

## **CHAPTER TWO**

### **LITERARY REVIEW**

#### **2.1 Previous Studies**

The writer has reviewed four previous studies related to this research paper. In those previous studies, each researcher analyzes different literary works by using the similar theory that is the theory of Carl Jung about Archetypes. In every research, the writer noticed that the previous researchers using most of Carl Jung theory about persona, the shadow, and animus/anima in order to reveal the personality of main characters in literary works.

The first previous study is from Zhu & Han (2013) in the form of journal entitled *Analysis on the Personality of Maggie by Jung's Archetype Theory*. The objective of this research is to analyze the personality of Maggie according to Jung's archetype theory. The Archetypes that are being discussed in this research are Persona, Shadow and Animus or Anima. In doing the analysis, the researcher uses qualitative method. As the result of the research, the researchers conclude that personality is one reason for Maggie's tragedy. She wanted to pursue a happy life, but she could not find a good way to gain it. She hoped that her boyfriend would bring good luck to her, but she could not see through the real nature of him and thus led to her tragic end. As a woman, she should control her fate by herself and do not depend on others. Further the writer needs to review this previous study since it provides the information about archetype and its component, such Persona, Shadow and Animus or Anima, so that the writer takes the information about the archetype from this previous research.

Next previous study is from thesis by Ricketts (2000) with the research entitled *The Animus: A Jungian Perspective on the Films of Jane Campion*. The purpose of this research is to examine the theories of Jungian analysts Emma Jung (1931), M. Esther Harding (1933 & 1965), and Polly Young Eisendrath and Florence Wiedemann (1987), to demonstrate how this concept has been developed and can be employed to empower and transform women by understanding the masculine principle within. In order to do the analysis, the researcher applies descriptive qualitative method. The result of the study demonstrates how the female protagonists have been imprisoned by the negative animus which originated from the relationship with their father. This relationship has affected them on two levels. Firstly, the negative masculine has been internalized and acts as a destructive force in their life and relationships, and in their psyche. Secondly, the patriarch as a 'real' man dominates and imprisons their individuality and integrity. In addition, the analysis then examined how the animus was projected onto significant men in their lives, and how this projection has revealed an inner-struggle of the masculine as power and authority. Through confronting the negative masculine and exploring the positive masculine, the female characters have broken free of the cultural restrictions and impositions of their gender perceived by patriarchal society. Furthermore, it is shown that the three female protagonists, through engaging the positive animus figure, have evolved to a different place in their own selfhood. Through the withdrawal of the projection, and by bringing the complex into consciousness, the women have been empowered. In addition, the writer also needs to review this previous research in order to understand about how to do an analysis of Animus in the character of literary work.

Further, another previous study that discussed about animus is from thesis entitled *Loved into Wholeness, Made Whole to be Loved: Discovering the Animus in C.S. Lewis's Till We Have Faces* by MacFadyen (2013). In this research, the objective is to reveal and identify animus in the main character from *Till We Have Faces* novel, Orual by using Jungian theory. In this research, the researcher is using descriptive qualitative method. The result of the research shows that the process of Orual's individuation is lifelong and exceedingly complex. Such factors as an emotionally and physically abusive childhood and being born with a mannish appearance contribute to the overemphasis of her animus, her masculine personality, and the suppression of her femininity. Throughout her life, Orual must learn to know her own psyche, to bring what is unconscious—such as the overreaction of her animus—into her consciousness, a process which is difficult and painful, but which requires sorrow and pain in order that her eventual joy may be complete in being given a face by which to know and commune with the gods and with her beloved sister, Psyche. In this previous research, the writer takes the addition information of animus and also the writer needs to understand how the researcher analyzed the animus in the main character of the novel.

The last previous study is form journal by Jamalinesari (2015) with the research entitled *Anima/Animus and Wise Old Man in Six Characters in Search of an Author*. The research objective is to identify the archetypes of animus/anima and wise old man in *Six Characters in Search of an Author*. The researcher uses the theory of Carl Jung about animus/anima and wise old man in order to reveal the personality of the main characters of the literary work. In doing the analysis, the researcher uses qualitative method. As the result of the analysis, the researcher finds out that all the

characters cannot achieve their selves, since the producer as the wise old man was not able to give life and identity to them. One can consider that the producer as a wise old man is not able to help the characters with their identities; and whatever he causes to happen makes them sad. In this regard, the wise old man did not help the characters to achieve their selves and true identity. Additionally, an author is less important than the rest of characters because of his/her absence. An author, thus, is not the source of creativity, originality or inspiration as expected from authors so that he/she is more passive to take the role of wise old man make the characters capable of being reality, life and identity. Moreover, one can see that the father and the mother were not able to communicate with each other; this shows that they are not able to make a relationship with their anima and animus, which is another way to achieve their selves and identities. Here, the writer needs to review this previous study in order to make comparison from the previous researches of how to do the analysis of animus in the character of literary work. The comparison needs to be applied so that the writer also can done the analysis properly.

Further, regarding to the previous studies above, there are similarity and difference from this recent research. The similarity is from the theory that both of previous study and this research are applying theory from Carl Jung and proposed archetypal approach. Meanwhile the difference is from the object of study that in this research, the writer is conducting the analysis from the novel of *Miss Peregrine's Home for Peculiar Children* novel by Ransom Riggs while the previous study analyzed different literary works.

## 2.2 Archetypal Approach

Archetypes are innate universal psychic dispositions that form the substrate from which the basic symbols or representations of unconscious experience emerge (Jung, 2003: 13). Meanwhile Daniels in Laksono (2015: 9) stated that archetypes means the prototypes (original pattern) from which copies are made. In other words, archetypes are basic forms which represented as an unconscious experience of each individual.

The general idea of archetype is “collective unconscious” of human, which in this case, the term “collective unconscious” means that experiences shared by race or culture (Zhu & Han, 2013: 234). It may also be attributed to the fact that, given his belief that “archetypal symbols are spontaneous products of the unconsciousness” (Jung in Zhu and Han, 2013: 234). Thus, based on the explanation, it can be said that Jung categorized archetype in literary work as “collective unconscious” that refers to symbol of love, death, birth, life, hero, villain and many others that is related to the intrinsic points of a story.

Thus, it can be said that, archetypal figures such as the hero, the goddess and the wise man are not archetypes, but archetypal images which have realized by the archetypes. Although the number of archetypes is limitless, there are a few particularly notable, and recurring archetypal images such as the chief images are “the shadow, the wise old man, the child including the child hero, the mother and her counterpart, the maiden, and lastly the anima in man and the animus in woman” (Jung in Zhu & Han, 2013: 235).

Therefore, regarding to the explanation above, it can be said that in order to understand the archetypes of Jung, there an important point to be known that is archetype is quite different from the memory image in people's experience. Also, in this case, Jung (2003: 44) mentioned four main archetypes, they are: the persona, anima and animus, trickster and the shadow.

### **2.3 Animus or Anima**

According to Jung in Zhu & Han (2003), Animus is the masculine image in a woman's psyche and Persona is a publicly displayed aspect. Jung (2003) called it as "outward face" of spirit, and he called anima of male and animus of female as "inward face". Anima is the female aspect of male, and animus is the male aspects of female, as every person may have opposite sex features (Jung, 2003). As Zhu & Han (2013) state that,

"In the biological aspect, both male and female secrete masculine hormones and feminine hormones and from the psychological aspect, human's emotion has bisexual tends. In thousands of years, male has anima archetype by interacting with female, and female has animus archetype by interacting with male. This anti-sex keeps balance and understanding between male and female. Anima and Animus should be displayed in individual's consciousness and behavior. "

Based on the explanation above, it can be said that male and female basically are distinguished based on their physical appearance and their anatomical, however, when female interacting to male for certain period of time (years) and vice versa, the phenomenon of animus and anima can be seen from each individual's behavior and attitudes. In this case, if a male only shows his masculine feature, his feminine feature will be hidden in his unconsciousness, which makes him weak and sensitive

unconsciously. Therefore, some masculine people in fact are very weak and tender in the inner heart.

According to Jung in Zhu & Han (2003), male naturally has female spirit, and he will set a kind of standard which will influence his option of female, and determine whether he likes or dislikes some girl. The first anima inflection is usually his mother, and the first inflection of animus is always the father. After that, anima archetype will be inflected to a woman, who could arouse his emotion. When the male feels a passionate attraction, the woman must have the same anima spirit with the male. Many people are the victims of personas, but anima and animus are quite different since the two archetypes cannot get sufficient development, for in the culture, people usually focus on the consistence of the characters and discriminate the female features on the males or the male features on the females (Fordham in Ricketts, 2000: 19). Such discrimination begins at a person's childhood where people always hope that man is the traditional man and woman the traditional woman, so the persona occupies and constrains the anima and animus (Douglas in Ricketts, 2000: 19).

#### **2.4 The Characteristics of Animus**

There are four main characteristics through related to the personality of animus (Jung in McFadyen, 2013). In order to accurately explain the four characteristics, Jung uses types of men as examples of the animus at each characteristic; this approach is similar to Jung in using myth to describe and illustrate the archetypes.

### **2.4.1 The Man of Power**

The Man of Power is characterized by physical strength or by strength of will but it does not mean that the woman necessarily focuses upon her own strength, but that she may be drawn to such figures as “the heroes of legend, or present-day sports celebrities, cowboys, bull fighters, aviators, and so on” (Jung in Ricketts, 2000: 25). Thus, based on the explanation, it can be said that the first stage of the man of power refers to the strength of will from a woman (or in this case, female). Here, Jung described a female in animus as someone who can be rely on, just like a man and that is why Jung mentioned about “the heroes of legend”, “bull fighters” or any other that described a person with strong will. The woman projects her animus onto such figures at this stage in particular, as the foundational and most primal stage of animus development. This characteristic is shown when a woman is not able to be interrupted mentally when she is decided to do something regarding to her will.

### **2.4.2 The Man of Deed**

The next characteristic is the Man of Deed, or those who focus their strength upon a particular goal (Jung in Ricketts, 2000: 26). On this trait, Jung described a female character with animus personality as someone who can focuses her strength in order to reach her own (particular) goal because commonly, the one who mostly make decision is the male one. In that case, regarding to the previous stage, this stage shows that a power without any particular goal will be meaningless and aimless. Further, the characteristic of this stage is shown when woman know her goal and how she can focus to achieve it.



### **2.4.3 The Man of the Word**

The next characteristic is symbolized by the Man of the Word which assumes an even greater mental power and can now be “understood as being a spiritual guide and as representing the intellectual gifts of the woman” (Jung in Ricketts, 2000: 27). Jung describes this characteristic as one of the most important and dangerous traits, for although women at this characteristics are “active, energetic, brave, and forceful women”, there is also the potential for the animus to overcome the woman’s psyche and suppress her femininity, causing her to become brutal and over-aggressive (Jung in Ricketts, 2000: 27). In other words, Jung stated the dangerous effect of this stage that when females decided to follow their inner masculine (animus), they will possibly lose their feminine side gradually which is also will makes the females more aggressive than the common feminine women.

However, positive animus development is essentially a struggle to harmonize the masculine spirit within a woman, “to learn to know these factors, to coordinate them so that they can play their part in a meaningful way” (Jung in Ricketts, 2000: 27). Therefore, regarding to the explanation, Jung described that if the animus development balance with the feminine side of the female, it will harmonize their masculine spirit and did not consumed or even removed the feminine side.

### **2.4.4 The Man of Meaning**

The last one is personified by the Man of Meaning, the catalyst of spiritual truth and wisdom, and is represented by the figure of Gandhi (Jung in Ricketts, 2000: 28). In this trait, it shows individuation where the animus is fully conscious, fully examined, and fully integrated into a woman’s psyche. In this characteristic, a

woman will have learned to criticize and evaluate her own opinions, to stand firm in her decisions after they have been made, and to synthesize these generally masculine qualities with her own feminine nature. Here, the characteristic can be seen when women are able to criticize their own act and evaluate their judgement.