The Heroine’s Journey towards Wholeness
as seen in Margaret Atwood’s *Surfacing*

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This study discusses the psychological journey of the female heroine in Margaret Atwood’s *Surfacing*. This paper applies the psychological approach since it is believed to be the most suitable approach to analyze the process of the heroine’s journey towards wholeness. It aims at analyzing the process of individuation which occurred in the main plot of the novel as well as the characteristics of the process on the heroine’s personal quest. The portrayal of the individuation process is identified through the theory of individuation proposed by Jung (1980), which discusses the process of the individual’s development towards psychological completeness. The results show that there are six characteristics of the individuation processes found within the story. Furthermore, there are five stages in the heroine’s journey, namely the recognition of persona, the assimilation with the shadow, the confrontation with the animus, and lastly, the appearance of the Self that leads the heroine towards psychological wholeness.

**Keywords**: individuation, journey, process, psychology, wholeness.

INTRODUCTION

Human psychology and mental disorders have always been emerging cases to be discussed. As technologies continuously evolve, there is an increase in mental health awareness, not only in the academic field but also in the production of arts and cultures. There are a lot of movies, dramas, and literary works with the psychological theme being produced to gain more people to recognize the importance of the human mind. Among them are the works of Margaret Atwood. The present paper uses one of the notable novels that lead her to achieve national and international recognition as a writer, *Surfacing*.

*Surfacing* (1972) was Atwood’s second novel, published by McClelland and Stewart in 1972. It is one of Atwood’s most successful works and tells the story of an unnamed narrator who returns to her hometown in Quebec, Canada, to find her missing father. Accompanied by her lover, Joe, and a married couple who has been her friend for months, Anna and David, the female heroine recalls her past and remembers some events and feelings she experienced in childhood. While trying to find clues to her father’s mysterious disappearance, she discovers her inner Self through a psychological breakdown with the help of nature and her surroundings. As a young woman who had just lost her baby to an abortion, the narrator of the story identified as an emotionally unstable and unreliable character. She lost the sense...
of feeling towards others and felt disconnected from people and the world around her. She lives in the state of “the conscious mind”, and does not want to cope with the possible reality of her father’s death. She believes that he is still alive and being lost somewhere in the wild.

The narrator of the novel suffers from the division of the inner Self, and the whole novel deals with the journey to make unity between each of the aspects of her psyche. As she makes a trip to the place where she was born and experiences flashback moments to recover from her traumatic events, she is finally able to attain emotional wisdom and completeness within herself. Therefore, this research aims to explore the psychological journey towards wholeness as experienced by the heroine of the novel. The analysis applies the psychological approach in order to find the best results, for it provides the development of one’s inner mind as well as how the individual achieves a psychological integration on the psyche.

**LITERATURE REVIEW**

Atwood always successfully delivers her main character with a unique, complex and strong personality. Thus, many studies have been conducted on the analysis of the character. Some scholarly works discuss the main character of Margaret Atwood’s novels, such as *Cat’s Eye* and *Lady Oracle*. For example, Widyaningrum (2018) focused on the development of the main character, Elaine Risley, in Atwood’s novel *Cat’s Eye* from her childhood, adolescence, and early adulthood to adulthood years. It also examined the factors that affect Elaine Risley’s character development. The study found that Elaine Risley always experiences development in her character throughout her life; The result also shows that Elaine Risley’s character development is affected by several factors, namely Toronto as her environment, her experiences with bullying, the men and women in the society around her, her own paintings, the cat’s eye marble, and the Virgin Mary.

Some studies on the novel *Surfacing* have also been conducted previously. Gautam and Sinha (2012) investigated the interaction between the main character and nature and its role in her self-exploration and maturity. The study adopted eco-feminist criticism. It examines the main character’s discovery of herself, her surroundings, women’s exploitation and oppression by men, and also a memory of her parents that eventually leads her to attain spiritual wisdom within herself. Another similar study by Bhalla (2012) provided an in-depth analysis of the novel from the female main character of the story, which is assumed to be an eco-feminist. Bhalla (2012) argued that power and domination directly oppress both the feminine world and the natural world, and the female main character’s association with nature raises her consciousness of the victimization of women. She concludes that the novel constitutes a representative literary example of ecological feminism because the language, events and characters in this novel reflect a world that oppresses and dominates both femininity and nature. Another study by Endurance, Babaee, and Majeed (2014) focused on the unnamed narrator’s life transformation on the island, which gives her the privilege of seeing things from a different perspective. The protagonist’s encounter with nature vividly reveals the identification of life, putting on a new identity and refusing to be a victim.

The present paper deals with the process of finding the *Self*, a concept in which a person can have consciousness and unconsciousness balanced in their inner world. The novel itself, *Surfacing*, has unquestionably been studied from different angles throughout the years. Many researchers conducted on the novel are usually aware of the fact that the novel is all about a journey, both physically and spiritually. However, most of them are less aware of the aspects of the narrator’s inner mind: what happens inside her world and how she develops herself from there. It mostly does not use any psychological concept to break down the narrator’s personality and character development throughout the story, while these aspects, as a matter of fact, are very important to be discussed. Thus, the present paper is different from the above-mentioned studies. While some previous papers have endeavored to analyze the feminist side of the main character and the relation with nature, the present paper gives emphasis on the process of the narrator’s attempt to reach wholeness to be psychologically ‘completed’.
In analyzing the psychological aspects of the main character, the theory of the psychology of literature by Wellek and Warren (1942) and the theory of individuation by Jung (1980) are used.

Individuation is the process of becoming an “individual”, or the attainment of Self by which individual beings are formed and differentiated from others; in particular, it is the development of the psychological individual to be distinctive from the general or collective one (Jung, 1980). It is when the individual wants to be different from the other and separate the unconsciousness from the collective to the personal one. Individuation happens when the individual realizes their unique nature of them, even though they belong to a particular group; each of them will be differentiated by the words like “You are what you are” and “I have a life of my own”. Individuation can also be understood as a process of psychological integration between the conscious and unconscious.

According to Jung, contrary to the external world, the world within oneself is an entirely different one. This inner world is more chaotic and complex, and it is called the unconscious. In the Jungian psychological framework, the process where the individual Self develops from an undifferentiated unconscious to the conscious world is called “Individuation”. It is the process of integrating the conscious and the unconscious in order to attain self-actualization and wholeness in one’s psyche. To attain psychological completeness as a result of the individuation process, one has to take several stages to achieve the final goal: the recognition of Persona, the assimilation of the Shadow, the confrontation with the Animus, and the final part is the appearance of Self.

According to Jung, there are two basic structures of personality, the consciousness and the unconsciousness. The unconsciousness is further divided into personal unconsciousness and collective unconsciousness (Hall, Lindzey & Campbell, 1997). The consciousness is the psyche (a Jungian term used to describe a pack of one’s thoughts, feelings, behavior, and emotions) which is fully recognized by each individual, or precisely the field of one’s awareness. There is an ego as the central part of the consciousness, taking the role of the gatekeeper between the mind and the world outside, making contact with the external world and forming an identity. The Ego will determine which contents are reflected in the consciousness and which others are repressed and ignored (Jung, 1966). Unconsciousness, however, is more complex and completely different but also compensatory to the conscious aspects (Fordham, 1956). The unconscious contains the events or memories that the ego represses or disregards for various reasons. It contains the things that its energy isn’t strong enough to be maintained in the consciousness. What belongs to consciousness is what ‘I’ know about myself and the world, while the unconscious is filled with things ‘I’ want to forget, ‘I’ repress, ‘I’ do not like, and what is not socially acceptable (Fordham, 1956). These do not completely disappear and are not deleted from the psyche but rather occupy the personal unconscious to continue influencing one’s personality.

The personal unconscious “belong to the individual, formed from one’s repressed child-like impulses and wishes, subliminal perceptions, and countless forgotten experiences belong to them alone” (Jung as quoted in Fordham, 1956). As someone is growing up, many of the attitudes are changed, and some of them are lost or rather pushed away into the unconsciousness. Small children are often lustful, acquisitive, and aggressive and show all the tendencies that the adult is supposed to have grown or been educated for (Fordham, 1956). These repressed tendencies are what Jung calls the personal unconscious. These memories, impulses, wishes, or perceptions are not entirely under the control of each individual, but when the repression weakens (as, for instance, in sleep), it can be recalled and appear in disguise as a dream or fantasy.

The last term of Jungian’s basic structure of personality is the collective unconsciousness. Jung (as quoted in Kalia, Singh & Singh, 2002) defines the collective unconscious as “the reservoir of our experiences as a species, a kind of knowledge we all are born with”. In addition to the personal unconscious, which mainly gathers the elements from one’s life experiences, the collective unconscious contains more universal and inherited elements. Later, Jung states that the collective
unconscious “influences all of our experiences and behaviors, especially the emotional ones, but we know about it indirectly by looking at those influences.” (Jung as quoted in Kalia, Singh & Singh, 2002). Humans inherited the tendencies and possibilities to summon the life experiences that happened in the past to make them act more selective and aware of the world. The basic component of this term is the archetype symbols, such as Shadow, Animus, and Self.

As Jung (1966) states, the collective unconscious is “the deep layers of the unconscious, where sleep the primordial images common to humanity”. It contains a number of ideas that have been inherited and passed down to generations, repeating themselves through history and resulting in the recurrence of similar legends and themes at different times around the world (Hernandez, 2015). These abstract images are what Jung calls the archetypes. They have been imprinted upon the mind of every human being for eras, but it needs certain conditions to be able to reappear (Hernandez, 2015). However, although the archetypes belong to the unconsciousness, it still has an influence on one’s psyche, both in the form of dreams or indirectly appearing in the production of human art.

The Self as has been mentioned previously is the archetype of wholeness. To go towards psychological wholeness, the individual should recognize the Self in the first place. The process of finding and recognizing the Self is called individuation. Wholeness is also considered a symbol of unity and totality in oneself. The unity within the Self can lead to a conflict since the two different aspects of personality are being united into one. However, in the process of individuation, individuals must not strive for perfection. To reach wholeness does not mean to become perfect by ignoring our flaws, guilt and dark sides of ourselves. It is, on the contrary, a personal quest to realize the things we do not want to see closely, or to be precise, the imperfections which the individuals keep inside the unconsciousness. Thus, the process of individuation is one of many ways for an individual to be psychologically completed by accepting the true nature of ourselves, both the bad and good ones.

There are some characteristics that can be used as a reference for each individual to determine whether they experience a psychological journey which belongs to the Jungian process of individuation. The characteristics are as follows.

Individuation is mostly experienced by middle-aged people or those who live in the second half of what Jung calls “the stages of life”. The second half of life, as Jung states, is the phase of finding a new meaning and purpose for living, and this is when the neglected, inferior, and undeveloped personality is found and born (Fordham, 1956). In the first stage of life, the individual responsible for fulfilling social expectations according to their position in society, while in the second stage, they often have to deal with the feeling of emptiness and lack of meaning in their lives, for they are too busy dealing with the world and abandon their inner mind. Thus, it is not impossible that the individuation process happens to those who have been successful in their life, have chosen the right career path, have been in a marriage, built up a family, have children and so on.

Individuation happens to a mature individual who ‘has been impelled by a serious illness, a neurosis, or some unusual experience to leave the ordinary safe paths and look for a new way of living.’ (Jung in Fordham, 1956). In accordance with characteristic number one, it is possible for some adolescents to feel depressed and become mentally unhealthy because of the social obligations they have to pursue while ignoring their inner values within themselves. As Fordham states in An Introduction to Jung's Psychology, “there is a marked increase in the cases of mental depression and nervous disturbance about the age forty when the ambitions of youth no longer satisfy.’ (Fordham, 1956). The unpleasant experiences and a chaotic and undeveloped inner self in the first stage of life often lead the individual to a psychological breakdown; find a new path and purpose of living. Moreover, they have to be fully aware of every consequence and able to overcome it through the process of individuation.

The process of individuation is sometimes described as a psychological journey, a long-term process that undoubtedly takes a long way of suffering and struggles for the individual, psychologically and emotionally (Jung, 1989; Fordham, 1956; von Franz, 1964). Emotional pain appears because of some reasons. An individual should develop the unconsciousness that includes the.
darkest side of one’s self and forgotten memories, and the individual should leave their past, which creates the feeling of being alienated and alone.

There is recognition of the archetypes (the shadow, animus/anima, the father, the mother, the wise old man, the Self, etc), which come in disguise as symbolic figures in dreams or imaginations (Fordham, 1956). Each individual should recognize the hidden meaning of the archetypes in the process of individuation because it can lead them towards wholeness and becoming an “individu” (the version of individual which is a less social construct). As von Franz (1964) states, “every personification of the unconscious—the shadow, the anima, the animus, and the Self—has both a light and dark aspect”. The individual has to overcome both the light and the dark aspects of the archetypes and accept a valuable lesson they represent, nurture and follow. Recognizing the archetypes will be the most difficult part in the process of individuation. However, when they have found their presence, the access of the psyche will also be opened and thus being the entrance or beginning of the cure.

In the process of individuation, we can see the appearance of the Self as the center of one’s psyche. In the consciousness state, an individual can only recognize the ego as the center of one’s inner mind. After a long process of individuation, they will develop the unconsciousness, so there is a change in which the Self overtakes the ego as the center of mind. Self will be responsible for leading the kingdom of mind, which consists of both the consciousness and unconsciousness that live in harmony.

The individuation process will be developed in stages, not necessarily in order, there is no standardized phase, and there is no exact time and period for one particular stage. However, there are some basic steps that usually build the process. According to von Franz (1964), “the actual process of individuation generally begins with a wounding of personality and suffering that accompanies it”. Thus, before the first stage begins, there is a cause that triggers the process by affecting one’s psychological stability. The other basic steps will be described briefly as follows.

There is a process of dealing with the persona at the start of the individuation and later the ego at the next step. The meaning of each concept has already been described in the previous section. It is basically when a person is aware of the ‘mask’ they usually use to face the world and later questions how the true Self of them, so it is the start of experiencing the psychological quest.

Another stage of individuation is called ‘assimilation with the shadow’. The individual should realize the shadow as the dark side of a person, try to be aware of its existence, and try to understand that it is part of ourselves that has to care the same way as the other aspects of our psyche. It is usually done by a ‘projection’; seeing the bad things about other people but actually, they are the things we hate about ourselves. Each individual has to develop their shadow, because it can be the source of creativity for human beings. It can also lead someone to be less dependent on the persona for accepting the imperfect value of them as the true Self they actually are. The process of recognizing the shadow may take a long way in life for a person.

The next stage is called ‘confrontation with the animus/anima’. The individual has to develop the animus (women’s masculine inner figure) and the anima (feminine sides of man) as part of their psyche. It can appear either negative or positive for each individual, but it is important to accept both of them as it is. The confrontation with animus/anima means that a person should acknowledge that there are aspects of the opposite gender in every human being. These aspects are the ones we should not repress but rather to be revealed to the world.

The next and final stage is the individual has to encounter the other archetypes, such as the cosmic man, the wise old man/woman, the father, the mother (if there is any). After that, there should be recognition of Self. This Self is the archetype located on the inner divine that we have to explore throughout our lives, symbolizing wholeness to one’s psyche. However, it is important to note that the individuation process is not a process which can be completed in a given period of time. It can take a lifetime for an individual to become psychologically complete towards wholeness and finding this Self.
This study uses library research as a method. The data were obtained from primary and secondary sources. The primary source is the work itself, Margaret Atwood’s *Surfacing*. The secondary sources are obtained from reliable references such as articles and journals that have a similar topic. The primary data are passages from the literary work itself, *Surfacing*, which are related to the main character. The data are obtained from close reading the novel several times and taking notes of the needed data from the novel. Thus, the primary data of this study are dialogues and narration that contain the main character’s thoughts, feelings, and behavior in the novel, which are related to the main character and also support the analysis of the study. The secondary data are taken from books, journals, and internet articles that are related to the topic of the study.

There are two steps in analyzing the data. After reading the work, we match the main character’s psychological aspects, consisting of the main character’s feelings, thoughts, and behavior, with the theory proposed by Charles G. Jung (1980), the *Process of Individuation*. Next, we present the processes or the stages of the heroine’s psychological quest by providing parts of dialogues from the novel.

The last step is drawing conclusions from the previous analysis in order to formulate findings how is the heroine’s journey towards wholeness. In analyzing the data, the qualitative descriptive method is used. This method is a procedure to get a conclusion from a particular thing to a general idea based on the theory.

**RESULTS AND DISCUSSION**

**The Characteristics of Individuation on the Heroine’s Journey**

The heroine of *Surfacing* had experienced tragic moments in her life, which affected her personality and inner mind. Thus, she decided to follow the path to find the truth, disguising the psychological journey as a physical one to find his missing father. The psychological journey towards wholeness can be analyzed by using Jungian’s Individuation Process, for it can provide the theory about the identity, Self, and the concept of mind. However, it is important to find out whether the heroine’s quest can be translated into the process of individuation. There are some fundamental characteristics that the individual should recognize and experience to consider their quest as a process of individuation.

**A Wounding of Personality**

According to von Franz (1964), the true process of individuation typically starts with a wounding of personality and the suffering that goes with it. Thus, the first characteristic of individuation is ‘a wounding of personality’ of the individual. The heroine of *Surfacing*, indirectly introduces herself as a person who has a little depth of emotion; she never laughs at jokes, she never cries or screams or is shocked, and she never shows any common reactions and sympathy towards others. The story she tried to convey is flat, mostly dark, and confusing: it does not have a separate wall between memories and reality. Even from the first chapter, the heroine keeps telling the reader glints of the uneasy experience she has been through. The heroine is emotionless and stiff; there are some ‘human functions’ that she cannot perform. She is unable to feel a deep feeling either because she does not want to or she just does not know how.

“But they’ve cheated, we’re here too soon and I feel deprived of something, as though I can’t really get here unless I’ve suffered; as though the first view of the lake, which we can see now, blue and cool as redemption, should be through tears and a haze of vomit.” (p. 12)

The heroine’s ‘wounded’ personality is also proven by her lack of love for her lover, Joe. She claimed in one of her narration, “Everything I value about him seems to be physical: the rest is either unknown, disagreeable, and ridiculous.” (p. 62). The previous relationship with the man she called her ‘husband’ ended in divorce. She keeps telling the reader that her marriage is way too far from what she expected it to be. It is fine at first but later turns out to be sad and problematic; the man is not capable of being a husband or a partner in her life.

The last ‘wound’ of her personality is the division of herself; she realizes that she has been
living as the ‘wrong half of herself’. When she finally found the clues to her father’s disappearance, she tried to look for any papers that her father had worked on before he left. It was when she found an album filled with old photos of her family. When she looks at her childhood pictures, she suddenly thinks about herself, the old Self that she can hardly remember. She states, “I was in most of the pictures, shut behind the paper; or not me but the missing part of me.” (p. 126). It proves that she is actually aware of the fact that the person she is now is completely different from what she used to be. However, she had no idea when the changing process had begun. They are probably formed after the traumatic experiences of her husband and her aborted child.

“No hints of facts, I didn’t know when it had happened. I must have been all right then; but after that I’d allowed myself to be cut in two. Woman sawn apart in a wooden crate, wearing a bathing suit, smiling, a trick done with mirrors, I read it in a comic book; only with me there had been an accident and I came apart. The other half, the one locked away, was the only one that could live; I was the wrong half, detached, terminal. I was nothing but a head, or, no, something minor like a severed thumb; numb.” (p. 127)

**Finding a New Meaning of Life**

The next characteristic of individuation is that the process mostly happens in the second half of ‘the stages of life’. According to Jung, every human being will perform a series of stages in life; the first one is the time when the individual is responsible for fulfilling social expectations, such as graduating from school/college, finding a job, and building a family, while on the second stage the individual will have another goal which is to fulfil their own needs, physically and spiritually. (Jung as qtd. in Fordham, 1956). The heroine of *Surfacing* never mentions anything related to her age and whether she has pursued her dream and goals in her life. However, from the narration, we learn that the heroine had been married to a man, though the marriage process is not clear. She also states that she had a baby from that marriage. She would have had a perfect family if the scenario of her life were different. The only time she recalls her past is when she finds a photo album of her family. She reveals that after the school graduation, there are no more pictures; the pages are blank. This can be concluded that the heroine left the town after she finished school to study at a university and find a job. The narrator also mentions her job as an artist.

Considering the fact that the narrator also had a chance to go to higher education and study art (that way, she could meet her ‘husband’, the art teacher), leaving the town to reach her dream as a women artist and have a career path, the heroine is already passed the first stage of life. As soon as she decides to come back to her hometown, that is the time when she is ready to begin her second stage of life; to find her missing father and the truth. This journey to find her father symbolizes the inner mind that begins to find a way to be fixed. Thus, the journey is not only about finding her father but also about finding the narrator’s identity as a human being.

**Awareness of the Decisions and Consequences**

The next characteristic of individuation is the individual’s awareness of the decision to leave the old way of life in order to begin a new one. The individual should be ready for the consequences and the effects of choosing the path (von Franz, 1964). The heroine of *Surfacing* is not aware of the journey at first; she realizes that her comeback to the town is merely a journey to find her father. But later, as the memories of her past begin to surface in her consciousness, she recognizes that it is also the journey to find the truth and to make unity within her divided Self.

**Long Process of Sufferings**

The process of individuation is a long-term process which undoubtedly takes a long way of suffering and struggles for the individual, psychologically and emotionally. (Jung, 1989; Fordham, 1956; von Franz, 1964). The ‘wounding personality’ that has been described above is the result of the heroine’s suffering throughout the story. Thus, it is clear that the heroine suffers from many painful experiences and struggles in her life, namely the broken relationship and abortion that leads her to alienate herself from the family and her past.
Recognition of the Archetype Symbols

The next characteristic of individuation is the recognition of the archetype symbols. Each individual should recognize the hidden meaning of the archetype symbols, which come in disguise as symbolic figures, dreams or imaginations. (Fordham, 1956). There are three main symbols which the heroine succeeded in translating throughout her journey; the lake, the paintings of her father, and the 'gift' from her mother. The symbolic figure that mostly appears in the story is the lake. The lake is mentioned many times in the novel, for part of the island she lives on is full of lake and water. As soon as the heroine sees the lake for the first time, she recalls the feeling of suffering, "I can't really get here unless I've suffered; as though the first view of the lake, which we can see now…” (p. 12). Another time she found a lake, she recalled the moment when her brother had almost drowned when he was young.

The lake symbolizes the gate between the consciousness and the unconsciousness. Whenever the heroine tries to dive into it, she remembers it even though it hurts. The moment when she dives into the lake, everything that seems true is overturned; she is no longer a version that she invents in her own mind. The memories of her husband and the abortion, which were narrated 'too simple' at first, have finally revealed; there is no wedding, the husband forced her to have an abortion because he is responsible for his other children, and she is too ashamed to come back to see her family. She is not just ‘diving’ into the lake but also dives towards her unconsciousness and brings the truth to the conscious mind. As the characteristic of individuation is the recognition of the hidden meaning of the archetype symbols, the heroine does represent that she is aware of the lake as a symbol of unconscious ‘gate’; ‘the lake was the entrance for me.’ (p. 172). She realizes that the lake is the first path for her to begin her psychological quest to find the Self inside her mind and reach wholeness. She states that the lake is “the place where you could learn the truth”

Discovery of the Self

As to finalize the process of individuation, the individual must find the Self within their inner mind. Thus, the characteristic of individuation will also cover the appearance of the Self at the end of the process; the individual must be fully aware of its existence. The Self will function to give a balance between the consciousness and unconsciousness of oneself. It is the unity where the aspects of one's personality can be controlled and recognized. In Surfacing, the heroine succeeded in performing a series of psychological breakdowns in order to reach a completeness and more healthy mental state. Furthermore, she also represents a long journey to find her missing father and the identity within herself. We can see the heroine’s willingness to become a ‘human being’ again. Thus, at the end of the story, she proves that she is finally able to attain emotional wisdom in her inner world.

The Process of Individuation towards the Heroine's Wholeness

The Starting Point: The Recognition of the Persona

There are several paths the heroine has to go through in order to integrate her aspects of personality, firstly the recognition of persona. Human beings will always develop their best function, to think, have intuition and feeling, but at the same time, have a strong tendency to conform to what is expected of them, to respond to education and social pressure and behave in an accepted way (Fordham, 1956). The individual will tend to present an exaggerated version of themselves to the world, the version which is more acceptable and follows the social rule. The real version of ourselves is often different from the desirable image we want to achieve, thus, each of us will have persona to wear on different occasions and social conditions. However, there is often a case when the individual is too identified with the persona, that they are not able to perform or lost the sense of true Self. This is what the heroine of Surfacing had to deal with throughout the story.

On the first meeting with Paul, she ignores the fact about her husband and child. She uses her persona as a modern woman who has succeeded in their career and has a family, a child; she is ready for the answer if anyone asks about the baby, which she cannot bring with her on the visit. She is performing the acceptable version and the desirable person she
always wants to be in front of Paul and Madame. It is possible that before she went to the village, she also used this persona in front of the world in order to cope with the shameful and guilty feeling that her true Self actually has. The problem occurs when she cannot differentiate which one is intentional and which one is the true cover; she is too dependent to her present persona and loses the connection to the truth. Later on, in the psychological journey, the heroine recognizes that she does not have to use and is dependent on the persona anymore.

The Protagonist’s Divided State: The Assimilation of the Shadow

The second phase is the assimilation with the shadow. In Jungian psychology, shadow refers to two different concepts. The shadow includes everything in the unconscious mind, good or bad, the repressed memories and things we do not want to see. In another definition, the shadow might include only the part of the personality that one does not want to identify as themselves but still is an unconscious part of their mind; it is the dark side of personality. This dark side contains everything the conscious mind cannot admit about itself, so it will never appear in the consciousness unless the individual has the urge to dive into the unconsciousness to find the Self. The heroine, before she comes back to the town, had experienced some tragic moments in her life, producing something wrong in her personality, proven by the unreliable narration and memories that she wants to show. Some memories are not clear enough, whether it is the truth or the invention of her conscious mind to cope with judgments of society and herself. However, the appearance of the past memories represents the shadow within her, which needs to be embraced in the outer world in order to attain a healthy psyche.

The shadow, which appears as past memories, mostly happens when the heroine has direct contact with her past, such as the old house, the island, the boat, etc. On the day when the heroine meets Paul and Madame, she suddenly recalls a memory of her mother because she sees Madame, who is the same age as her mother.

The memories about her mother are hidden deep down to her unconsciousness, formed as a shadow. It is the guilty feeling of a daughter who cannot be with her mother when she is dying and later dies. The guilt is also performed whenever she recalls the memory of her mother. When the heroine visits her old place for the first time, she remembers her mother again. Those are the memories she actually wants to forget. She thinks they will be deleted forever, but they are actually dumped on the unconsciousness and will be back to the surface when the heroine is ready; in this case, the memory will mostly appear when she gets in touch with her past. It also proves that the process of individuation is still going on within the heroine’s psyche. Another shadow that begins to be recalled in the heroine’s mind is the relationship between the heroine and her husband. Being in a broken relationship will cause a traumatic feeling to the individual, which makes them choose to ignore rather than cope with them. However, the heroine begins to develop her inner mind by remembering her past and bringing the unconsciousness to the surface; one of them is recalling the moments when she was in a relationship with her husband.

The next point is the concept of projection: the individuals will tend to see their bad traits be projected onto someone else. As mentioned previously, the shadow can be a dark side of personality that one cannot accept as part of themselves. This shadow, consequently, will be performed in another person as if we have a ‘mirror’ where we can see imperfections on them, but actually, they are our own reflections. We can learn that the heroine of Surfacing describes herself as someone who does not have deep emotion toward others. She cannot show love for her boyfriend, Joe, though she keeps him to be in her side. She projects this nature to David, Anna’s husband.

“David is like me, I thought, we are the ones that don’t know how to love, there is something essential missing in us, we were born that way, Madame at the store with one hand, atrophy of the heart. Joe and Anna are lucky, they do it badly and suffer because of it: but it’s better to see than be blind, even though that way you had to let in the crimes and the atrocities too. Or perhaps we are normal and the ones who can love are freaks, they have an extra organ, like the vestigial eye in the foreheads of amphibians they’ve never found the use for.” (p. 160)
The heroine also often compares Anna and David’s marriage with hers. She questions whether Anna and David have a special method to spend their whole life with each other for such a long time. It is actually the projection of her own marriage and relationship with her husband; she thinks that all she has to go through is a failure, both the marriage and the future baby. Thus, she suspects that in every successful marriage, there will always be some methods, not purely because of love nor a commitment between two people to live together.

The next projection is when the heroine sees some people who invade her father’s island (she calls them “the Americans”) as a killer; she actually is projecting herself as a killer of her baby because of the abortion. After the heroine decided to stay for one week longer in her hometown, she apparently found clues about her father by researching his essays and maps that led to the place called White Birch Lake. She plans to go there to verify, telling the others that it is a good time to go fishing and also the rock paintings of her father will be attractive for the “Random Samples” (a short movie project done by David). The four go to the lake, fishing, while the heroine tries to match her father’s drawings with the real position. She found nothing, unfortunately. But she saw a dead heron on the island; she is uncomfortable about it that she cannot forget the visual image. She is upset with the killer and relates it to war in her childhood, and it makes her begin to suspect that they are Americans. However, it turns out that they are not Americans. The flag is “not a flag at all. It was a blue-and-white oblong with red printing, GO METS.” (p. 151). David and Anna shake hands with them after they tell them they are Canadians. They show more friendly behavior as if they are comrades, but the heroine keeps the hate for them. The uncomfortable image of the dead heron still remains in her mind. She hates the fact that the people they have met have killed the heron.

But they’d killed the heron anyway. It doesn’t matter what country they’re from, my head said, they’re still Americans, they’re what’s in store for us, what they are turning into. (p. 151)

When David said he wants to stay and have lunch with them to talk about baseball scores, the heroines refuse by saying the wind is against them now. She is actually still angry about the heron. She suddenly recalls the memory of her childhood, when she and her brother played as if they were animals and their parents were humans. She remembers her mother said, “Killing was wrong, we had been told that: only enemies and food could be killed.” (p. 153). From the narration, we can learn that the heroine grew up in a family that really opposes killings, both animals and living things unless they are enemies or something we should eat. Thus, the guilty feeling as the shadow in her inner world arises from her unconsciousness, projected as the anger and hate she had towards the ‘Americans’. It is actually the hate she had for herself, being a killer of her unborn baby. She states that “it is stupid to be more disturbed by a dead bird than by those other things.” However, she also concludes that it is normal to be concerned about the heron, for “the death of the heron was causeless, undiluted.” (p. 154). It is in a way similar to the abortion. The death of the baby was causeless, for it is not its fault to be in her womb and be a living thing in this world. She also projects her inability to face the oppression; she could not say no to her husband when he forced her to kill the baby. She projects the feeling through the anger and fury towards the one who kills the heron.

**Healing the Self: The Confrontation with the Animus**

The next phase is the confrontation with the Anima/Animus. According to Jung, in every inside the shadow of the individual there will always be the qualities of the opposite gender. There are feminine sides in men and masculine sides in women. Those sides of personality should be recognized by the individuals as part of themselves, for repressing them can damage the aspects of the inner mind. The recognition of animus/anima can also bring the individual to the realization that there are two sides of personality with their unique nature; one cannot stand alone without the other. This can be seen on the psychological journey of the heroine in the novel. After she copes with the memories inside the shadow, the process is slowly moving the confrontation with the animus. She is more and more convinced about the masculine quality on her inner Self, mostly from how she sees his father.
In order to find clues about her father's disappearance, she must have a deeper understanding of her father's motifs and way of thinking. In the first half of the novel, the heroine tries to look over her father's work and what he has done before missing. She recognizes that some of his work becomes different from what it used to be, "more hasty or careless" (p. 65). She was slowly convinced that her father is probably gone missing in the wild to immerse himself as another form of being.

They must find it strange, a man his age staying alone the whole winter in a cabin ten miles from nowhere; I never questioned it, to me it was logical. They always intended to move here permanently as soon as they could, when he retired: isolation was to him desirable. He didn't dislike people, he merely found them irrational; animals, he said, were more consistent, their behavior at least was predictable.” (pp. 64-65)

The heroine states that her father's intention to stay away from the city is reasonable. She realizes the aspects of her animus that comes from her father and his thoughts. Thus, in the final process, she decides to follow his path toward the truth. In order to find the truth as well as to make her inner Self fixed as it is supposed to be, she performs a psychological breakdown in the wilderness. She is indirectly inspired by how her father's inner mind works. It leads the heroine to a further step toward wholeness.

In the last phase, the heroine can finally find her way toward wholeness. Wholeness, in Jungian terms, is a concept when the conscious mind of the individual can work in harmony with those in the unconsciousness (Sharp, 1991). The repressed memories and things the individual ignore seeing will come to the surface of the consciousness. The archetype of wholeness is symbolized as Self. The individual should recognize the appearance of Self to attain psychological wholeness and peace within her inner mind. Self can be found in any visual images, dreams, or imagination. Those aspects can be found in the heroine's journey in the last chapter to finalize the process of individuation she had experienced in the story.

The heroine spent a few days in the wilderness, immersed herself in the animal-like behavior and isolated from any human touch. She spent the first and second days at her old house, while the rest of the days, she put off her clothes and lived in the wild. In this psychological breakdown, the narration goes around only on the heroine's inner mind. It is complicated in terms of the language and symbols, but also easier to understand deeper to what is actually happening inside her mind throughout the story.

### Surfacing: The End Process towards Wholeness

The final process of the heroine's individuation is presented as the integration between her conscious and unconsciousness. Those are proven by a particular behavior of the heroine, which increasingly develops throughout the story; she can be finally able to bring her past memories to the surface of her consciousness in order to cope with them and attain emotional wisdom. There are some representations of the final process that marked the heroine's final step to accomplish wholeness; the first one is when the heroine is finally able to cry.

It has been mentioned earlier that the heroine cannot perform some 'human functions' such as crying, laughing at jokes, and feeling a deep emotional attachment to something. In the last final chapter, however, she proves that she is able to cry. She can finally accept the painful memories and the fact that her parents both died, leaving her all alone in this world. The anger about her parent's death that she had been keeping inside her mind for a long time can finally be revealed to the consciousness. She finally decides to bring out all her sadness and fury to the world as a cry.

Next, the heroine has a vision of her mother and father. Even though she mentions her parents more than once in the story, there is no image or visualization of them. She also states more than once that she cannot remember both of their parents' faces. But in the final process, after the isolation from the outer world and human beings, she can finally have a vision of her mother and father.

The next point about the heroine's wholeness is the appearance of a dream. The previous aspect of a wounded personality mentioned that the heroine never had any dreams for a long time, probably after the traumatic events she had experienced in her life. While according to Jung, a dream is an important thing in human beings because the individual can
reach and recognize the unconsciousness within a dream, the phase when our body is inactivated, but the mind still works. The heroine states that she cannot remember how to dream and asks her boyfriend about his, wondering whether she will have one if she can remember how to do it. However, she had been living in her conscious mind most of the times. To reach the deepest place of her mind, she should dive into the lake to find the truth and repressed memories. Thus, in the final chapter, she proves that she is still able to have a dream.

Lastly, she realizes that to have redemption from her own Self and the unborn baby she had ignored previously. She had to prove that she was able to bare a child again in order to make an opposite scene from her traumatic past.

In the final chapter, the heroine is aware of the appearance of the baby. When she decides to leave her friends, she states “the canoe glides, carrying the two of us” (p. 199) while it is only she who runs to the wild. The heroine tries to tell the reader about the other living things in her body. It indicates that she can finally able to have a child again and is ready to accept all the consequences. It also indicates that the heroine wants to give life instead of taking life. Related to the vision of the heroine’s parents, which indicates the realization to be independent, the heroine’s realization to give life to the living thing inside her body also indicates that she is ready to propagate life and cherish the life given to her.

After recovering from her traumatic past, the heroine realizes that it is better for her to come back to the city. In the passage above, she states that the thing inside her needs to be fed and if she starves, it will starve as well. Since she wants it to be born, she finally decides to finish her runaways in the wilderness and comes back to the city.

**CONCLUSION**

The analysis shows that there are many similarities between the heroine’s journey and the process of individuation. Thus, the analysis continued to the analysis on the process and stages that the heroine had experienced throughout the story. There are characteristics of the process of individuation found in the heroine’s journey. The first one is a wounding of personality. The heroine shows a damaged psyche from the beginning of the story, namely the lack of deep emotion, the loss of the feeling to love, and the internal division within herself. There are some functions that every human being should have had on their personality, which the heroine cannot perform. It is the effect of the tragic moments and traumatic experiences she had to go through in her past life. A wounding of personality produced because of the long process of suffering. Therefore, it is another characteristic of the process of individuation that can be found in the heroine’s journey.

The damaged personality of the heroine comes from two main tragic moments in her life: the broken relationship with her former ‘husband’ and the painful experience of abortion. These moments, consequently, lead her to abandon her true feeling and the longing for her family. She decides to be alienated from her family because of shame and guilty feelings towards them. Furthermore, there are intentions from the individuals, directly and indirectly, to begin a new way of life or find the meaning and truth behind them; the individual should be aware of the decision and be ready for the consequences. While finding clues about her father’s disappearance, she experiences a psychological breakdown which is found to be a difficult process and emotionally exhausting. However, she managed to pass the difficulties and finally find the truth.

In the process of individuation, the individual attains recognition of the Self, the place inside our mind where the consciousness and unconsciousness live in harmony. The heroine is aware of the path that leads her to the Self, and bravely follows it throughout the story. The first way for her to reach the unconsciousness is to dive into the lake, the archetype symbol that represents the gate between the consciousness and unconsciousness. By diving into the lake, she is finally able to bring her unconsciousness back to the surface, producing unity in her divided Self. Therefore, it indicates that the heroine develops her inner mind one step closer to wholeness.

There are four stages of the heroine’s process of individuation, namely the recognition of persona, the assimilation of the shadow, the confrontation with animus, and lastly, the appearance of Self. In
the final stage, the heroine can finally show her ‘human functions’, which cannot be performed before the journey. Hence, she attains wholeness to the aspects of personality and a healthy psyche after a process of individuation throughout the story.

REFERENCES


