

II. REVIEW OF RELATED LITERATURE

In this chapter, I present the approach and the theory I am going to use to analyze my research topic. The approach I use is psychoanalytic approach and the theory will be based on Jungian perspective, or so-called analytical psychology. In specific and brief, I just take some theories of Jung, namely the individuation process and the self.

Beforehand, I believe, however, it is important to discuss the Jungian psychoanalytic theory in general. Jung's theories cannot be separated from Freud's psychoanalytic theory since Jung's theories are considered as the development of Freud's. Jung himself was mentioned by Freud as the crown prince of psychoanalysis, even though at last they had to part due to unresolved diverse ideas. In fact, Jung's theories belong to so-called "psychodynamic theories", a big umbrella of various theories descended from Freud's concepts focusing on unconscious psyche (Weiten, 1997, p.330). Yet, later, Jung's theories are better known as analytical psychology.

Jung's theory approves the idea of the unconscious and how the unconscious is so influential to the conscious. However, unlike Freud who suggests that sexual energy or libido is the main factor of human behavior including dream, Jung asserts that mythological images are important aspects in dream as well as sexual ones. Then, Jung proposes his own model of human psyche, divided into three parts: the personal conscious or ego, the personal unconscious, and the collective unconscious.

The personal conscious or ego is more or less same as Freud's conscious and ego. This part is translated as "waking state", or "the image or thought of which we are aware at any given moment" (Bressler, 1994, p. 154). It simply may be said as "what I know about myself and the world" (Fordham, 1966, chap. 1). Yet, what Jung means as ego is not exactly the same as Freud's ego. Rather than putting the ego somehow between the conscious and the unconscious, Jung clearly and totally puts the ego at the middle or the center of the conscious. However,

what should belong to this part cannot be retained all the time. Some “data” or “memory” of the ego can slip away to the personal unconscious.

Next, the personal unconscious is the part that contains memories forgotten by the personal conscious. This event occurs because the ego cannot accept the memory. In other words, the ego represses the memory, and thus the memory is thrown away. Jung suggests that this action is the defense of what socially unacceptable that has to be forced out of mental awareness (Spencer, n.d., ¶. 3). Plainly, the personal unconscious is like “a mental garbage can”, and what have been expelled cannot be recalled. As consequence of that, the personal unconscious is always conflicting with the ego. This conflict makes the personal unconscious contain “the complexes, which are unconscious clusters of emotionally laden thoughts that result in a disproportionate influence on behavior” (e.g.: money complex, mother complex, and Oedipus complex).

Last, the collective unconscious is the unaware part that is deeper and more unreachable than the personal unconscious. It is the most inaccessible layer of human psyche and separated totally from the consciousness. Human being may experience it but is never directly and completely conscious about it. The collective unconscious lays on mass atmosphere rather than individual. It shares “the cumulative knowledge, experiences, and images of the entire human races” (Bressler, 1994, p.154). A concrete example of it is the typical pattern of myths (or other stories) all over the world. Thus, it happens universally and regularly (Jung, 1963, as cited by Jaffe). The collective unconscious has primary structure, called the archetype. Yet, the archetype is not unconscious idea nor contains any content. The archetype is form in which the collective memory exists. Human experiences, such as: birth, death, rebirth, the four seasons, and motherhood, bring repeated and identical responses of emotion coming out in the stories, dreams, religions, and fantasies. Those responses are manifestation of the archetypes. The kind of archetypes is unlimited. Jung proposes some, i.e.: the shadow, the persona, the anima, the animus, the old wise man, the mother earth, and the child. Yet, the most important archetype is the self, the God-image archetype. The self is the goal of human’s life since it integrates disputes. Furthermore, there is the way to pass through, that is so-called the individuation process. These two concepts, the

individuation process, and the self will be discussed at length after this, since they are the key tool to analyze the novel.

2.1 The Individuation Process

The individuation process is a typical concept of Jung's psychoanalytic theories. It is important to notice that Jung's theories have two main pillars, totality of psyche and psychic energy (libido). The psychic energy, which is unconscious, is dynamic, and brings to very essential and spiritual tendency inside every man. This tendency is to realize self, to become one's own self, and the final aim of this action is wholeness or totality of psyche (*ganzheit*). However, before going to that, a process must happen, and this is so-called the individuation process.

The individuation process is a unique way that everyone has to pass by so s/he can develop and realize her/his own self. Jung states:

“Individuation means becoming an ‘in-dividual’, and in so far as ‘individuality’ embraces our innermost, last, and incomparable uniqueness, it also implies becoming one’s own self. We could therefore translate individuation as ‘coming to selfhood’ or ‘self-realization.’”

(Jung, 1963, as cited by Jaffe)

This explanation gives understanding that the process is going to individual's uniqueness that is personal and inner. Thus, the process itself must be unique and personal. That is why questions, like “Who am I?, or “Who am I besides the ego?”, are absolute in the process. Furthermore, the process carries suffering, pain, and psychological burden, especially feeling lonely, remote, and desolate. The process requires one to untangle her/himself with the collective. One will not be a little part of anonymous crowd and will not conform oneself to the collective will. However, this does not mean that one becomes self-centred or selfish person. The reason is that the process concentrates on the self, instead of the ego. Jung (1986, p. 29) suggests that emphasizing the ego excessively is the source of selfishness, or individualism, because it validates only the conscious but ignores the unconscious. Thus, the individuation process does not result in

indifferent and anti-social attitude. Even, the individuation is the opposite of individualism. In fact, the process of becoming individual is significant to be able to associate oneself with the collective.

“But again and again I note that the individuation process is confused with the coming of the ego into consciousness and that the ego is in consequence identified with the self, which naturally produces a hopeless conceptual muddle. Individuation is then nothing but ego-centeredness and autoeroticism. But the self comprises infinitely more than a mere ego...it is as much one's self, and all other selves, as the ego. Individuation does not shut one out from the world, but gathers the world to oneself” (Jung, 1963, as cited by Jaffe).

If one is being part of anonymous collective for the purpose of “adaptation”, s/he actually is creating fake association with the collective. The effect is psyche inflation in which the ego will be lost. This condition brings about destructive attitude (pathological behaviour). Thus, only if one follows the individuation process, one can have mutual and positive relation with the outer world.

The individuation process also does not try to reach moral or religious perfection, that is “pure”, without any flaws nor stains. Rather, the aim is the totality of psyche, in which negative, evil, wrong aspects (shadow) are not discarded but are acknowledged and accepted as the dark side. The totality may come just if the dark side exists, so the balance can be realized. The explanation of this can be generally described as the light may exist if only the dark exists also (compared to Dao's symbol of two black and white circles filling one another). The wholeness of an individual is possible if s/he can accept the reality of life that is full of paradoxes and ambiguities. The individuation process reaches its goal after those contradictions are set in equilibrium. On the other hand, what frequently happens is that people pursue perfection and disregard the totality of psyche. Consequently, what is not perfect or fit with ego ideal is repressed and stored in the unconscious; and thus, it becomes the shadow.

The theory will be useful in analysing the main characters' efforts in trying to achieve self-realization. The theory itself is the process before achieving self-realization, so the main characters' efforts should be in accordance with the

process. Next, the process will be discussed in details and it can help to have analysis that is more accurate.

2.1.1 The Periods of the Individuation Process

The individuation process lies over from birth until death. This labyrinth-like process consists of many occurrences, such as: reaching an aim, getting crisis, turning around, being distorted, giving up an expectation, etc. All is generally being experienced as natural, spontaneous, and unconscious events (even though the artificial individuation process as an ethical duty of aware individual may be done). However, dividing life period into two, Jung asserts that the individuation process runs through two momentous phases of life. They, the first half of life and the second half of life, have own features and psyche topics.

The first half of life, started since birth, has an aim to deliver one get into her/his physical and social world. The process comes out from the original collective unconscious that has not been differentiated, to the conscious ego as the strong and firm core of psyche. The conscious has put more emphasis on external objects, thus this period is extroversion. As libido (psychic energy) pours its energy into external activities needed for survival, social and sexual activities are the focus of man in this period. Young and adult people should get married, have job, have child(ren), and have social position. By doing so, man can acquire and strengthen his social status and identity in social reality. The ego as the centre of consciousness plays strongly its role. Therefore, the dominant characteristic of this period is self-centred. Overall, this period has function of differentiation process, in which individual is differentiated psychologically from the collective. This process is absolutely needed for the second process in the second half of life.

The second half of life, started around the late 30's or the early 40's, is turn-up point, so it can be experienced as life crisis and even neurosis. During this period, biological values hold in the first half of life are reversed radically. The goal is to refocus one to more spiritual or philosophical values, that are ignored before due to the dominance of ego. These values are also beyond personal (super-personal) and expressed in religious or philosophical symbols. All goes

into the question of meaning and goal of life, which is unique, limited, and ephemeral. This period gives preparation going to death. Furthermore, the ego is not anymore the centre of psyche but the self.

Both periods are moved by the archetype, the self, which has tendency to reach the final goal. In doing so, the differentiation or de-integration process during the first half of life is necessary. After the ego has been stable and distinct from other psyche, process of integration occurs. These processes happen through compensation mechanism, what are not fulfilled during the first period are highlighted in the second period.

The theory of periods in the individuation process will be employed in analysing the characters whether they are in the first half of life or second half of life. Being in a certain period will influence their efforts in trying to achieve self-realization.

2.1.2 The Steps of the Individuation Process

The process of the individuation is not like a straight path, which individual can move forward to definite and defined goal. Instead, the individuation process is like labyrinth or spiral road, which always circles to higher and deeper level. Problems and motifs are repeated but with greater intensity. While going around and around, the self as the centre of psyche is getting nearer and nearer. This journey to the self can be characterized by some features, especially some archetypes. These archetypes are the result of confrontation between the ego and archetypal content of the unconscious. The confrontation occurs gradually and goes deeper. Those archetypes are the shadow, the anima-animus, and finally the self. Following is the explanation regarding the individuation process.

2.1.2.1 The Shadow

The shadow, as discussed earlier, is the dark side (dark brother) that is kicked out from the ego simply because it does not fit in the ego ideal and social. The cause is that the ego has to adapt to external world, particularly during the

first half of life. It contains human's animal instinct (or life instinct) and sexual instinct that belong to pre-human nature in which the concern is merely emphasised on the need to survive and the reproduction, and the human's self consciousness was under-developed. Jung writes:

“...the shadow (is) that hidden, repressed, for the most part inferior and guilt-laden personality whose ultimate ramifications reach back into the realm of our animal ancestors and so comprise the whole historical aspect of the unconscious...” (1963, as cited by Jaffe).

The shadow also contains aspects that are considered as infantile, evil, and bad. For this reason, the shadow is also closely associated to the devil, demons, and evil spirits, although it actually represents neither badness nor goodness. It is simply amoral; because human cannot admit it, it is gotten rid of human's ego world and seen as “garbage can”. (Boeree, 1996, ¶. 30). The symbols or representation of the shadow may be various, including the snake (as in the garden of Eden), the dragon, the demons, and the monster. The shadow is also represented as the guard of the entrance to a cave or water pool. Besides, the shadow may be associated to the wilderness, too (Davis, 2003, ¶. 5). Hansel and Gretel, for example, were led into the woods and were trapped. Robin Hood's home is in the wild. John the Baptist and Jesus encounter God “in the wilderness”, as Israel does at Mount of Sinai. In addition, the shadow is often projected to the same-sex person, and it may explain indefinable aversion to someone.

Nevertheless, in the process of individuation, the shadow should be realized and accepted.

“Recognition of the shadow, on the other hand, leads to the modesty we need in order to acknowledge imperfection. And it is just this conscious recognition and consideration that are needed whenever a human relationship is to be established.” (Jung, p. 197, 1997)

The totality of psyche demands that the shadow should be understood as important part of and inside an individual. If the ego has been able to integrate the shadow, the individuation process shows its progress.

The theory about the shadow will be employed to analyse the main characters' attitude toward their shadow. This attitude will be evaluated to see the effort of the main characters in trying to achieve self-realization.

2.1.2.2 The Anima and Animus

In simple terms, the anima and animus may be identified as the feminine and masculine side of man and woman. However, in Jung's psychology context, both are the soul-images of man and woman, or female and male archetypes in man and woman. One should encounter and adapt to her/his own complementary sexual aspect.

Anima, coming from a Latin word meaning 'soul' is characterized as being very spontaneous and intuitive. It is experienced as deep emotionality, the force of life, and erotic fantasy. Then, it may be symbolised as a young girl, an exotic dancing girl, a witch, a weathered old hag, or the earth mother. Anima shows up in mood. In contrast, animus, which comes from a Latin word meaning 'mind', is characterised logical, rationalistic, and argumentative. It may be symbolised as a wise old man, a sorcerer, or a number of males. Animus shows up in opinion. Both anima and animus possibly called sexual shadow, are unconsciously projected to opposite-sex individual. Thus, these archetypes are influential to love life and explain love-at-first-sight phenomenon (Boeree. 1997, ¶. 7).

The individuation process tries to draw back the unconscious projection, and realizes that the archetype is inside part of an individual. This archetype should be integrated to the ego. In other words, man should integrate the feminine, "eros" (feeling), while woman should integrate the masculine, "logos" (thought). Spencer (n.d., ¶. 3) writes about this:

“[Anima] predisposes man to understand the nature of woman, serves as the compensatory sentimental inner face of the rational male persona, and is experienced as a feminine voice within the psyche. [Whereas, animus] predisposes woman to understand the nature of man, serves as the compensatory rational inner face of the sentimental female persona, and is experienced as a masculine voice within the psyche”.

As through the anima and animus, the ego directly communicates with the collective unconscious, the balance between the two should be endeavoured. The phenomenon that man and woman “normally” swaps their position as the increasing age is seen also as the effort of balancing. During the first half of life, man develops the animus by pursuing job or career, afterwards become less tough. Woman, on the other hand, is first occupied with family matters (especially with children) and thus develops the anima; after that, she may pursue the animus development. Jung states that androgenity, the state of being fully developed both the feminine and masculine sides, as the individuation process’ goal (Sebatu, p. 32, 1994).

The theory about the anima will be employed to analyse the main characters’ attitude toward their feminine image. This attitude will be evaluated to see the effort of the main characters in trying to achieve self-realization. Next, the discussion will be about the “peak of individuation process”, the self.

2.2 The Self

The next step, getting deeper to human psyche, is the archetype, the self. The confrontation with the self is the final phase of the individuation process. This confrontation, however, may be experienced only if the ego has been able to integrate the archetypes of shadow, anima-animus, and others (by doing so, the ego also has expanded its scope). In addition, in this state, the centre of psyche is not the ego but the self which covers both the conscious and the unconscious. Finally, the totality of psyche or full attainment of selfhood is reached.

Yet, some considerations should be taken into account. First, the self as the highest level should not be comprehended as static achievement. Rather, it is dynamic as psyche is dynamic. The self as the unconscious is never fully or completely reached as the unconscious is unlimited. Thus, the goal is seemingly a utopia. In fact, Jung states the self is God’s image (*imago dei*) and points Christ and Buddha as the example of those who have reached the level. It is not strange since the self contains very high psychic energy which is numinous (indicating

divine presence). Jung's statement also refers the self as the state of "perfection", thus human being can reach that state in death.

Second, the self, as being symbolized by *mandala* (originally refers to "a circular representation of the cosmos in its connection with divine powers") implies completeness or wholeness. This completeness is between the conscious and unconscious, and becomes the center of the totality of psyche. It also entails state of perfection, God's image condition as explained before. Hence, the self becomes a goal. Jung (1963, as cited by Jaffe) asserts, "The self is our life's goal, for it is the completest expression of that fateful combination we call individuality." In addition, the goal becomes everyone's goal, since there is universal tendency in oneself to become one own self. "Everything living dreams of individuation, for everything strives towards its own wholeness" (Jung, 1963, as cited by Jaffe).

The theory about the self will be used to analysed the result of the main characters' effort in trying to achieve self-realization. It is so since the self is the final phase of the individuation process. Thus, the result of the main characters' efforts will be seen in term of reaching the self or not.

Those theories will be used in analyzing the main characters' efforts to achieve self-realization. The main characters' actions will be analyzed with the individuation process theory in which this process aims to the self or self-realization. Then, the last achievement of the characters will be analyzed with the self theory in which the self or self-realization is the goal of the individuation process.