

CHAPTER TWO

LITERATURE REVIEW

2.1. Previous Studies

In this chapter, the writer explores various previous studies and relevant theoretical frameworks that provide valuable insights for conducting this research. Previous studies with a similar theme can serve as reference for the writer while analyzing the literary work. Meanwhile, relevant theories assist the writer in identifying the story in understanding and responding to the research questions that have been provided.

Firstly, the previous study was written by Yang at Xi'an International Studies University, China entitled *A Journey of Self-realization: An Interpretation of My Antonia With the Perspective of Jung's Archetype Theory (2020)*. This paper primarily examines, using Jung's archetypal theory and the lens of psychology, Antonia's path of self-realization in *My Antonia*. Antonia, the protagonist of the novel, is a woman who refuses to submit to male authority in a patriarchal society and strives to establish her own identity. She achieves successful individuation by overcoming confusion, discovering her place in the world, and ultimately surmounting life's challenges to recognize her own worth. Her journey from naivety to maturity is marked by her quest for self-discovery. According to the finding, the portrayed of Antonia's individuation is after going through the ups and downs, happiness and sadness experienced in life, Antonia didn't become one of the hundreds of women who gave in to patriarchy because of the restrictions of society

and the times, and she did not lose her enthusiasm for life as a consequence of the struggles. She was optimistic and hardworking, took good care of the family and kids, and made her own way to the life she desired. She discovered herself and her worth in the process. According to Jung, Individuation refers to the process of becoming a psychological "in-dividual", which signifies the development of a unique and unified whole. In order to prevent the self from being hindered by any psychic factors that are either overly developed or incompletely developed, the individual must inevitably integrate the psychic factors once they have a clear and accurate understanding of the question of who they are. This process is known as individuation (Yang, 2020). Thus, using Jung's archetypal theory, this paper will primarily focus on Antonia's mental growth, including her persona, animus, and successful individuation, to gain the writer's insight into these aspects and the individuation process, also known as the process of self-realization, through the character's story..

Secondly, This previous study was written by Ayuningtyas and Rahmawan Jatmiko at Universitas Gadjah Mada, Indonesia entitled *The Heroine's Journey towards Wholeness as seen in Margaret Atwood's Surfacing (2020)*. This research investigates both the personal journey of the novel's protagonist and the process of individuation that takes place throughout the story's major plot. Charles Gustav Jung's theory of individuation, which explains how individuals can achieve psychological wholeness through personal growth, is used to identify the representation of this process in the novel. According to the paper, the concluding phase of the heroine's individuation is illustrated as the merging of her aware and

hidden selves. The heroine can ultimately bring forth her past memories to confront and build emotional wisdom. This behavior of hers evolves as she grows older throughout the novel (Ayuningtyas & Jatmiko, 2021). By using Jung's theory of individuation to describe the protagonist's path towards completeness, this study aims to deepen the writer's understanding of the character and to identify the archetypal elements that relate to the process of individuation. Additionally, the same theory can also aid the research in its analysis.

Thirdly, A journal entitled *Archetypes & Self-Realization in Disney's Cruella (2021) Movie Jungian Psychoanalysis (2022)* was written by Fatihah at Universitas Negeri Surabaya. The aim in this paper is to examine how the personality of Estella, the main character, relates to the archetype theory of Carl Jung. The study's findings showed that the main character's actions and comments supported the notion. The story of Estella is intriguing and worth looking into. Jung's archetype theory is demonstrated to draw the conclusion that Estella's persona, shadow, and self-realization are the three sources of her mental development. In addition to the archetypal traits she has, self-realization is reached through escaping the restrictions of the persona, accepting the shadow, and achieving a balance between Estella's two personalities. After going through the ups and downs, happiness and sadness that life brings, Estella grows into a mature person. She manages to stay positive and doesn't let the challenges dampen her enthusiasm for life. She also avoids becoming a victim of the arrogant Baroness like many others. She has built the life she wants and is committed to her work. Through the conversation between Estella and her deceased mother, Catherine, in the film, Estella acquires insights into her

worth and undergoes self-realization as a consequence of this transformative experience (Fatimah & Mustofa, 2022). After all, the goal of this research is to use Jung's theory as a prism through which to view Estella's character, shadow, and self-realization. The same theory and also the objective of the issue of self-realization as well known as the individuation process but with the different subject of the literary work will really help the writer to do the same research theory with gain more deeper knowledge from the cases applied.

Fourthly, the previous study was written by Grace and Nitisari at Universitas Gunadarma in 2022 entitled *The Archetypes in The Main Character of Joe Goldberg in The Novel YOU (2022)*. The aim of the paper is to describe the many archetypes that are present in Joe Goldberg, the protagonist of the "YOU" novel. When evaluating data made up of words, phrases, and clauses, the qualitative technique is utilized to identify the archetypal forms that emerge in Patch Personality and characterize the primary character. In conclusion, this study's findings indicated that the personality of the main character exhibited six different archetypes. There were two characters' personalities, such as mysterious and ambitious, as well as the persona, shadow, anima, and animus, the wonderful mother, the wise old man, and the self. Consequently, the goal of this study is to identify the several archetypes that the main character embodies. From the data result there's shadow archetypes depicted, in one moment, Joe Shadow's two sides are portrayed. The first is when he had planned to kiss Becky but refrained from doing so, and the second is when he is joyful but won't tell Becky that he is. From the details that are given, it is obvious that what Joe wants to accomplish is what he

does not want to accept but tries to conceal, and the data given is Joe's shadow (Grace & Nitisari, 2022). As a result, the goal of this study is to identify the different archetypes that may be discovered in Joe Goldberg, the main character. The analysis of the data related to archetypes' components, such as persona, shadow, and self, will help the writer in carrying out the study.

Fifthly, Danylova from the National University of Life and Environmental Sciences of Ukraine in Kiev is the author of the prior studies entitled *The Way to The Self: The Novel STEPPENWOLF Through The Lens of Jungian Process of Individuation* (2015). The purpose of this paper is to examine Harry Haller's individuation process within the framework of H. Hesse's Steppenwolf novel. The research made use of Carl G. Jung's archetypal theory. The narrative itself is about a man who is constantly in the news because he believes he is both a human and a wolf. Harry Haller discovers that he has more than two natures after reading "Treatise on the Steppenwolf." Human nature is portrayed in the book as an unending battle between two opposing opposites. Individuals must grasp this togetherness as they move forward. Human nature is portrayed in the novel as an unending battle between two opposing opposites. On their journey to the Self, people must understand this oneness. When individuals acknowledge, confront, and integrate their Ego, Anima/Animus, and Shadow into the wider realm of the Self, they attain an elevated state of consciousness. But, this is an endless process and an unreachable ideal. Harry Haller struggled to meet this commitment, and the story ends with him failing. As a result, the character, Harry Haller has not yet discovered himself, Harry Haller was unable to complete this task at the end of the book. He seemed to have

stayed in the same position where we first met him. However, everything was only getting started, so nothing was impossible. It is made possible by our spiritual reconnection with our Self (Danylova, 2015). In case that the issue from this paper is related to the Individuation; the way to the Self archetype term through the main character, it can be helpful for the writer to get the same topic related to the Self, also with Jung's theory archetypes.

In conclusion, these five previous studies are part of the writer's concern to support the writer to conduct the research. Those previous studies with the same kind of issue, theory, and approach, it is really helpful for the writer to analyze the character, identify the problems, and also interpret the element of the novel.

2.2. Theoretical Framework

A theoretical framework is a framework that may justify or support the hypotheses of a research investigation. Within the theoretical framework, theories are offered and described that provide an explanation for why the research topic under consideration happens. The concepts utilized in a particular study are included in the theoretical framework, along with their definitions and citations to pertinent scholarly works. The theoretical framework should demonstrate comprehension of ideas and concepts related to the research paper's topic and the other, more broadly applicable disciplines of knowledge that were also thought about.

2.2.1. Jungian Analytical Psychology

Carl Gustav Jung was born on July 26, 1875, and is known for developing the theory of "analytical psychology" (Mijolla, 2005). Recent studies in psychology have increasingly supported Jung's emphasis on the significance of the unconscious mind. For instance, a study published in *the Journal of Personality and Social Psychology* discovered that individuals who were more aware of their unconscious desires tended to experience greater happiness and more positive emotions (Hassin, 2013). Moreover, research on dream analysis, a common technique used in Jungian therapy, has shown that it can lead to greater self-awareness and psychological well-being (Khalifaoui, 2020).

One of the main concepts in Jungian analytical psychology is archetypes, which are universal patterns or themes present in the collective unconscious of humanity. Archetypes are seen as fundamental structures of human experience that can manifest in various forms such as dreams, myths, and cultural symbols. Jung also developed the idea of individuation, which refers to the process of achieving balance and wholeness in the personality by integrating the psyche such as conscious and unconscious aspects. According to Jungian psychology, the psyche is considered a complex and dynamic system consisting of different components, that includes the personality's conscious and unconscious parts (Friedman & Schustack, 2016, p. 395).

Jung believed that the unconscious played a crucial role in shaping an individual's behavior and personality, and that exploring the unconscious could facilitate greater

self-awareness and personal growth. He uses the word "individuation" in his psychoanalytic theory to refer to the process of being aware of oneself. Finding one's real inner self through the individuation process is another important step. The process of reclaiming one's oneness or becoming an individual requires integrating the collective unconscious (Ilmiyah, 2017). The individuated individual traits are having individuality; being a limitless whole that cannot be separated from others, Having a moral choice; deciding for oneself and making that decision an existential one, becoming an independent adult; no longer relying on the ideals of his/her surroundings but firmly holding on to all parts of his/her own perspective. It is not cut off from the surroundings or other people because of his/her solitude. On the other hand, the individual's relationship is getting deeper, more tolerant, more responsible, and more understanding with the environment. Having someone close by, yet that other person does not have influence over the self or cause to lose oneself. Instead of isolating self from the world, she/he gathers the world (Weismann, 2009).

According to Franz (1964) in a book title "Man and His Symbols by Carl Jung" There are steps that individuals need to follow during the process of individuation; Firstly, It is essential for every individual to acknowledge and recognize their shadow or dark side that is within him/her, the shadow must be accepted and developed and cannot be denied. The power of the shadow must be managed properly so that it can become a source of creativity. Although Jung emphasizes that the shadow archetype should be the first to be developed, it is essential to work on it continuously over the span of one's lifetime (Franz, 1964:175). Secondly, to

let go of the persona or mask that we use to meet society's standards so that we don't get further from our true selves (Franz, 1964:167). Thirdly, is to develop the Anima/Animus archetypes. Every individual should acknowledge and embrace both the positive and negative aspects of their anima/animus. They must recognize that elements of the opposite sex reside within them and express the characteristics of their anima/animus to the external world (Franz, 1964:176-195). If these steps can be carried out to the fullest, It will guide the person to their self archetype and show that they have completed the process of individuation.

Jungian analytical psychology is a complex and multifaceted approach to psychology that emphasizes the importance of subjective experience, the unconscious, the process of personal growth and self-realization. Individuation involves confronting and integrating the shadow (the darker, repressed aspects of the self), and developing a relationship with the Self, the center of the psyche and the source of creativity and personal meaning. Thus, Recognizing the major archetypes that help in individuation is essential for effectiveness in this process. The four main archetypal symbols in Jungian philosophy are Persona, Shadow, Anima or Animus, and Self.

- **Persona**

A persona is a social mask that an individual wears in order to conform to societal expectations and norms. According to Jungian psychology, The persona acts as a mask, hoping to make a certain impression on others while hiding the person's real personality (Jacoby, 1990). The persona is how we show ourselves to the world. It

reflects the numerous social masks we adopt in different groups and contexts. It serves to protect the ego from unfavorable images (Meiliana, 2020). The persona can be seen as a kind of defense mechanism that helps individuals navigate the complex social world by presenting a socially acceptable image to others. Jung believed that the persona could be both positive and negative, and that it was important for individuals to become aware of their own personas in order to understand the ways in which they were adapting to society. He also believed that individuals could become too identified with their personas, to the point where they lost touch with their true selves.

While our persona holds significance in defining our identity, it is crucial to avoid the misconception that it encompasses our entire being. If we identify too much with our persona, we lose sight of our individuality and are unable to express it. Jung thought that in order to achieve psychological health, we need to find a balance between what society expects of us and who we really are (Feist, Feist, & Roberts, 2018).

- **Shadow**

The idea of the shadow in Carl Gustav Jung's analytical psychology refers to anything the conscious personality perceives as bad (Mijolla, 2005). The unconscious aspects of the psyche that the conscious mind dismisses or denies are represented by the shadow, including impulses, desires, and traits that are considered unacceptable or immoral by societal norms. In Jungian archetypes theory, the shadow represents the dark side (Meiliana, 2020). The shadow

archetype, which stands for the components of the self, is an essential component of the individuation process, that is denied or rejected by the individual, but which are necessary for achieving wholeness and balance in the personality. It is the first stage or journey in the process of developing a sense of self (Suprpto, 2016). The shadow can manifest in various ways, including in dreams, fantasies, and projection onto others. By acknowledging and accepting one's shadow, individuals can gain greater self-awareness and self-acceptance, and avoid projecting their own negative qualities onto others.

- **Anima**

The unconscious feminine side of a man is typically shown in anima representations (Mijolla, 2005). The anima is a feminine representation of male psyche. The anima symbolizes the "true self," rather than the image we show to others, and is the primary means of contact with the collective unconscious. In other terms, the anima stands for irrational emotions and moods. Early men's experiences with their mothers, sisters, and lovers combined to develop their anima, which then served as a generic representation of women (Grace & Nitisari, 2022).

Jung shared Freud's view that all people have a mentally bisexual nature and a feminine and masculine side. It may be stated that the Anima/Animus is the opposite sex personality of the individual (Yunara & Kardiansyah, 2017). The feminine aspect of males is an archetype that has its roots in the collective unconscious and is yet quite unable to become conscious. Fewer males truly understand their anima since it takes a lot of guts and is more challenging than

getting to know their shadow. Men must overcome intellectual obstacles, dive deep into their unconscious, and become aware of their feminine half in order to conquer the projections of the anima (Feist, Feist, & Roberts, 2018).

- **Animus**

Jung uses the terms anima and animus to describe elements of his concept of the collective unconscious, which represents a domain of the unconscious that transcends the individual's psyche (Yunara & Kardiansyah, 2017). The animus is the name for the masculine archetype in females. The anima symbolizes irrational emotions and moods, while the animus embodies intellect and rationality. Despite not technically being a woman's, it has the power to affect her thinking. It comes from the interactions between prehistoric women and men and is a part of the collective unconscious. Whenever a woman engages in a relationship with a man, there is a potential for her to project the experiences of her ancestral lineage with fathers, brothers, lovers, and sons onto the unsuspecting man. Additionally, her past associations with men, hidden in her unconscious, also influence her interactions with them.

The concept of animus, as defined by Carl Jung, refers to the masculine archetype that exists within the female psyche. This archetype represents logical and intellectual aspects, in contrast to the anima, which represents emotions and irrationality (Bolen, 2014). Despite being a part of the collective unconscious and not technically belonging to a woman's individual psyche, the animus has the power to influence her thoughts and behavior, particularly in her relationships with men.

This is because the animus is shaped by the interactions between prehistoric women and men and is passed down through generations (von Franz, 2016).

- **Self**

On the other hand, the self is considered the core or most profound aspect of the unconscious mind in Jungian psychology. It is defined as the innate tendency of every individual to move towards growth, fulfillment, and perfection. The self serves as a unifying archetype that integrates all other archetypes and is composed of both collective unconscious and personal unconscious elements (Jung, 1969). It should be distinguished from the ego, which is solely concerned with conscious awareness.

The self, as defined by Jung, is the inherent capacity that every individual possesses to progress toward growth, perfection, and fulfillment. The self, regarded as the ultimate archetype, incorporates and integrates all other archetypes, thus playing a pivotal role in the process of individuation as the most comprehensive archetype of all. It is composed mostly of collective unconscious pictures, but it also has conscious and personal unconscious elements like the other archetypes (Feist, Feist, & Roberts, 2018).

Jung's theory of archetypes provides a framework for understanding how human personality develops and how unconscious influences can impact an individual's behavior. As such, it can be a useful tool in addressing research questions related to personality and behavior. The core or most profound aspect of the unconscious mind of a person is self. The self, as defined by Jung, is the natural inclination that

every individual possesses to progress toward growth, perfection, and fulfillment. In the process of realizing oneself, the self unites all other forms, creating it the most profound of all archetypes and the ultimate archetype. It is composed mostly of collective unconscious pictures, but it also has conscious and personal unconscious elements like the other archetypes. The ego, which solely reflects awareness, should not be confused with the self, which comprises both individual and collective unconscious representations.

2.2.2. Self Individuation

The Self, which represents a state of being whole, is an archetype associated with psychological completeness. In order to achieve psychological wholeness, individuals must first acknowledge and identify their own Self. This process of discovery and acknowledgment is known as individuation. Wholeness is viewed as a representation of intrinsic integrity and unity, but it can also give rise to conflicts as different aspects of one's personality merge into a single entity. However, during the process of individuation, it is crucial to understand that perfection should not be the ultimate goal.

Attaining wholeness doesn't entail striving for perfection while disregarding our flaws, guilt, and shadow aspects. Instead, it involves embarking on a personal journey to confront the aspects of ourselves that we consciously avoid acknowledging—specifically, the imperfections that reside within our unconsciousness. Therefore, the process of individuation serves as a means for individuals to achieve psychological completeness by embracing the true nature of

themselves, encompassing both the positive and negative aspects. There are several characteristics in the process of individuation that help determine if it aligns with Jung's concept of individuation or not. The characteristics are as follows.

1. Occurrence in the Second Half of Life : The process of individuation takes place in individuals who have reached the second half of life or what Jung refers to as middle age. These individuals have already gone through significant milestones in areas such as education, career, and family. The second half of life individual who has achieved stability in their career, raised children, and fulfilled societal expectations may start questioning their sense of purpose and yearn for deeper meaning in life. They may feel a desire to explore their own passions and values, leading them to embark on a journey of self-discovery and individuation. However, Jung also acknowledges that the process of individuation can occur in individuals who have not yet reached middle age but have undergone extraordinary events, tragedies, or traumatic experiences that prompt them to shift their previous life orientation (Fordham, 1956).
2. Conscious Decision-Making and New Way of Life: A mature person who has experienced difficult conditions, such as any experience that causes them to depart from the usual and adopt a "new way of living," experiences individuation. The individual makes a conscious choice to depart from their previous life and embrace a new way of living, fully aware of the consequences (Jung & Franz, 1964).
3. Lengthy and Painful Process: The individuation process often involves confronting and integrating unresolved issues or traumas from the past. For

example, a middle-aged individual may need to confront childhood wounds or face repressed emotions that have been affecting their well-being. This process can be emotionally challenging and may require therapy, self-reflection, and support from others. Individual processes take a long time and it is impossible to go through without psychological pain (Jung & Franz, 1964).

4. **Symbolic Events and The Meaning:** During the individuation process, individuals may recognize the symbolic figures through dreams or imaginations that hold personal significance. Every individual will encounter many symbolic events that appear either in dreams or in some events that have meaning. (Fordham, 1956).
5. **Shift from Ego to Self:** There is a change in the center of personality from the ego to the self. The goal of the individuation process is the realization of the self which is a symbol of the integrity of the personality. At first the individual is still centered on consciousness and ignores the unconscious, but slowly the individual begins to develop his unconscious and the personality center changes to self. Achieving self-realization involves shifting the focus away from the ego, which is the central concern of one's personality, and redirecting it towards the Self. The individual seeking self-realization must actively foster the integration of their unconscious into the core of their personality. Additionally, as consciousness expands, an inflated ego can emerge, leading to an imbalanced individual who lacks the essential essence of their personality (Feist et al., 2018).

The writer draws the conclusion that Jung's idea of archetypes is concerned with human personality from the discussion of Jung's theories provided above. Each archetype explains how human personality develops. This archetypal theory will be used by the writer since it is suitable for addressing the research question that the writer intends to examine.