

CHAPTER TWO

LITERATURE REVIEW

2.1. Previous Studies

In this chapter, the writer discusses several prior studies as well as related theories that help in the conduct of this research. Previous studies with a similar theme can serve as a 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.

First, a journal entitled *Shadow Voices: Negative Aspects of the Great Mother Archetype in selected works (2004)* by Marsha Norman. This previous study was written by Felix at Texas A&M University-Kangsville University. This research focuses specifically on the archetype aspect of the great mother for researching two works, “Getting Out and Night Mother”, and one novel, “The Fortune Teller”, by Pulitzer Marsha Norman. Using the literary criticism archetypal Carl Gustav Jung was used in this study. The writer finds that the first chapter provides an overview of Carl Jung's archetype theory, a discussion of Norman's self-perception. The second includes a biography of Norman, highlighting his major works, and giving an overview of typical literary criticism. Third, it explores negative aspects of the great mother attribute as in world mythology and tales by Jung. This study helps the writer to find out the description of the great mother archetype that is applied to both works, which can be the same as the study conducted.

The second previous study entitled *Under the Influence of the “Great Mother” Archetype: Photographing Raw Clay Bruneian Landscapes Through an Ecofeminist Lens (2016)*. This previous study was written by Geiger-Ho at the University of Brunei Darussalam, Brunei Darussalam. This journal discusses the ways eco-feminist view act as a conceptual natural framework for potential ceramic materials in Brunei Darussalam used Jungian archetypes and Psychologist Erich Neumann on how pottery has been associated with the feminine essence of nature, through the representation of the female form in ceramics, throughout the history of human culture. In this paper, Alter-ego can present itself as an archetype associated with the concept of the great mother as a kind of force of nature. Then, using the psychological approach of Carl Jung's archetype theory to analyze and describe the praxis of Geiger-ho's artwork. Lastly, the result of this framework has included shifting her understanding of her inner psychological world to one that embraces and identifies with the features of the natural world. This research helps the writer because it provides information related to archetype theory from Carl Jung.

The third previous study entitled *The Archetypal Female in Mythology and Religion: The Anima and The Mother of the Earth and Sky (2007)* by Relke. This journal discusses The Anima and The Mother of the Earth and Sky based on the female archetype, mythology, and religion, and features of the anima and mother featured in various mythologies. The archetype of the mother, for Jung that was relevant for both men and women, was more easily understood and expressed culturally and personally in the roles of the birth mother and various mother

goddesses and spiritual figures. The results of this study show that each culture has its myths, legends, and religious stories. This study was taken from a limited group of mythologies to briefly illustrate the application of the Jung archetype categories of Anima and Mother. This study divides the Anima and Mother archetypes into three realms, each with its characteristics: Underworld, Earth, and sky. Lastly, the writers concluded that the anima and mother archetype manifests as underground world figures related to unconsciousness, supernatural knowledge, sexuality, and alluring mothers. These underground world figures often take the form of snakes, fish, or sea creatures, such as Sedna, Tiamat, Phytia, and Weather. secondly, Anima and the mother of earth and sky. Jung's term entered the realm of consciousness, body, life on earth, spirituality, and transcendence of heaven, such as Isis, Maria, Isthara, and Athena, often the patron goddess who became the supreme god of humans. This study helps the writer to find out the description of the great mother archetype in other works, related to the study conducted.

The fourth previous study entitled *The Great Mother: A Psychoanalytical Analysis of the Magna Mater in Two Novels (2019)*. This previous research was written by Warda at Prince Sattam Bin Abdulaziz University, Al-Kharj, Riyadh, Kingdom of Saudi Arabia. In this study, the writer analyzed two novels based on psychoanalytic theory. The first is the English novel "Sons and Lovers" by DH Lawrence, and the second is the Australian novel, "The Thorn Birds" by Collen McCullough. The writer analyzed the complex nature of the mother-daughter relationship in the two stories. This paper describes Freud's and Newman's psychoanalytic theory explaining the Oedipus Complex- an understanding of boy psychology and Magna

Mater - an understanding of the mother's mind, the driving force of the mother based on the theory. This research helps the writer to find out more about the great mother archetype from other works as study material in research.

The last previous study with entitled *The Absent Mother Archetype in Select Novels of Anita Desai: A Study of the Plight of the Motherless Children and Childless Mothers* (2022). This previous thesis was written by Hephzibah Swarnakala S, S. Azariah Kirubakaran at Bharathidasan University. This research analyzes the motives of absent mothers by referring to Desai's selected novels which focus on the difficulties of orphans because the role of absent mothers has been neglected and abandoned, making them rationally insecure. This journal uses Carl Jung's theory of The mother archetype, As the affectionate mother, she shows fostering, understanding, abundance, progress, and revival. On the other hand, she is the 'terrible' mother (Jung, 1969), gulping her children, harming, scorching, and throttling them. Consequently, the mother archetype embodies this incorporated credit of mothering. Hence from this paper, it can be gauged that there is a need to sensitize the literary world and the literary fraternity to the disadvantages of an absent mother and to re-engage with literary texts through the template or the perspective of the Absent Mother Archetype. This study shows and provides knowledge for the author about how the mother archetype is represented through Carl Jung's theory.

2.2. Theoretical Framework

The theoretical framework examines the basis of existing theories, which serve as guidelines for developing the arguments that the writer used in the research. Theories are developed by writers to explain phenomena, draw relationships, and make predictions. Within the theoretical framework, the writer explains the existing theories that support the research and shows that the paper or dissertation topic is relevant and is based on established ideas.

Analytic psychology is based on the assumption that supernatural phenomena can and do affect human life. Jung (1951) believed that each of us is motivated not only by emotional experiences inherited from our ancestors. These inherited images make up what Jung called the collective unconscious. According to Jung (1969), he stated that the collective unconscious includes elements that we have not individually experienced but which we have inherited from our ancestors. Certain elements of the collective unconscious become highly developed, and Jung refers to archetypes. The most inclusive archetype is the concept of self-awareness which is achieved only by finding a balance between opposing personality forces. Jung's (1969) theory is a set of compendiums of opposites. Humans are introverted and extroverted, rational and irrational, masculine and feminine, conscious and unconscious, and both are motivated by past events and driven by expectations about the future.

This study focused on the Great Mother archetype of the main character from *The Silent Wife* novel, namely Jodi. Jodi is a wife who has loved all her life spent on her

husband, a well-known psychotherapist who is patient and cares for her clients like her own children. The findings indicated that Jodi possessed both the great mother traits of the terrific mother. Her dedication served as the big mother sign of physicality that Jodi displayed in *The Silent Wife* novel.

2.3. Jungian Archetype

The term archetype comes from the Greek, *Arkhe* means the beginning, and *Topus* means model. Archetypes are images from the past that originate in the collective unconscious (Jung, 1969). Similar to an emotional complex/collection (individual's subconscious) of related images. Archetypes are biologically based but rooted in ancestral experiences that are repeated by all descendants. When active, archetypes express themselves through dreams, fantasies, and illusions. Jung put more emphasis on the collective subconscious and used individual experiences to strengthen the personality as a whole.

On a psychological level perspective comes from positive thoughts and feelings to create positive actions. Referring to Jung's view (Jung, 2018, p.141), the archetype lays the foundation for Yang's growth based on feelings of self as another individual. The nature of consciousness is that which can be observed while awake and awake. According to Jung, the collective unconscious is the deepest level of human existence. The concept of the subconscious or subconscious mind is a reservoir of spiritual seeds related to foresight, not just a reservoir of past experiences. The collective unconscious contains inherited and long-lived experiences that humans are not aware of, which are called archetypes. Archetypes

are like a form that occurred in the past and are repeated in the present and cannot be separated from the human soul. Archetypes can also be understood as forms or images of a trait with a fixed meaning that is believed to be passed down from generation to generation. Thus, this study focuses on aspects of the archetype of the Great Mother from the perspective of Carl G. Jung through the character Jodi Brett in *The Silent Wife*. But before that, here's an explanation of several levels of Carl Jung's archetypal theory. There are:

2.3.1. Persona

Persona is a person's personality that can be seen and reflected by others in their behavior. Persona can be understood as a trait formed by a person by communicating and interacting with other people. Personas can act as an interface to the world and a way to relate to other people in the world. This depends on a person's experience and attitude towards self-acceptance or rejection by others in their environment which can also hide their true nature in communicating with others.

2.3.2. Shadow

The strong side of a person's personality dominates the persona, while the weaker aspects are only a shadow of oneself. shadow means darkness & repression which represents a quality/reality that you don't want to be recognized, but instead, you want to hide from others, even yourself. Sometimes, instincts and urges are manifested in the form of shadows, along with negative and destructive feelings. The term shadow was used by Jung to express the dark side of the subconscious.

According to (Jung, 2018, p.251) when someone tries to see their reflection, they recognize (and are often embarrassed) these characteristics and then deny it. Generally, people like to hide their dark side and they don't even want to know or study their dark inner form by showing their good side to the world. As Carl Jung said, the shadow is a collection of repressed memories and traumas of a person (Jung, 2018, p.42).

2.3.3. Anima

Anima is the female archetype (feminine side) found in men. In men, femininity is often dominant in women. Anima appears because it is influenced by the image of its mother. This side of male feminism is rooted in the collective unconscious as an archetype and constantly opposes consciousness in extreme ways. Jung (1951) argued that very few males can recognize their anima. To master the predictions of the Anima, to overcome intellectual barriers, they delve into the subconscious and grapple with the feminine side of their personality. Anima is rooted in men's past experiences with women (mothers, sisters, and lovers), which eventually coalesce to form the overall image of women. Over time, these concepts accumulate in the general subconscious of people as anima. The Anima influences a man's emotional side and explains his moods (responsible for these ups and downs) as well as his irrational emotions. When a man's mood fluctuates, it can be argued that his anima or feminine side controls his emotions, but men try to explain it in a rational, masculine way, even denying that the anima is one of their autonomic archetypes(Jung, 1951).

2.3.4. Animus

Animus is the masculine side of a woman. It cannot be denied that a woman also has a masculine side or character that is usually owned by a man. However, this masculinity is sometimes not so prominent in women. Women also understand the importance of a man. Animus can be found in women because it is influenced by the father. Jung, (1954) mentioned that the animus belongs to the collective unconscious and originates from the prehistoric introduction of women to men. Animus represents more symbolic thinking and reasoning. The Animus is responsible for a woman's state of mind and perspective to create emotions and moods in a man. The Animus is also an explanation of irrational thinking and illogical views, which are not inherently the result of women's thinking but are already in them.

2.3.5. Self

The self is the archetype that represents the unity of the subconscious mind and individual consciousness. Jung often presented himself as a circle, square, or mandala. Self-creation occurs through a process called individuation, which involves the integration of various aspects of personality (Jung, 1954). Jung believed that disharmony between the subconscious and conscious minds could lead to psychological problems. Bringing awareness to these conflicts and keeping them in awareness is an important part of the individuation process. The self is conceptualized as an energy that can realize, or what Jung called the pathway of individuation. Individualization is the process by which a person becomes a unique self. As a result, he does not become selfish and moves away from selfishness and

individualism. Self is also conceptualized as a unifying force that has a transcendent function that balances various personality systems (Miller 2004).

2.3.6. Hero

Presented in mythology and legend as someone very strong, and fights evil. Even though he was defeated in the end by someone or something trivial. However, each hero has a weakness. The hero archetype is represented in mythology and legend as a powerful person, sometimes even part of God, who fights evil in the form of dragons, monsters, or demons (Jung, 1954). From the beginning of human history through the development of awareness, heroic behavior has its roots. In eliminating a villain, a hero symbolically resolves the issues of the world unconscious of pre-humans. Hero is a real concept, images, and examples. Jung (1951) mentioned that there is evidence to suggest that people, especially young people, do not grow, develop, and prosper until they have endured extraordinary hardships and risks. Even if we can't express it, we understand it intuitively. Since heroes are like people, their characters can be different. However, the most frequently observed traits in the hero archetypes are physical or magical strength physical, mental, and emotional resilience endurance courage a strong sense of right and wrong commitment to a task, relationship, or value system striving to protect the powerless or provide a voice that is not heard. Heroes are people who are willing to sacrifice their own needs for the sake of others. The hero also overcomes obstacles and achieves goals, but also gains new knowledge and wisdom.

2.3.7. Great Mother

Two other archetypes, the great mother and the wise old man, are a development of

anima and animus. Everyone, man and woman, possesses a great mother archetype. The preexisting concept of a mother is always associated with both positive and negative feelings. The great mother, therefore, represented two opposing forces—fertility and nourishment on one hand and power and destruction on the other. Jung believed that our view of a personally loving and terrible mother is largely overrated (Jung, 1969, p.109).

Everyone has the ideal mother in their head. Both good and bad emotions are connected to it. Two conflicting forces are represented by the great mother. The opposite of destruction (strength), which may throw away or abandon progeny, is fertility (fertility and maintenance), which can generate and sustain life. An idealized conception of motherhood serves as the foundation for the mother archetype (Jung, 1969, p.109). But in today's culture, just because the mother is the dominant image doesn't imply you have or desire children. It more depends on the maternal energy you exude and the satisfaction you derive from fostering development.

2.3.8. Wise Old Man

A wise old man is an archetype of wisdom and meaning, symbolizing human preexisting knowledge of the mysteries of life. This archetypal meaning, however, is unconscious and cannot be directly experienced by a single individual. A man or woman dominated by the wise old man archetype may gather a large following of disciples by using verbiage that sounds profound but that makes little sense because the collective unconscious cannot directly impart its wisdom to an individual (Jung, 1969, p.110).

2.4. Great Mother Archetype

Carl Jung, a psychoanalyst, wrote a lot about the great mother archetype and how important it is to humanity's progress. Jung thought that kids project their motherly ideals onto their primary nurturer, regardless of whether that person is their real mother, and that the great mother archetype exists within children's minds from an early age (Jung, 1969, p.109).

Neumann (2015) argued that various individuals have varied perceptions of the great mother; some regard her as a harsh, unforgiving force, while others see her as a caring, loving presence. Depending on their interactions with the natural world, some people view her as having a combination of both her good and bad attributes. The archetype of a woman who has a strong bond with nature and embraces its traits is the great mother.

The Great mother archetype's primary traits are serving others, making others happy, caring for others, dealing with resentment, being kind and generous, and giving (Heimkreiter 2023). One manifestation of the great mother archetype in life is the existence of someone who aids another person. Existence of people who assist others, one form of a great mother archetype is a mother who helps her kid learn to talk from the very beginning of the child's language till the youngster understands how to speak. If someone offers assistance really and without expecting anything in return, such a person is considered to be sincere. The other example was from Mangudis et al. (2021) study about the great mother archetype the Molly Weasley figure from J.K. Rowling's Harry Potter books. The character of Molly Weasley is

presented as a devoted mother figure who passionately defends her huge family while providing for them. When her loved ones are in danger, she is renowned for her ferocious protectiveness as well as her unwavering love and support.

According to Jung (1969), the great mother archetype represents the origin of all life in metaphor. It stands for the care and care that all living things require. The best present is environmental rehabilitation and preservation, whether it comes from friends, family, or neighborhood initiatives. The qualities of a Great Mother are strengths, particularly nurturing, such as educating in child development and having complete devotion to their children. On the other hand, she may also become a person who has a terrifying side and is mistreated physically and emotionally, such as hitting her or his kid.

According to Neumann (2015), the great mother archetype is associated with ideas of the great mother or mother nature in mythology, where the mother figure nurtures and guards the entirety of creation rather than a single child. As a result, both historically and today, a variety of deities are connected to the mother figure in religions all over the world. These include the Christian divinity The Virgin Mary, the ancient Egyptian goddess Isis, the classical Greek goddess Gaia, and the classical Roman deity Tellus Mater or Terra Mater.

The concept of the "Great Mother" is a recurring theme in various cultures and mythologies, and it can take on different characteristics and symbolism depending on the specific cultural context. However, based on Neumann (2015) there are some

common characteristics and themes associated with the archetype of the Great Mother:

- a. **Nurturing and Fertility:** The Great Mother is often seen as a symbol of fertility and the source of all life. She is associated with the Earth's abundance, growth, and the cycle of birth, life, and death. She is a nurturing and caring figure, providing sustenance and nourishment to all living beings.
- b. **Maternal Love:** The Great Mother represents the epitome of maternal love and unconditional care. She is seen as a protector and provider, offering guidance, comfort, and emotional support to her children.
- c. **Creativity and Creation:** The Great Mother is linked to the creative forces of the universe. She is often depicted as the creator of the world or as a deity responsible for bringing forth life and existence.
- d. **Cycles of Life and Death:** The Great Mother embodies the cyclical nature of life, death, and rebirth. She is associated with both the nurturing aspects of life and the destructive aspects of death, highlighting the interconnectedness of these processes.
- e. **Fertility Symbols:** Symbols associated with the Great Mother often include natural elements like the moon, water, and the earth. These symbols are seen as representing the fecundity and life-giving qualities of the feminine.
- f. **Goddess Archetypes:** In various mythologies, the Great Mother is represented by different goddess figures. For example, in Greek mythology, she might be associated with Demeter (goddess of agriculture and fertility), while in Hinduism, she might be represented by Devi (the divine feminine).

- g. **Wisdom and Guidance:** The Great Mother is often regarded as a source of wisdom and spiritual guidance. She imparts knowledge and offers a sense of purpose and meaning to her followers.

Connection to Nature: The Great Mother is deeply connected to the natural world and often seen as the embodiment of nature's cycles and rhythms. This connection underscores the importance of living in harmony with the environment.

A loving, caring, and protective personality type is the mother personality type. According to Neumann (2015), they frequently prioritize taking care of others before themselves. They tend to be very patient persons and have a deep sense of compassion. They are excellent friends and companions since they are often quite dependable. Jung (1969) also pointed out that the maternal personality often finds happiness in their connections with others, and they get a lot of pleasure from being able to assist and aid people who are close to them. They frequently excel at fostering a feeling of stability in their surroundings and frequently serve as the support system for people close to them through trying times. They always put their loved ones first and are kind, understanding, and forgiving. In good times and bad, they are always there for their loved ones, and they will go to any lengths to keep their family secure and happy.

Indeed, one or both of these two aspects of the mother archetype are present in a lot of classic tales. The Cinderella tale for example, which presents both the good and bad aspects of the mother archetype in the forms of the fairy Godmother and the evil stepmother, is arguably the most well-known example of the mother archetype

in literature. Great motherly traits come in a wide variety of forms. Here are a few of the most common types:

2.4.1. The Good Mother

In the realm of maternal attributes, the capacity of a proficient mother to demonstrate love and care towards her offspring emerges as an imperative factor. Nevertheless, it is equally essential for her to possess the ability to administer disciplinary measures when necessary, while simultaneously cultivating an environment wherein affection and reverence from her children can be garnered. Following Jung's findings (1969), an effective mother establishes unambiguous expectations and limits, while also providing guidance and support.

According to Neumann's analysis (2015), an effective mother possesses qualities of compassion and tolerance, yet also exhibits a sense of self-assurance when the situation demands it. Emotionally available to her children, she provides solace and guidance during times of both prosperity and adversity. Selflessness stands out as a pivotal attribute of motherhood, as mothers consistently prioritize the needs of their offspring and willingly set aside their desires to provide care. A commendable mother serves as a role model, earning the admiration, respect, and adoration of her children. Through her actions, she imparts valuable lessons and imparts them by example.

In contemporary cinema, Sally Field's portrayal of Forrest Gump's mother exemplifies the archetypal image of an affectionate mother as an example. Mrs. Gump actively challenges authorities to ensure that Forrest, despite his learning

disabilities, is afforded equal opportunities as his peers. Her unwavering commitment lies in fostering his self-assurance, employing every possible means to aid in his personal growth. Moreover, she exhibits an unwavering dedication to shielding and nurturing Forrest, willingly going to great lengths to fulfill these roles.

Sample famous of Good Mother character is Cordelia in Shakespeare's King Lear, uses her love to restore Lear to his sanity and identity. Other functions of the Good Mother are to preserve the Family Covenant and to protect the Physical Hearth. Sophocles' Antigone reflects the Good Mother's willingness to sacrifice herself for the Family Covenant because of her intense loyalty to her brother Polyneices.

2.4.2. The Bad Mother

The great mother archetype can be associated with various shadows that may manifest in one or more aspects of a mother's identity. Women must confront the possibility that their children perceive them through the lens of the mother's shadow sides, which can include traits such as being abusive or neglectful (Neumann, 2015). Additionally, when men take on the role traditionally associated with the mother, often referred to as "Mr. Mom," they too can experience a genuine connection to the great mother archetype, similar to what some women may desire when assuming the paternal role within the household.

The Great Mother uses the rejection of her offspring as a weapon. Neumann explained, "Withdrawal of love can appear as a withdrawal of all the functions constituting the positive side of the elementary character". Loneliness, misery, and exile are the byproducts of the Great Mother's rejection. She attempts to reverse the

transformative process either by drawing the offspring back to the womb or by the more violent alternative which is destruction. Other Terrible Mothers use more violent means to achieve their goal of autocratic power. Any death symbol is associated with the Terrible Mother, particularly symbols of diminution, rending, hacking to pieces, annihilation, rot, decay, blood-drinking, graves, and cemeteries.

Hiltz's (2011) study examined fairy tales such as Snow White and Hansel and Gretel, which portray narratives involving young children who harbor apprehensions about their father's remarriage due to their belief that all stepmothers possess malicious intentions. This theme is also depicted in the contemporary film *Nanny McPhee*, which features a group of children who exhibit similar fears toward stepmothers.