculine and feminine traits are deeply rooted in society and in literature. Masculine and feminine traits are in direct opposition to each other which means masculine is commonly exist in male's characteristic and so does the feminine.

This phenomenon developed by Carl Gustav Jung in his psychological theory. In his theory, the femininity of male characteristic is called the anima, while the masculinity of female character is called the animus. Jung believes that an individual is inherently bisexual, therefore there always the opposite sex characterization in every individual. From the explanation above the writers decided to analyze the animus personality of the women major character in a novel by George R.R Martin entitled *A Song of Ice and fire: A Game of Thrones*. The writers were interested to analyze how the animus side of women's psychology described inside the story that has the spirit of feminism. In accordance, the writers formulated the problem into one problem formulation which is: How is the Animus personality of women major characters described in the novel *A Song of Ice and Fire: A Game of Thrones?* while the objective of the research is to reveal Animus personality of those women major characters.

Accordingly, psychological theory is often used in analyzing literary work. As Siswantoro stated that:

"Psychology of literature is a study of certain psychological phenomenon experienced by the main character in literature when responding or reacting to themselves and their surroundings, thus psychiatric symptoms can be revealed through the behavior of a character in a literary work" (2004:32).

Based on that, the writers concluded that in analyzing literary work people can use psychological theory and approach as a framework to analyze the literary work. In this research the writers decided to use Carl Jung Archetypes theory as the main references of this research.

Jung's psychological theory is also known as archetypal theory. Daniels (2011:5) explains that in terms of Jung, archetype is intended to mean the original, main idea, and certain pattern in determining human

development. Daniels states that the concept of archetypes is universal because it deals with the nature, myth, and any other universal theme. Daniels in his work “The analytical Psychology of Carl Gustav Jung” explains that Jung proposes some kinds of archetype such as *the self*, *the persona*, *the anima*, *the animus* and *the shadow*. Here, the writers focus on *the animus* theory as the basic theory of this research.

Jung in his archetypes theory provides a theory about anima and animus. The anima and animus are described by Jung as elements of his collective unconscious theory, a domain of the unconscious that transcends the personal psyche. As Herring (2007; 1) stated that Jung believes that the anima is the male’s image of an ideal woman; the animus, the female’s image of an ideal man. An individual’s anima or animus is a function of archetypal or collective ideas combined with a personal aspect. It can be concluded that in general the Anima and Animus could be described as the opposite sex personality of human. Jung’s animus theory was developed by her wife, Emma Jung. Emma provides an essay entitled “On the Nature of the Animus” which was published on 1957 (MacFedyen: 2013: 10). Emma Jung provides a theory which is stated that the animus have four phases that follow the psychological development of this archetype. The four stages of animus development are *The Man of Power*, *The Man of Action*, *The Man of Word*, and *The Man of Meaning*. Hence, the writers decided to use the four stages of animus theory in analyzing the animus personality of women major characters in Martin’s *A Game of Thrones*.

Method

To analyze the problem, a concept of research method is needed to support finding process during the analysis. The purpose of methodology is to provide an explanation of the research method and design that forms the practical side of this research. In this research, the writers used descriptive-qualitative method and library research. Descriptive qualitative method is certain tradition in the study of humanities which is fundamentally depended on the observation of human being. The descriptive qualitative method is more emphasizing the writers to collect the data and do the analysis based on library research. Library research is the way to collect the information from the books, articles, journals, and web sources. Therefore the writers employed descriptive qualitative research and library research to find the data and data source in analyzing the novel *A Song of Ice and Fire: A Game of Thrones*.

2.2 Data Collecting Technique

Data collecting technique is the technique used by the writers to collect the data. In collecting data, the writers used some steps for this analysis, they are:

1. Selecting the dialogues that exist in *A Song of Ice and Fire: A Game of Thrones* novel as the data.
2. Identifying the data to be analyzed by underlining, marking and taking notes from the dialogues on the script.
3. Connecting and categorizing the data to be main issue of the discussion.
4. Arranging the data which contain or have correlation with Animus psychological concept based on Carl Gustav Jung theory.
5. Collecting other relevant theories related to psychoanalytic and animus theory which will effectively support the research and strengthen the analysis.

2.3 Data Analyzing Technique

In conducting the research, these will help in accomplishing research analysis, as follows:

1. The Classifying Step.
The first step of analysis in this research after collecting the data is classifying the data based on the topic of the research.
2. The Interpreting Step.
Here, the writers attempt to understand the data referred to the objective of the research question of this analysis. In this step, the writers interpret the data by reading the novel repeatedly; underlining the paragraph, taking notes for the quotation from dialogue and narration and using the dictionary to find the meaning of the dialogues and narrations selected.

3. The Analysis Step.
In this step, the writers analyze the data that have been interpreted based on psychoanalysis theory specifically the animus personality theory from Carl Gustav Jung.
4. The Evaluating Step.
The writers evaluate all steps in order to make sure all supported data and the problem discussed has been organized properly after all steps are accomplished. The writers also evaluate thoroughly all step in order to ensure that every step have been done correctly. All data should be correlated to formulation of the problem and objective of the research.

Findings and Discussion

In this part, the writers discuss in detail the analysis of animus personality of women major characters in *A Game of Thrones*. This analysis will give the answer of the issues in the research question. Here, the writers focus on two women major characters which are Arya Stark and Sansa Stark who are considered dominant in the story.

3.1 Arya Stark's Animus Personality

Arya Stark is one of women major character in *A Song of Ice and Fire: A Game of Thrones* novel. Arya is a spirited girl interested in fighting and exploration. Arya wants to learn how to fight with a sword and ride in tourneys, and has no interest to enjoy traditional pursuits of noblewoman. Arya rejects the notion that she must become a lady and marry for influence and power. She believes she can forge her own destiny which is to be a warrior instead. Arya's appearance is more like her father than her mother, with a long face, grey eyes, and brown hair. She is skinny and athletic.

3.1.1 The Man of Power

Jung believes that the animus, first appears as a personification of mere physical power, for instance as an athletic champion or muscle man, hero, etc. In this stage, in this first stage the animus appears in dreams or fantasies. The writers conclude that in this first stage the animus of women could be seen by their interest about the power of a man. Arya Stark often shows her interest to the power of a man. It could be seen by the way Arya adores the story of man and their story. The stories are related to war, swords, knights, warrior, and etc. This can be seen in the quotation below:

“At Winterfell he always had an extra seat at his own table, and everyday a different man would be asked to join him. One night it would be Vayon Poole, and the talk would be coppers and bread stores and servants. The next time it would be Mikken, and her father would listen to him go on about armour and swords and how hot a forge should be and the best way to temper steel. Another day it might be Hullen with his endless horse talk, or Septon Chayle from the library, or Jory, or Ser Rodrik, or even Old Nan with her story. **Arya had loved nothing better than to sit at her father's table and listen to them talk. She had loved listening to the men on the benches too; to freeriders tough as leather, courtly knights and bold young squires, grizzled old men-at-arms.**” (Martin: 1996:217)

The writers conclude that from the quotation, Arya shows her curiosity toward man power's story. Arya's curiosity toward man physical power is shows that Arya has special interest toward man and it is power. Arya's interest toward man power is not only seen by the way she adores the story of man physical power but also can be seen by the way Arya feels more interested to follow masculine activities than women's activity. It can be seen from the quotation bellow:

Jon gave her a curious look. “Shouldn't you be working on your stitches, little sister?” Arya made a face at him. “I wanted to see them fight.” He smiled. “Come here, then.” Arya climbed up on the window and sat beside him, to a chorus of thuds and grunts from the yard bellow. “A shade more exhausting than needlework,” Jon observed. “A shade **more fun than needlework**,” Arya gave back at him. (Martin: 1996:72)

In this part Arya refuses the sewing practice because she thinks that she is not good at it. Arya prefers to see the boy's activities than joining the girl's activities. This shows that Arya has less interest toward feminine activity in compare with the masculine activity. Arya even states that this fighting practice is more fun than the needlework. It shows that Arya feels more excited to the man activity rather than the women activity. The writers conclude that in this first stage the animus of Arya Stark appears in the way she shows her curious feeling toward man physical power. Arya's interest toward man and its power can also be seen when she feels happy because her half brother, Jon Snow gives her a sword.

"It's just as well. I have something for you to take with you, and it has to be packed very carefully." Her face lit up. "A present?," "You could call it that. Close the door." Wary but excited, Arya checked the hall. "Nymeria, here, Guard". She left the wolf out there to warn of intruders and closed the door. By then Jon had pulled off the rags he'd wrapped it in. he held it out to her. **Arya's eyes went wide.** Dark eyes, like his. **"A sword," she said in small, hushed bread.** (Martin: 1996:97)

The quotation above describes the situation when Jon gives sword to Arya as present. Jon knows that Arya is always interested to swordplay, and he is the only person who is happy to see Arya playing with the sword. He often sees Arya's excited face when Jon and his brothers do sword practice. He decides to give a sword to Arya as a present. Arya is interested when she knows that the present from Jon is a sword. Sword usually deals with man and fighting. Sword becomes the symbol of man's power. In *A Game of Thrones* novel everyman especially a noble man should be able to play some practices such as sword, arrow, knife and another fighting skill. This part of story supports the analysis that Arya has interest toward everything about man and its power. This shows that the animus begins to influence Arya in choosing the things that she is interested with. It shows that Arya unconsciously has an animus within herself.

3.1.2 The Man of Action

The second stage of the animus is about The Man of Action. In this stage, the animus part of women leads her to have certain action continuing her feeling. If in the first stage Arya only has certain feelings toward man's physical power, in this stage it will go further in which the animus exhibited the action. Jung believes that the women in this stage of animus will start to act and use their power in reaching their goal. From what has been explained before, Arya has more interest toward man's physical activities. In this stage, Arya starts to exhibit her interest of actions.

Arya's interest toward man physical power leads Arya to do some action exhibited by those feeling. Despite following sewing practice and be a proper lady, Arya prefers to do sword practice and riding horse. It can be seen by the quotation below:

"There's going to be lemon cakes and tea," Sansa went on, all adult and reasonable. "Why would you want to ride a smelly old horse and get all sore and sweaty when you could recline on feather pillows and eat cakes with the queen?" Arya heard and whirled around glaring. **"I don't care what you say, I'm going out riding"** Sansa kept hoping her Father would tell Arya to behave herself and act like the highborn lady she was supposed to be. (Martin: 1996:142)

It tells the situation when Arya refuses to follow her sister, Sansa, to have a tea time with the queen. Arya prefers to go riding and sword practice. Sansa tells her that a Lady supposes to not reject the tea time invitation, especially an invitation from the queen, but Arya refuses it anyway because she does not like tea time and feels more interested to go riding horse. From this part, the animus feeling of Arya in the second stage leads her to do this kind of action.

3.1.3 The Man of Word

Jung explains that the third stage of animus symbolized by the Man of the Word assumes a greater mental power and can now be understood as being a spiritual guide and as representation of the intellectual gifts of the woman. The writers assume that in the animus of women, their intellectual skill can appear. Arya has intellectual skills such as mathematic and *valyrian* language but it is not described in the first book. Jung believes that in this stage of animus, the animus becomes the "word". The women start to think and speak her word or opinion about femininity. It can be in a form of arguing, giving opinion or refusing the idea of femininity. The animus in this

stage takes a part on influencing the women to speak and have a word about her femininity. Arya is known as stubborn lady, she often argues anything with other people. Arya begins to argue about her femininity as it is described in the quotation below:

“How is you come to own a sword, Arya? Where did you get this?” Arya chewed her lip and said nothing. After a while, Father said “I do not suppose it matters, truly. **This is no toy for children, least for all of girl.** What would Septa Mordane say if she knew you were playing with swords?” “I wasn’t *playing*,” Arya insisted. “I hate Septa Mordane.” Her father’s voice was curt and hard “The Septa is doing no more than is her duty, though gods know you have made it a struggle for the poor woman. Your mother and I have to charge her with the impossible task of making you a lady.” “**I do not want to be a lady!**” Arya flared. Her father sighed. “Ah Arya. You have wildness in you, child. The wolf blood” (Martin. 1996:221)

The word “**I hate Septa Mordane**” shows that Arya does not like Septa including the things that Septa demand them to do, be a lady. This part shows that Arya tries to speak out her feeling of discomfort to be a *lady*. This is the part when Arya tells her father that she does not want to be a *lady*. It is explained previously that Arya feels less interest toward women’s feminine activity.

3.1.4 The Man of Meaning

Jung in Sarah (2013:22) stated that a woman possessed by the animus is always in danger of losing her femininity. After analyze the data in *A Game of Thrones* novel, the writers cannot find any actions done by Arya Stark which shows that she has lost her femininity and valued herself as a man. Arya is still in the level of just prefer to feels and acts masculine than feminine.

3.2 Sansa Stark’s Animus Personality

Sansa Stark is a major character in *A Game of Thrones* novel. Sansa was raised as a lady, and possesses the traditional feminine graces of her milieu, with a keen interest in music, poetry, singing, dancing, embroidery and other traditional feminine activities. Like many girls in her age, Sansa is enthralled by songs and stories of romance and adventure, particularly those depicting handsome princes, honorable knights and chivalry. When she was young she dreamed of being a Queen. She is often seen in contrast with her sister, Arya Stark. Sansa is described as feminine, in contrast with Arya Stark. Jung in his theory believes that even woman who is outwardly very feminine the animus bean equally hard, inexorable power.

3.2.1 The Man of Power

Jung explains that a woman’s projected animus elicits the response of women in choosing the man that they are interested with. Just as a man is likely to marry a woman who reminds him of his mother or to marry his mother’s polar opposite, so too a woman’s choice of mate will tend to be psychologically like her father, the types of man that she used to know in her life. The woman’s choice of the man that they are interested to is influenced by the figures of man in their surroundings such as the father, brothers and etc. Sansa has interest toward a man namely Joffrey Baratheon. Sansa’s dream of Joffrey to be her future husband as it is seen in the quotation below:

“It was a great honor to ride with the queen, and besides, Prince Joffrey might be there. **Sansa did not know Joffrey yet, but she was already in love with him.** He was tall and handsome and strong, with hair like gold. She treasured every chance to spend time with him, few as they were” (Martin: 1996:140)

The quotation mainly explains that Sansa is excited to go to ride with the queen. She is excited because Joffrey will be there and Sansa is in love with him. It can be seen that Sansa is interested to the man who is tall, handsome, strong and a prince. The reason why Sansa likes types of man like that is because she is accustomed with the type of man like that. Sansa lives as the daughter of noble family. Her father is a Lord of the House Stark and her mother is a Lady from House Tully, Catelyn Stark. Sansa is used to lives as a princess and be accustomed with the story that a highborn lady should be a lady and marry the highborn man. Sansa is interested to the types of man whom she usually knows from the situation in her childhood life, psychologically. There is no clear description on how Sansa’s father characteristic influence her decision in choosing the man that she is interested with. However, her father status influences her to have a dream to be a lady.

Sansa might not get the figure of man's power from her father but from the stories that she heard. "Father, I only just now remember, I can't go away, I'm to marry Prince Joffrey." She tried to smile bravely for him. "I love him, Father, I truly do, **I love him as much as Queen Naerys loved Prince Aemon the Dragonknight. As much as Jonquil loves Ser Florian. I want to be his queen and have his babies.**" (Martin: 1996:178)

Sansa loves to hear the stories from Septa Mordane. The love story is kind of story that she likes. The quotation above mainly describes that Sansa has a dream to marry a prince and become the queen. Queen Naerys and Jonquil are the highborn ladies who were married the Prince and become the queen. Sansa dreams to be like them. It is seen that the types of man that Sansa is interested with influenced by the description of the man that she often hear. Although she does not have interest to have the man's power, but Sansa adores the power of man. It can be seen by the quotation below.

"Sansa rode to the Hand's tourney with Septa Mordane and Jeyne Poole. Beyond the city walls, a hundred pavilions had been raised beside the river, and the common folk came out in the thousands to watch the games. The splendor of it all took Sansa's breath away; the shining armor, the great charges caparisoned in silver and gold, the shouts of the crowd, the banners snapping in the wind.. and the knights themselves, the knights most of all. **"It's better than the songs," she whispered herself.**" (Martin: 1996:293)

Hand's tourney is the tournament of knight fighting which is conducted by the King. Even if Sansa is feminine but she loves to watch the games. In difference with Arya, Sansa only admires the power of man but have no interest to learn, or act like man. Sansa is a lady and she manages to prove it. The masculine criteria that Sansa believes does not influence her feminine personality. It can be seen by the conversation between Arya and Sansa in this quotation: **"If you came with us sometimes, you'd see" Arya said stubbornly. "I hate riding," Sansa said fervently. "All it does is get you soiled and dusty and sore.**" (Martin: 1996:141). This conversation happens between Arya and Sansa. Sansa tries to speak to Arya about their next visit to the queen wheelhouse. She talks to her sister about the queen's invitation and asks Arya to come, but Arya refuses the invitation and prefers to go riding and sword practicing with a boy that she claimed as her new friend. Sansa tries to convince her sister that visiting wheelhouse is much more interesting than riding.

The writers conclude that Sansa's animus is not dominated her psychology because she is still aware to be a feminine women. Therefore the animus does not influence the acts and the words of Sansa Stark. Sansa also values herself as highborn women who supposed to act and behave like a lady. Therefore the writers assume that the animus of Sansa Stark only appears in the first stage which is The Man of Power.

Conclusion

After accomplishing the research, finally the writers conclude that, *A Game of Thrones* novel presents the animus psychology that appears in the women major characters of the novel. This is seen from the narration and dialogues of the characters in the novel. There are four stages of animus from Carl Gustav Jung Animus's theory that the writers use to analyze the women major characters, Arya and Sansa Strak. Those four stages are the man of power, the man of action, the man of word and the man of meaning. Based on the analysis, both of the character has the masculine imprint or animus inside their characteristic. Each of them possesses different stage of animus. Arya Stark's animus personality appears in the first until third stages of the animus stages. In the first stage, the man of power, Arya's animus begins to influence her interest toward some activity. Her animus appears as her interest toward man and its power. The narration and dialogues proves that Arya's animus influences her interest toward man's activities such as swordplay, knight, warrior, fighting, and etc. Sansa's animus appears within her perspective toward an ideal man. Sansa only possesses one stage of the animus which is the man of power. Although the animus influences Sansa's perspective but it does not influence her femininity.

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