

**Disavowal and Pleasure:
John Ronald Tolkien's Notion of Machiavellianism in *The Lord of the Rings***

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Abstract

Machiavellianism is considered to be a political doctrine that is amoral and is coincided with villainy and corruption. Machiavelli's principles are received as realities that govern the political life rather than the private one. Thus, people did not perceive the psychological dimension of the concept which aroused the curiosity about the Machiavellian behavior of certain ordinary individuals who have nothing to do with policy. Therefore, the English writer John Ronald Reuel Tolkien in his high fantasy novel *The Lord of the Rings* (1954-1955) grasped Machiavellianism from its psychological depth. This study aims at showing the dualistic sides of Machiavellianism throughout analyzing the psychology of Tolkien's good as well as evil characters. It also tries to reveal the extent to which Tolkien's characters stand for Machiavelli's principles. In order to achieve the intended objectives, Psychoanalysis theory was used which is the most appropriate choice for indulging deep in the psyche of the Machiavellian characters who are the most difficult to interpret. Furthermore, the specific concepts being involved in this study are Disavowal and pleasure principle which are more prevailing than others and which have a direct connection with examining the degree of Machiavellianism and its direction. The results showed out that Machiavellianism, as it is depicted by Tolkien in his novel, is a psychological status that exists in everybody's psyche with its two forms which are good and evil. The triumph of one over the other depends on one's will and inclinations.

Keywords: machiavellianism, psychology, inner conflict, good machiavellians, evil machiavellians

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The concept of Machiavellianism is derived from the name of Niccolo Machiavelli who is an Italian politician and author of the 16th century. He wrote the most controversial book which is *The Prince* (1513). It contains his chief political and social ideas that are misunderstood by many who read, criticized, and even those who applied his notions. Traditionally, to be a Machiavellian is to deceive and manipulate others for one's own sake disregarding of others' self _benefits and gains. Apparently, Machiavelli views people as malevolent, untrustworthy, and deceitful and so he advises rulers and governments in the first position to be cruel, exploitive, manipulatives, well_ planned and to do whatever it needs to secure their power and rule even if it goes beyond moral deeds (Guterman, 1970).

Thus, Machiavellianism is a strategy of social and political behavior in which every single person must be prepared for different situations and changing realities requiring flexibility in using various policies and tactics according to need. According to this, it can be said that there are two major types of Machiavellians: high Machs and low Machs; high Machs are those who show a high degree of flexibility in using whatever means are needed to achieve their goals whether for good or evil. While low Machs are expected to be more limited in their choice of tactics and this can be related to their moral standards or personality traits. Whether good or bad, high Machs are said to have very strong intrinsic motives that urge them to chase their aims in tricky ways. On the other hand, low Machs are less in their internal motivations than the former ones. In general, Machiavellians display a distinctive degree of intelligence. Thus, they are more dedicated to accomplish success in a socially competitive and status-oriented society (Wilson, Near, & Miller, 1996).

Likely to say that Machiavelli, throughout his ideas and ideals, has affected many writers of literature along different stages of life. Therefore, such an influence has been reflected in their works and writings specially in fiction and drama. Thence, authors start to embody the notion of Machiavellianism in the form of a character whether minor or major one, yet each writer according to his or her own understanding of Machiavelli. As a result, to such depiction of Machiavellianism, a lot of literary works such as novels, plays and so on have appeared with Machiavellian characters and with psychological impulses (McHoskey, 2000).

However, Tolkien is one of the twentieth century writers who revealed another face of Machiavellianism beside the negative one. He, through his novel *The Lord of the Rings* (1954-1955), proved the existence of good Machiavellians beside the evil ones.

Theoretical Background

Historical Context

First and foremost, it is crucial to say that talking about the historical evolution and development of Psychoanalysis as a separate discipline is typically associated with the historical and biographical events that shaped the name of Sigmund Freud and in return the theory of psychoanalysis. Actually, it is reasonable saying that he took the rational and social atmosphere he raised up in and made something new with it. Although there are many adversaries of Freud's revolutionary ideas, yet he was not alone, rather, there are several other people with whom Freud had worked and who contributed to the founding of psychoanalysis (Thurschwell, 2000). In fact, Freud's personal experiences with his patients had the great influence on the way he concluded ideas concerning sexuality, Oedipus complex, and his analysis of the dreams depending on his own self-analysis (Kenny, 2019). Despite beginning as a mechanist (the one who believe in the physical justifications behind mental diseases), Freud turned his attention to the distinctive role of psychology in the intellectual life which is far from the physical causes. However, he never abandoned his deepest conviction in the cause-effect principle upon which he built his own theories. Therefore, hysterical cases, slips of the tongue, and dreams have hidden reasons which are difficult to discover (Rennison, 2001). Also, at this same time, he met Josef Breuer, whom Freud attributed with taking psychoanalysis into light. In 1885, he started his treatment of nineteenth century middle- and upper-class women whose hysterical illnesses, later, have contributed to the development of psychoanalysis as an outstanding theory (Kenny, 2019).

Additionally, in 1885, Freud made his friendship with the famous neurologist Jean-Martin Charcot whose demos of relating the symptoms of hysteria into the minds of normal people, convinced Freud of the connection between mental cause and biological effect, thus, directing his life's work into reconstructing his theory of psychoanalysis which was then repeatedly built and refined along the 60 years until his death in 1939 (Philips, 2014). Although there are many scholars who consider that *Studies on Hysteria* by Breuer and Freud in 1893 refers to the beginning of Psychoanalysis as a theory and treatment, yet Freud himself used the term firstly in 1896 (Heller, 2005). Likely to say that, Freud's theory of Psychoanalysis was constructed mainly from materials driven from his historical cases with patients. Just as one of the patients say that Psychoanalysis was merely a "talking cure" in which the patient sits on a couch and the psychological analyst behind him listening and analyzing not only the story being told by him/her, rather, the way of telling it (Philips, 2014). One more point is that Freud considers the originality of psychoanalysis is related to the fact that it has achieved in the field of psychology a scientific revolution similar to others which are done by Copernicus and Darwin in cosmology and biology. Thus, psychology has succeeded in separating itself from other sciences such as philosophy, physiology, theology, and other fields to create its own way in the ensemble of the sciences (Jacobsen & Shamdasani, 2012). Subsequently, Freud succeeded in making a distinctive change when compared to previous theories of neurotic diseases, he transferred from biological justifications to narrative ones, from ill- bodies to ill-memories. Finally, it can be concluded that the real breakthrough that psychoanalysis has made is in the thinking of mental illness from a psychological point of view, not a physical one. In addition to that, Freud believes that people may get sick not because of their physical impotence but because of some disturbing past events that they repressed as bad memories in their unconscious mind (Thurschwell, 2000).

Conceptual Frame

It is fair to argue that the importance of psychoanalysis lies in the fact that it helps enhancing one's own understanding of the humanity in general, that because it reveals the hidden motives behind human behaviors and actions. In addition to that, Psychoanalysis facilitates analyzing the literary texts which are meant with people's behaviors. Another point to be made is that Freud, over his life time, has developed many ideas concerning Psychoanalysis that are changed as he advanced and crystallized them. For example, lately from 1880s until the early 1900s, he was discussing ideas like the conscious and unconscious mind which came out from his training with his patients (Tyson, 2006). Thus, it is fair to give, at first, a general and accurate definition of the word "Psychanalysis". Psychanalysis is a kind of treatment, a

theory, and a detective device that aims at discovering the covered meanings that lay under the overt speech of many people as well as bringing out the concealed faces and personalities of those people. Therefore, the domain that Psychoanalytic theory examine is that of the human psyche. Psyche is a word that has its origins in the Greek Mythology which means "soul", yet in the Psychoanalytic terminology it does not take the religious meaning of the word, rather, it refers to the mental system (Willoughby, 2018). Thence, for its importance in psychology, Freud along his life time has established and developed different models of the individual's psyche. Firstly, at the beginning of his profession, he created the 'Dynamic Model' which asserts that the human psyche consists of two parts, the rational mind or the "conscious" which works according to the external reality and it is the reasoning part of the psyche that all individuals think they are behaving consciously unaware of the fact that they are not. On the contrary, the second part of the psyche which is the irrational mind or the "unconscious" is the real governing kingdom that controls almost most of people's behaviors and actions. Actually, it is not Freud who firstly invented the unconscious, yet he is the first who says that it is not static that merely contains the childhood memories, rather the unconscious is dynamic and it houses all the repressed emotions, anxieties, unresolved problems, as well as old and present memories that always want to be revealed through the consciousness by various means such as through the slips of the tongue, the unconscious actions, or even in dreams. Not only this, but even throughout art, literature like a novel, a play, or a poem and that is why Freud thinks that each single work of art represents the internal life of the writer himself. Therefore, the unconscious represents the largest part of the mind (Bressler, 2003). Consequently, Freud thinks that the unconscious comprises both the sexual instincts or the Eros and the aggressive instincts which are both at continual conflict. Despite the fact that these two kinds of instincts work together harmoniously, yet they are merely enemies that work against each other and govern almost all the human deeds. (Tyson, 2006).

Moreover, early in 1890s, Freud made use of the 'pressure technique' to push his patients towards telling the repressed materials in their unconscious by putting his hands over their foreheads and asking them questions that encourage them to get rid of the rational mind which is the consciousness. Consequently, this led Freud to embrace the 'free association' technique in which the analyst sits in a place unseen to the patients such as sitting behind him and letting the patients talk without being interrupted as much as possible in order to give him/her the chance to disclose whatever is going on in his/her mind without being afraid of any bad consequences. Thence, the results taken by this technique are what helped in crystallizing Freud's ideas about the division of the mind between the conscious and the unconscious. So that the unconscious contains those dark thoughts which are unacceptable to the conscious that is why they are kept repressed (Kenny, 2016).

All of what have been said in the dynamic model leads to the second classification of the individual's psyche which is the 'Economic Model'. Throughout this model Freud keeps the same ideas that he evolved and advanced in the previous one concerning the conscious and unconscious. Yet, what is new is that Freud adds two other concepts which are of great importance because they signify the cornerstone of this thesis. These two terms are: the pleasure principle and the reality principle which both assist in governing and directing the human psyche. Subsequently, according to the pleasure principle the first and the major aim is to achieve and satisfy the unlimited pleasures needed by the instinctual drives whatever the cost is. Since that the pleasure principle is not the only force that governs the human mind that because there is another power which is the reality principle that stands for the societal conventions and rules and this power is opposed to that of the pleasure principle (Bressler, 2003).

As a result, to the repressed pleasures in the unconscious, which is the basic stone of Psychoanalysis from which many concepts have been derived, and so one important concept is derived from the unconscious that is 'Disavowal' or 'denial' as a defense mechanism against the reality principle. Hence, denial works in accordance with the pleasure principle to attain the largest number of pleasures and good feelings and conversely harsh facts of the reality are to be denied totally. Sometimes, disavowal operates against one's own pleasures when the person is obliged to hide his or her unconscious feelings and thoughts for a specific time until they find an outlet to be released. Likely to say that these two principles are at constant war and they stand as the driving force of most of the person's actions. Actually, it is because of this unresolved conflict between the pleasure principle and the reality principle that people become neurotic and hysteric and so it is the reason behind their illness (Suppes & Warren, 1975). Likewise, Freud along his occupation between 1910s and the early 1920s has developed another type of psyche that is the 'Typographical Model' which in return has two versions earlier one and later one. The earlier version is divided into consciousness, preconscious, and unconsciousness. Most importantly, is the later revised version of this model which is called the structural model or the tripartite model. This updated version of the psyche splits the human mind into the id, the ego, and the super ego. Finally, Johnson (2019) stated that the two chief concepts 'pleasure' and 'disavowal' are workable all over the three Freudian models of the human psyche. Furthermore, they have more deep affection in the individual's nature to the extent that they represent a hidden energy which pushes the person towards his/ her destiny in this life either for good or evil. In addition to that, Freud reached a conviction that people are not what they seem to be. Each person, even the good and upright has his own dark ideas, secrets, and conflicts that he does not want to be revealed

or even he is unaware that they present part of himself. The most important thing is that most of these internal struggles and secrets are unconscious.

Machiavellianism in Psychology

Although different studies have been tackled about Machiavellianism as a political philosophy and the word "Machiavellian" itself had been used as a synonym with successful and cold-blooded leaders and politicians, yet, it was not until the two American scholars Richard Christie and Florence Geis have come to grasp the subject of Machiavellianism from a Psychological point of view. After doing many experimental studies, Christie and Geis (1970) in their book *Studies in Machiavellianism*, have reached a conclusion that Machiavellianism is not a feature of only political leaders, furthermore, it is not synonymous with dictatorial personality, and also, Machiavellianism is not to be considered as just psychopathological phenomenon. Rather, it is a general characteristic that a lot of ordinary people can have it with variable degrees. Moreover, they added that it is the human nature to deceive and manipulate others under specific conditions. Actually, Geis and Christie among their generation have come to analyze the Machiavellian character and they come out with certain common features among Machiavellians. Each personality trait exhibits a coin of two faces, negative and positive ones depending on the Machiavellian's aims. When testing a big group of people from variant fields of society and from different nationalities with the Mach-IV test which contains twenty items. Ten are negative statements taken from *The Prince* and the other ten are positive ones, under each item there are numbers from one to seven that indicate the degree of agreement and disagreement of the items. The results taken out of this test show that there are three types of Machiavellians: high Machiavellians, low Machiavellians, and good Machiavellians. High Machs are the evilest ones who chose number seven or the like of all the negative statements in the test, while low Machs are people who ticked mostly good statements and half bad ones with low numbers, finally the good Machs are those who chose all in all the ten positive sentences (Bereczkei, 2018).

Common Features among Machiavellians Given by Geis and Christie

Manipulation

Machiavellians are manipulative despite their type of Machiavellianism. They always wait for an opportunity to take advantage of others. They tend to be very careful in their relationships. In addition to that they are ready to use different ways to manipulate and deceive others for their own benefits. They even show cooperation, kindness, and interest in others' affairs when required. Manipulation is viewed by psychologists as somehow associated with lying. They neither think of lying as mandatory, nor inevitable, rather it is mainly an essential means in a world where people are unreliable (Ahmed & Stewart, 1981).

Amorality

Actually, Machiavellians tend to act unethically, they disrespect moral limits. Their self-satisfaction and sakes are above all other societal prohibitions and rules. Therefore, it seems that their id is the winner always and almost on the superego which is the store of moralities and idealizations. When material gains are exposed, ethical norms are broken (Allsopp & Eysenck, 1991).

Lack of Empathy

Lack of empathy is one of the most important qualities of Machiavellianism if not the most chief one. Through this feature, Machiavellians are divided into two groups; the high Machs show high degree of disability in putting themselves in others' shoes. They cannot empathize with other people's pains and problems. Also, they consider others as untrustworthy who deserve to be cheated and misled. On the contrary, the good Machiavellians are more ready to experience others' difficulties and sufferings (Bereczkei, 2018).

Spontaneous Mentalization

Depending on several empirical tests and results, it is discovered that Machiavellians disclose a high level of performance concerning their minds. It means that Machiavellian people seem to be more highly motivated to read other's minds and thoughts than others who are not. In an experiment, the testers used a collection of pictures presenting everyday situations. The test was appointed to a group of people who have to describe these pictures freely. The aim is to reveal what kind of subjects in the pictures those people will pay attention to. The experts put in their minds this quality of spontaneous mentalisation and define as the motivation to predict others' mental thoughts and perspectives. Actually, the results proved remarkable differences between high and low Machs. The high Machs revealed significant mental procession extremely better than the low machs. Being more concerned about others' mental thinking is a very essential quality for the high Machiavellians because it exceeds their chances of manipulation and exploitation of other people (Jones & Paulhus, 2009).

Novelty Seeking, Impulsivity, and Risk Taking

Another fact has been exposed about Machiavellians that they are more willing to undertake new missions and adventures as well as discovering novel places and environments. In fact, these categories are very complex and psychological ones. They refer to an internal complicated process of thinking and excitement towards life. Furthermore, these three concepts are in reality overlapped, one leads the other with a slight difference. The term novelty is invented and used by Marvin Zuckerman which is linked to high Machiavellians who are always in need for new tasks to perform. Unlike, low Machs, high Machs are seekers of risky missions. While low Machiavellians prefer to stay as they are. The sole difference between impulsivity and the other two psychological features is that it denotes an inner situation of enthusiasm to do something new without determining its content, so that it is spiritual rather than material (Dahling,2008).

As a conclusion, it is proved through all what have been said that Machiavellianism presents a band of personality traits that are, whether more or less, features to each individual's psychological condition.

A Biographical Account of Tolkien's Life

Tolkien the Man

John Ronald Reuel Tolkien was born for Arthur Tolkien and Mabel Suffield in 1892 in Bloemfontein located in South Africa. Actually, the Tolkiens had moved to South Africa for financial reasons believing that such a move can be beneficial for developing their status, yet it proved the reverse. In fact, Bloemfont was a place of different kinds of treacherous creatures including large spiders. Once Tolkien at the age of three was bitten by a huge furry tarantula when he was playing in the grass. Consequently, this accident turned to be a nightmare that haunted Tolkien for a long time. Moreover, it had affected Tolkien's writings later as it is seen in *The Lord of the Rings* where Shelob which is a giant spider stings Frodo almost a deadly sting. Actually, Tolkien confessed that imaginable spider Shelob has to do with the real tarantula that stung him once in his childhood (Raymond, 2012).

In 1895, Mabel and her sons returned to England and specifically to Birmingham. Unfortunately, Arthur was not able to join them because of his rheumatic fever that prevented him from undertaking the voyage and so he died there in 1896. In actuality, this incident was the first to have a direct influence on Tolkien as a person and then as an innovative writer. Many studies proved that those who lost one or both of their parents are listed among the creative people. Although many people when losing their parents become overwhelmed in despair, yet several others flourish to become something important in this life. As an example of those successful people who in their childhood had lost one or both their parents are Dante, Jean-Jacques Rousseau, Samuel Taylor Coleridge, Edgar Allan Poe and others (Carpenter, 2000).

Tolkien the Academic and scholar

After getting the scholarship at Oxford university in 1910, Tolkien's stress concerning academic study was less than before. Actually, his journey during the academic life at Oxford was full of memberships in several clubs and groups inside the university that included various discussions, debates, tea, dinners, and other things. From the many clubs done or shared by Tolkien were "The Apolaustiks", "The Stapeldon", and later "The Chequers". In fact, the university academic life had the greatest impact on Tolkien's creativity in fiction. The intellectual life of Oxford acts as the typical concrete level of inspiration through reading literature and doing researches himself. Truly, it is difficult to trace back the deep levels of stimulation that lay behind *The Hobbit* and *The Lord of the Rings*, yet it can be said that the mental environment of the university had anchored Tolkien's literary skills for sixty- two years (Zettersten, 2011).

Tolkien's love for philology was very clearly seen in his second examination of comparative philology in which he got "Pure Alpha" by Lecturer Joseph Wright who had rarely given such a mark to anyone before. It seems that professor Joseph Wright was such an example of inspiration to Tolkien since he was also interested in the origins of words as well as comparative analysis that Tolkien liked the most. With the beginning of the summer term 1913, Tolkien started seriously studying both Old English and other early languages, particularly Old Icelandic. Actually, such formal studies of language within the agenda of the complex examination structure at Oxford paved him the way to be aware of the gorgeous worlds that Old Germanic literature exemplified. Beside the German languages, he also studied Welsh as well as Finnish. The real impulse behind studying Finnish was to be able to read the traditional epic *Kalevala* in the original language which is Finnish. In 1920 he was offered a job at the university of Leeds as a lecturer which seemed for him as a chance for a later professorship that really occurred in 1924. In fact, Tolkien's vast knowledge of languages and his deep awareness of literature made him coveted for them in his interview. In 1922, Tolkien finished *A Middle English Vocabulary* which was a Middle English dictionary that has very detailed information about Middle English glossary that can be of great use to any reader who reads Middle English literature. Moreover, he also was appointed as a professor of Anglo-Saxon at Oxford in 1925 (Heims, 2004). It can be argued that Tolkien-during his academic

career- had continued to read literature and make accomplishments in both literature and linguistics and that it is this touch with this literature and all the linguistic undertakings that listed him as the most significant writer of fantasy.

Tolkien The Writer of Fantasy

It is crucial to say that Tolkien's interest in writing and specially writing fantasy was integrated with his passion for philology. At one time, Tolkien was trying to create his own original touch in both prose and poetry. These intentions have grown at the university after trying to invent a new Mythology, a mythology that is dedicated to England. In fact, J.R.R. Tolkien as a professional and tentative reader of the old and middle ages myths such as the Scandinavian mythologies, the Welsh ones, and some others, he found that the English mythology is very poor but he himself was not convinced of the Arthurian mythologies which, in his opinion, are not worthy to represent England and the modern English reader (Korpua, 2015). Thus, Fantasy as a literary mode was so rare and nearly vanished during the Twentieth century which was typed as the age of realism and skepticism which means that people were no more believers in other worldly universe and hope. Therefore, Tolkien decided to renew this genre by creating and developing a new fantasy which can speak to the modern people of his age and up to other ages (North, 2014).

Likely to say that, writers of fantasy, on the head of them Tolkien himself, found that it is for some reasons essential to write in such a mode in which there are different worlds and beings. As an explanation for this phenomenon is that it is a matter of literary disease whose sufferers are a huge number of peoples who have been traumatized in their lives and wanted an escape. In fact, this literary disease is escapism itself that many writers and readers of fantasy wanted to flee the reality of this life. Actually, Tolkien was one of those writers who had been affected by the terrible events of the two world wars specially the battle of the Somme in 1914. In reality, Tolkien did not turn his back to such events, rather he found a way through which he can comment and condemn these real facts by using the fantastic way of writing in which realism is blended within fiction (Shippey, 2000). Although there was an epic fantasy genre before Tolkien, yet after Tolkien's epic being published, several millions of English novels are presently being printed yearly upon which Tolkien's influence is very clear even in their titles. As an example, for those influenced by Tolkien are David Eddings's *The Guardians of the West*, with *The Fellowship of the Talisman* by Clifford D. Simak, and *Luthien's Quest* by Lady Elleth. Thus, it can be said that he provided the inspiration plus the material for those coming after him and are lovers of such mode in writing. Truly as the old English proverb says that "everyone who cries out wants to be heard" and Tolkien already did and had been heard by many of his generation and the generations still to come (Hammond & Scull, 1995).

Another point to be made is that Tolkien- by writing his novel *The Lord of the Rings* - is considered to be a multipurpose man. From one point of view, he was willing to create a typical English Mythology that is to be registered in the historic account of the English literature. Secondly, he, by inventing a secondary world of fantasy with all its specialty, hoped that this world may shed light on certain facts in the primary world, therefore, it is an area for revelation. In fact, *The Lord of the Rings* is considered to be a stage in which good and evil are at a permanent struggle.

The Ruling Ring as a Cutting Line Between Good and Evil

Through *The Lord of the Rings*, Tolkien exhibits two contrasting forces- good vs evil- that act as the basis of all struggle over there in the real world as well as the fictional one. For him the world is stuffed with corruption and ruin and this is due to the rise of the evil force over the good one. Likely to say that Tolkien is an attentive writer who tries to interpret what is going on in the external world specially during the twentieth century from industrial wars and corrupted systems that shortly exemplified the evil soul. Therefore, the clash between good and evil is primal in Tolkien's novel, yet it becomes a subject of great importance and debate among critics. However, Tolkien has such a philosophical view concerning the two powers (Coutras, 2016).

In his book *The Philosophy of Tolkien*, Kreeft (2005) believes that despite the apparent pessimism of Tolkien, yet he thinks in the "moral optimism," and so trusts the final downfall of evil (175). In fact, there are two views of evil that Tolkien is accused of being adhered to in his work. For example, there are critics who consider Tolkien's understanding of evil is Boethian that is evil is not real and that goodness is the origin of everything. They depend on Tolkien's statement that "Absolute Evil" has no place of its own and thus it is nothing by itself on the contrary of goodness that does not need evil to be existed. Henceforth, the existence is good by nature because it is derived from the goodness of God. As a proof to that is Elrond's confession that even Sauron was once good and his evil came as a result to later corruption of the original goodness (Hart & Khovacs, 2007).

Additionally, Tolkien's treatment of evil has been explored from another point of view that is the Manichean interpretation. According to this vision, evil is seen as equal and powerful as much as good. They are two external authoritative forces. Actually, Shippey (2000) through *The Author of the Century* observes this view in Tolkien's work in the light of his experience of war and the awfulness of its reality. It is a matter of fact that Tolkien cannot deny how much evil was there in the Great War and it is the result of super evil powers and authorities.

In reality, Tolkien was neither with this view nor with the former one, yet he made a balance between the two interpretations. Further, Tolkien assimilates the two forces good and evil to a great giant with two arms one into the heights while the other into the depths. Sometimes it provides the souls with glimpses from heaven, other times from hell. Thence, for Tolkien good and evil are two opposite powers inside each man and they are at constant conflict. Thus, it is the internal conflict inside the characters in the novel and in the real world that generate the external conflicts. Another point is that no person is completely good or evil, rather, each man has these two contradictory forces and the triumph of either one upon the other depends on his deep nature and consciousness (Kreeft, 2005).

Consequently, whether good or evil, the Ring is the judge. In fact, Tolkien makes the One Ring as the dividing line between the two opposite powers during his fictional novel. He presents the reader with a Ring quest through which people or characters are revealed to be either good or evil. Moreover, Tolkien makes the Ring's quest applicable to the twentieth century affairs. However, the moral base of that quest is of course relevant to the twentieth century conflicts. Also, as it is already proved that Tolkien engaged some aspects of the real with his war of the Ring which is also to be included in the 20th century concerns. Despite that, it does not mean the real events of the two wars are what crystalized Tolkien's fictional war, rather, it is much deeper than that, it is a wide psychological war that is ignited inside the human being not only the enemy (Shippy, 2003). From all that, it can be argued that the Ring is what determine the substance of each character and its tendencies. Seriously, the Ring has the power to seduce and manipulate its bearers. Further, evil always finds a way to justify itself. It has such authority that attracts everyone to get it in order to do good things and achievements while in reality it enslaves their will and bind them to its own will. Thus, the One Ring has the power of compulsion beside seduction that even Gandalf the wizard may have no power over it. Moreover, Tolkien, throughout his novel, insists on the fact that people must be awake and careful not to be seduced by those who look apparently virtual while factually they are thirsty to power and control. Not only this but they must not be deceived by their intentions and uncontrolled will in order not to get into darkness where there is no way out. On the other hand, being the bearer of the Ring means such great struggle between the two opposite forces of good and evil which concludes in a psychological torment and instability. For that the characters of the novel are divided according to their seduction by absolute power embodied by the Master Ring of power into two groups good or nearly good and evil characters (Wood, 2003).

Psychological Analysis of Tolkien's Good and Evil Machiavellian Characters

Since Tolkien introduces the reader with a fantasy about a moral conflict between good and evil, then his aim is universal rather than being merely a depiction of heroic deeds. In addition to that, his treatment of the subject is much deeper and psychological than it seems to be. Thus, the seemingly external quest to destroy the Ring of power with all its struggles and hardships is in fact symbolic of self-inner journey to discover its substance and to achieve its either good or bad existence. For that any reader can be equated with any character according to his/her own personality. Based on what have been said, characters in *The Lord of the Rings* are of two types, depending on their personality traits, either good Machiavellians or evil Machiavellians.

Good Machiavellian Characters

Frodo

It is fair to start with Frodo, the Ring bearer, since he is the most tormented character in the novel and along the quest because of his direct touch with the Ring which is the full embodiment of evil and corruption. As it is stated in the first chapter, to be Machiavellian means to have some features that distinguish one person among others. Although Frodo does not have all the typical characteristics of the Machiavellian personality, yet he has most of them. In reality, Frodo is the type of character who is unsatisfied with his dull life in the Shire and is thrilled to seek new pleasures and to explore new places in the world. Actually, his denial of his present situation leads him to a great adventure which is to take the One Ring to Mordor where it is originally forged to be destroyed forever and therefore to protect the whole Middle-Earth from evil. Beside that and by taking the decision to leave the Shire is actually a great sacrifice for the general good of others which is one of the most important qualifications that a good Machiavellian should have that is to feel responsible for other people when it is needed. Another point about Frodo is the fact that he is not that kind of mythical heroes in legends with great physical stature, rather his body is very small and weak, he seems to be a child in the eyes. Despite that, the story is not about physical strength at all, yet, it is about the inner power and the extent to which he can control himself from being deceived by the glimmering the golden Ring (Pearce, 2015). In fact, Frodo's psyche with its two conflicting parts which are the id and the ego are put into war stage from the very beginning when Gandalf warns Frodo from using the One Ring because of its mysterious powers and evil: "but odd things may happen to people that have such treasures-if they use them. Let it be a warning to you to be very careful with it. It may have other powers than just making you vanish when you wish to." (Tolkien, 1954a, p.43).

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Therefore, it is clearly stated that the Ring has other fearful powers beside invisibility that may change many things inside the individual. Subsequently, the Ruling Ring as an evil instrument forged by dark power can do nothing good for its bearer, rather, it can only corrupt. This is obvious from the first stage at which Frodo tries to use the one Ring under the influence of the its dark power and its urgency to be found by its master Sauron. It seems that Gandalf's warning is not as powerful as the Ring hold over Frodo as it is described by Tolkien (1954):

down into a little hollow not far from the road. There they lay flat. Frodo hesitated for a second: curiosity or some other feeling was struggling with his desire to hide. A sudden unreasoning fear of discovery laid hold of Frodo, and he thought of his Ring. He hardly dared to breath, and yet the desire to get it out of his pocket became so strong that he began slowly to move his hand. He felt that he had only to slip it on, and then he would be safe (p. 83).

Tolkien draws the character of Frodo as an individual who is struggling his own desires to be the good version of Machiavellianism that is to set out in his life in order to achieve something beneficial and influential at the same time for himself and for others (Chance, 2001). On another occasion, Frodo also strives to use the Ring to be unseen by the Ringwraiths on Weathertop but this time he really uses it and is stabbed by them. Putting on the Ring means that Frodo is closer to the source of evil but at the same time it also gives him the advantage of being able to see the hidden faces of evil and to know what lies behind the apparent shapes as Galadriel points out this fact saying: "the one that has borne it [the Ring] on his finger and seen that which is hidden" (Tolkien, 1954a, p. 385). Actually, despite being stabbed physically by the swords of the enemy, yet his wound is more psychological than it is physical, his soul is wounded and that evil touch is at work inside his mind. Even though Frodo proves to be tougher than expected and he goes on in his journey towards salvation or damnation. Factually, Tolkien always reminds the reader of the fact that the line between good and evil is very thin and the any person may fall into darkness if he/she gives release to his or her overwhelming desires. Consequently, Frodo's inner conflict between his will to achieve the intended pleasure for himself and the whole middle-earth and his disavowal of the idea of being deceived by the dark power makes him so tired but more resistant to go ahead with his mission (Hardy, 1977). That is why the end of this struggle is vague as lady Galadriel (from the elven race) denotes with her words "but the end is near, for good or ill. Here lay aside your burden for a while Frodo" (Tolkien, 1954a, p. 398).

The more Frodo gets close to the place where the Ring of corruption is invented, the greater its hold on his will to resist. Not only Frodo's body gets weaker, also his spirit is drained with the horrible fear of being unable to complete his quest successfully. His fear is legitimate as evil starts to occupy every corner in his consciousness. He confesses this himself "I begin to see it in my mind all the time, like a great wheel of fire.... I am naked in the dark, Sam, and there is no veil between me and the wheel of fire. I begin to see it even with my waking eyes, and all else fades" (Tolkien, 1954b, p. 215). Frodo shows a strange determination to complete his mission to its end specially when Gollum climbs Frodo's back and wants to take out the Ring, he throws him away as if he were a fly. Sam comments on Frodo's situation saying that he is "untouchable now by pity, a figure robed in white" (Tolkien, 1955, p. 221). Lastly, at the moment when Frodo is supposed to throw the Ring into the fires, Tolkien (1955) reveals another reality of Frodo which is very ironic for the typical good Machiavellian. He is totally overwhelmed by the dark coercive power of Sauron and the Ring to the extent that he deviated from his noble goal to destroy the evil Ring, "I have come," Frodo announces. "But I do not choose now to do what I came to do. I will not do this deed. The Ring is mine!" (p. 223). Thus, it can be said that Frodo represents the good Machiavellian character if this last moment of his psychological and physical quest is deleted (Shippey, 2007).

Samwise Gamgee

The second crucial and major Machiavellian character and perhaps the second typical one is Samwise Gamgee. He is Frodo's most loyal and close companion and friend. Sam supports Frodo along all his journey to Mordor and takes care of him in almost all his details and that he is considered by many critics as Frodo's batman. The word batman does not mean the cricket bat, rather it has a French root 'bât' meaning 'back saddle' and in time it also comes to mean the soldier who takes care of his officer's stuff and whatever related to him. In fact, this was applicable before and during the first World War when officers were really gentlemen and having a soldier-servant (Bloom, 2008a). However, Sam is not that kind of character who seeks personal gains or achievements, rather all that he wants is to support and serve his master towards achieving world peace and happiness. Actually, he does not search for greatness but having greatness thrust on him as it is seen along the whole journey. Another point is that Tolkien from the very beginning builds the relationship between Frodo and Sam as a 'master' and 'servant' when Frodo sets out to leave home, Gandalf gives Sam the permission to accompany him in order to "to do for Mr. Frodo" (Tolkien, 1954a, p. 78). Furthermore, Tolkien (1954) presents Sam as the true Machiavellian who feels others pains and is ready to share them their burdens just as he does with his friend Frodo whether physical burden or psychological one. From the first point of their departure from the shire, Sam volunteers to carry some of Frodo's baggage claiming that his pack is light enough to carry more which in reality is not (p. 80). Another feature of Sam the successful Machiavellian is his novelty

and his enthusiasm to discover new places and to meet new people just like his wish to see the elves. In fact, Sam is presented as having decisiveness which is typical for the ideal Machiavellian protagonist. He denies frailty and cowardness and so chooses to go on with helping Frodo until they reach Mount Doom at which Sam realizes that his death is very close "so that was the job I felt I had to do when I started," thought Sam: 'to help Mr. Frodo to the last step and then die with him? Well, if that is the job then I must do it' "(Tolkien, 1955, p. 211).

It is likely to say that Sam is the kind of person who is good and stays good even under temptation. He is just even with his pursuit of happiness and pleasure using the moderate way towards achieving his goal and he actually does reach his aim at the end of the novel. Sam is not excluded from bearing the Ring even if for a short period, when he thinks that Frodo is dead in the tower of Cirith Ungol, he goes on to complete the mission rather than being trembled or hesitant. It seems that the One Ring does not have a bad effect on him, neither physical nor spiritual, rather he delivers it back to Frodo freely and comfortably. Thus, Sam does not claim anything for himself, selfishness has no place in his spirit. Even when lady Galadriel looks into his inner desires, she finds his only wish is to live safely with his friend and his beloved Rosie in the shire where everyone is happy. Therefore, Sam's happiness has this social dimension which includes other people in his scope rather than building his happiness on the behalf of others. Fairly to say that the psychological quest of the company including Sam has its consequences over him which are of a good type. He actually becomes more mature after being a simple hobbit, also he is turned from a humble gardener into a stern guardian. Another point to be said about Samwise the really wise hobbit who is person oriented rather than object oriented. His attachment is not for the Ruling Ring but for his Friend Frodo and that is why he does not leave him alone even after having Frodo decides to depart alone without his company towards destroying the Ring in Mordor (Tolkien, 1954, p.456). Additionally, Sam's good nature and the purity of his internal will that is not corrupted by vicious power is what makes him able to achieve his goal and be happy ever after (Bloom, 2008b).

Aragorn

The third character to talk about is Aragorn, son of Arathorn and Isildur's heir (Isildur is one of his fathers who cut off Sauron's finger with the Ring and then at the moment when he must throw it away, he claims the Ring for himself and is indulged into darkness). In fact, Aragorn is a human being character and that everything about him is real, for example he does not have otherworldly powers, rather he is merely a mortal man from a royal blood. Actually, Aragorn is considered to be the prototype of a protagonist and the successful Machiavellian because of his personality and his steadfast will to make the world a better place. He accompanies Frodo and the other fellowship from the village of Bree and from that point he defends the Ring bearer and others with all his power in order to lead them safely to their destination. Moreover, Tolkien puts him at the head of each battle against the shadow of evil. Although, he does not prefer wars, yet sometimes the ends really justify means if it is for the general good. Likely to say that his struggle against evil indicates his wisdom and that he stands for the conscious part of the psyche which is the rational one that is not corrupted by dark desires. What more supports this idea is the fact that he never claims the Ring for himself and never even asks to hold it for a while as others do. All he wants is to keep the company safe from the dark Ring until the moment of its destruction (Javanbakht, 2005). As a matter of fact, Aragorn acts as the positive energy of the fellowship, he always supports them, especially Frodo as he is the bearer of the great agony, and gives them hope "is there is no escape then?" said Frodo. Strider laid his hand on his shoulder. 'There is still hope,' he said. 'You are not alone.....' "(Tolkien, 1954, p. 215).

It is fair to say that Aragorn stands for the wise use of power. Although he is the rightest person to take the Ring for its destruction, yet he never does because of his awareness of the corrupting force that the Ring wields over even the mightiest wills. At the end, Aragorn is crowned king for all the Races of Middle-Earth and this is only gained by his good nature, intelligence, cooperation with others, as well as his strong will and resistance to reach his goals which are inseparable from the general sake (Raymond, 2012).

Gandalf & Galadriel

Shifting from Aragorn the man into the two more fictional characters who both enjoy supernatural powers. The first is the wizard Gandalf the grey who acts as the spiritual energy of the company and who by his wisdom and foresight lightens their minds and strengthen their souls. Despite his great wisdom and control over his own self, yet he is well knowledgeable of the great risk that lay behind taking the One Ring that is why he refuses the offer of Frodo to take the Ring by saying:

Will you not take the Ring?' 'No' cried Gandalf, springing to his feet. 'with that power I should have power too great and terrible. And over me the Ring would gain a power still greater and more deadly.' His eyes flashed and his face was lit as by a fire within. 'Do not tempt me! For I do not wish to become like the dark Lord himself (Tolkien, 1954a, p. 67-68).

Thus, the Ring has many ways of temptation choosing one or another depends on the stature of the bearer himself/herself. The more powerful the bearer is the more dangerous the Ring would be. The same can be said about the second fictional character who is lady Galadriel, the elven-queen who is fair and wise, and for that Frodo sees to offer her the Ring declaring that it is a big thing for him to carry it on and that she deserves it more than anyone else because of her justice and wisdom:

Galadriel laughed with a sudden clear laugh. 'Wise the Lady Galadriel may be,' she said, 'yet here she has met her match in courtesy.I do not deny that my heart has greatly desired to ask what you offer. For many long years I had pondered what I might do, should the Great Ring come into my hands and behold! It was brought within my grasp. And now at last it comes. You will give me the Ring freely! In place of the Dark Lord, you will set up a Queen. And I shall not be dark, but beautiful and terrible as the Mourning and the Night! Fair as the sea and the sun and the snow upon the Mountain! Dreadful as the storm and the Lightning! Stronger than the foundations of the earth. All shall love me and despair!' (Tolkien, 1954a, p. 410).

Therefore, Galadriel has the will and the opportunity to have the Ring herself, yet she declines this offer and prefers to stay merely Galadriel, " 'I pass the test,' she said. 'I will diminish, and go into the west, and remain Galadriel.' " (Tolkien, 1954a, p. 411).

Evil-Machiavellian characters

it can be said that Anti-Machiavellians stands for those who are totally corrupted and there is barely or no hope of their redemption. That because their unconscious dark side overwhelms their consciousness. First of all, it is crucial to start with Sauron the one who creates the One Ring of power. He is the original master of the dark Ring to whom the Ring always wants to return. In fact, he is the real embodiment of evil and of the true Anti-Machiavellian who uses every possible way in order to deceive other and take advantage of them. Formerly, he was once an ally of the Elves with whom he created many Rings of power, yet secretly and after knowing all their secrets he was able to forge his own Ring (in the fires of Mount Doom) which is more powerful than any other Ring and into which he put a great amount of his power so that the Ring becomes a symbol of Sauron himself. Actually, Sauron is never presented as having a bodily shape in the novel, rather he is merely a shadowy being with a great fiery eye that keeps watching everybody and every place. consequently, his dominion over people is not physical, yet it is a kind of psychological mastery. It is a control over the mind and the soul by unseen creature who in this feature seems quite similar to Satan. For that reason, everyone other than him who uses the Ruling Ring repeatedly will be drowned into the shadow until he/she becomes a slave wraith under the dominance of the Ring's Master. For instance, the nine Ringwraiths are originally great kings of men but because of their lust towards power they become slaves to Sauron the Dark Lord (Day, 2019).

Very linked to Sauron is his later slave Saruman the white who once was a respected and wise wizard even superior to Gandalf the Grey. Saruman's lust for power and his fear of being tortured by the Dark Lord makes him choose the evil side in an attempt to achieve greatness and authority. It is quite clear that he just like Sauron belongs to the dark hollow of the self in which selfish desires win over the rational and moral ethics and that is why he is irredeemable character. Not only this but he even tries to enlist others to the dark force of Sauron, to be allies to the devil himself that because he does not want to be alone in this way, rather Saruman is selfish enough to corrupt others. Moreover, he tries to drag Gandalf to his side by using a nice way of talking at first:

'And listen, Gandalf, my old friend and helper!' he said, coming near and speaking now in a softer voice, 'I said we, for we it may be, if you will join with me. A new power is rising. Against it the old allies and policies will not avail us at all. There is no hope left in Elves or dying Numenor. This then is one choice before you, before us. We may join with that power. It would be wise, Gandalf. There is hope that way. Its victory is at hand; and there will be rich reward for those that aided it. ...' (Tolkien, 1954, p. 291).

Thus, it is assured from Saruman's speech that wisdom for him is to go with the strongest and to gain all the rewards and pleasures of that vainly wisdom such as rule, knowledge, and so many things that they cannot achieve if they stay loyal to their morals and honest to their friends. On another occasion, he tells Gandalf that being on the enemy's side does not mean " "any real change in our designs, only in our means." " (Tolkien, 1954, p. 291). Therefore, fairly to say that Saruman is the very embodiment of the false Machiavellianism known to most of people specially rulers and tyrants who under their mask of hypocrisy hold a very ugly stuff of intentions and conspiracies against their own people.

The last and may be the most distorted character under the influence of the corrupting Ring is Gollum. Just like the orcs who were once elves and have been perverted into ugly bestial creatures called orcs, Gollum was once a hobbit called Sméagol who is transformed into an animal-like creature under the name of Gollum because of the noises he produces when he is alone in the darkness. Actually, whatever to say about Gollum's case is because of the One Ring that he kept for a very long time almost 500 years until it became the only thing that accompanied him everywhere and

the only thing to talk about. Moreover, the Ring acts as a part of Gollum's character or even the second half of his personality and actually it is the reason why he always talks by using the pronoun 'we' (Moe, 2016). Being the Ring bearer for a long time means a long time of torment and destruction to the extent that he despised the Ring, yet at the same time he is not able to just let it go 'he [Gollum] hated it and loved it, as he hated and loved himself. He could not get rid of it. He had no will left in the matter' (Tolkien, 1954a, p. 55).

In fact, the character of Gollum is really an effective one inside which the struggle between the good nature and the bad one is very clear even clearer than Frodo's conflict. He plays a key role in the novel. He with his duality acts as a catalyst first for Frodo as he is the present Ring bearer, second for all the characters in the novel not to be pushed toward using the One Ring or even come close to it, and third for all the readers to be aware not to be deceived by glittering things whether they are material or incorporeal as the corrupting power in order not to face the same destiny which is everlasting suffering (Moe, 2016). Gollum's role in the novel is of two kinds, one is good when he leads the company to the black gate which belongs to Sméagol, while the other is evil that when he leads them to the stairs of Cirith Ungol where the spider Shelob is hungry and waiting for her fresh meal. In reality, both roles are bound by the Ring and seen as consequences of the enslavement of the Ring just as Gandalf tells Frodo "I have not much hope that Gollum can be cured before he dies, but there is a chance of it. And he is bound up with the fate of the Ring. My heart tells me that he has some part to play yet, for good or ill, before of the end;" (Tolkien, 1954a, p. 65).

Additionally, because of this duality in his personality, Gollum is always seen as inferior and hated by the surrounding people even his own family. Greed and malice are what bring Gollum into his present situation. Due to his unstable character, no one can trust him because even if the good part of him says the truth, the other ill will spoil it immediately as it is very obvious on the Dead Marshes hearing him speaking to himself:

But the Precious holds the Promise," the voice of Sméagol objected. "Then take it," said the other, "and let's hold it ourselves! Then we shall be master, *gollum!* Make the other hobbit, the nasty suspicious hobbit, make him crawl, yes, *gollum!* (...) 'But He'll see, He'll know. He'll take it away from us!' 'He sees. He knows. He heard us make silly promises – against his orders, yes...'" (Tolkien, 1954b, p. 267-268).

Like other characters in the novel, Gollum is unsatisfied with his miserable life and wishes to find peace and pleasure, yet in an unrespectable way or means. In brief, all his pleasures and gains are exemplified in the object of the Ring for getting it means fresh food, safe life from the orcs and other things. It can be concluded with Gollum's confession saying "when Precious goes" he will "die, yes, into the dust" (Tolkien, 1955, p. 237).

Conclusion

Finally, it can be said that Tolkien's *The Lord of the Rings* is a Machiavellian novel through which he has exhibited the unknown face of the true Machiavellianism by presenting for the most part good Machiavellian characters in their pursuit of pleasure, enthusiasm, and happiness beside their disavowal of dull life and grief. Added to that, a limited number of evil Anti-Machiavellian characters who strive to conquer the world with their dark power.

Therefore, Tolkien revealed that Machiavellianism, can be in two forms; positive Machiavellianism and negative one. Positive Machiavellianism is exemplified in those people who are smart, supportive, hardworking, and who are able to gain others' love, respect and confidence. They are most likely to achieve their goals without harming the public sake of others. They are also referred to as good Machiavellians. Unlike positive Machiavellianism, negative Machiavellianism is very well presented in people who put their sakes and interests forthwith over others' ones. Negative Machiavellians tend to witty, selfish, diligent but in the negative sense of the word. They are also more likely to attract the attention and fear of others than their respect. They are also referred to as evil Machiavellians. Both forms of Machiavellianism exist in the psyche of the human being. Leaning to one side over the other depends highly on the correct direction of the two principles which are the pleasure principle and denial. These two psychological derives have to do in return with the social environment that individuals live in.

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