

AN ANALYSIS OF ANIMUS PERSONALITY IN MARTIN'S *A SONG OF ICE AND FIRE: A GAME OF THRONES*

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Abstract

This research discusses about the analysis of animus personality within some women major character of Martin's *A Song of Ice and Fire: A Game of Thrones* Novel. The research aims to describe the animus personality of the women major character of *A Game of Thrones* Novel. The women major characters are Arya Stark and Sansa Stark. The theory applied by the writer in this research is the animus theory along by Carl Jung in this research. The writer uses Carl Jung's animus stage of development which consist of four stage of development, they 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 does exist in women's character. The different is about how far the animus dominated the women itself.

Key words: Carl Jung, psychology theory, animus, Game of Thrones

INTRODUCTION

Human tends to assume that female and male are different (Sulistiani et al., n.d.) (Adelina & Suprayogi, 2020), (Liu et al., 2020), (Kuswoyo et al., 2021). The differences are indeed because of the opposite sexes biologically. The differences between male and female leads human to put certain standard when define certain gender (Afrianto & Ma'rifah, 2020), (Kardiansyah, 2017), (Chavez, 2000). People see someone's sex as an important predictor of their abilities (Series, 2020), (Series, 2020), (Yuniara et al., 2020), characters (Amelia, 2021), (Amelia, 2021), (Rido & Sari, 2018a), (Rido & Sari, 2018b), appearance (Permatasari, n.d.), (Pustika, 2018), and interest. Those standards are also known as gender stereotypes. According to Plotnik et al in Wibawa (2009; 18) gender stereotypes are traditional or stereotypic behavior (Kuswanto et al., 2020), (Novita & Husna, 2020), (Rido et al., 2014), (Nagel, 2014), attitude (Mulyiah et al., 2020), (Puspaningtyas & Ulfa, 2021), (Sari, n.d.), (Puspita & Pranoto, 2021), (Sari & Wahyudin, 2019), values, and personality traits that society says (Sulistiani et al., n.d.), (Sulistiani et al., n.d.), (Yunara & Kardiansyah, 2017), (Saifuddin Dahlan, 2013). It means that gender stereotypes dictating what types of behaviors and acts are generally acceptable and appropriate for male and female based on their actual sexual (Evayani & Rido, 2019), . This definition explains that gender stereotypes (Sucipto & Bandung, 2016), (Afrianto & Ma'rifah, 2020), (Sinaga, 2017), (Chavez, 2000) 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 calls female's roles as feminine (Hasani et al., 2020) and male's roles as masculine (Al Falaq & Puspita, 2021). Gender roles divided through behavioral norms (Kuswanto et al., 2020), (Rido et al., 2014), (Nagel, 2014), (Sulistiani et al., 2021), (Sulistiani et al., n.d.). 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 psyvholgycal theory. In the psychological theory of Jung, the feminine or women characteristic within a man is called the anima, and the masculine or man characteristic within women is called the animus. Carl Jung believed that an individual is inherently bisexual that is why in every individual there always the opposite sex characterization or personality. From the explanation above the researcher decides 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 writer is interested to analyze how the animus side of women's psychology described inside the story of women's major character in Martin's *A Song Of Ice and fire: A Game of Thrones*. Referring to the background of the research that has been explained formally, the writer formulates 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*?. Related to the research question, the writer presents the objective of the research is to understand deeply about how the Animus personality of women major characters described in the novel *A Song of Ice and Fire: A Game of Thrones*. The writer expects that this research will be useful for the reader in theoritical uses and practical uses.

LITERATURE REVIEW

This research is designed to analyze the animus personality of women characters presented in George Martin's *A Song Of Ice and Fire*. In doing this, the descriptive qualitative method is employed. To support this research, the writer needs important concepts and theories that are related to the research question as the theoritical framework. The writer uses Carl Jung's psychoanalysis theory which consists of archetypes, anima and animus theory as the theory of the research.

Psychology of Literature

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).

From what Siswantoro stated the writer concludes that in analyzing literary work people can use psychological theory and approach as their concept to analyze the literary work.

(Tanenhaus et al., 2000), Psychoanalytic theory is a branch of literary criticism which was built on the principles of psychoanalysis developed by Sigmund Freud. Since it was develop, there are many psychoanalytic theories which have been famous. Most of them were develop the psychological theory from Freud. One of the psychoanalysis who was develops the psychology theory from Sigmund Freud is the student of Freud, Carl Gustav Jung. Carl Gustav Jung is known for his theory that Analytical Psychology. Jung's theory is distinguished the psychoanalytic theory of Sigmund Freud. One of his famous theories is Archetypes theory. Jung in his archetypes theory explains several kinds of archetypes

including mythological archetypes and individualization archetype. In this research the writer decides to use Carl Jung Archetypes theory as the main references of this research.

Carl G Jung's Animus Theory

Jung's psychological theory is also known as archetypes theory. Daniels (2011:5) explain that in terms of Jung, archetypes is intended to mean the original, main idea, and a certain pattern determining human development (Gulö, 2014a), (Qodriani & Wijana, 2020), (Megawaty & Santia, 2019), (Sensuse et al., 2020). 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 proposed some kind of archetypes they are *The self*, *The persona*, *The anima*, *The animus*, and *The shadow*. The writer uses *The animus* theory as the basic theory of this research.

Jung in his archetypes theory provides a theory about anima and animus (Yunara & Kardiansyah, 2017). 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 stated that:

Jung believed 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. (2007; 1)

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 publishes on 1957 (MacFedyen: 2013: 10). Emma Jung provide a theory which is stated that the animus have four phases that follow the psychological development of this archetype. The four stage of animus development are *The Man of Power*, *The Man of Action*, *The Man of Word*, and *The Man of Meaning*. The writer decides to use the four stage of animus theory in analyzing the animus personality of women major characters in Martin's *A Game of Thrones*.

METHOD

In this part, the researcher discusses in detail the analysis of animus personality of women major characters in *A Game of Thrones*. This analysis presents the data taken from the narrations and dialogues from the novel. The writer applies animus psychology theory by Carl Gustav Jung. The theory consists of the four stage of animus. The stages are The Man of Power, The man of Action, The Man of Word and The Man of Meaning. This analysis will give the answer of the issues in the research question. The writer analyzes the women major characters which are Arya Stark and Sansa Stark.

RESULTS AND DISCUSSION

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, instead she believes she can forge her own destiny which is to be a warrior. 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 writer concludes that in this first stage the animus of women could be seen by their interest about the power of a man. Arya Stark is often shows her interest to the power of a man. It could be seen by the way Arya adore the story of man and their story. The stories are such as the story of 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 writer concludes 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 refuse the sewing practice because she thought 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 have less interest toward feminine activity in compare with the masculine activity. Arya even stated that this fighting practice is more fun than the needlework. It shows that Arya is feels more excited to the man activity rather than the women activity. The writer concludes 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 it is power is also can be seen when she feels happy because her half brother, Jon Snow, give 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 breath. (Martin: 1996:97)

The quotation above describes the situation when Jon gives Arya as present which is a sword. Jon knows that Arya is always interested in swordplay, and he is the only person who is happy to see Arya playing with the sword. He often saw 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 power. In *A Game of Thrones* novel everyman especially a noble man should be able to play some practice such as sword, arrow, knives and another fighting skill.

This part of story supports the analysis that Arya is having interest toward everything about man and it is power. This shows that the animus begins to influence Arya in choosing the things that she like and interested with. It shows that Arya unconsciously has an animus within herself.

3.1.2 The Man of Action

Following the first stage of the animus, 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 is only have 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 used their power in reaching their goal. From what has been explaining before, Arya have more interest toward man’s physical activities. In this stage, Arya start to exhibit her interest in for 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)

The quotation is tells about the situation when Arya refuse to follow her sister, Sansa, to go to have a tea time with the queen. Arya prefers to go riding and sword practice. Sansa told her that a Lady supposes to do not reject the tea time invitation, especially an invitation from the queen, but Arya refuse it anyway because she does not like tea time and feel more interested to go riding horse. From this part, the animus feeling of Arya in the first stage lead her to do this kind of action.

3.1.3 The Man of Word

Jung explain 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 representing the intellectual gifts of the woman. From that examination the writer assumes that in the animus of women can be appears in their intellectual skill. Arya has intellectual skill 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 form of arguing, giving opinion or refusing the idea of femininity. The animus in this stage takes a part on influence the women to speak and have a word about her femininity. Arya is known as stubborn lady, she often arguing anything with other people. Arya begins to argue about her femininity as it is describe in the quotation bellow:

“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 the Septa and include the things that Septa demand them to do, be a lady. This part shows that Arya try to speak out her feeling of discomfort with be a *lady*. This is the part when Arya told her father that she does not want to be a *lady*. As it is explain before 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 writer cannot find any actions did by Arya Stark which shows that she have 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 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, chivalry, and. 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 elicit the response of women in choosing the man that they are interest 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 interested to is influence by the figures of man in their surroundings such as the father, brothers and etc. Sansa does have interest toward a man namely Joffrey Baratheon. Sansa dream of Joffrey to be her future husband as it is seen in the quotation bellow:

“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 rides 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 the types of man who 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 interest with (Ambarwati & Mandasari, 2020), (Gulö, 2014b). But 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 love to hear the stories from Septa Mordane. The love story is kind of story that she like. The quotation above mainly describes that Sansa had a dream to marry a prince and become the queen. Queen Narys and Jonquil are the highborn ladies who were married the Prince and become the queen. Sansa dream to be like them. It is seen that the types of man that Sansa is interest with influence by the description of the man that she often heard and she in her surroundings.

Although she does not have interest to have the man power, but Sansa is adore the power of man. It can be seen by the quotation bellow.

“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 do 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 try to speak to Arya about their next visit to the queen wheelhouse. She talk to her sister about the queen’s invitation and ask Arya to come, but Arya refuse the invitation and prefer to go riding and do sword practice with a boy that she claimed as her new friend. Sansa trying to convince her sister that visiting wheelhouse is much more interested than riding.

The researcher conclude that Sansa’s animus is not dominated her psychology because she still aware to be a feminine women. Therefore the animus is not influence the acts and the words of Sansa Strak. Sansa is also valued herself as highborn women who suppose to act and behave like a lady. That is why the writer assumes that the animus of Sansa Stark is only appears in the first stage which is The Man of Power.

CONCLUSION

After accomplishing the research, finally the writer concludes that, *A Game of Thrones* novel presents an 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 writer uses 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 it is power. The narration and dialogues proves that Arya’s animus influence 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 is only possesses one stage of the animus which is the man of power. Although the animus is influence Sansa’s perspective toward an ideal man but it is not influence her interest toward feminine activity.

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