

## **CHAPTER TWO LITERARY REVIEW**

This section will review the theoretical basis and reviews related to previous research related to the topic or object of this research. The writer explains the previous research and the contributions made by the writer. After that, a discussion of the theory used, the broad umbrella theory, and the specification of the theory will be discussed in the next section.

### **2.1. Previous Study**

In the previous study, the writer explained about previous research related to the topics and theories used in this research. In addition, the author includes contributions from each of the studies mentioned. Meanwhile, the research taken was limited to only five previous studies. those are:

First, a thesis entitled *Animus of The Main Character in Victoria Aveyard's Red Queen (2020)* by Nadia Rizka Ayu Ningtyas from Maulana Malik Ibrahim Islamic University. This study uses Jung's theoretical instruments, especially the animus, to analyze the animus side of the characters in the novel *Red Queen*. The study found that manifestations of the character appear in her life, such as having self-confidence in facing various problems, being an independent person, and thinking rationally before acting or behaving. However, research also shows that this side does not always work well, because the character often feels a conflict between her feelings and logic. Therefore, this research contributes to the writer in terms of grouping actions, thoughts, or signs that indicate the animus side of the character

that is used as the object of research, as well as information about the descriptive qualitative research method used in this research.

Second, a thesis entitled *Anima and Animus Personality of The Main Characters in C. J. Redwine's Defiance* (2021) by Ulyo Windi Prakoso from Maulana Malik Ibrahim University. This study uses Jung's theory and focuses on the archetypes of anima and animus in the characters of the novel *Defiance* by C.J. Redwine. The study found that the two main characters mutually represent the anima and animus, namely masculine and feminine inner images of both the gender spectrum, male and female. In Rachel's character, the animus is of three levels, namely the man of power, the man of word, and the man of meaning, based on Jung's division. The three levels are represented by Rachel's actions and thoughts. By this, the study has a contribution in terms of providing a deeper understanding of Animus archetypes.

Third, an article entitled *The Element of Archetypes that Focused on The Character of The Film Encanto* (2021) by Ani Widiyanti, Stihel Oktavia Husen, and Ardetia Lara Zesikain from Culturalistics Journal of Diponegoro University. The study uses Jung's theory of archetypes in analyzing the characters in the film *Encanto*. This study discusses all the main elements of Jung's archetypes. Thus, each character represents these elements, including Hero, Anima, Animus, Persona, Shadow, and Self. By this, this research contributes to the application of Jung's theory in the analysis of many characters in a work.

Fourth, a thesis entitled *Archetype and Heroine Journey in Enola Holmes Movie* (2020). This is a doctoral dissertation written by Alvie Rachmawati from the

Islamic State University of Sunan Gunung Djati Bandung. This study is focused on the analysis of the main character of the movie *Enola Holmes* in the case of Jungian archetypal analysis in addition to the analysis of the heroine's journey development and steps. The study objective is to understand structural and character comprehension better using the stated theory. The finding of this research shows that there were 6 archetypal data points (Hero, mentor, threshold guardian, Herald, ally, trickster) and 16 instances from the 10 stages of the heroine's journey. Meanwhile, the heroine's journey stages included the ordinary world, call to adventure, refusal, mentor meeting, first threshold crossing, tests, allies/enemies, inmost cave approach, ordeal, Reward, and elixir return. Thus, this research concludes that 6 archetypes are responsible for shaping her attitude toward stepping into her heroine's journey. The gap between this previous study and the research found in interpretation of Jung's archetype depictions which this previous study did not provide. On the other hand, this research contributes to the explanation of the manifestation of the character's animus side in roles in the real world, especially in the passionate struggle for feminism. The research benefits the writer in explaining the aspects of the structure of literary work, especially in regard to the main character in the novel *Enola Holmes: The Case of Missing Marquess*. This is because although this research is about film, the structural understanding of both mediums, film and novel, are quite similar. By understanding it better, the writer will be able to search and find the animus depictions in the novel *Enola Holmes: The Case of Missing Marquess*.

Fifth, a journal entitled *The Archetypes in The Main Character of Joe Goldberg In The Novel You* (2022) by Sophie Grace and Dwi Nitisari. The study discusses the

archetypes in the character of the novel *You* by Joe Goldberg using Jung's theory. The study found that of the eight types of archetypes, a number of characters only reflect three types of archetypes, namely Persona, Shadow, and Hero. By this, this research contributes to providing complete information regarding Jungian analysis, especially regarding the animus side. Apart from that, this research also provides an overview of the use of methods used by the writer, namely descriptive qualitative method.

In this section, the writer explains the theory used in this research. This explanation is intended as a review of the basic foundations that must be understood and carried out before proceeding to the next section. Meanwhile, this section has limitations because it only discusses the broad umbrella theory used, and then specifies the theory of the topic that is used as the object of research. A more complete explanation regarding this can be seen in the following section:

## **2.2. Jungian Archetypal Analysis**

Jungian psychoanalysis is based on a theory powered by a psychoanalyst named Carl Gustav Jung. The main topic raised by Jung is the premise of the thing called archetypes. According to Jung (1948), archetypes are ideas and images that have universal meaning in different cultures and appear in dreams in art, religion, and literature. This is related to behavior or a specific side that exists in humans so that it influences how to act, think, and so on (Arnetta, & Amelia. 2022). Jung (1948) argued that everyone can have several archetypes, but they have the most dominant side and become their specialty. Therefore, many archetypes exist as obscure images; only a few have evolved to the point where they can be understood (Jung in Rizakiah et al., 2018). These archetypes consist of various

forms of traits or characters, which are related to myths and symbols. These characters are scattered in various cultures and human beings from year to year because they are cared for by something that Jung (1948) calls the collective unconscious (Nurani, & Amelia. 2023).

Related to this symbol, Jung also believes that symbols are very similar across cultures in that they arise from archetypes that are common to all people. Moreover, Jung (1969), divided these archetypes into several forms, including Shadow, Persona, Hero, Anima, Animus, Great Mother, and Self. Those archetypes are part of the elements of his collective unconscious theory, namely, a domain of the unconscious that transcends the personal psyche (Yunara & Kardiansyah, 2017). Those types can be found in every character in literary works. However, the writer only pays attention to the animus which is the object of this research. Therefore, the animus side will be explained further in the next section.

### **2.2.1. Animus (Jungian Archetypes)**

Animus is the male aspect within the female psyche. This archetype is often associated with an archetype full of reasoning and spirit in women. Jung argues that these archetypes show several male or masculine images and characters that characterize activity, intellect, and exploring sides such as heroes, fighters, great artists, sportsmen, philosophers, and so forth. It is the inner image that is commonly attributed to the male gender. When this animus side thickens in women, they can also develop critical and stubborn rational characteristics. It should also be understood, that this feminine and masculine dichotomy is based

on the Latin concept which identifies two genders: male (masculine) and female (feminine). These two things revolve around the point of consciousness that incarnates one's identity. However, in the concept of the animus, this character crosses the line of consciousness and reaches the point of psyche unconsciousness (Puspawarni, & Amelia. 2023). Thus, masculine elements can be detached from their identity and arise due to tendencies that exist at the point of unconsciousness (Akhazarova, 2015).

Jung (1963) asserted that there are four stages of development of the animus.

There are consist of:

1. The man of power (dreams and fantasies appearance). At this level, women are attracted to the representation of the physical power that animus try to emulate. An example of this is the image of more mature men (Pertwi, 2021: 3). Hence, it only brings the image of physical power to the masculine aspect, the inner image of the male gender, within the women. Dreams and fantasies appear as some sort of the first introduction of animus in women's minds. These dreams and fantasies serve as the seeds of inner masculine trait that resides inside women (Yunara & Kardiansyah, 2017).
2. The man of action (action planning and initiation). This phase is marked by the women's ability to plan and initiate their actions in response to the animus seeking the fulfillment of the ideal image of women's inner masculinity (Marceline & Mandala, 2023). In formulating their plans, animus will further emulate their inner masculine by embedding the

image of inner masculinity so that they plant it into their plan of action. In extreme cases or negative cases, this level can make them criminals.

3. The man of word (articulation guidance). This phase is primarily manifested as the mental capacity that influences women to articulate their inner masculinity (McNeely, 2011: 18). In addition, in this phase, animus imbued the women's inner masculinity, the male side within them, with a guidance to exercise their minds and to sustain a certain masculinity value that they try to articulate. In this phase, the animus becomes a guide to articulate their inner masculinity.
4. The man of meaning (unconsciousness and consciousness integration). This phase is the final phase of animus development. In this phase, the inner masculinity of women has taken control of the mediation between women's unconsciousness and consciousness (Bushueva & Korkunova, 2019). In this phase, the animus, the inner masculinity within women, becomes an integral part of women so that it becomes some sort of reality to them. In that sense, the inner masculinity within them implemented all the feminine aspects within them. Thus, the mediation between the unconscious and conscious is held by the new identity which is the inner masculine aspect or animus. In other words, masculinity becomes their new identity within their feminine identity.

In addition, Jung explains that the Animus has a number of significant tendencies in the nature of its manifestation. First, they present themselves with assertiveness that can be dominant. This assertiveness is manifested in the opinions, decisions,

and actions they take. Often, yes for them, while not eating means no. This is also related to the second tendency, namely courage; which means, they balance this assertiveness with a courageous nature that is reflected in every decision or action they make. Even if challenges are before their eyes, or difficulties confront them, because they have a strong sense of self, they are willing to overcome them. This, in turn, is related to the third tendency, namely having strong beliefs and full of desire to achieve. Their strong belief makes them not afraid to move forward, they are not afraid of the thought of difficulty or failure, because they also want to achieve success in whatever they want. Even if it is not common, or for some people, it is considered inappropriate for them as women.

It is relevant to some characteristics of animus. These characteristics mark the existence of the animus side in women which is part of themselves. Part of these characteristics can be seen as follows:

#### **2.2.1.1. Rationality**

Rationality, according to Jung, is the function of one's psyche which is related to thinking and feeling when they conform to objective values (Prakoso, 2021). Carl Jung (1968) further explains what objective values mean as what can be described by the psychological understanding and the external facts that one experiences. In other words, rationality is a thinking and feeling function of one's psyche which is related to one's psychological understanding of external facts that they experience (Serrican, 2015). This happens to be the first characteristic of the animus because this side is mainly related to rational, logic, and decisiveness.

These three parts often represent the inner masculinity of women which shows independence, leadership, and strength. Rationality plays an important role in looking into the animus part of the archetypical analysis of someone because rationality describes the actions and emotions a person experiences (Lier, 2011). In that place where people experience all of that, the inner masculinity of a woman can be seen and come forward as logical, rational, decisive thinking as well as the actions of leadership, strength, and independence which has been described as the picture of animus aspect in a person (Jung, 1968). An example of this characteristic is a girl's or a woman's rational action, and how she acts decisively in logical and emotional steps towards her circumstances, whether it is negative or positive. Those actions are what Jung called Animus characteristics and all of those can be seen by how they act in accordance with rationality.

#### **2.2.1.2. Mind**

The mind is characteristic of animus of deeper and more intricate logical thinking. It is still related to rationality. The mind operates in accordance with it but involves more about the process of logical thinking (Hilla, 2022). Carl Jung (1968) explained this characteristic which indicates an objective tendency and deep analysis in looking at a thing or situation. It indicates that critical logic is more dominant than feelings or emotions in determining a person's decisions, perspectives, and points of view (Sullivan, 2013). In other words, the mind shows the characteristics of animus in the deeper process of critical logic involving thinking in the frame of rationality and the circumstances in which they lived. An example of that is the process of how someone has a particular point of view. In that process, someone will employ intensive logical thinking drawn from their

rationality, still based on their circumstances, to get to that point that they think is the appropriate solution for them. This, as Jung said is the characteristic of animus that can be seen in the mind.

#### **2.2.1.3. Soul**

The soul is the characteristic of animus that departs from thinking part of rationality altogether. It is the opposite of the mind. This characteristic marks the spiritual aspect or transcendent things with a firmer view without hesitation (Haule, 2020). The spiritual aspect, in this case, as Jung (1968) further explained, is the part that departs from the thinking portion of rationality. The spiritual aspect of animus characteristic of the soul, because it is not related to logical thinking, is always related to emotions (Cooper, 2020). Jung explains the spiritual aspect not as the conventional meaning like a god or mystical related meaning but as more about the emotions that someone feels about their circumstances that drive them to adopt a certain stance or point of view (Crowley, 2012). In other words, the soul is the emotional aspect of animus which is devoid of the logical and thinking side of rationality. An example of this is when someone adopts a point of view after they experience emotions so great that they arrive at that point of view from those emotions. Thus, emotions are the mark of that animus characteristic of the soul (MacFadyen, 2013).

#### **2.2.1.4. Shadows**

Carl Jung (1968) explained the shadows as another emotional aspect of rationality within the soul. This characteristic indicates that the animus has a shadow aspect that can manifest as acts of aggression, violence, and domination (Rizakiah, Sili,

& Kuncara, 2018). In other words, the emotional aspect in shadows represents the negative manifestation of action in someone. However, Jung (1968) further explained, that those negative manifestations of actions do not necessarily always result in negative effects which in a general sense, aggression, violence, and domination have a negative connotation (Mufidah & Nurjannah, 2023). In some instances, those negative actions happen because of the negative experiences and circumstances that they face. As a result, because of that nature, the effect of such actions might be a positive one. For example, when someone acts violently, born from their emotions as they experience negative circumstances in life, they will oppose that in an aggressive manner that although it is negative in the sense that it is violent and will result in repercussion and reprimand, it is the right thing to do and the effect of those actions are positive towards their point of view and such. That is because it will reinforce their point of view by providing it with the basis on which their actions take root as they hold it as the truth. Thus, the shadows are the characteristic of animus marked by negative emotions as it is born from their response to their circumstances whose effect is not always negative (Sullivan, 2022).

### **2.2.2. Anima**

Anima is the side related to the animus. According to Jung, this side is the opposition which means the feminine nature in the male psyche (Ricketts, 2000). From the explanation of the gender domain which divides men into their masculine side, and women into their feminine side; anima, holds the key to the feminine side that influences, is applied, and manifests in men. In some cases, this side becomes dominant, causing men's selfhood to be eroded by their masculine

side. However, in other cases, this side can also be a balance to male selfhood which is closely related to masculine traits.

### **2.2.3. Shadow**

Shadow refers to the dark side of humans which is often associated with wildness and destructive nature (Hietalahti, 2019: 23). This side is the opposition to Persona, making the two interrelated. According to Jung, this side is in the part of the unconscious that makes a person carry out actions that are often immoral or inappropriate. This side often appears uncontrollably, or someone finds it difficult to control or prevent it. However, this side is a balance to Persona, because it is a basic characteristic and is related to a person's identity.

### **2.2.4. Persona**

Persona refers to the good mask that exists within a person. According to Jung, this side is the opposition to the Shadow, so it becomes the outer form of a person's true nature (Bolea, 2016). In many cases, this side becomes a protector or fortress that a person chooses to protect themselves by presenting a good image or a good situation compared to the actual situation. In some analyses, this side becomes a character's camouflage when they are hurt, hurt, or have a side that is not accepted by those around them; so, they cover it with another image.

### **2.2.5. Self**

Self in Jungian analysis acts as the center of control of the soul. This side merges within a person so that he can control, regulate, and produce dream experiences (Jung & Shamdasani, 2013). Therefore, this archetype revolves around the unity of the unconscious and conscious within an individual. Jung, in his great works,

represents the Self as a center in the form of a circle, mandala, or square. This center directs a person in self-creation which is often called individuation, namely when various aspects of a person's personality are integrated.

#### **2.2.6. Hero**

In Jung's understanding, a hero is a side full of strength, courage, and goodness who has a certain mission (Bobroff, 2020). This side has clear goals and wants to benefit themselves and those around them, even though they are faced with various types of big obstacles. However, with stamina and courage aimed at sacrifice, the Hero exists as an individual who fights evil and believes in winning over it.

#### **2.2.7. The Great Mother**

The Great Mother occupies a unique archetypal position because of her duality. Jung (1968) explained that the image of this archetype is a figure who is full of affection and has high nurturing sensitivity (Neumann, 2015: 37). However, this side is also described as a changeable and mysterious individual. They also feel vulnerable to external advances. However, with this duality, this archetype acts as a protector with good sensitivity and can spread compassion towards those around her.