



People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Dr. Moulay Tahar University, Saida
Faculty of Letters, Languages and Arts
Department of English Language and Literature



**Good vs. Evil in George R.R. Martin's a Song of Ice and Fire: Ser
Jaime Lannister as a Case Study**

Dissertation submitted as partial fulfilment of the requirements for the degree of *Master* in
Literature and Civilization.

Presented by:

Miss I. BOUKHECHA

Supervised by:

Dr. D. BENADLA

Board of Examiners

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Dr. D. BENADLA	(MCA) Supervisor	University of Saida
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Academic Year: 2020/2021



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Declaration of Originality

I hereby declare that this submission is my work and that, it contains no material previously published or written by another person nor material which has been accepted for the qualification of any other degree or diploma of a university or other institution.

Date: 14/06/21

Name: Ikram Boukhecha

Signature:



Dedication

I dedicate this humble work to the soul of my beloved uncle, Mr. Boukhecha Benaissa, whose presence brought life to everything around, and whose absence brought nothing but pain. I would like to thank my lovely mother for more reasons than I can count. To my father whose words of encouragement are still echoing in my mind. To my cheerleaders, my beautiful siblings Kheira and Fatima who always want me to do better than they did. To the angels with no wings, Wissal and Malak, who are just children but truly love me. To my soul-mate, best friend, and cheerleader, Youcef, whom without I would be lost in this Muggle world all alone. To my best friend Mouna, for being more than amazing and for the love and support she always gives. To Nourhane, my lovely cousin who is always by my side, I dedicate this to you to thank you for all the beautiful moments we spent together. I also would like to dedicate this humble work to my best friend of all times, Houssam, to thank you for everything you have done for me. To my sweet friends Souhila and Lamis, I dedicate this to you to thank you for the beautiful moments we shared in our journey in this university. And to all evil people and Kingslayers around the world, people may never understand but I do, and for this, you won this last dedication.

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Abstract

The good versus evil battle exists in every soul and its roots are traced back to the beginning of humanity, the time of Adam and Eve. Hence, authors via their literary works have tried to reflect this battle, which is an essential part of the world's existence. Fantasy literature is no exception. George R.R. Martin's *A Song of Ice and Fire* is one of the fantasy works, first published in 1996; it portrays the elements and characteristics of the theme of good and evil. For this matter, Ser Jaime Lannister is a character among *A Song of Ice and Fire* characters who are portrayed as the man who lives the struggle between good and evil and fights the evilness out and inside his psyche. Thus, this thesis aims to give the reader a chance to absorb thousands of information on the human psyche as well as the human philosophical issues. It sheds light on the free will and the affections of the memories and the environment of the individual on the human psyche. It also gives the reader a ticket to travel into another world, the world of ice and fire, understand its characteristics and how evilness and goodness are portrayed in it. It gives the chance to understand the ambiguous personality of Ser Jaime Lannister. Thus, the researcher has detected the transformation and the development of Ser Jaime Lannister as portrayed by George R.R. Martin and noticed the affections that contribute to shaping his personality. To this effect, Ser Jaime Lannister's story and chances give cast a wide net on the ordinary men's behaviors and personalities and the affections men can follow.

Keywords: Environment, free will, good vs. evil, memories, personality, psyche, Ser Jaime Lannister, soul

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“The things I do for love.”

-Ser Jaime Lannister

General Introduction

The good vs. evil battle is an ordinary battle that took place since the beginning of humanity. It also existed as a central theme for most literary works, where good people “heroes” win, and the bad guys “villains” lose no matter how powerful they are. However, by the time, a new concept of anti-hero takes place in literary works to reflect the ordinary men who as much as they sin, do good. This battle is a philosophical and psychological conflict that exists in every soul and the choice of being good or evil is related to the soul and the psyche of the human.

A Song of Ice and Fire is a collection of epic fantasy written by the American novelist George R.R. Martin. The novels tell the story of wars among revenge and a throne, the Iron throne, in another world where evil is as equal as good and any character must be expected to die no matter how important it is. These novels of George R.R. Martin are portrayed in a different world; however, the characters behave similarly to humans. Though the events are all fantasy full of magic, dragons, and imaginary gods, Martin uses a realistic touch in his imaginary world.

Among the characters of these novels, there exists one with a mysterious personality, Ser Jaime Lannister, a member of the Kingsguard who wears the white cloak. His personality is hard to understand and his story is far different from other characters. Ser Jaime Lannister is the combination of good and evil; he lives in a struggle between the fire and the ice, goodness and evilness, and wrong and right. Martin portrayed him as the most ambiguous character in terms of personality and the chances he gets in life.

In the light of these facts, the choice of the case study, Ser Jaime Lannister is to examine to what extent he represents the ordinary man who deals with the battle of choosing between good and evil. And how family members and friends can affect and contribute to shaping the

human personality. It aims to reveal information on the human struggle of good and evil as presented in Ser Jaime Lannister.

Moreover, this research focuses on studying the development and transformation of the character Ser Jaime Lannister. It attempts to explain his struggle between choosing to be good or evil and to what extent his sister, Queen Cersei Lannister, and friend, Brienne of Tarth contribute to shaping his personality. Under the moon of Freudian, Adlerian, and Ericksonian perspectives, this research gives details of the serial changes of Ser Jaime Lannister's personality. It also gives the floor for the philosophical and literary view to contribute in giving analysis to his soul.

The ambiguity of Ser Jaime Lannister's personality is relied upon by the forces of good and evil and how they are presented in his psyche and soul. To find answers to related to this issue, the following derivative questions are put forward as follows:

1. Does human born evil or is it a free will?
2. What are the distinctive characteristics of good and evil as presented in *a Song of Ice and Fire*?
3. To what extent do memories, family members, and society give rise in shaping Ser Jaime Lannister's personality and give hand in his transformation and development?
4. How does the psychological struggle between good and evil end for Ser Jaime Lannister?

Working on the preceding research questions, the following hypotheses are provided:

1. Probably, the human being born neutral and they freely choose how to be, either good or evil.
2. Perhaps, Evilness is the most important theme in the novels and George R.R. Martin reflected the characteristics of the real world's evilness through his characters.

3. Mayhaps, the memory of the Mad King and Cersei Lannister are the basis and the most contributors of Ser Jaime Lannister's behaviors.
4. It is hypothesized that Ser Jaime Lannister is regarded as an evil character.

Seeking to understand and explain the issues of good and evil and the struggle of the psyche and soul of Ser Jaime Lannister as well as the ordinary man, this thesis requires the use of materials to achieve its aims and objectives. The information has been gathered from books and available resources including articles, E-books, and available electronic sources that serve the investigation and guide this research.

Furthermore, to achieve the objectives and aim of this study and in an attempt to answer the former questions, this thesis is divided into three chapters; the first chapter is an introductory chapter that reveals information on the battle of good and evil through philosophical and psychological view points.

The second chapter is firstly devoted to explaining the characteristics of good and evil as presented in George R.R. Martin's *A Song of Ice and Fire*. It sheds light on the themes of good and evil used by Martin's characters and imaginary gods. Then, it gives an overview of the main characters who serve the aim and objectives of this research.

The third chapter is directed towards the analysis of the soul and psyche of Ser Jaime Lannister. It sheds light on the transformation and development of his psyche and behaviors. This chapter also involves the explanations of the motives and psychological troubles of the case study Ser Jaime of house Lannister.

Chapter One: Theoretical Background

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1.1 Introduction

Good and evil are two powerful dichotomies that exist in every soul; hence, this chapter is devoted to being a key to open a window to get a full view of the philosophical, literary, and psychological meaning of those concepts. It is divided into two sections, the first drowns itself in the problem of good and evil; it is, indeed, devoted to enlightening the reader on the philosophical and literary meaning of good and evil. The second section is designed to dig into the human psychological details and the struggle of good and evil that every man is meant to face and get through, it is, therefore, devoted to shedding light on many perspectives in psychoanalysis. Hence, this chapter aims to reveal information on the issue of good and evil.

1.2 The Metaphysics of the Free Will

The traditional debate over history in philosophy has been on the metaphysical concept of free will. The philosophical question of the freedom of the human on his/her actions and the abilities of God over humans' actions is still ongoing. Free will is a complex theory that means the ability of self-governing, i.e. the individuals' ability to be the source of their actions, their ability to choose whether to act good or evil.

Some philosophers agree on free will, while others deny it believing that free will is just an illusion and that the world, humans, and every single piece in this universe are determined and governed by divine power. The determination as a concept, as a contradictor to free will, means the lack of self-governing on actions. Philosophers believe that it is a tough job to prove the existence of any. However, arguments can lead to a close conclusion to this endless metaphysical debate.

Determinism is the belief that humans actions and choices are under control, in other words, to act in a good manner or do bad is not the individual's real choice, as Müller and

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Placek (2015) define it, “the common definition of determinism is that is being employed” (p. 5). Determinists believe that everything in this universe is determined by an external and complete alien power to humans. Schopenhauer in his *Essays and Aphorisms* claims that the man can freely act the way he wills, but his will has a pre-willing out of his control.

According to Spinoza (2009), “In the mind, there is no absolute or free will. The mind is determined to this or that volition by a cause, which is likewise determined by another cause, and this again by another, and so ad infinitum”(p. 184). Spinoza believes that every action is determined by another cause and this other cause is also determined by another as an infinite determination of causes; hence, the mind can never be the source of its actions.

Unlike determinism, free will means to be on the top of the control of your actions and choices. Kenneth Einar Himma (2009) regards free will as “a moral good that adds value to a world” (p. 414). Kenneth believes that without free will and with determination the world becomes meaningless and absurd. Augustine (2006) confirms that “Since there is happiness for those who do not sin, the universe is perfect; and it is no less perfect because there is misery for sinners. Because there are souls whose sins are followed by misery and whose righteous conduct is followed by happiness...” (p. 187). Augustine believes that feeling guilty may prove the existence of the free will, i.e. if the psyche of the individual is not the real source of the sins, it can never feel the guilt.

The psyche is responsible for the actions of human behaviors, whether consciously or unconsciously. And since free will is “the link between the soul (and psyche) and human action” (Grant Gillett & Sam Liu, 2016, p. 167), it means that the psyche is the first source of human actions. Therefore, the choice of being evil or behaving well is in the psyche with its free will.

Since Karma exists and rewards good people with happiness, while evil people live miserably, both good and evil deeds are choices, whether consciously or unconsciously.

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People can freely act evil and the psyche is responsible for its acts. No matter what reasons for these deeds, mental illnesses, or childhood experiences affect the human personalities and the unconscious, the human, according to some philosophers, is regarded as an individual with all control of behaviors. Hence, the human can freely choose his path, as a good or an evil individual.

1.3 The Duality of Good and Evil

Throughout history, the terms evil and good have been used by humans in telling stories, describing people, or in some ordinary speeches. They are opposite, inseparable, and continued concepts. The terms good and evil are related; however, they can never be in harmony with each other. These concepts are used in different fields such as religion, philosophy, or literature. They represent two contradictory sides of humans. Good refers to morals, good attitudes, and all that is considered as right for human beings, while evil is used to describe immoral behaviors and all that is wrong.

Good is the ability to unhurt others, and to empathize with them. It is indeed kindness, its literal meaning is “willing to help; showing kindness to other people” (Oxford, 2000, p. 554). In contrast, the term evil is related to all that is bad in the world, according to the oxford dictionary, evil is “enjoying harming others; wicked and cruel” (2000, p. 430). The concepts of good and evil are broad; they can be viewed and defined according to many perspectives.

Empathy, kindness, sympathy, justice, and all kind of good attitudes redefine and mirror the concept of “Good”. Whereas envy, cruelty...etc go hand in hand to represent “Evil”. The two concepts of “Evil” and “Good” are psychological conflicts, in which one reflects the desire for helping and doing what is right, while the other one reflects the psychological desire to harm people physically or psychologically and to destroy all that is good. They are two abstracts that are, were, and will always be related; hence to understand each of them, a comparison is needed.

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According to Ilham Dilman (2005), goodness is a morality based on love, and it consists of the desire to think of and care for others, as well as the ability to share, forgive, and trust people. It necessitates modesty and integrity. Thus, goodness provides an individual with honesty and inner coherence. Not his self-interest, nor his obligations, loyalties, and allegiances to which he devotes himself, is what makes him such inner coherence. Goodness is about feeling comfortable and peaceful when doing goods to other people. It is all about love, loyalty, honesty, and all behaviors that reward the individual with inner peace and coherence.

Good people's motives and intentions do not need to be hidden. Their intentions come from generosity, empathy, justice, and everything that flows from them. Good people are givers; they do not wait for any rewards for their good behaviors and attitudes. They are kind, merciful, and can feel and empathize with others. Their relationships with other people are based on trust and loyalty.

By contrast, according to Dilman (2005), the evil character is neither received nor offered anything by others. What he earns from others is what he takes – by coercion, ruse, or deception. The relationships he has with others are either based on conspiracy, or mutual interest, but not on confidence. Thus the life of an evil person passes into a closed space, and its deeds are repeated in this space. Either he flees, or otherwise, he attempts to defend himself, or he responds. In the sphere of human relations, the only thing he learns is a skill: how to better use and manipulate others. If he is smart, he develops his skill; however, he remains the same and alone. Whether he feels lonely or not, his life may be empty.

Evil people's interest is to perfect their skill of manipulating people. Their relationship with others is based on interests far away from the mutual trust; they only serve their needs in their relationships. They do not receive things; they use force to take what they need from people, or otherwise, they manipulate them or trick them. And for such reason, they stay alone

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and empty. The evil people's life is in a closed circle of repetitions they either run away or make reactions to defend themselves.

Evilness is indeed selfishness and greediness. It is the whole opposite of goodness which consists of no mercy. These kinds of people have hatred towards people who insult, offend, or humiliate them willingly or unwillingly. According to Dilman (2005), the evil individual is driven or moved by self-interest, greed and hate, envy and jealousy, and the desire to grow in his ego and to be the envy of people.

These terms, good and evil, trace their roots in life as well as in literature. The battle between good and evil has been a favorite theme in literary works such as mythology, science fiction, and fantasy which are full of the conflicts between good and evil and between the heroes and the villains. Generally, in this type of story, the heroes are always good and kind and serve the bright side in the story in opposition to the villain which is evil. However, there are cases where the hero is not good and does some evil, yet he is considered as a main character in the fictional stories and known as the anti-hero.

The hero and the villain are the representations of good and evil in literary works. The hero is an individual, the main character in stories, novels, or movies, who is widely admired for doing something courageous or good (Oxford, 2000). While on the contrary, the villain is according to the Oxford dictionary (2000), "the main bad character in a story" (p. 1444). The two characters live in a continued conflict throughout the story; the hero bravely fights for the rights and the goods of mankind with good motives and intentions, while the villain opposes the hero, and usually, the hero wins at the end of the story.

Unlike the typical hero, who defends the good side, the anti-hero breaks the traditional code of morality. The anti-hero has both qualities of the classic hero and the villain; he does some evil, but he remains a good character. Mello has defined the anti-hero as a loser-winner, who transforms his vulnerability into power, his terror into his weapon, his shrewdness into

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his shield; who, residing in a violent environment, hunted, exiled, struggling with hardship, he ends up always circumventing his bad fortune (as cited in Carlos,2018).

The anti-hero in the stories performs as a victim, in which the victim is, according to James Hillman (1996), the “flip side of hero” (chap. 1). Hence the anti-hero is the other side of the hero. The anti-hero tends to blame society or other people for his mistakes to gain empathy and becomes a victim. However, the anti-hero plays his role serving the good side as Daniel & Arthur (2012) claim that in many stories; antiheroes continue to be used as “forces of good.” (p. 1030). Therefore, the anti-hero suffers from self-hatred, guilt, and identity crisis in his life, and becomes forced to compromise on his life as a victim of the story.

Good vs. evil is a philosophical and psychological battle. They were, are, and will always be in conflict; they can neither be apart nor go in harmony. These concepts took place in both the human mind and literature. Mankind differs in types of personality; there exist evil people as well as good ones. In literature, there are three types of characters, the heroes, the villains, and the anti-heroes. The heroes are the ideals; they are extremely good and serve humankind. The villains are the opposite of the heroes; they serve their goods and harm others. Whereas the anti-heroes are the combination of the heroes and the villains; they represent ordinary men. They are complex characters; they break the traditional code of morality in an ambiguous and iconic way.

1.4 Freud’s Psychological Concepts

Sigmund Freud, the founder of psychoanalysis which is a set of psychological theories as well as a therapy that deals with the human psyche and aims to make the unconscious conscious, believe that human behaviors are all driven by repressed feelings, desires, and emotions. Initially, Freud divided the human mind into three sections: the conscious, the preconscious, and the unconscious. These are levels of awareness that he believes each one of

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them plays a role in controlling and shaping human behaviors. As a very excellent example that helps to imagine the human psyche and Freud's categorization of the mind is the iceberg.

The iceberg's largest surface is hidden; hence Freud summarizes his theory in an iceberg image mentioning that the conscious is what we see above the surface, but the biggest hidden and unknown part of the mind is the unconscious which lies deep under the water's surface and remains unseen. Ultimately, he also divided the human personality into three components, the Id, Ego, and Superego, which are connected and inseparable.

The conscious mind is the first level of individual awareness, and unlike the hidden unconscious level, it is seen and controllable. As a literal meaning of the word, and according to the Oxford dictionary (2000), the term conscious means being aware of something and able to use the mental powers to understand the situations and what is happening. It is the awareness of thoughts, emotions, memories, and everything that surrounds the individual, i.e. self and world's awareness is a part of consciousness.

The conscious mind proves the existence of the individuals since it is responsible for the act of thinking and feeling. The French philosopher René Descartes asserted the relationship between thinking, the conscious, and existence, he claims in his *Discourse on Methods*, "I am thinking therefore I exist: the Latin version reads cogito ergo sum"(Descartes, 2006, p. 73). Hence, the conscious mind is the sign of existence and awareness of the environment.

Consciousness is not always in the same state, there are two categories of consciousness. There are normal consciousness and altered states of consciousness. Some of the states are natural and others are results of drugs or damages to the brain (Kendra, 2020). Research in an article confirms that the states of normal consciousness include dreams, hypnosis, hallucinations, sleep, meditation, and some other states included by psychopharmacological drugs (Kendra, 2020); whereas the modified states of consciousness include confusion, coma, lethargy, disorientation, delirium, and stupor (Kendra, 2020).

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Closely related to the conscious mind is the preconscious which is hidden, like the unconscious, under the surface of the iceberg metaphor of Freud. The preconscious mind includes the memories and capacities that the human may not be conscious and thinking of; however, they can easily be retrieved into consciousness. Sibi (2020) claims that the preconscious mind “carries the available memory. Therefore, it is from this preconscious mind, a person can retrieve memories into the conscious mind” (p. 76). Thus the preconscious is a part of the mind that contains information that can be driven to the mind without hard difficulties, for example, you may not be thinking now of the mathematical equation $2+2$; however, you can easily and automatically solve it.

Memories, desires, motives, shameful experiences, irrational wishes, unacceptable sexual desires, selfish needs, and fears are the emotions that disturb the human mind in which Sigmund Freud believes that the mind buries these feelings, desires, and memories in its unconscious side. He also believes that this part of the mind, the unconscious where all the feelings and desires are repressed, is responsible for all human behaviors and that the unconscious is the first place where the motives of the human actions come from. The unconscious, by definition, is “the part of the person’s mind with thoughts feelings, etc. that they are not aware of and cannot control but which can sometimes be understood by studying their behavior or dreams—compare” (Oxford, 2000, p. 1409).

Since the human unconscious mind contains some of the primitive urges for sex and aggression and some of the biological instincts, Eros and Thanatos, which are rationally unacceptable they are blocked and stocked in our unconsciousness. According to research in an article, people use a variety of defensive mechanisms (such as repression) to keep their latent motivations and emotions hidden (McLeod, 2009). These mechanisms are done unconsciously by individuals to protect themselves; in other words, when people do not want

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to face hard and painful truths or events they unconsciously use these walls to protect themselves against any emotional pain or hard times.

Eros and Thanatos are two concepts that are coined and defined by Freud (1930), in his book *Civilization and its Discontents*, as “the phenomena of life” (p. 4509). They are two contradictory human instincts that refer to life and death. Eros or the life instinct can be viewed as the body’s desire to grow and develop (Miller, 1999), whereas the death instinct, as named in Greek Thanatos, aims to destroy the human on the biological and psychological levels (Miller, 1999). In other words, Eros is the drive of life while Thanatos is the drive of death.

The human mind uses mechanisms to hide and repress feelings and memories in the unconscious side as symbols and avoid recalling them; however the behaviors of the human start to be affected and controlled by those repressed feelings. Each stage of personality development contains memories and social connections, family, friends, or society. The mind may unconsciously hide memories, or be affected by those social connections.

One of the defense mechanisms is “Repression”, which is a mechanism that hides threatening wishes or needs; it works as a defense against bad experiences and memories. Bowins (2004) states that repression is the expulsion or withholding of a distressing thought from awareness while allowing the effect to remain, thereby attenuating conscious recognition of what event or circumstance is associated with the effect. Hysterical amnesia is a good example of repression of memories. It occurs when an individual fails to recall some events that provoke guilt, shame, or other feelings.

Another one is the “Denial”. This mechanism occurs when the mind refuses to accept information, it happens as a defense against a situation that is too big to handle. Bowins (2004) claims that “denial can entirely negate conscious awareness of an unacceptable intrapsychic state” (p. 11), the conscious mind denies and completely overrides hard memories and

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situations. For example, a criminal's mother refuses to believe that her beloved son is a criminal no matter how shreds of evidence against him.

“Displacement” is another defense mechanism that occurs when the human directs some strong emotions and reactions towards other objects, it is “expressed by everyone, particularly during difficult periods of life” (Bowins, 2004, p. 9). For instance, someone slaps and kicks the doors, because he was mad at his wife, but he cannot direct these aggressive reactions towards her.

The defense mechanisms are hidden in the unconscious mind and appear as behaviors. The individuals cannot be aware of these memories and emotions; hence, they unconsciously reflect them through attitudes and strange behaviors. Also, there are some cases where the individual completely forgets the memories, in case of the memories that are too big to handle and deny everything about those memories and accidents.

Another hidden part of the unconscious mind contains sexual needs. These desires exist in all humans and animals; they are among the sexual instincts. The theory of psychosexual development, known also as the theory of libidinal development, explains the human personality development in which Sigmund Freud, the founder of psychoanalysis and the father of libidinal development theory, believes that human personality emerges and took its roots during childhood and that sexuality is not for adults only but also for infantile.

Tomy Philip (2010) explains Freud's ideas. He claims that according to Freud, sex is the most important life instinct in an individual and that it is centered on several bodily needs that give rise to erotic wishes. These wishes have sources in different bodily regions referred to as erogenous zones. An erogenous zone is a part of the skin that is extremely sensitive and which when manipulated in a certain way produces pleasurable feelings. The lips and mouth, anal region, and sex organs are examples of erogenous zones.

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Freud's theory of psychosexual development is based on five stages: the oral, the anal, the phallic, the latency, and the genital stages. The incompleteness of these stages except the genital stage will lead to fixation and troubles in behaviors in the later life of the child. Fixation can be defined as "the persistent attachment of the sexual instinct to a particular phase of pre-genital development. It can happen in any of the psychosexual developmental stages except the last one" (Philip, 2010, p. 187). However, Freud's theory emphasizes the fixation of the phallic stage.

The phallic phase lasts from the age of 3 to 5 years old. The child's attention turns into the genitals' zone. In this period, the child gets pleasure from playing with its genitals, and both sexes, the boy and the girl, understand their gender. Philip (2010) claims, "the pleasures of playing with the genitals and the fantasy life of the child set the stage for the appearance of Oedipus and Electra complexes in boys and girls" (p. 185). These complexes appear in the phallic stage of both boys and girls, the Oedipus complex for boys and the Electra complex for girls.

The Oedipus complex is a term that was first coined by Freud, in his *Interpretation of Dreams*, to refer to the sexual desire of the boy towards his mother. He named this situation after the legend of King Oedipus, the son of King Laius, who killed his father and married his mother (Freud, 1997). And as in Freud's hypothesis of the Oedipus complex for the boys, Freud coined the second hypothesis of the girls' admiration of their fathers. His second hypothesis was named after the princess Electra, in Greek Mythology, who saved her brother by sending him away after her father's murder, and then helped him killing her mother and her mother's lover when he returned and recovered the sovereignty (Khan & Haider, 2015).

The terms were depicted to reflect the secret feelings and desires that both girls and boys hold towards their fathers and mothers, and the feeling of competition towards their parents of the opposite sex. As Barg (2003) claims, "we are all familiar with Freudian slips; we all know

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that boys secretly desire their mothers (and girls their fathers)” (p. 1). Barg confirms that through Freudian slips everything is exposed and all secret feelings of the child can be in the hands. The male develops a murderous feeling toward the father, whereas the female begins to hate her mother for birthing her female with no penis, thus the penis envy and the feeling of inferiority arises in females.

The Oedipus and Electra complexes are viewed by Freud as the basis of differences in personalities of males and females in later life (Philip, 2010, p. 191). Philip believes that the repression of these complexes pushes the superego to go through its last grade of development. If fixations occur in this phase, the phallic phase, reckless behaviors, and difficulties in building relationships will result due to repressions of the Oedipus and Electra complexes.

In addition to the three levels of awareness of the human psyche, Freud saw the mind structured into three systems, the id, ego, and superego, which give hands and contribute to shaping the human personality. These three systems work hand in hand to formulate human behavior and personality. The id represents the instinct, the ego for reality, and the superego is meant to represent morality.

The id is the oldest and the most primitive unit of the personality. Since the birth of the child, the baby has primitive desires and urges by heredity, i.e., biological instincts, in which the baby only wants to be fed, to drink, and to gain sexual pleasure. These urges are viewed as the demands of the id. The id’s demands must be immediately satisfied, according to Stevenson (2001) in his research, “The id will not stand for a delay in gratification” (p. 1). Otherwise, if these demands and urges are not immediately released, Stevenson (2001) claims that:

The id will form a memory of the end of the motivation: the thirsty infant will form an image of the mother's breast. This act of wish-fulfillment satisfies the id's desire for

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the moment, though obviously, it does not reduce the tension of the unfulfilled urge.
(p. 1)

The id works with immediate satisfaction to the needs no matter what the consequences must be. It is regarded as a part of the unconscious that seeks satisfaction and goes hand in hand with the pleasure principle. The ego goes between the unrealistic id and the reality of the external world. Since the id has primitive demands that may not go along with reality, the ego is devoted to realistically satisfying the id. It is developed to work with reality in pleasing the id, according to Lapsley and Stey (2011), the ego is a modified part of the id due to the direct clash with the external world. Both the id and the ego seek to please the instincts; however, the ego aims to be more realistic in serving the Id.

The last component of human personality is the superego which is responsible for controlling the id's impulses for the sake of morals and social values. It is also responsible for the feeling of guilt that may take a place as a punishment to the ego for serving the id's demands. Freud describes this situation in his book *New Introductory Lectures on Psychoanalysis*:

The poor ego has things even worse: it serves three severe masters and does what it can to bring their claims and demands into harmony with one another. These claims are always divergent and often seem incompatible. No wonder that the ego so often fails in its task. Its three tyrannical masters are the external world, the super-ego, and the id. (1933, p. 4686)

The ego, as a part of the mind, is put in a difficult situation. It is obliged to serve the primitive needs of the id, the high morality of the ego, and the external world to avoid guilt.

The id, ego, and superego are three components of the mind that control and shape the human personality. The id is responsible for the primitive instincts and needs that all humans have since birth, taking into consideration the life and death instincts, Eros and Thanatos. The id never changes or be affected by time and never be connected with the external world. The ego is the servant of the id, the superego, and the reality of the external world. It aims to

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control the id's primitive needs, serve the superego's morals, and behave well to please the social values. And the superego is the servant of morality that society and reality force for the meaning of good behaviors.

The theory of Freud is mostly related to the levels of awareness and the hidden memories, desires, and motives. The individuals hide and repress memories and primitive sexual desires that the id produces; hence their attitudes get affected. The Theory of Freud summarizes and explains the hidden motives of every behavior of individuals, and relates them to repressed sexual desires and mostly childhood experiences. However, some theorists disagreed with the theories of Freud for being over-emphasized on sex and only on childhood events, the neo-Freudian theorists built new ideas and theories upon Freud's theory of personality.

1.5 Individual Theory

Alfred Adler is one of the neo-Freudian theorists, he is well known for his two famous theories of individual and birth order. Adler believes that to study human behavior, the individual should be studied as well as his environment. His theories, unlike Freud, are based on individuals and the environment around them, their families, relatives, and achievements in professional life.

Adler, a neo-Freudian theorist, was the founder of the theory of individual psychology. His theory consists of studying the individual's combination of feelings. According to Richard E. Watts in his research:

Individual psychology, or Adlerian psychology, is often misunderstood as primarily focusing on individuals; however, Adler chose the name individual psychology (from the Latin, *individuum*, meaning indivisible) for his theoretical approach because he eschewed reductionism. He emphasized that persons cannot be properly understood as a collection of parts but rather should be viewed as a whole. (2015, p. 281)

Watts clarified that the idea of studying the individual, in an Adlerian perspective, is through reductionism, i.e. reducing and simplifying the individual's psychological experiences. He

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also claimed that Adlerian's theory of psychology is clearly emphasized holism in studying the individual's psychology, and the word individual has been carefully chosen by Adler as an echo of indivisibility.

Adler defined the unconscious as a part of a goal, he believed that it is "only "dimly envisaged" by the individual, which means that it is largely unknown to him and not understood by him" (Berrier, 2016, p. 34). His theories were based mainly on the environment of the individual, and the internal feelings that are resulted from the interactions of the individual and the external world. He proposed the idea of inferiority and the superiority complexes as well as the theory of the birth order.

Adler valued the three fundamental tasks that all humans may experience. The three tasks are work, friendship, and intimacy. The work task takes place when the work is significant and satisfactory. The task of friendship is reached through satisfactory relationships with other people. And through learning to love oneself as well as another final task, the task of love or intimacy can be addressed (Carlson & Englar-Carlson, 2017).

Adler believes that the human seeks perfectness in all three tasks. The striving for superiority in all tasks is according to Adler, the drive that we all seek to satisfy (Shafa, 2014). This idea of striving for superiority influenced the German philosophical Frederick Nietzsche to develop a theory of striving for power in his book *The Will to Power*; he claims that "this world is the will to power— and nothing besides! And you yourselves are also this will to power—and nothing besides" (1967, p. 550). Nietzsche's philosophy of the will to power confirms Adler's idea of the human's strive for power and superiority.

Adler's theory of psychology focuses on the individual unique goal and self-ideal where the individual strive for superiority and perfection and to get rid of the tortured feeling of inferiority; hence he created the concept of superiority and inferiority complex. He believes that every human pictures a self-ideal for himself and seeks to achieve it. The individual aims

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to be better and superior; nevertheless, if this feeling of superiority is highly developed in the human, the superiority complex arises within the individual. By contrast, if the individual does not achieve self-perfection and fulfillment, he ends up feeling inferior and the inferiority complex that develops takes its place in their personality.

The superiority complex is a psychological complex that develops due to high attention to appearance and the high feeling of primacy and power. It is by definition the individuals who see themselves better than others as human beings. They externalize these repressed feelings by causing troubles to other individuals they consider as animals (Desmond et al., 2018, p. 6692). The human who has this complex feels powerful in bullying other people to fulfill their desire for superiority.

Individuals who are thirsty for control and power have very hard and difficult behaviors such as narcissistic traits. Adler (1923) confirms that “those who thirst for superiority and desire domination are very difficult to influence” (p. 69). The traits of this complex, the superiority complex, are summarized in the thirst for attention and the feeling of being right all the time.

On the other hand, there is the inferiority complex which is a psychological barrier. According to Adler, the inferiority complex arises when a person finds himself in a situation where he is rejected by other people (as cited in Kabir, 2018). The feeling of inferiority is related to all human beings, and the dilemma of inferiority is divided into two types, the primary and secondary feeling of inferiority, according to Kabir (2018) in his research, “classical Adlerian psychology makes a distinction between primary and secondary inferiority feelings” (p. 9). The primary feeling of inferiority is related to young children. Since childhood, the baby feels inferior, dependent, and weak, whereas the secondary feeling of inferiority is related to an adult’s experience of the inability of reaching the fictional goal and success (Kabir, 2018, p. 9).

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The abnormal feeling of inferiority in the individual produces traits such as anxiety, lack of self-confidence, and other characteristics. According to Adler (1923), in his book *Understanding Human Nature*, there are two different personality traits, aggressive and non-aggressive. The aggressive traits of the character are summarized in traits such as jealousy, envy, and hate, whereas, the non-aggressive traits are represented in characteristics such as anxiety and isolation.

Adler's theory of personality is devoted to understanding human behavior. He produced the contrary complexes of personalities that humans may face in their lives. He believes that the superiority complex is reached when the individual feels highly superior to other people and considers them as servants and animals. By contrast, the inferiority complex represents the gap between the individual, the self-ideal that he/ she imagines, and the social tasks which they are expected to pass.

Adler also built his theories of personalities on the birth order. This theory hypothesizes the relationship between the position in the family and the personality. Adler's hypothesis is based on four categories: the firstborns, the middle-borns, the youngest, and the only child. He theorizes the differences between all the four's personalities believing that these children compete for attention from their parents.

The firstborns are believed to be leaders in their personalities. Grace Gilmore (2016) claims that the firstborns are believed to be "high-achieving, responsible, conservative, competitive, and organized" (p. 1). They tend to imitate their parents; they take responsibility more than the lastborns. Adler proposed that firstborns tend to be more encouraged to succeed than the other later children (as cited in Gustafson, 2010). They grow up for a time with the whole attention, care, and love; however, with the birth of the other siblings, they feel threatened by their position. They start working hard to keep their positions and to gain attention from their parents. Their desire becomes directed towards pleasing their parents, as

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Adler (1929) confirms, “the first child, however, usually suffers an important change of situation, being dethroned when the second baby is born” (p. 97).

The middle-born children feel lost because they are neither the first intelligent and leaders nor the last favorable babies. The first-borns and the youngest have a special place for their parents, the firsts are unique and the youngest are favorable. On the flip side the middle-borns “do not hold a unique position, which affects parental behaviors towards them” (Coan, Garia & Sabuncu, 2018, p. 39). While the first and last borns are familially aligned, the middle-borns may direct their social attention elsewhere (Salmon & Daly, 1998). These children, since they do not find support and a unique position to their parents, redirect their social interests to friends rather than family. Even though the firstborn holds a unique position to his/her parents, Adler (1929) confirms that the firstborn feels jealous and fights the second-born child with envy.

The youngest-born child is always the baby of the family, and never feels threatened for being dispossessed. Research describes the youngest as most daring, creative, extrovert, emotional, disobedient, talkative, and irresponsible (Gustafson, 2010). Adler (1929) remarks that many of the most successful men were the youngest children; it was also remarkable in the biblical stories that many of the youngest siblings achieved success.

The only children have no competitors; they are in the center of attention without effort. Adler (1929) believes that only children are very lovely and they are trained to develop attractive manners in their later life to attract others. In general, they are closer to the kindest parent, who is usually the mother, and they develop an enemy attitude towards the other parent.

The birth order theory of Adler explains the different personalities of each child in a relationship with his position in the family. His hypothesis of the four distinctive positions, the firstborns, middleborns, lastborns, an only child, gives light on the attitudes and traits of

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humans. The firstborns tend to be leaders; they are good at giving orders and leading. The middleborns are rebellious, good at negotiations, and more sociable. The lastborns are more successful and creative, while the only children tend to be lovely with attractive manners which they work to develop.

1.6. The Psychosocial Theory of Development

Erik Erickson was a German American psychoanalyst who contributed to the field of psychology by introducing his theory of psychosocial development. His theory is based on eight stages of development from birth until death, in contrast with Freud whose emphasis was on childhood only. Ericksonian theory portrays the importance of social interactions to the development of personality throughout the life span. His major contribution to psychoanalysis is the survey of identity and youth. He emphasized the adolescence period of the individual.

Identity is how one responds to the question, "Who are you?" Or, my identity is how I describe myself" (Fearon, 1999, p. 11). The way people define themselves is the answer to identity which differs from one to another. For the sake of understanding the individual's identity, Erikson (1959) argues that the adolescent must find the answer to three questions: "Where did I come from?" "Who am I?" "What do I want to become?" (p. 51), i.e. the individual must understand his being, his motives, and real ambitions to understand and form himself.

The identity is formed in the adolescence period (13-19 years old). In this period the human starts to learn new things and explores the world around. If he is mistreated by his parents, peers, or teachers the individual develops a negative identity, and his identity struggles between who he wants to be, and whom society imposes him to be. Erikson (1968) viewed the identity as "a unique product, which now meets a crisis to be solved only in new identifications with age mates and with leading figures outside of the family" (p. 87). Hence,

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the identity crisis is a needed tipping point, an essential juncture in development when resources for growth, recovery and further differentiation must be marshaled.

There are two types of crisis, legitimating crisis and motivation crisis. According to Habermas' discussion of the causes of identity crises, motivation crises are usually exacerbated by internal changes, whereas issues of legitimating crises are triggered by situational shifts Person. Psychology has shown that situational transitions, such as retirement, often correlate with internal changes (as cited in Baumeiste, Shapiro & Tice, 198).

In the period of adolescence, the teenagers struggle for independence from their family, they start to discover the world and build an identity. However, it is not easy for all teenagers to build a strong and normal identity. Some teenagers face problems with their families or friends and keep struggling between their ambitions and society's expectations. If they are not allowed to explore the world and form themselves they will face role confusion and feel lost; therefore, they develop an identity crisis.

1.7 Conclusion

To sum up, good and evil are used in a variety of contexts; they are endless antithetical that can never be separated or go apart. This chapter, however, studied the unconscious mind which is a vast space that contains memories and struggles of personalities, which can be summarized in two different types, evil or good personalities which can be chosen with free will. It is, surely, a psychological battle; however, the external hands in this battle are needed. This chapter was devoted to serving the investigation that will be done in the later chapters.

Chapter Two:
Discussing the Issues
of Good and Evil in *a*
Song of Ice and Fire

Chapter Two: Discussing the Issues of Good and Evil in *a Song of Ice and Fire*

2.1 Introduction

A Song of Ice and Fire is a collection written by George R.R. Martin; it is rich with different themes, and mainly the battle of “Good” and “Evil”. Hence, this chapter is devoted to being a ticket to visit a world full of magic and terrors, full of good and evil, ice and fire, and there is nothing there but wars. It is divided into two main parts, the first part concerns itself with the themes of good and evil and their characteristics as presented and depicted in the novels, while the second part is dedicated to a general overview of Ser Jaime Lannister, Queen Cersei Lannister, and Brienne of Tarth.

2.2 A Song of Good and Evil

A Song of Ice and Fire is a series of epic fantasy novels written by George R.R. Martin; its first volume was first published in 1996, followed by other volumes in the later years. It contains seven volumes, *a Game of Thrones*, *a Clash of Kings*, *a Storm of Swords*, *a Feast for Crows*, *a Dance with Dragons* (Martin, 2011), and two other unreleased books. It depicts a new world, with its new map that Martin has already released with the books.

Martin’s *a Song of Ice and Fire*, like all fantasy literature, portrays the traditional battle between good and evil; however, Martin reflected the last mentioned battle differently and distinctly. Martin redefined the terms, through his works, using his magical touch. In *a Song of Ice and Fire*, everything seems evil and everything seems good. Martin left a debate and a conflict over his view on good and evil.

In the first novel of the collection, *a Game of Thrones*, the Starks are portrayed as the good guys, while the Lannisters are portrayed as the bad men. These two houses’ conflict is over the throne and for the revenge of the beheaded Hand of King Robert Baratheon, Lord Eddard of House Stark. However, by the death of King Joffrey Baratheon, and the murder of the king in the North Robb Stark, the son of Lord Eddard Stark and Lady Catelyn Tully, there remains

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no central character. By *a Feast for Crows*, it might be fair to assume that there no longer exists any protagonist or antagonist, no chosen characters, and no evil or good ones.

Martin's message was conveyed; he wanted to portray the real world's ambiguity through his collection of *a Song of Ice and Fire*, and to redefine the terms of good and evil to work hand in hand with reality. Martin's goal was to show that men can be both heroes and villains at the same time. He tried to break the traditional barriers where the good guys always win and the villains are defeated by the end of the story and the standard happily ever after that generally exists in novels of fantasy. Martin successfully portrayed the battle of good and evil in a different and iconic way, through showing both sides, demonic and good, of the characters,

Sandor Clegane, nicknamed the Hound, is one of the characters who are with no debt evil due to his attitudes of killings, in *a Clash of Kings*, the Hound confess his happiness when he kills, he says, "it gives me joy to kill people" (Martin, 2011, p. 683). He gains enmity of Lady Arya Stark, sister of King in the North, after killing her friend who is accused of harming Prince Joffrey. She declares the hate she holds towards him in the first novel, *a Game of Thrones*; however, the Hound helps and protects her at the end even though she explicitly wants his head dead. And same he does for the other daughter of Lord Eddard Stark, Lady Sansa. The Hound is, in *a Game of Thrones* and *a Clash of Kings*, showing kindness towards Lady Sansa. He refuses to obey his king and hits her, covers her with his cloak when she is being half-naked, saves her from rappers, and he always protects her and gives her advice and this was meant to show that the Hound is evil as much as he is a good guy.

Lord Tyrion Lannister, the imp and the youngest son of Tywin Lannister, is another character who is neither good nor bad. He shows mercy and kindness towards people; nevertheless, he is cruel to enemies. In part one of the third book, *a Storm of Swords: Steel and Snow*, when Lady Sansa Stark becomes forced to marry the dwarf of the Lannisters,

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Tyrion refuses to touch her until she wants him to do so. He shows mercy and kindness towards a child who has been the victim of the Lannisters and King Joffrey. Tyrion also claims that he is nice to those who are nice, in the last-mentioned book Tyrion says:

I am generous. Loyal to those who are loyal to me. I've proven I'm no craven. And I am cleverer than most, surely wits count for something. I can even be kind. Kindness is not a habit with us Lannisters, I fear, but I know I have some somewhere (Martin, 2011, p. 393).

Tyrion does some good things; however, he kills his father with no mercy. Tyrion is kind whenever he finds kindness, and cruel as long as people treat him with cruelty. Martin portrays the character of Tyrion in a very realistic way to reflect how people can be good to those who deserve goodness and vice versa.

Martin's collection of *a Song of Ice and Fire* represents the themes of good vs. evil differently. It gives the characters the chance to be portrayed confusingly. The novels provoke the reader to rethink and redefine the concepts of good and evil; both good and bad characters end up dead, and those good ones are not good while the others are not extremely evil, and they, however, show mercy and kindness when needed.

The characters, indeed, do not fight for the throne and revenge only. They have a big war waiting for them, men vs. "the Others", and ice vs. fire. Thousands of years before the current events of Westeros and according to legends mentioned in Martin's *a World of Ice and Fire*, there exist "the Long Night" tale where lived the first men, the giants, the children of the forests, and "the Others" who according to legends, came from the frozen Land of Always Winter, carrying with them the cold and darkness as they tried to extinguish both light and fire (Martin, 2014). They were called the "Others" to be portrayed as strangers, the unknown, and the extreme evil that comes from unknown sources.

In those times, the battle of good and evil was between men and the "Others". It was a fight, the Battle of the Dawn, to end the long night which is seen as a dark and evil period.

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“The Others” bring the cold and the darkness with them and seen as a sign of evil as Samwell, a fictional character in *a Song of Ice and Fire*, says in martin’ *a Dance with Dragons: Dreams and Dust*:

...The Others come when it is cold, most of the tales agree. Or else it gets cold when they come. Sometimes they appear during snowstorms and melt away when the skies clear. They hide from the light of the sun and emerge by night ... or else night falls when they emerge ... (Martin, 2012, p.115)

However, the last war between the Others and men hasn’t been mentioned yet. So, the motives, history, and the unknown and never told the truth of the white walkers, the Others has not taken any place and never appeared yet.

The title of the collection can be interpreted in dozen of interpretations, it can mean both good and evil, as it can be interpreted as a great battle between the cold dark king of the “Others” and the dragons of the Targaryens. The ice for the night king and the fire for the dragons; however, both of them contain evilness and terrors. The novels are full of conflicts and wars; however every character strives to survive.

The real war and battle behind every conflict in the novel are for survival only. The wars and every action, the characters take, serve only one goal, survival. Neither heroes nor villains win, the winner is the strongest and the powerful, as Clegane says in *a Clash of Kings* “If you can’t protect yourself, die and get out of the way of those who can. Sharp steel and strong arms rule this world, don’t ever believe any different” (Martin, 2011, p. 684). The game was for surviving more than for the thrown and the crown. The strongest wins, not the hero and the weakest dies even if he is a good guy.

It was a matter of survival as well as a matter of life for the powerful and the strongest. The untraditional definition of good vs. evil in fantasy is depicted through Martin’s *a Song of Ice and Fire* where everyone is a villain and everyone is a hero. Even though there are so many

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important characters who contribute with efforts to the plot of the story, there exists no main character, and the plot defines no heroes.

The plot and events are so tricky and they can never be expected. Martin kills so many characters with no consideration of their importance; hence, Westeros is a very dangerous place same as the real world. Martin's characters reflect real life and the real battle of survival. Humans have both demonic and pure sides within themselves; they are full of contradictions as much as the character of Martin's *a Song of Ice and Fire*. Life is ambiguous and people die in it no matter what role they have.

2.3 The Shadows of Faith

The conflict between good and evil was not linked only to humans and a monster in George R.R. Martin's *a Song of Ice and Fire*. Gods also were conflicted with themselves and people start losing faith when the evilness of Gods passes the limits. The conflicts in the novels are much bigger and complex, Gods vs. Gods and Gods vs. humans.

Hundred of gods were used in the novels to reflect the real world's so many gods. However; Martin was neutral about them, he did not regard any claim of any God to be true. The gods in the novels are all-powerful starting from the old gods to the new, and like reality, people swear by these gods when telling truth as Lady Arya Stark asks Jaqen H'ghar to swear in *a Clash of Kings*, "Swear it," Arya said. "Swear it by the gods." "By all the gods of sea and air, and even him of fire, I swear it." He placed a hand in the mouth of the weir wood. "By the seven new gods and the old gods beyond count, I swear it" (Martin, 2011, p. 618), Like any ordinary people who believe in any god, they swear to prove that they are telling the truth or willing to do whatever they swear for

The characters in the novels seem to not be loyal to a specific god they worship; they believe, disbelieve, or lose faith after believing. Clegane is an example of those who

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disbelieve in gods, in *a Clash of Kings*, Clegane distinctly mocks and shows that he doesn't believe in gods:

Tell me, little bird, what kind of god makes a monster like the Imp, or a halfwit like Lady Tanda's daughter? If there are gods, they made sheep so wolves could eat mutton, and they made the weak for the strong to play with (Martin, 2011, p. 684).

Martin, through his character, blames the gods for creating humans with deformed bodies to make them suffer for their entire life; he believes that such cruelty from them to give a life full of bullying and suffering

There comes a turning point, in the novels, where even those who believe start wondering about the validity of these gods they worship. The example of Arya blaming the gods for not answering her father's prayers and she mocks them for being unable to help at all, "he prayed to you all the time. I don't care if you help me or not. I don't think you could even if you wanted to" (Martin, 2011, p. 617). Losing faith in gods after long prayers is a real-world issue, people in the real world, when gods do not answer their prayers, start to disbelieve and lose faith in the powers of their gods.

Martin through his novels and characters wanted to show how people lose faith in their gods, and how gods can be evil, or mayhap they do not even exist at all. Martin blames the gods for creating imps and weak creatures so that the strong creatures win and can play with the weak ones. Hence, Martin challenges the gods through his characters when they start to believe that they have done much better than the Gods themselves.

In *a Dance with Dragons*, the challenge between humans and gods becomes obvious by the mention of Lomas Longstrider who is a fictional character who wrote two books that are named "Wonders" and "Wonders Made by Man" (Martin, 2011, p. 135). The last-mentioned character's last name reflects his role in the novels; he is a man who traveled the world and categorized 16 wonders around the world, "The gods made seven wonders, and mortal man made nine," quoted the Halfmaester" (Martin, 2012, p. 135). This was to show that the

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wonders of mortal humans are more than the ones of gods; hence, humans can do better than gods.

Martin also wanted to show through his novels that gods cannot know everything and do not see all details, unlike the religions that claim that god watches over humans, and his eyes are everywhere. The Battle Above the Gods Eye took place long ago, among the battles of dance with dragon's battles in 130 AC (Martin, 2014). The battle was in the high sky above the lake of the Gods Eye, it was between the Targaryen siblings and their powerful dragons. This battle symbolizes God's absence in some details and that he doesn't know everything; therefore, he cannot protect humans always.

The title, as mentioned before, contains dozen of interpretations, it can also represent the battle of the two major gods, the gods of ice and darkness who freeze human to death and the gods of fire and light who burn humans, R'hllor and the "Other" god, "There are no gods but R'hllor and the Other, whose name may not be said" (Martin, 2012, p. 339). R'hllor is the god of fire and the Other god is the one of ice, these two gods are in an eternal war. As Melisandre, in *a Storm of Swords: Steel and Snow*, says:

"The way the world is made. The truth is all around you, plain to behold. The night is dark and full of terrors, the day bright and beautiful and full of hope. One is black, the other white. There is ice and there is fire. Hate and love. Bitter and sweet. Male and female. Pain and pleasure. Winter and summer. Evil and good."

She took a step toward him. "Death and life. Everywhere, opposites. Everywhere, the war" "The war?" (Martin, 2011, p. 347).

As there is ice, there is fire. Melisandre tries to convince Davos that life is full of opposites, good things vs. evil things. Hence, she tries to convince Davos that the god she devotes herself to is the right and the one should be worshiped because he saves people from the terrors of the nights.

The "Other" god is regarded as dark and evil. The expression of "Winter is coming" (Martin, 2011, p. 131) reflects the terrors of the long cold night that the "Other" god curse

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people with. “‘Winter is coming.’ Just saying it made Bran feel cold.” (Martin, 2011, p. 131), people fear the winter as they fear the god, because it can last a lifetime with all the terrors and death it brings. The winter here is among the powers of the “Other” god; hence, this god of ice is regarded as evil and cruel.

However, R’hllor is no less evil than the “Other” god. He demands blood sacrifices to be pleased and then to give, “Melisandre had given Alester Florent to her god on Dragonstone, to conjure up the wind that bore them north” (Martin, 2012, p. 148). Now, indeed, the gods in a Song of Ice and Fire represent evil and selfishness of gods, and nothing more. The mercy of those gods was rarely mentioned.

The gods in the novels are depicted as very evil and selfish. Neither can they listen, nor can they protect the ones who pray for them. Martin wanted to prove that not gods who protect, “The gods were not that good, but her sword was” (Martin, 2011, p. 631); because gods do not listen and they are portrayed in his novels as selfish and people should defend themselves by their own.

The agnosticism of the author is obvious in his novels. The author does not deny the existence of gods, but he doesn’t support any. He believes that for the gods to be gods, they have to be good, merciful, generous, much kinder than humans, and do no evil for those who prays and do good. He also wanted to convey the message that the god whom humans do better than him is no god. Through his characters, Martin reflects the absence of gods and their evilness. The majority of the characters abandon their gods for being useless and they start to count on themselves, working with the idea of life for the strongest.

2.4 Ser Jaime Lannister

Ser Jaime Lannister is one of the characters in George R.R. Martin’s *a Song of Ice and Fire*. He is portrayed as a strong and charming knight; yet, he is charged with dishonor for

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murdering the previous Targaryen King. Martin has portrayed this character as a very complex one in the seven kingdoms, a man whose life is unstable and thorny.

Ser Jaime Lannister is a Westeros man, born in 266 AC (after the conquest). He is the first-born son of Ser Tywin Lannister and Lady Joanna Lannister. He was shortly born after his twin sister Cersei, which are described as very close and similar twins. He lost his mother in 273 AC, while she was giving birth to his younger brother Tyrion, the imp of the Lannisters. (Martin, 2014)

As all House Lannister traits, Jaime has blonde hair and green-cat eyes. He is described by the author as an extreme look of beauty, “Glinting gold in the lamplight, the whiskers made him look like some great yellow beast, magnificent even in chains” (Martin, 2011, p. 714). He is tall, handsome, and his smile is described as a smile that cuts like a knife.

Jaime is portrayed as a brave and charming knight. Jon Snow, the bastard of Lord Eddard Stark, describes him in the first book as a king, “Jon found it hard to look away from him. This is what a king should look like, he thought to himself as the man passed” (Martin, 2011, p. 48). The appearance of the king and a knight of stories were among the traits of Jaime Lannister.

Jaime is a very strong character among all characters of Westeros, he can defeat the strongest man with his speed and skills, “With speed and skill, Jaime could beat them all” (Martin, 2011, p. 291). He is a warrior who fears nothing, courageous, charming, strong, and has all characteristics of bravery. He won his first tourney *mêlée* at the age of thirteen when he was just a squire.

He joins the Kingsguard at the age of 15 and becomes the youngest knight who has ever been raised to the order in 281 AC (Martin, 2011). He swears a vow to protect King Aerys II Targaryen and then he serves him for two years. Soon after, with Robert Baratheon’s

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rebellion, Jaime Lannister breaks his oath and cuts his king's throat. Jaime earns a bad reputation as an oath breaker and has been, since then, called the Kingslayer for his entire life.

Soon after the death of King Aerys II Targaryen, Jaime, with no intention to take the throne, sets on the Iron Throne and waits for anyone to claim it. He, however, has been pardoned by King Robert and continues to serve in the white cloak. He serves Kings Aerys II Targaryen, King Robert, Joffrey, and then Tommen of House Baratheon.

Jaime, as a knight in the white cloak and as a kingsguard, swears an oath to devote his life to his king and the throne and shall take no wife and no children. It is believed that this way the knights will serve only the king with no limits, and they will have no other favorable person, neither a wife nor children, then the king and their duty to serve him.

Ser Jaime Lannister, the Lord Commander of the Kingsguard, was named also the lion of the Lannisters for his courage and skills. He is one of Martin's ambiguous characters that serve king after king and wears the white for his entire life. He is brave and charming with a bad reputation as a Kingslayer that nobody should trust a liar and an Oathbreaker like him.

2.5 Queen Cersei Lannister

Another character of house Lannister is Queen Cersei, wife of King Robert Baratheon and older twin sister to Ser Jaime Lannister. Like Jaime, she was born in 266 AC at Casterly Rock, the first and the only daughter of Lord Tywin and Lady Joanna Lannisters (Martin, 2014). She is portrayed as an example of a strong, smart, and very beautiful woman.

Her beauty was attractive, with long golden hair, fair skin, and her eyes were described as emeralds green eyes, "She was as beautiful as men said. A jeweled tiara gleamed amidst her long golden hair, its emeralds a perfect match for the green of her eyes" (Martin, 2011, p. 47). Cersei's appearance fits the queens; she is described as an extreme of beauty and elegance. Nevertheless, her personality is nothing like beauty, she is greedy for power, selfish, and

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cruel. Her greediness for power is evidently depicted in the novels, “Cersei lusts for power with every waking breath” (Martin, 2011, p. 357).

Her father, in the beginning, refuses all the marriage offers she ever got; he believes that she deserves to be a queen or a princess, as mentioned in *a Storm of Swords*:

Their father had summoned Cersei to court when she was twelve, hoping to make her a royal marriage. He refused every offer for her hand, preferring to keep her with him in the Tower of the Hand while she grew older and more womanly and ever more beautiful. No doubt he was waiting for Prince Viserys to mature, or perhaps for Rhaegar’s wife to die in childbed (Martin, 2011, pp. 155-156).

She had never married neither of them, however, she becomes a queen when King Robert takes the throne; and give birth to three children, Joffrey, Myrcella, and Tommen.

Martin portrayed Cersei as a very hateful and ruthless character, and like any mother, she loves her children more than anyone and does everything to protect them. In *a Feast for Crows*, taking into account the hate she holds towards her little brother, Tyrion when he becomes accused of the death of her first child, King Joffrey, he escapes vanishes from the city and Cersei promises a Lordship to anyone who brings his head (Martin, 2011).

Cersei takes revenge no matter what it needs; her eyes are portrayed in the novels to be full of evilness and green as wildfire (Martin, 2011, p. 764), and her heart is full of anger and roughness. She slowly becomes mad and she starts to have megalomania disease, her strive for power is beyond imagination, and with a heart like hers, Westeros would be ashes if people disobey her.

By Martin’s *a Dance with Dragons* (2012), Cersei becomes forced by the seventh to make her walk of atonement for being a sinner, they force her to walk “naked before the eyes of gods and men, to make her walk of atonement” (Martin, 2012, p. 369). However, she doesn’t feel the guilt after it, she thinks that “They think that this will break my pride, that it will make an end to me, but they are wrong” (Martin, 2012, p. 370). This walk of atonement gives

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Cersei more power, and now nothing scares her after walking naked and bare feet in the eyes of gods and men.

Queen Cersei Lannister is a cruel character that starves for power and her ambition is to control the seven kingdoms and be the queen of all its lords. With a beautiful face, skin, hair, and eyes, Cersei carries no beauty in her heart, and her life is full of greediness and selfishness. Martin portrayed her as a character whose pride can never be defeated, and the more she gets hurt, the more powerful she becomes.

2.6 Brienne of Tarth

Brienne of Tarth is another character portrayed as an unfeminine character. She holds no attitudes like females, she is strong, a fighter, brave, and a warrior. Unlike other females who dream to be queens, princesses, or ladies with a high position, Brienne wants to be a knight, to serve and protect kings and queens, and to be a soldier to protect innocents and defeat evil people.

Brienne is a lady from Tarth, the only living child of Lord Selwyn the Evenstar. She is tall, probably taller than so many men in the realm, with a strong emaculated body, and the only beautiful thing in her is her very large blue eyes. Martin (2011) described Brienne in *a Clash of Kings* saying:

Her features were broad and coarse, her teeth prominent and crooked, her mouth too wide, her lips so plump they seemed swollen. A thousand freckles speckled her cheeks and brow, and her nose had been broken more than once (p. 312).

Brienne is cursed with ugliness, people call her “Brienne the Beauty”, but it was not for her appearance for sure. Lady Catelyn pities her for being as ugly as she is; she believes that it is unfortunate for a female to born ugly. However, she is not ashamed of her appearance, and she is strong as any man in the Realm.

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Despite her Gender as a woman, Brienne is portrayed as a very skillful female in battles and holding the swords, she was “as strong as most knights, and her old master-at-arms used to say that she was quicker than any woman her size had any right to be” (Martin, 2011, p. 160). But she is a female in a world similar to the English medieval times where females are expected to be elegant and behave well far away from swords and battles, hence, men always mock her and underestimate her strength.

Brienne has spent her life tired of mockery, rejections, and pity. When she was young, she lived in an identity crisis; she has never considered herself a man, neither has she believed herself a woman, in *a Feast for Crows* she describes herself as “I am the only child the gods let him keep. The freakish one, not fit to be a son or daughter” (Martin, 2011, p. 532), hence, Brienne deeply believes that she is ugly, and no matter what she does, she remains ugly. When she wears and acts like a proper lady, people mock her for her unattractive appearance and lack of beauty and feminine features. And whenever she holds a sword, men and society do not accept her as a strong fighter.

Brienne’s childhood and marriage issues were different. She was betrothed to three men; the last one is mentioned in *a Feast for Crows*, when she was at the age of sixteen, she was betrothed to Humfrey Wagstaff, who was “a proud old man of five-and-sixty” (Martin, 2011, p.160). He ordered her to act like a proper lady; however, Brienne did not accept, she replied that this demand must come from the only man who could beat her, and unfortunate to Ser Humfrey, she beat him down and broke his collarbone, two ribs, and their betrothal. He was the last one, her father did not insist on her marriage after this (Martin, 2011)

Brienne’s ugliness becomes a wall for her only by her falling in love with Renly Baratheon. She gets heart broken when he marries Margery Tyrell. She cried bitterly watching him dancing with his wife, the woman who stole her lover who never felt the same for her. Brienne, then, directed her dreams to serve Renly as a kingsguard and wears the rainbow

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cloak which makes her extremely happy and proud of herself. But her happiness fades away with the death of her king, the man she loves, in her arms. She later gives her sword and swears an oath to serve Catelyn Tully (Martin, 2011).

Despite her ugliness, her soul is beautiful, loyal, innocent, and knows how to love others. Catelyn Tully confirms the innocence of her in her words, “There is a sweet innocence about you, child” (Martin, 2011, p. 711). Brienne’s words are her bond, when she does not find Catelyn’s daughters; she never gives up looking out for them to take them home even though Catelyn is dead, her loyalty is mentioned in her words, “I have to try to save her ... or die in the attempt” (Martin, 2011, p. 533), she prefers to die trying to keep her oath rather than living with broken words of hers.

Her appearance in the novels is always surrounded by loyalty, honesty, bravery, and honor. Martin portrayed her as a very brave woman to break the barriers of the society, where females are supposed to be beautiful, elegant, marry well, raise children, and mostly be weak. Unlike most ladies in Westeros, Brienne wants nothing but to be a true knight, she fights with skills, bravery, and honor. She is a symbol of strength, loyalty, and courage.

2.7 Conclusion

To conclude, George R.R. Martin’s *a Song of Ice and Fire* is another world with different events full of good and evil. This chapter was meant to be part of the investigation. It studied the major themes such as good and evil, as depicted in the novels. It is meant to reveal the singularities of good and evil, as were undoubtedly depicted through the characters and their gods. It also attempted to foreground the current details on the three characters, Ser Jaime Lannister, Queen Cersei Lannister, and Brienne of Tarth, that will be needed in the coming analysis.

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3.1 Introduction

Ser Jaime Lannister is among the ambiguous characters of George R.R. Martin's *a Song of Ice and Fire*. Hence, this chapter aims to be a road to give a chance to the readers to walk thousands of miles in the shoes of Ser Jaime. It provides an analysis of the soul of Jaime as well as an analysis of his Psyche and gives a close solution to the ambiguous questions on his personality, where people misunderstand him as evil or good. It aims also to give an analysis of how individuals like Jaime can be affected by others in their struggle of being good or evil and how hard events may contribute in the switch and crisis in his personality.

3.2 Cersei Lannister as a Force of Evil

The relationship between Ser Jaime Lannister and Queen Cersei Lannister is not just a normal relationship of twins. Their relationship, since their childhood, has been more than a brother and sister; a love emerged between the two as well as sexual desires took place in their souls and psyche. The two twins were inseparable, they, as children, looked alike and shared one bed until they were captured in a sexual position and had been forced to sleep separately by their mother.

Through many events, the theories of Sigmund Freud of the Oedipus and Electra Complexes are shown in the twins of the collection of Martin. Jaime and Cersei's love is deeply traced in their psyches mixed with desires and family love. Jaime fell in love with Cersei since their first sexual night together,

He remembered that night as if it were yesterday. They spent it in an old inn on Eel Alley, well away from watchful eyes. Cersei had come to him dressed as a simple serving wench, which somehow excited him all the more. Jaime had never seen her more passionate. Every time he went to sleep, she woke him again. By morning Casterly Rock seemed a small price to pay to be near her always. (Martin, 2011, p. 156)

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Jaime, after a passionate night full of sex, fell in love with Cersei and the memory of that first night together keeps coming back to his memories and mind, it always affects his decisions to stay away from her and it keeps him loyal to her wishes and demands.

In fact, Cersei Lannister was the first to provoke Jaime into this relationship. She represents the primitive Id of the psyche of Jaime which demands and urges need to immediately be satisfied. She always achieves her wishes and demands by Jaime who just follows her needs. Since Jaime loves her, he serves her needs and gets the pleasure of pleasing her. As Freud believes that every man's work is for the sake of women, Jaime does everything for the sake of his beloved one, his twin sister Cersei.

Cersei, as the first-born child, is supposed to be a leader, as Alfred Adler's theory of the Birth Order. Her personality is strong, leans to give orders and gets pleased when people obey her. And so she does with Jaime who follows her wishes and aims to satisfy her no matter what it costs him. Cersei is the first love of Jaime, and the first woman he sleeps with, she holds a powerful position in his psyche. Unlike her who slept with so many other men and women. Martin confirms that:

Though Cersei often slept alone, she had never liked it. Her oldest memories were of sharing a bed with Jaime, when they had still been so young that no one could tell the two of them apart. Later, after they were separated, she'd had a string of bedmaids and companions, most of them girls of an age with her, the daughters of her father's household knights and bannermen. None had pleased her, and few lasted very long. Little sneaks, the lot of them. Vapid, weepy creatures, always telling tales and trying to worm their way between me and Jaime. Still, there had been nights deep within the black bowels of the Rock when she had welcomed their warmth beside her. An empty bed was a cold bed. (Martin, 2011, p. 541)

Cersei cheats on Jaime because she wants nothing from him but to be pleased and gets her needs and wishes. She is selfish and never loved him as much as he did. And even though it was only Jaime who better pleases her sexual needs, she never enjoys sleeping alone and she calls others to replace him when he is not around.

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Jaime with his free will obeys her orders because he loves her. He gets affected by her traits. Jaime's personality is driven and affected by the love he holds for his sister and so he imitates some of her behaviors. He is selfish the same she is; however, he is not selfish with her. He abandons his right for Casterly Rock and the right to get married and have children of his name for her sake. Jaime joins the white cloaks to be one of the Kingsguard to please Cersei's selfish plan to stay together and to prevent their father's will to marry him to Lysa (Martin, 2011).

Jaime does it all for her sake, he kills for her, he joins the knights for her, he gives up his rights of titles, children, and owning a castle of his father for her. Cersei is a toxic character that affects Jaime; she only makes plans and he follows and suffers the results while she cares about nothing but her position and wills to be obeyed. She negatively affects his traits to become like her doing evil deeds.

One of the powerful examples of evil deeds that Jaime does for Cersei is pushing Bran Stark from the window of the First Keep. He claims that this act is for her sake saying, "The things I do for love" (Martin, 2011, p. 81). In these moments Jaime neither gives any empathy towards that child who may die after that fall nor care about the results of this act; the only thing his mind thinks about is to save his lover, Cersei, and serves her. It also proves that these evil things he does are for love and Cersei's sake only, neither for the family name nor for their bastards.

Hence, Ser Jaime Lannister is strongly affected by his sister who has already chosen her side to be evil. He does things to please her as if she is the id of his. Her aggressive needs which Jaime finds no other choice but to obey make him evil, selfish, cruel, and rude character. His Oedipus complex strongly controls him because he cannot disobey his lover even though he knows it is wrong to be with her.

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3.3 The Oathbreaker

Ser Jaime Lannister gains a bad reputation since he cuts the throat of the king under his watch, King Aerys Targaryen, also known as the Mad King. Since then, he becomes an Oathbreaker, a Kingslayer, and a dishonorable knight whose words are not worth believing. Since the very beginning of the novels, the other characters fear Jaime, from the side of his dishonor, his position, and his strength and skills in battles.

Knights in *a Song of Ice and Fire* are supposed to take no wife, protect the king and obey his commands, and before all these, for the knight to be a knight he should pass under a ceremony where the blade touches the squire's shoulders from right to left, then left to right again and again until the ceremony is done. The oath that knights shall swear are mentioned in Martin's *a Storm of Ice and Fire*:

..., do you swear before the eyes of gods and men to defend those who cannot defend themselves, to protect all women and children, to obey your captains, your liege lord, and your king, to fight bravely when needed and do such other tasks as are laid upon you, however hard or humble or dangerous they may be? (Martin, 2011, p. 450)

This testament is to testify the gods and men for the oath that every knight shall take. Under a certain ceremony, the knights are charged in the names of gods to be brave in battles, defend women and weak people who cannot defend themselves, like old people and children, to obey and protect the kings they serve, and to never say "no" for any task they are asked to complete, no matter how hard or dangerous it would be.

Ser Jaime Lannister wears the white cloak at a very young age, which makes him the youngest knight ever, and swears an oath to protect the king and serve him as long as there is breath in his lungs. However, he breaks his oath when he cuts the Mad King's throat. For this, Ser Jaime Lannister appears as an evil character for breaking an oath, and for the sake of his dark sin with his sister gives people no choice but to consider him on the side of evilness.

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People never trust his words for his bad reputation; they believe that he killed his king for selfish reasons. Eddard Stark, nicknamed Ned, is portrayed as the honorable man in the story; he does not trust Jaime for breaking his words. Ned asks King Robert in *a Game of Thrones* “‘Can you trust Jaime Lannister?’ ... ‘He swore a vow to protect his king’s life with his own. Then he opened that king’s throat with a sword’” (Martin, 2011, p. 109), the honorable Ned Stark despises Jaime’s honor for being a Kingslayer, as much as so many characters in the novels.

And even when finally someone, Catelyn, trusts him; she has had no choice but to get back her daughters, she asks him to swear so many vows:

She had laid the point of the big wench’s sword against his heart and said, ‘Swear that you will never again take up arms against Stark nor Tully. Swear that you will compel your brother to honor his pledge to return my daughters safe and unharmed. Swear on your honor as a knight, on your honor as a Lannister, on your honor as a Sworn Brother of the Kingsguard. Swear it by your sister’s life, and your father’s, and your son’s, by the old gods and the new, and I’ll send you back to your sister. Refuse, and I will have your blood.’ (Martin, 2011, p. 20)

Though Catelyn does not really trust Jaime’s words, she puts her faith in the honor of his brother. Even Jaime knows that she neither trusts him nor trusts his words for his impure honor.

His memory of killing his king and the whispers among his honor for being an Oathbreaker and a Kingslayer are all repressed in the mind of Jaime and reflected through his evil deeds. His behaviors are affected by those whispers and that memory; he displaces them with violence and enjoys acting evil to feel superior. He never cares for the results, taking the example of pushing Bran Stark from the window of the First Keep, he knows it may kill him and he is just a child; however, he acts evil for his sister no matter what it costs.

Ser Jaime Lannister feels also superior and much better than other characters; his ego is big and he appears as an egoistic character. He, to feel better and superior and to deny the

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memory of being a Kingslayer, enjoys ridiculing the other characters for their honor. Those who are morally righteous are believed in his psyche as competitors for his position as superior, for this he secures himself by mocking those righteous people. “Jaime slid the golden sword into its sheath. ‘So I suppose I’ll let you run back to Robert to tell him how I frightened you. I wonder if he’ll care.’” (Martin, 2011, p. 371); Jaime whenever finds a chance to insult or misbehave with the honorable Ned Stark, he never lets it slip.

Ser Jaime Lannister feels superior to the other characters, he acts evil to deny and displace the repressed memory of King Aerys. The superiority complex and some of his memories affect his behaviors, as well as his sister who controls his decisions and guides his path. However, the motives and the real story behind some of his acts do not take place at the beginning of the novels, and other characters know nothing about Jaime’s real battle of his mind. For this, Jaime is always the most misjudged and mistreated character in Martin’s *a Song of Ice and Fire*.

3.4 Brienne of Tarth as a Force of Good

Brienne of Tarth in *a Storm of Swords* after Renly Baratheon’s death serves Lady Catlyn. The friendship between Brienne and Jaime starts when Catlyn commands Brienne to escort him to King’s Landing and brings back her daughters Sansa and Arya. Their friendship does not take place at the beginning of their journey; they looked like enemies, insulting each other with Jaime provoking her with his words.

Brienne is known for her honor and loyalty and unfeminine appearance, while Jaime is known as a dishonorable Kingslayer. In their Journey into King’s Landing, Jaime keeps mocking Brienne by calling her a “wench”, while she calls him the “Kingslayer”. At first, Jaime appears as someone who has a big ego and a superiority complex, where he feels jealous of her, a woman being more honorable than him. Where Brienne is being shown as a

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very honorable woman defending herself against the insults of Jaime and hates him for being an Oathbreaker.

Brienne at first despites Jaime for his vile deeds; she calls him a “monster”; “A man who would violate his own sister, murder his king, and fling an innocent child to his death deserves no other name” (Martin, 2011, p. 21). However, Jaime tries to cover his pains and displace them with a sense of humor. He keeps insulting her to hide what he really feels:

“You will be courteous as concerns Cersei, wench,” he warned her.

“My name is Brienne, not wench.”

“What do you care what a monster calls you?”

“My name is Brienne,” she repeated, dogged as a hound.

“Lady Brienne?” She looked so uncomfortable that Jaime sensed a weakness. “Or would Ser Brienne be more to your taste?” He laughed. “No, I fear not. You can trick out a milk cow in crupper, crinet, and chamfron, and bard her all in silk, but that doesn’t mean you can ride her into battle.” (Martin, 2011, p. 21)

Jaime laughs in his hard moments as a reflection of whatever pain he holds and to deny the bitter feeling of being a dishonorable Kingslayer, for crippling a kid, and mostly for missing his sister. He uses laughter as a defense mechanism against his harsh world.

Even though Jaime appears as an evil character; he helps and defends Brienne so many times. In *a Storm of Swords*, where both Brienne and Jaime were captured in their journey by Rorg; they would have raped her a hundred times if Ser Jaime had not told them she was “... worth her weight in sapphires” (Martin, 2011, p. 296). Jaime is usually seen as egoistic and evil; however, he feels empathy for Brienne and lied to save her as a maiden telling Rorge that her father is rich and he would give reward them for his daughter safe.

Protecting Brienne is a turning page to Jaime who is completely regarded as selfish. He never stops protecting her time over time, as much as she does her best to protect him. Both Brienne and Jaime feel the duty to protect the other. Jaime jumps into the pit to save Brienne from the bear where she was given a sword with no edge and no point to enjoy her fighting

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hopelessly and get killed by the beast. However, when he jumps she asks him to get behind him to protect him. Martin shows this epic and fascinating friendship in *a Storm of Swords*:

“I’ll pay her bloody ransom. Gold, sapphires, whatever you want. Pull her out of there.”

“You want her? Go get her.”

So he did.

He put his good hand on the marble rail and vaulted over, rolling as he hit the sand. The bear turned at the thump, sniffing, watching this new intruder warily. Jaime scrambled to one knee. Well, what in seven hells do I do now? He filled his fist with sand. “Kingslayer?” he heard Brienne say, astonished.

“Jaime.” He uncoiled, flinging the sand at the bear’s face. The bear mauled the air and roared like blazes.

“What are you doing here?”

“Something stupid. Get behind me.” He circled toward her, putting himself between Brienne and the bear.

“You get behind. I have the sword.”

“A sword with no point and no edge. Get behind me!” (Martin, 2011, p. 47)

Martin tried to portray the friendship between Brienne and Jaime as ordinary friendships in real life. Where friends never hesitate to insult each other, but trust blindly and defend each other without thinking.

Not only protecting each other that show the friendship between Jaime and Brienne. Opening up and telling secrets and loyalty between them is shown as pure as true friendships are. Jaime tells Brienne the truth behind killing the Mad King, the truth that nobody knows. He opens his heart to her and gives her secrets that are hurting him deeper inside. And since they both share the title of Kingslayer, because she becomes accused of killing King Renly, she understands how hard it was on him to be called by that title.

The turning point and view on Jaime start when his points of view take place in the novels and when Brienne appears in his life. She gives Jaime a chance to tell and do things he never attempted to do when he was with his sister. Love can indeed blind the human, as well as

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Jaime, who was blind with his sister, following her evilness blindly without thinking. Brienne helps Jaime releases some of his burdens from his heart. The fact that he killed his King under his watch and breaking an oath to protect innocent people from being burned, while everyone believes that he killed his King for his father and other selfish reasons, hurts his heart whenever he hears people calling him the Oathbreaker.

Jaime Lannister is another Jaime when he is with his friend Brienne of Tarth, she helps him be who truly he is, a good, brave, and unselfish person. Brienne hated him from the beginning when she used to believe that he is a dishonorable man; however, when she finally gets to know the true Jaime, she tries to help him get his honor back. When he gives her a sword, he names it Oathkeeper as a symbol for the new and the very old Jaime who broke an oath for the sake of innocent people. “‘You’ll be defending Ned Stark’s daughter with Ned Stark’s own steel,’ Jaime had promised” (Martin, 2011, p. 78), Jaime’s emotions change from hating Ned Stark to trying to save his daughters when he gives her the sword to finds them and gets them back home even though his sister was looking for them.

Brienne as a true friend keeps her promises to Jaime. Her loyalty to the sword and the promises she gives to Jaime are as Martin portrayed it in *a Feast for Crows*, “I have to find her,” she finished. “There are others looking, all wanting to capture her and sell her to the queen. I have to find her first. I promised Jaime. Oathkeeper, he named the sword. I have to try to save her ... or die in the attempt.” (Martin, 2011, p. 533), she is the only one who truly believes in the honor of Jaime, she does her best to help get it back from those who misjudged him. She, when everyone gives up on him, gets on his back and her loyalty and friendship to him affected Jaime to be his best, and to finally release the goodness he holds and hides inside.

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Brienne, as a complete opposite of the first Brienne who insults and hates Jaime Lannister, defends Jaime's honor as well as takes revenge for him from those who cut off his sword hand using Oathkeeper, his sword:

Timeon was still trying to fight as she pulled her blade from him, its fullers running red with blood. He clawed at his belt and came up with a dagger, so Brienne cut his hand off. That one was for Jaime. (Martin, 2011, p. 332)

Brienne, unlike Cersei, thinks about Jaime and cares about him. Even though she loves him as a friend only, she is loyal to him and loves him more than Cersei who loves herself only.

Lady Brienne of Tarth positively affects Jaime Lannister's psyche and helps him get rid of the poison that his sister filled him with. He, with his friend Brienne, tries to keep his oath to Catelyn as an expected action from him after being an oath breaker. Jaime starts to change and tries to get rid of any toxic memory to help himself get better than he was; he attempts to be the good guy while everyone is expecting him evil.

3.5 Ser Jaime Lannister as a Victim of Identity Crisis

After some events that happen to Jaime Lannister, he becomes unable to know and recognize himself and to what side does he belong. Jaime in a certain period of his life suffers the identity crisis when he no longer feels like his sister or feels a good guy. And with losing his sword hand, Jaime feels unworthy and useless. The feeling of being useless makes Jaime uncomfortable and starts to look for his real identity and belonging.

Jaime is defined as a sword man, with skills that can defeat the strongest men ever. But with losing his hand, Jaime has no job as a sword man. His identity is tied to his skills in fighting with his hand that holds the sword which without it, Jaime feels abandoned and useless. He starts questioning himself was just a hand, "They took my sword hand. Was that all I was, a sword hand? Gods be good, is it true? The wench had the right of it" (Martin,

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2011, p. 416). When they cut off his hand, Jaime starts to think about his identity and belonging.

Jaime never thought of himself doing something else except fighting. He never accepts any chance of ruling, because he is a fighter and that's what he is thirsty for battles, and wars define who he is. Tyrion Lannister thinks about Jaime that he is a fighter, not a ruler, he says, "My brother, Jaime, thirsts for battle, not for power. He's run from every chance he's had to rule" (Martin, 2012, p. 327), and everyone in the Seven Kingdoms knows that Jaime is a soldier and a fighter not a ruler, and what Tyrion thinks of him is true, because Jaime even when he felt useless he refuses the position of the Hand, "A Hand without a hand? A bad jape, sister. Don't ask me to rule" (Martin, 2011, p. 59); he, for the first time, mocks himself instead of mocking others and probably this is a turning point to his personality.

Jaime was born to be a fighter and a warrior, and that is what he was meant to be in life. But a clash of feelings took place in his personality and psyche after his hand being cut off, the clash of superiority and inferiority. Jaime after being superior falls to the ground and feels aimless and useless. He starts mocking himself as a sign of feeling inferior and a sign of feeling jobless and unable to help. Because Jaime could defend his brother if he still has his sword hand, he could do so many good things only if he still has his identity which is related to his sword hand.

Jaime, even though he was wounded and handless, he kept thinking to get back to his sister. "He could not die. Cersei was waiting for him. She would have need of him" (Martin, 2011, p. 416). Though everything has changed and he was far away from her for years, he keeps missing her, but her selfishness breaks his heart when she rejects him when he gets back to her. "'I crossed a thousand leagues to come to you, and lost the best part of me along the way. Don't tell me to leave.' 'Leave me,' she repeated, turning away" (Martin, 2011, p.

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297); Jaime gets his heartbroken for her ruthless heart and reception when he was doing all his best to get back to her.

Jaime gets his heart broken from Cersei more than once, when he finally realizes that she is a liar and she cheats on him, he feels arrows tearing his heart. For this Jaime finally starts to rethink about her and the love, he thought they had. He used to think that she is the love that he ever wanted, now things have changed and his task of love was just an illusion. He loved her more than anything, but now he feels like she failed him, and he no longer belongs to her. He starts to look at her evilness, at her eyes full of wildfire, and even mocks her in his thoughts (Martin 2011).

While Cersei represents his id, Brienne represents his superego. They both try to pull Jaime into their sides and Jaime, the poor ego, lives in an identity crisis between the two, trying to love his sister as much as he can and trying to be an honorable man same as Brienne, his friend. His struggle for identity lies between being good and being bad not knowing what to be between the two. The affections of his sister and friend rip his psyche and left him doubting his presence, position, and belonging, and he becomes unable to believe in anything anymore.

After no man in the seven kingdoms dared to stand against him, Jaime now with his identity and hand wounded becomes weak and confused. Jaime has passed through so many events that turned him from a person to another, from a position to another, and life keeps playing with him unjustly. He for his ambiguous life starts to disbelieve in the goodness of Gods, “‘the gods are good, to give you back to us, ser,’ one said, as he held the door. ‘The gods had no part in it. Catelyn Stark gave me back. Her, and the Lord of the Dreadfort.’” (Martin, 2011, p. 297); the Gods, for him now, have nothing to do with goodness and justice, they have been ruthless with him more than enough.

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Brienne of Tarth believes that Jaime even though he has done so many bad things, yet he does not deserve what has been done to him, “Jaime had done many wicked things, but the man could fight! His maiming had been monstrously cruel. It was one thing to slay a lion, another to hack his paw off and leave him broken and bewildered” (Martin, 2011, p. 78); he is portrayed as a lion and the lion with no claws lives broken, same as Jaime with no sword hand he is nothing and broken.

Jaime gets tired of everything till tears cannot take place as grief for his father’s death. With the death of his father he could not shed tears neither could feel angry, In *a Feast for Crows*, Martin reflects the emptiness of Jaime as being unable to do anything:

it was queer, but he felt no grief. Where are my tears? Where is my rage? Jaime Lannister had never lacked for rage. “Father,” he told the corpse, “it was you who told me that tears were a mark of weakness in a man, so you cannot expect that I should cry for you.”(Martin, 2011, p. 133)

Jaime after losing his sword hand he lost himself he is no longer able to give any emotions towards anything, and even the murder of his father could not lead him to any tear or anger, he feels nothing towards everything and loses himself as if he is just a sword hand.

Jaime Lannister, a soldier who loses his hand that made him once a great fighter, becomes a victim of his identity falling to the ground. Jaime loses his hand and gets heartbroken from the one who loves the most, his sister. The events of his life are chained together to break Jaime down and let him suffer the most. The more Jaime lives, the more his psyche represses memories and the more he suffers. And after being one of the most skillful fighters, Jaime feels useless. And his identity goes the moment he loses his hand.

3.6 The Oathbreaker as an Honorable Man

The conflicts of personalities and splits of his actions lead Jaime Lannister to be an ambiguous character in terms of position, whether he is a good guy or a bad one. And although the events of his life stand against him and his will, he, with free will and with a

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brave heart, stands against life and fight even though it left him with one left hand only. The confusion among his honorability is one of his features; he is the always misjudged character and the most doubtful one.

Jaime is portrayed at the very beginning as a dishonorable and evil man. He kills his king, pushes a kid out from a window aiming to kill him, and so many other evil deeds. But with his point of view taking place in the novels, Martin allows him to reveal the truths about his history. Jaime for saving thousands of innocent people broke an oath and for the sake of love, he attempted to kill a child. Jaime is a character who has no chance but to act evil in some situations. His evil deeds are pardoned for the motives he has and for the no chances he gets from life.

Jaime Lannister's point of view takes the ground to turn up the tables and show Jaime's real personality after being mistaken as a man who holds no honor and no dignity. Martin portrayed him as an evil character in the eyes of all other characters; however, Martin's unexpected moves put hands to change the views upon Jaime's personality. In *a Clash of Kings*, Jaime and Catelyn discusses his evilness where Jaime defends himself for being one of a kind, he says, ““There are no men like me. There's only me.”” (Martin, 2011, p. 715), he confirms that men like him are rare, those who show off how honorable they are for good things they have done are nothing like Jaime who has done the most honorable act with no showing off.

Jaime after being mistakenly viewed as a dishonorable man and a bad character for a long time finally appears as the man who was trying to save people not to break an oath selfishly. However, he blames his cloak for the murder of King Aerys; he tells Brienne, “it was that white cloak that soiled me, not the other way around” (Martin, 2011, p.158), he believes that his honor has been gone because of that cloak he wears which without it, Jaime would still have his honor even if he kills the Mad King.

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Jaime gets tired of the oaths they swear, and believes that these vows they take are much more than the human can bear. The vows guided the duties of the guards towards their kings, gods, fathers, sisters, innocent people, and other duties. For this Jaime believes that they are too much for a man can handle; he says:

So many vows . . . they make you swear and swear. Defend the king. Obey the king. Keep his secrets. Do his bidding. Your life for his. But obey your father. Love your sister. Protect the innocent. Defend the weak. Respect the gods. Obey the laws. It's too much. No matter what you do, you're forsaking one vow or the other. (Martin, 2011, p. 720)

Jaime explains that he broke an oath because they are so many and that those who take these oaths will break one vow or more. These vows are much more than the human can keep, and Jaime could obey his king and let other innocent people die; however, he chose to kill his King and let those people alive as a very humanistic act which he was not thankful for in return and takes the title of Kingslayer for a crime against one man to the save thousands of people.

Jaime also believes that he must have been thankful for the crime he has done towards the Mad King, especially from those who have some loved ones once dead under the command of King Aerys, the Mad King. He also mocks the loyalty of Ned Stark and tells Catelyn:

I think it passing odd that I am loved by one for a kindness I never did, and reviled by so many for my finest act. At Robert's coronation, I was made to kneel at the royal feet beside Grand Maester Pycelle and Varys the eunuch, so that he might forgive us our crimes before he took us into his service. As for your Ned, he should have kissed the hand that slew Aerys, but he preferred to scorn the arse he found sitting on Robert's throne. I think Ned Stark loved Robert better than he ever loved his brother or his father . . . or even you, my lady. He was never unfaithful to Robert, was he?" (Martin, 2011, p. 722)

Jaime believes people hate him for his goodness and that the loyalty of the honorable Ned Stark is blind and cold and that he loved Robert more than anyone else that he could deny

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even his brother and father for him. He also believes that Ned Stark should have been thankful for what Jaime has done with the Mad King who killed Ned's father and brother.

However, Jaime's personality shifts from a side to another, from good to evil to good again. When he is around Cersei, and before he meets Brienne, Jaime acts as an evil character, while when he is around Brienne, Jaime turns into a brave and honorable character. This is to show how people and surroundings can affect human personalities, and how people with free will choose their sides. He is portrayed as a very human character who does some good and some evil. But finally, Jaime with free will decides to get back his honor and be a good guy even though he loves his sister but he does not want to be like her, instead, he wants to be like Brienne of Tarth.

Cersei represents the human id, Brienne is portrayed as the human superego, and Jaime is the poor ego who tries to satisfy and serve both. The human id, Cersei, demands acts regardless of how evil they are; while the superego is the servant for the society. And here Jaime is the servant of the two, the society and the id. However, by the end, Jaime tries to change and gets rid of the affections and poison of his sister. He starts blaming his sister for his bad actions and blaming everything that manipulated him. The expression that Jaime says, "the things I do for love" (Martin, 2011, p. 81), has a reflection of the things that Jaime never wanted to do; however, he has been forced to do them for the sake of saving his lover.

Ser Jaime Lannister is not how he appears to others, he is different. And when Brienne believes in the goodness he has, he slowly starts showing it and taking it out from repression he probably was not willing to reveal. Thanks to Brienne, his friend of oath-keeping, Jaime finally attempts to do his best. He, as a first move, decides to take back the Stark girls to Winterfell and keep his oath to Catlyn even after she becomes dead, it was revenge against those who believe that he holds no honor.

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Jaime used to be believed as a man who holds no honor, as an Oathbreaker, and a Kingslayer. When everyone expects him to do what he usually does, betraying the others and breaking oaths, he decides to do the unexpected moves, Martin portrays Jaime as being unexpected same as his plot:

Jaime had decided that he would return Sansa, and the younger girl as well if she could be found. It was not like to win him back his honor, but the notion of keeping faith when they all expected betrayal amused him more than he could say. (Martin, 2011, p. 278)

As a first effort for a change, and to show people that he is sincere in his words, Jaime decides to give back Sansa and Arya Stark to their mother in Winterfell. His psyche gets tired of the misjudgments of those who show off their honors and never believe a word Jaime may ever say.

Then saving Brienne so many times is a sign of the goodness Jaime has. “‘Her name is Brienne,’ Jaime said. ‘Brienne, the maid of Tarth. You *are* still maiden, I hope?’ He broad homely face turned red. ‘Yes.’ ‘Oh, good,’ Jaime said. ‘I only rescue maidens.’” (Martin, 2011, p.48), Jaime saves Brienne and unconsciously mocks his sister for not being maiden like her, because his sister is a cheater and nothing like Brienne, by “I only rescue maidens” Jaime is deeply broken from his sister and for this he refuses to help her when she begs him for help.

And even though he loves his sister, he enjoys her being tortured and begging him for help and did not pay any attention to her sweet selfish words of love. When Cersei becomes a prisoner in the hands of the Faith of the Seventh, she sends a letter to Jaime, “‘Help me. Save me. I need you now as I have never needed you before. I love you. I love you. I love you. Come at once.’ Her need was real enough, Jaime did not doubt” (Martin, 2012, p. 113); however, Jaime wants her to get punished for the sins she made and for the broken heart she left him with, “Even if he had gone back, he could not hope to save her. She was guilty of

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every treason laid against her, and he was short a sword hand” (Martin, 2012, p. 113). Jaime enjoys his evil sister getting punished and would not help her for the things she has done to him.

Jaime even though people do not believe his words is shown as an honest man worthy of trust. When the white book takes place in his head as a thought he thinks, “I’ll hack the bloody book to pieces before I’ll fill it full of lies. Yet if he would not lie, what could he write but truth?” (Martin, 2011, p. 140), the truth of his story is full of goodness, and yet, Jaime is still unable to tell the real truth about that King who everyone testifies for his madness.

Jaime is no longer that boy who listens to his evil sister, he is now the man who is trying to take back his honor which has never been gone; it was people who tarnish his reputation. Jaime is a good person who represents the ordinary men who as much they do good they sin. Jaime is neither a super perfect hero and never sins nor a villain who is always cold and does no good; he is an anti-hero who is more like ordinary men, “Most have been forgotten. Most deserve to be forgotten. The heroes will always be remembered. The best. The best and the worst... And a few who were a bit of both” (Martin, 2011, p. 266), Jaime believes that there exist people who have both goodness and evilness same as him. He is portrayed as the most humanistic character in the novels who is always misjudged by those who show off every good thing they do.

The events of his life and the story of the struggles of Jaime are more ambiguous, yet, Jaime is not a bad guy after all. Even though his reputation and honor are dark in the eyes of people, he is still honorable, and maybe Gods that he no longer believes in see him as the strongest man whoever holds a sword and fought for the rights. Jaime’s psyche is full of struggles and battles, he loves his sister, but he no longer wants to be like her or in her side. He is the honorable man whose judgments of people and Gods left him wounded on all sides not knowing what side and what to be after all.

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3.7 Conclusion

The honorable Jaime Lannister, a kingsguard whose reputation is tarnished by those who never listen, appears finally as the most honorable man who suffers psychological struggles of being good or evil. This chapter provokes the realities to take the floor and reveal themselves to tell the story of the psyche and the soul of the most honorable man getting a reputation tarnished and trying to fight his id and follows his superego; the story of a man who loses more than anyone can handle and yet follows the light of goodness. Ser Jaime Lannister is an anti-hero who represents humans' choices, chances, and struggles.

General Conclusion

Since ever humanity took place, and since the time of Adam and Eve, the terms good and evil have been traced back and stuck to the beginning of existence. These terms can neither be separated nor go in harmony; it is an ordinary battle that exists in every detail of daily life, every soul, and almost every literary work. The last-mentioned battle is a philosophical and psychological struggle that exists in every individual and the decision of being good or evil is tied to the soul and the psychology of the person.

Good and evil are utilized in several circumstances; they are unending opposites that cannot be split or divided. This thesis, on the other hand, investigated the unconscious mind, which is a vast region that holds memories and conflicts of personalities, which may be divided into two categories: bad and good personalities, and are selected with free will. It is, without a doubt, a psychological conflict; nonetheless, external interventions, like families and friends, are required in this battle.

The battle of good and evil took place in George R.R. Martin's *a Song of Ice and Fire* as a central theme. The novels recount the imaginary history of battles of the seven kingdoms of Westeros, for a throne and governing, for revenge, and other battles that exist in the characters' psyches only. These battles take place in another world where evil is no different from good and any character, no matter how important it may be, is exposed to death. These Martin's novels are set in a different universe, yet the characters interact similarly to humans. Even though that the events are purely fiction supported with magic, dragons, and mythical gods, Martin utilizes a realistic touch in his imagined universe.

Martin's *a Song of Ice and Fire* is a separate universe with many events full of good and evil. This thesis was supposed to investigate the concepts of good and evil as represented in the novels and as portrayed in Ser Jaime Lannister's soul and psyche. It was designed to show the distinctions between the last mentioned dichotomy, as definitely illustrated by the

characters and their gods. It aimed to highlight the present details on Ser Jaime Lannister, one of Martin's characters.

These conflicts of good and evil have been portrayed by Martin in his *a Song of Ice and Fire*. Martin's touch of the themes of good and evil has been far different from other authors. He uses the themes realistically, as he portrayed the evilness and goodness within individuals ambiguously. The characteristics of good and evil are presented through the characters and the gods mentioned in the novels. Evilness is portrayed as equal to goodness, and goodness is the weakness that the characters should put limits to their goodness.

The gods are portrayed as givers and takers, protectors and enemies, and as much as they are good, they are evil. Martin through his events and characters blames the gods for such cruelty and evilness. He blames them for never listening when people keep praying for their justice and help; he also blames them for the cruel and injustice world. And through his characters, he challenges them to do better than humans and at least listen for those who believe in them. And since the characters receive no answer from their gods, they start to lose faith and disbelieve in their existence.

Along the lines of the dichotomy of good and evil and psychological conflicts, the struggles of Ser Jaime Lannister in his soul, psyche, and the external world were under investigation. The psyche and the soul of Ser Jaime Lannister were the aims of this research; they have been put under the scope of analysis seeking to understand them. This research aimed to shed the light on the contributors and the hands that give rise to shaping the human personality and how Ser Jaime Lannister reflects the ordinary man.

Ser Jaime Lannister, a member of the Kingsguard who wears the white cloak, is one of the characters in Martin's novels with a mysterious personality. His personality is difficult to grasp, and his story is very distinct from those of the other characters. Ser Jaime Lannister is a

blend of good and evil; he lives in a battle between ice and fire, goodness and evil, and wrong and right. Martin characterized him as the most unclear character in terms of personality and life opportunities. He is always put in positions where choices are trapped in one choice that makes him appear and misunderstood as an evil character.

Ser Jaime Lannister is a misfortune character who has been misjudged and his reputation has been tarnished. He, in the eyes of the other characters, has been regarded as the evilest and cruel character. Even though he kills a king who swore an oath to protect, pushes Bran, a little boy, out the window of a tower, Jaime's motives are far different from his actions. Jaime has been manipulated by his twin sister, Queen Cersei Lannister, who is evil.

The affections of his sister get him towards acting evil, he does things for her sake and the demands she gives are nothing but evil. Pushing a kid out the window is an evil act indeed; however, it was for her eyes and to protect her head from being cut off. The evil deeds and cruelty he holds go back to his devotion to his sister. She is the reason behind some evilness he does. While the memories he represses are another story to tell.

Ser Jaime Lannister represses the memory of the Mad King, and his title of a Kingslayer controls his behaviors as well. His unconscious has been affected by the memories and the misjudgments of people and for this, Jaime displace these hidden and repressed memories on violence and evilness. His cruel personality hides the bitterness he has of the truths buried in his psyche and can never reveal because no one would ever believe his motives. Breaking an oath for a good motive and bearing a disgusting title for the rest of his life is one of the reasons why Jaime appears evil.

When finally someone, Brienne of Tarth, believed in him, Jaime starts step by step seeking a change. Jaime gets affected by his friend Brienne of Tarth and starts believing that he may get back his honor from those who tarnished it without giving him a chance to defend himself.

Brienne gives Jaime the chance that nobody has ever given it to him, she believes in him while even his sister did not. But with his hand cut off, Jaime is no longer Jaime, and his identity gets shaken. After feeling superior, Jaime falls in inferiority.

The identity of Ser Jaime Lannister is linked to his sword hand and cutting it off is the cruelest thing that ever happened to him after his cruel sister who rejected him when he is no longer worthy. Jaime Lannister can do nothing but fight in battles; he is a warrior that no one in the seven kingdoms could ever defeat in battles. He is the hand that once protected the innocent people from a mad king. Slaying that king by that hand is the purest thing that has always been blamed for.

Ser Jaime Lannister, in fact, does not try to change himself, because he is already a good character who has been manipulated by his sister under the barriers of love, the fake and selfish love of hers. Even though he truly loves her, when she rejects him after losing his hand and when he finally discovers her betrayals, he decides to get rid of her poison and to release the hidden honorability that his sister had a hand in hiding it.

Ser Jaime Lannister's psychological conflicts reflect the ordinary men's struggle of choosing their sides, either good or evil. Humans are born neutral with free will and they get to choose whether to join the good side or the evil one. And every psyche consists of memories and gets affected by the environment and the surrounding of the individual. If the surrounding of the individuals is toxic and the people around are evil, they will get poisoned and act automatically the way their surrounding do. By contrast, if the individuals are surrounded by good people and a fresh environment, they will unconsciously get affected by them and imitate their goodness.

The best case that portrays the characteristics of good and evil is Ser Jaime Lannister. He is as wrong as right, and questions among his personality are uncountable. Ser Jaime Lannister,

the honorable Kingslayer and the bravest unhanded fighter is a man who even though he sins, is good. His sister, friend, family, unconscious, memories, and complexes contribute and give rise to shaping his personality and control his behaviors. His behaviors are just reflections of the poisoned environment that his sister has created for him, and getting far from her helps him do better.

Ser Jaime Lannister is an anti-hero who served humanity and got the Kingslayer title as a prize. He is a good character who does some evil for the sake of love and the sake of innocent people. And almost all his evil deeds go back to his sister who must be blamed for manipulating him. Ser Jaime Lannister is no evil; he is a good, honorable, and unlucky character with a story full of cruelty and misfortunes.

The similarities between Jaime and ordinary men are crystal clear. Every man lives in a struggle with his inner unconscious mind on how to behave and what side he has to choose. Hence, Ser Jaime Lannister is no far different from real men; his dilemma exists in every soul and psyche. And the battle between good and evil is a thing of beauty in the soul of Jaime and the ordinary men. The freedom of the choice between being good and kind and being evil gives meaning to life, no matter what you are, good or evil, you contribute to this life. And as much as the world needs positivity, it needs negativity for balance.

Furthermore, Martin's *a Song of Ice and Fire* is rich in interpretations and full of doubtfulness. Not only Ser Jaime Lannister is worth of study, but the other characters are also worthy. Tyrion Lannister, the Hound, the Gods mentioned in the story, and many other characters can be put in the light of investigation and get to be studied under the terms of good and evil, to see how these battles may differ from a character to another one who has a different story and life puts him in different situations.

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