

# PSYCHOANALYSIS OF EDMUND IN “THE LION, THE WITCH AND THE WARDROBE”

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## ABSTRACT

The main objective of this paper is to analyse the character of Edmund The Lion, the Witch and the Wardrobe” on the basis of psychoanalysis literary theory more specifically on the Freud’s division of human psyche into the id, ego and superego. Edmund is fulfilled the stereotype of the other typical middle child role. From betrayed beast to Narnian knight, Edmund is an example of a middle child who overcame inferiority and matured. The paper analyses upon premises in which that how id throughout a person’s life tries to overpower and struggles to win over by negating all the laws and restrictions, how ego keep contesting to maintain a balance between the id and the superego, and how this complexity of relationship between psychology and morality.

**Key words:** Human psyche, Stereotype and transformation.

## INTRODUCTION

Freud’s single most and important idea was the human psyche has more than on aspect. Freud’s personality theory (1923) saw the psyche divided into three parts, id, ego and super ego, all developing of different stages in our life. These are systems, not parts of brain or in any way of physical. In Sigmund Freud’s psychoanalytic theory of personality, the id is the primitive and instinctual part of the mind that contains sexual and aggressive drives and

hidden memories. The superego operates a moral conscience. The ego is the realistic part that mediates between the desires of id and superego. Although each part of the personality comprises unique features, they interact to form a whole, and each part makes a relative contribution to the individual behaviour.

### STEREOTYPICAL BIRTH ORDER OF PEVENSIE CHILDREN

In *The Lion, the Witch and the Wardrobe*, four siblings are displayed in stereotypical birth order characteristics: Peter is the responsible first born; Susan acts as the practical peacemaker middle- born; Edmund is the rebellious but redeemed middle born; and Lucy, the last-born, is loved for her believing curiosity. For generations, children have identified with the Pevensie children, some more closely with one of the siblings in particular. Part of the reason for this identification could be that Lewis, whether consciously or unconsciously, infused these, tradition all birth order personality traits into his characters. It is also possible that when characters are written for reader identification and they fitted a psychological stereotype such in birth order, the author unknowingly perpetuates the stereotypes, strengthens, for example, the impact of birth order on personality development.

“It wants us to go to it,” said Susan, “and it is warning us not to make a noise.”  
 “I know,” said Peter. “The question is, are we go to it or not? What do you think, Lu?”  
 “I think it’s a nice beaver, said Lucy. “Yes, but how do we know?”  
 said Edmund. “Shan’t we have to risk it?” said Susan. “I feel I want some dinner” (Lewis 74).

It is possible to see Susan as the body here, simply observing and registering physical needs, with Peter as reason, Lucy as the enlightened soul, and Edmund as the evil side of the self. The story as a whole can be seen as a spiritual journey through a landscape of the soul, from the frost of original sin to flowers of the redeemed spirit.

Peter Pevensie was the perfect example of firstborn. Even Aslan, the great lion, marked peter as significant because of his birth order:

“That, O Man,’ said Aslan, ‘is Cair Paravel of four thrones, in one of which you must sit as king. I show it to you because you are the first-born and you will be High King over all the rest” (Lewis 141).

From the start, Peter's leadership and responsibility made him a compelling candidate for a King of Narnia. While he enjoys Narnia, there was a certain weight to his leadership position in the family, especially in light of the absence of adults in the story. Peter often assumed the role of his father figure, even went so far as to admonish his as a father. In the absence of adults, Peter was forced to take an adult role. When adult figures were present, they reinforce his expectation to fill the role of responsible leader.

Peter was asked to follow through difficult decisions and mature battles. Though he was not necessarily brave all of the time, there were many examples in which his sense of responsibility trumps his fear and he made a courageous decision. Peter understood his role and acted out the weight of duty. Though responsibility often overwhelmed his sense of fear, Peter had traces of innate bravery.

“Susan,” whispered Peter. “What about you? Ladies first.” “No, you’re the eldest,” whispered Susan. And of course the longer they went on doing this the awkward they felt. He drew his sword and raised it to the salute and, hastily saying to the others, “Come on. Pull yourself together,” he advanced to the Lion and said: “We have come – Aslan” (Lewis 139).

When Peter discovered that the faun who saved Lucy was in danger, he anything to save him. His responsibility and sense of bravery fit well together. When he faced with pressure, his responsibility and love for his sibling trumps what weaknesses and fear he might had. Another personality trait in which Peter showed commonality with other firstborn was his keen awareness of the difference between right and wrong.

He immediately recognized the areas in which he had failed and he was quick to assuage the damaged. He showed responsibility to ask Lucy for forgiveness when the four siblings had entered Narnia together for first time and Lucy was quick to forgive. Again, he shared the blame for Edmund’s fall, even in front of Aslan. “That was partly my fault, Aslan. I was angry with him and I think that helped him to go wrong”(Lewis 140).

In this, he showed that he truly cared for his younger siblings. Similar to his displayed for of responsibility in accepting the blame. He was also quick to share the credit, especially at the end of the novel as Aslan commends the children. Peter was acted out of humility that made him appear more matured to his youngest sibling, and completed his embodiment of the stereotypical firstborn personality.

Susan was classic example of the practical, peacekeeping middle child. She attempted to soothe arguments between Peter and Edmund. When the siblings first entered Narnia together, Susan encouraged her siblings to borrow coats from the wardrobe; “They immediately carried out Susan’s very sensible plan” (Lewis 64). Even her sensibility displayed a timid nature; as soon as they entered Narnia, Susan felt it was unsafe and wanted to leave. Susan was careful to do things by book, and oftentimes this translated into a pessimistic but realistic attitude toward life. For example, she wished that she never would had come to Narnia when she realizes Edmund had gone missing

. In an examination of the personalities of the children, Susan as cautious and hesitant. Susan was pessimistically planned and kept peace, illustrating the typical role of one type of middle-born children. If Peter assumed the role of a father figure, it could be argued that Susan assumed the motherly role. While Peter did it out of necessity, Susan was accepted role because she wanted to be an adult. Susan was looking ahead to the future instead of enjoying the present. While most of the children were at least partially changed by Narnia, Susan was remained stagnant, especially in this role. Even after she was experienced the resurrection with Lucy and Aslan, Susan was quick to admonish her sister. Susan was adopted the motherly role to calm Lucy's excitement so they could watch free the stone statues from their captivity.

Edmund was fulfilled the stereotype of the other typical middle child role. From betrayed beast to Narnian knight, Edmund was an example of a middle child who overcame inferiority and matured. In many ways, Edmund was the main character in *The Lion, the Witch and the Wardrobe*. More than any other character, Edmund was gone through most changes: The story’s momentum depended on a crisis involved the morally weakest member of Pevensie children. The lessons he learned were most impactful.

From the beginning, there was sensed that Edmund was not inherently good as his siblings. He was rebelled even in simple tasks such as shutting the door to the wardrobe. His interactions with Lucy were especially telling of his character. Edmund treated her as if he was more worthy, showing his feelings of superiority as a male and an older sibling: “And Edmund gave a very superior look as if he were far older than Lucy (there was really only a year’s difference)” (Lewis 52).

He was failed to fulfil his duty as an older brother by being rude and condescending toward Lucy. Edmund's mistreatment of Lucy was simply minor sibling rivalry compared to the bigger "sin" Edmund committed. When he entered Narnia and met the White Witch, he was took the Turkish delight and betrayed his siblings. Edmund's pleasure in the Turkish delight was the weakness triggered by insecurity. Edmund the struggled, middle child, against the other three, as he strived to be his own little man.

In his insecurity and his desire for position, he eventually betrayed his siblings for a few mouthfuls of candy. Out of insecurity and jealousy, Edmund were chosen sweets and a Witch over his siblings. Edmund's betrayal was not entirely his fault; he was manipulated by the most powerful figure in Narnia, the Witch who controlled grown creatures. Edmund's initial jealousy drove him to a situation in which could not escape. In this cycle of mistakes, Edmund was not entirely to blame, but he was also not without fault. In the clutch of the White Witch and even before meeting the evil rule, his negative character traits were displayed as he was made his shared of conscious choice and mistakes. Edmund was driven by the negative effects of jealousy. As the White Witch manipulated Edmund, his ill opinion of his siblings was also displayed. "It will make your brother a Duke and your sisters Duchesses. There's nothing special about them" (Lewis 45-46).

He consciously known his actions were wrong, but his jealousy fuels him to acted anyway. Negative characteristics, many of which were often associated with middle-born children, were personified by Edmund Pevensie. In the end, he was reunited with his siblings after talking with Aslan and was well again. He was able to forget his jealousy, pride and desire for revenge when he was gazed on Aslan. Though Edmund seemed predetermined to had a less than desirable personality. He was changed for the better when his circumstances changed. At last Aslan made him as knight in the battle.

Different from all of her siblings, the baby of the family, Lucy, complemented the other characters with her curiosity and sweet beliefs. Lewis introduced the reader to Lucy by characterizing her by her birth order, "he was so odd-looking that Lucy (who was the youngest) was a little afraid of him" (Lewis 9). Birth order was therefore a defining characteristic for Lucy. She lived up to the cultural expectations and trends of being the youngest siblings. Lucy was innately curious, and it was her curiosity that leads the Pevensie siblings to Narnia. Without Lucy's brave imagination, the Narnian adventure would not be possible.

She had the most encountered with Aslan, discovered the wardrobe and was named after Lewis's goddaughter. Examining Lucy's encountered with Mr. Tumnus, her test of faith in the face of Edmund's doubt and her emotional battles, showed as described, that her familiar position was important. Lucy was sweet, innocent, loving, and almost angelic in her perfection. This was often how were viewed and how they were thought to identify themselves.

Narnia times run differently than the time of this world, so the four children grown up in Narnia after this initial encounter with Aslan's sacrifice. The change was described:

“And Peter became a tall and deep- chested man and a great warrior, and he was called King Peter the Magnificent. And Susan grew into a tall and gracious woman with black hair that fell almost to her feet and the kings of the countries beyond the sea began to send ambassadors for her marriage. And she was called Queen Susan the Gentle. Edmund was a graver and quieter man than Peter, and great in council and judgement. He was called King Edmund the Just. But as for Lucy, she was always gay and golden-haired, and all princes in those parts desired her to be their Queen, and her own people called her Queen Lucy the Valiant” (Lewis 198).

As the siblings grow, the characteristic most representative of their birth order. Peter's leadership guides a hunt, and Lucy suggests the grown Kings and Queen of Narnia, her siblings, investigate the post be they find hunting the white stag. Practical, grown Susan suggests that they leave the post be, and Edmund's great change was seen his response,

“And so say I,” said King Edmund. “And I have such desires to find the significance of this thing that I would not by my good will turn back for the richest jewel in all Narnia and all the islands” (Lewis 201).

It is Edmund's persuasion that spurs the Pevensies through the wardrobe and back to their childhood, where they can grow a new into their birth order branded personality traits. In these four characters in Pevensie family, Edmund who changed his character from evil path and how he fights to overcome evil characters to good character.

## PSYCHOANALYSIS OF EDMUND

Edmund's character was probably the most ambiguous one in the book. In the first half of the novel, Edmund was in evil path and it was possible for a young boy to be, but his character transforms halfway through the novel. By the end, Edmund was fair and brave, and he was just as admirable as Peter. This was the whole purposes of Edmund in the novel. The Witch was on the evil path She had no capacity for goodness, possibly because she was not born with capacity for both good and evil that human beings possess. Edmund was human, however and no matter how evil he was acted while in the service of the Witch, he was never so far gone that he cannot redeem himself.

The Witch's enchanted box Turkish delight initially seduced Edmund. The magical candy was the cause of greed and Edmund fixated on the candy to a high degree. Edmund saw more and more evidence of the Witch's cruelty and heartless behaviour. Originally Edmund was a traitor because of his greed for Turkish delight. Later, it was evident that Edmund was corrupted by a desire for power and by the lavish promises of the Witch. Edmund did atone for his sins and transform his character.

The first change was happened when the Witch treated Edmund like a slave rather than a prince. Edmund expressed his empathy and latent kindness when he was witnessed by the Witch purifying a happy group of small forest animals. Eventually, Edmund was fully realized the Witch's intention and the benevolence of Aslan. A discussion with Aslan seemed to his change yet it was not until battle and helped to kill the White Witch that he showed his true mettle. Most of Edmund's conversation was occurred due to external factors of the Witch's cruel behaviour and petrification of the animals at feast on the conversation with Aslan. Ultimately, it was up to Edmund to redeem himself and complete his transformation. This change was taken with a tremendous force of will and courage, but in the end, Edmund found freedom.

Lewis never really told us what made Edmund this way perhaps it's was insecurity brought on by being the middle child perhaps it's nothing more than simple immaturity. However, it was the immaturity that makes him the perfect victim for the White Witch, who easily exploited his vanity and his longing to feel superior to his siblings, particularly his brother. His discovery of what the Witch was really like proves to be catalyst for his redemption, and he realized his siblings were in the right all along and no his enemies after

all. Throughout the rest of his appearances in the novel, it was clear that his time spent with White Witch leaves a lasting impression on him. After she was defeated Edmund, like his siblings of Narnia. His title was king Edmund “The Just”: it was mentioned that he grows into a wise and thoughtful man. From the beginning, there was sensed that Edmund was not inherently good as his siblings. He was rebelled even in simple tasks such as shutting the door to the wardrobe. His interactions with Lucy were especially telling of his character. Edmund treated her as if he was more worthy, showing his feelings of superiority as a male: “And Edmund gave a very superior look as if he were far older than Lucy (there was really only a year’s difference)” (Lewis 52).

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changed. At last Aslan made him as knight in the battle. Edmund was very important character in this novel. Because he was an example to show how he developed from having a bad temper, being gluttonous, revealing his siblings to White Witch who wanted to kill them, and changed his behaviour to become a noble person. In first half of the novel, Edmund was in the human psyche of id. In second half of the novel, how he maintains a balance between id and superego in the human psyche of ego. In the human psyche of id, Edmund was mainly focused on instinctual drives and desires in unconscious level. According to Freud, it was the behaviour of slave, pleasure and addiction for desires.

In the beginning of the story, Edmund was only an ordinary boy who had bad temper to his siblings. In meanwhile in Narnia, he was one of the members of Narnia's army which was prepared to fight the White Witch. When he decided to apologize and reunite with his siblings, it was also indicated that he wanted to join the army to defeat the White Witch. His role as the member of the army motivated him to be brave to fight the enemy. His personality of human psyche in ego was slightly different from he was an ordinary boy in his family. The ego was engaged in secondary process thinking, which was rational, towards problem solving. According to Sigmund Freud, the ego was the part of personality that mediated the demands of the id, the superego and reality. Freud described the id as the most part of personality that urges people to fulfil their most primary needs.

I am going to compare the Edmund character with the three parables in the Bible Luke chapter 15. The three parables are about the lost sheep, the lost coin and the prodigal son. Jesus loved to tell the people about God's forgiveness. But Jewish leaders complained about his friendship with sinners. Jesus told three stories to show that God is happy when sinners are sorry for their sins. The first story was about a man with a hundred sheep. One had lost. Right away the ninety- nine and went out to find the missing sheep. The shepherd searched and searched until he found the sheep. Then he put it on his shoulders and carried it home joyfully.

“And when he comes home, he calls together his friends and his neighbours, saying to them, ‘Rejoice with me, for I have found my sheep that was lost. Just so I tell you there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance’ (Bible 61).

Jesus' next story was about a lady who had ten silver coin, perhaps her whole life savings. An awful thing happened. She lost one of her coins. The lady looked everywhere by sweeping. Finally, she found the lost coin. She was very happy and she told all her friends. Jesus said, "There is joy in the presence of God's angels over one sinner who repents."

The third story Jesus told was the saddest. It spoke of a boy who left his father's home. In far country the boy spent his money foolishly. To make matters worse, a famine came. The boy could starve to death. Desperate with hunger, the boy got a job feeding pigs. But no one fed him. He would have eaten the pig's food gladly. Perhaps he did! Finally, the boy came to his senses. "Back home even the servants eat well," he thought. "I'll go home and tell father I'm sorry for my sins. I'm not worthy to be his son anymore. I hope he'll hire me as a servant." While the boy was still a long way from home, his father saw him coming. Joyously, the father ran to his returning son. He kissed the boy, and hugged him. "Father, I have sinned. I'm not worthy to be your son." The boy wanted to ask his father to hire him as servant. But Father interrupted. "Bring the best robe, sandals, and a ring for my son. And prepare for a great party." There was a wonderful party because the son who was lost had been found. Jesus told this story because it shows how God loves to receive sinners who repent and come again.

Edmund is exactly similar to prodigal son. Because he is also in evil path and repent for his mistakes asked forgiveness from his father. Edmund takes decision to join with the White Witch exactly like prodigal son who joined with his friend instead of his father. After the two of them also repent from his mistakes and regretful. But all things had reason behind it. Edmund learned about the White Witch only when he betrayed his siblings. He is in transforming his character when he is with White Witch. He is preparing him as good king and fighting in the war only because of his decision with the White Witch. His siblings did not know about the strength of the White Witch. Only he takes decisions to break her wand because she killed many Narnian. According to me, Edmund is very important character than his siblings. Because without his repentance, they could not able to kill the White Witch

"And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and his found.'" (Bible 62).

*The Lion, the Witch and the Wardrobe* is very interesting with many moral values. C.S Lewis tries to describe how human can be tempted easily by wealth and position. He also wants to describe that to be jealous of something can bring the person into unhappiness. By understanding his work, we are able to gain deeper knowledge of human life. In future the researcher can conduct the research on analysed the motivation of Edmund pevensie to be a king of Narnia or analysed on moral values revealed in the novel. Another suggestion is about the Christian values depicted in the novel since the writer is famous in including Christian values through his works.

“Freud attributes the origins of communal superegos to the influence of great personality such as Jesus; what is interesting is his acknowledgment that his acknowledgment that the demands of an individual’s superego will “coincide with the precepts of the prevailing culture of superego” (Habib 586).

## CONCLUSION

Edmund had the concept of id in the beginning of the novel and he became a slave of his pleasures and desires unconsciously. But he slowly developed the human psyche in the concept of ego by analysing good and bad things. It was the ego’s job to strike a balance between these two often competing forces and to make sure that fulfilling the needs of the id and superego conforms to the demands of reality. Here also Edmund achieved a balance between id and superego, while the ego operated in both the preconscious and conscious. The ego operated based on reality principle, which worked to satisfy the id’s desires in a manner that was realistic and socially appropriate way. Finally, he achieved desires of id to be king, but not in a wrong way by doing good things to Narnians. The ego helped him to control his desires in morally appropriate way.

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