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JUNG'S ARCHETYPE: A PSYCHOANALYTICAL STUDY OF ELIF SHAFAK'S ISLAND OF MISSING TREES

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ABSTRACT

The current research deals with the analysis of Island of Missing Trees through a psychoanalytical lens and Jung's archetypes which highlights the complex interplay between the conscious and the unconscious, the individual and the collective, the past and the present, and the physical and the spiritual. The research is qualitative and the nature of research is analytical which focuses on the character of Socrates in particularly to employ the Jung's theory. It is found through the character of Socrates, the novel embodies the tension between the desire for self-discovery and the duty to one's community, and explores the transformative power of love, loss, and memory. Overall, "Island of Missing Trees" is a rich and multi-layered novel that offers insights into the human psyche, the cultural conflicts, and the environmental challenges of our time. The novel challenges us to reflect on our own relationship with the natural world, our sense of identity and belonging, and our capacity for compassion and resilience in the face of adversity.

INTRODUCTION AND BACKGROUND:

A structure is a composition of constituent components of an entity that has been deliberately constructed or organised in a specific manner. As per the definition provided by Gusti (2022) in his research work; a structure refers to something that is composed of various components organised in a specific manner, or an intricate system viewed as a whole or in relation to its individual pieces. It can also be interpreted as the defining quality of something that is deliberately organised and regulated. It refers to the manner

in which something is built, structured, or organized (2). The human soul is composed of interrelated pieces. Each individual is composed of an archetype, which is a rudimentary representation. The notion of the collective unconscious and its elements, known as archetypes, is founded on the assumption that the basic structure of the mind remains unchanged. In his book titled "The Archetype and Collective Unconscious," published in 1980, Carl Gustav Jung explains that an archetype is an unconscious element that undergoes modification as it becomes conscious and perceivable. Furthermore, the archetype takes on its characteristics and qualities based on the individual's consciousness in which it originates. Boeree (2017) defines an archetype as a universally recognisable form or inclination that represents ideas or emotions. Humans have a natural inclination to perceive and interpret things in a specific manner, without having studied it beforehand. The primary archetypes are persona, anima, animus, shadow, and self. According to Carl Jung (1980), the persona is the mask worn by an actor. Persona seeks to enable individuals to embody a persona that may not inherently pertain to their own identity. It refers to the personal system of adjustment or the way in which an individual interacts with the world. Furthermore, Jung posited that within a man there exists a feminine aspect known as the anima, and within a woman there exists a masculine aspect known as the animus. This archetype trait is most evident in the behaviour of individuals of the opposite gender; femininity in men and masculinity in women. This demonstrates the process by which the human perception and understanding of the opposite gender is formed. The shadow represents the inner darkness of the ego, symbolising personal feelings of inadequacy in contrast to the ego's sense of superiority. According to Jung, the shadow is characterised as the subordinate aspect of one's personality. The shadow is a concealed and rejected aspect of the human psyche, representing qualities and desires that the individual consciously avoids (Jung, 1966). Furthermore, there exists another archetype known as the self. The concept of "Self" refers to the god-like representation within the collective unconscious, as described by Jung (1989). Within this archetype, the divine essence is discovered within the human form. Carl Jung proposed that the objective should be to achieve a state of completeness rather than striving for perfection. The core point of this whole is analogous to the ego, which serves as the central point of consciousness (Sharp, 1991).

An archetype refers to the contents of a reservoir of original and universal pictures known as the Collective Unconscious. The idea that human psychic life predominates consciousness is erroneous due to the fact that humans spend a significant portion of their lives in an unconscious state. According to Jacobi (1999), children begin their lives in a state of unconsciousness and gradually develop into a state of consciousness. The common psychic substrate, which is identical in all individuals, represents the suprapersonal essence that exists within each of us. The individual's ability to receive an education and acquire knowledge greatly influences the individualization of all parts of the collective unconscious. In his work "Psychological Types" published in 1976, Jung defined individuation as a process of differentiation aimed at the development of an individual's personality. Ryce (1982) argues that whereas childhood aims to foster ego expansion, individuation requires a temporary non-ego mindset that allows for self-integration. Hence, it is

imperative to address archetypes. Furthermore, archetypes can assist individuals in determining their progress in the journey towards individuation. The greater the number of experiences one has, the greater the likelihood of concealed pictures revealing themselves. While there are certain fundamental archetypes that apply to all people, each individual also possesses a distinct personality type that sets them apart from others. In his book "Psychological Types", Jung (1976) provides a comprehensive overview of the various kinds and categorises them into two broad classifications: introverted and extroverted. Psychological kinds exhibit distinct orientations and inclinations. Extroverted individuals channel their energy outwardly, as noted by Sharp (1987), while introverted individuals direct their energy inside, as seen by Odajnyk (2012).

Carl Gustav Jung was a Swiss psychiatrist and psychoanalyst who worked to establish analytical psychology. He was born on July 26, 1875, and passed away on June 6, 1961. Not only his work had an impact on the field of psychiatry, but it has also had an impact on the fields of anthropology, archaeology, literature, philosophy, and religious psychology. In his capacity as a distinguished researcher, working at the renowned Burgholzli hospital under the direction of Eugen Bleuler, Sigmund Freud, the Austrian prominent figure who is credited with being the pioneer of psychoanalysis, became aware of him. The two of them engaged in a protracted contact with one another and worked together on a vision of human psychology that may be considered initially joint. Freud recognised in the younger man the ability to carry on his 'new science' of psychoanalysis, which he had been looking for as a prospective successor. Jung's discoveries and personal vision, on the other hand, rendered it impossible for him to conform to the orthodoxy presented by his more senior colleague, and a break was inevitably going to occur. A brief but accurate explanation of Jung's primary ideas, which are discussed throughout this thesis, is provided below. These ideas are mostly those that are touched upon.

It is something that is not bound by time. It seemed to Jung that the only way to repair the issues and divides that have plagued humans for a long time was to make the unconscious an honoured partner of our conscious selves. According to Jung's writings, 'theoretically, there is no way to set limits to the field of consciousness because it is capable of experiencing indefinite extension'. The empirical evidence, on the other hand, demonstrates that it inevitably reaches its limit when confronted with the unknown. Everything that we do not know is included in this, and as a result, it is not connected to the ego in any way, shape, or form because it is apart from the field of consciousness. Unknown objects can be divided into two categories: those which are the internal and can be experienced right away, and those which are external. Those who are unknown in the outer world make up the first category, while those who are unknown in the inner world make up the second group. We refer to this later region as the unconscious. The portion of the unconscious that reveals inherited, universal motifs which are present throughout all aspects of human life is referred to as the unconscious. Within each one of us, the entire history of the human species, dating all the way back to the most primordial ages, continues to live on. Instinctual patterns and

genetic inheritance are the sources of its origin. A universal nature is characterised by the fact that its structure is, to a large extent, the same in every individual and in every location. The concept of consciousness "constitutes a common psychic substrate of a suprapersonal nature which is present in every one of us" .

The amount of time and thought that Jung spent to dreams is certainly more than that of any other psychologist, either before or subsequently. From his perspective, they were particular manifestations of the unconscious that possessed a distinct and purposeful structure that indicated the presence of an underlying concept or intention. The primary purpose of dreams is to bring about a complete and comprehensive restoration of one's psychological equilibrium. It is common for them to play a role in our psychic structure that is either complementary or compensating.

These primordial images are a reflection of fundamental patterns or universal themes that are present in the unconscious and are shared by all of us. It is not possible for these symbolic pictures to exist in space and time. A few examples include shadow, animus, anima, the elderly wise person, and the child who is innocent. It would appear that there are other archetypes associated with nature, such as fire, ocean, river, mountain, and so on. An archetype is the original pattern or prototype from which duplicates are made. This term has been in use for millennia and refers to the original pattern or prototype. We are dealing with archaic, primordial forms of universal pictures that have been around from the beginning of time while we are going through the contents of the collective unconscious.

The aspect of our personalities that we do not consciously show to other people as we interact with them. May possess either positive or negative characteristics. In the event that it continues to be unconscious, the shadow will frequently be projected onto other people or groups. In order to recognise our shadow, we must first acknowledge the dark sides of our personalities as being present and real. Shadow want to engage in all of the activities that we do not permit ourselves to engage in. "I was not myself" or alternatively "I do not know what came over me". To some degree, each of us is a combination of Dr. Jekyll and Mr. Hyde. When we have a strong aversion to a certain person, it is frequently a characteristic that we own that we detect in that person. As the society in which characters such as Othello and Heathcliff dwell becomes more constrictive and restricted, the shadows cast by these individuals become more pronounced. Nevertheless, the shadow cannot be avoided, and without it, we are lacking something essential. As an analogy, consider the case of shadow in relation to the portrayal of Othello and Heathcliff.

Personifications of the feminine nature of a man's unconscious and the masculine nature of a woman's own unconscious are referred to as Anima and Animus, respectively. This psychological bisexuality is a mirror of the biological fact that the bigger number of male (or female) genes is the determining factor in determining sex. This is the case regardless of whether the individual experiences bisexuality or not. The most common way that

anima and animus exhibit themselves is in the form of personified characters that appear in dreams and fantasies (for example, 'dream girl' or 'dream lover') or in the irrationalities of a man's feelings and a woman's thoughts. Both of these archetypes are two of the most influential because of their ability to regulate behaviour. In the same way that the persona should serve as a kind of gateway into the world, the animus and the anima should perform the function of functioning as a door or a bridge that leads to the images of the collective unconscious.

In view of the above discussion the current research deals with the psychoanalysis of Elif Shafak's novel *Island of Missing Trees* with reference to Carl Jung's theory. The novel *Island of Missing Trees* can be analyzed through two different psychological theories: Carl Jung's theory of individuation and psychoanalytic theory. This paper explores how the characters in the novel struggle with inner conflicts and seek a sense of meaning and purpose in their lives. Through an analysis of archetypes, the shadow, self-realization, the collective unconscious, the unconscious mind, repression, trauma, the Oedipus complex, defense mechanisms, and symbolism, this paper argues that the characters' journeys can be understood through both psychological lenses. The novel offers a rich exploration of the depths of the human psyche, highlighting the impact of past trauma, the power of unconscious drives, and the search for wholeness and self-realization. Ultimately, the analysis of "*Island of Missing Trees*" through these two psychological theories sheds light on the complex and nuanced ways in which individuals navigate their inner worlds.

RESEARCH QUESTIONS

1. How does Elif Shafak use psychological themes, such as trauma, identity, and the search for self, in *Island of Missing Trees*?
2. How do Carl Jung's theory of individuation and psychoanalytic theory inform our understanding of the psychological themes in *Island of Missing Trees*?

RESEARCH OBJECTIVES

1. To analyze the use of psychological themes, such as trauma, identity, and the search for self, in *Island of Missing Trees* and their relevance to the characters and the overall narrative.
2. To apply Carl Jung's theory of individuation and psychoanalytic theory to the analysis of the psychological themes in *Island of Missing Trees* and determine the ways in which these theories enhance our understanding of the novel.

ANALYSIS AND DISCUSSION

In her 2019 article, Katie Stevens explores the theme of trauma and healing in Pat Barker's *Regeneration Trilogy*. She analyzes the trilogy using psychoanalytic theories, particularly those of Melanie Klein and D.W. Winnicott. The study argues that the psychological distress suffered by the main characters in the trilogy, due to their World War I experiences, may be traced back to childhood memories of bereavement and neglect. The characters' experiences throughout the war were the root cause of this trauma.

In her 2017 article titled "Fairy Tales and the Collective Unconscious: The Archetypes in The Brothers Grimm", Maria Tatar utilizes Carl Jung's theory of the collective unconscious to examine the archetypal motifs and patterns present in The Brothers Grimm's fairy tales. The research argues that the people, settings, and events depicted in fairy tales can be understood as symbolic manifestations of archetypes that are universally found in various cultures and historical periods. Three archetypes that can be cited as examples are the hero, the trickster, and the shadow.

"A Jungian Analysis of H.D's Helen in Egypt" by Colleen Kielton (2017) is also about Carl Jung's concept of the archetypal feminine to examine H.D's poetry "Helen in Egypt", a work that offers a new interpretation of the mythological figure Helen of Troy. The poem is named "Helen in Egypt". The findings reveal that the poem employs archetypal concepts and symbols, such as the animus and the Great Mother, to explore the intricate psychological aspects of the female psyche and the process of individuation.

In view of the above works as researched with reference to Jung's archetypes, the novel *Island of Missing Trees* by Elif Shafak can be examined using a psychoanalytical approach, specifically via the lens of Carl Jung's theory of archetypes. This analysis uncovers profound psychological themes and aspects throughout the work. The aforementioned works serve as the foundational basis for the current research conducted to illustrate the feasibility of the psychoanalytic phenomenon. The novel can be assessed not only based on the archetypal images and patterns that emerge in the characters and narrative, but also in terms of the unconscious conflicts and desires that motivate the actions and experiences of the characters.

An essential archetype portrayed in the book is that of the mother, and Socrates' mother serves as a manifestation of this archetype. Although Socrates' relationship with his mother is strained and convoluted, it is mostly characterized by her domineering nature and emotional manipulation. This relationship can be understood as a manifestation of the mother complex archetype, which refers to a psychological pattern where an individual experiences unresolved psychological challenges stemming from their relationship with their mother. She exhibits characteristics of being dominating, manipulative, and stifling towards Socrates' growth, all of which are unfavorable attributes associated with the mother archetype. The mother of Socrates exemplifies these attributes flawlessly. The influence of Socrates' mother on his life is evident in the following statement: "His mother possessed great strength and power." Not only did she smother him, but she also suffocated him. She harbored romantic feelings for him. Occasionally, he desired to completely eradicate her presence from his life, however he was fully cognizant that this was an unattainable goal. According to Shafak (2019), "She had made a lasting impression on him" (13).

The piece has several archetypal visuals, including the portrayal of the trickster archetype, which is embodied by the character of Pandora. The trickster archetype can be interpreted as a method of undermining and challenging the existing status quo. This archetype symbolizes the disruptive

and mischievous aspects of the soul. Pandora is an enigmatic and ambiguous entity who instigates disturbances in the social hierarchy of the island. She confronts the prevailing power structures and exposes the concealed reality and underlying tensions. This can be seen in the paragraph where Pandora challenges the patriarchal society on the island by stating, "it is high time that we liberated ourselves from the constraints imposed by patriarchy, tradition, and religion" (Shafak, 2019: 207).

Another method of analyzing the book is by considering the collective unconscious, which refers to the collective storehouse of unconscious memories and archetypal images that are inherited by all humans across generations. The island might be seen as a representation of the collective unconscious due to its enigmatic nature and symbolic significance. On the island, the characters are compelled to confront their deepest fears and desires, and it is also the location where they experience a profound sense of connection to the natural world. Socrates expresses that the island had a profound impact on him, evoking unidentified memories and feelings (Shafak, 2019: 49). This exemplifies Socrates' sentiment about the island.

Therefore, the novel *Island of Missing Trees* by Elif Shafak can be analyzed using psychoanalysis and Carl Jung's theory of archetypes, allowing for a deeper exploration of the psychological themes and aspects present in the work. By analyzing the archetypal images, patterns, and unconscious conflicts and desires in the characters and story, we can gain a deeper understanding of the psychological complexity and depth of the novel.

The novel *Island of Missing Trees* by Elif Shafak can be analyzed using psychoanalysis, which uncovers the story deeper psychological themes and aspects. More precisely, the novel can be analyzed in relation to the unconscious conflicts and desires that motivate the actions and experiences of the characters. This mode of analysis is really beneficial.

The novel portrays the significant psychological tension between the individual and the collective. The portrayal of Socrates, who endeavors to achieve a harmonious equilibrium between his personal desires and the societal norms and conventions, exemplifies this matter. Socrates faces a dilemma as he grapples with the conflict between his wanderlust and his responsibilities towards his family and community. In the subsequent passage, Socrates ponders his decision to stay on the island. He ponders, "did he possess the courage to depart, to abandon all that he was familiar with and all that was anticipated of him?" (37). This predicament is evident in the text. The decision was difficult. The island constituted the sole realm of his familiarity, including the entirety of his knowledge. Nevertheless, he couldn't dispel the belief that life held more meaning beyond what he was currently experiencing (Shafak, 2019: 37).

The book also delves into the importance of the past in shaping the present. This concept is personified by his grandfather, who possesses the recollections and distressing encounters from his earlier years. The war and displacement experiences of Socrates' grandpa have profoundly shaped not just his

psychological growth but also his worldview and perception of the world. This may be noted in the subsequent sentence, as Socrates contemplates the myriad experiences that his grandfather had endured: "His grandfather had undergone a multitude of trials, witnessed a plethora of events, and encountered a wealth of firsthand encounters." He was unable to avoid being influenced by it, and he had no choice but to carry the weight of history on his shoulders (Shafak, 2019: 25).

Ultimately, the novel can be assessed based on the underlying unconscious desires and motivations that propel the actions and encounters of its characters. An example of this can be seen in the connection between Socrates and Pandora, which is marked by a powerful and profound sexual allure between them. Their attraction stems from their unconscious instincts and longings, which materialize through their physical and emotional bond. Consequently, this is exemplified in the subsequent paragraph, where Socrates reflects on his association with Pandora: "He was aware of its immorality, he recognized that he should refrain from engaging in such behavior, but he was unable to resist" (197). Further it is stated by Shafak (2019) that "Pandora was akin to a narcotic, and he was ensnared by his addiction to her" (197).

To summarize, the novel *Island of Missing Trees* by Elif Shafak as analyzed using psychoanalytic principles, leading to a deeper understanding of the psychological themes and aspects of the book. In order to have a deeper understanding of the psychological complexity and depth of the novel, it is necessary to explore the unconscious conflicts, desires, and impulses that motivate the actions and experiences of the characters.

CONCLUSION:

Island of Missing Trees by Elif Shafak can be analyzed from multiple perspectives, each offering distinct themes, elements, and understandings. By applying psychoanalysis to the novel, we can gain a deeper understanding of the psychological tensions, desires, and impulses that motivate the actions and experiences of the main characters. By employing Carl Jung's idea of archetypes, we may explore the symbolic elements of the novel, such as the mother, the hero, and the shadow. These archetypes provide a structure for understanding the changes and motivations of the characters.

An analysis of *Island of Missing Trees* using psychoanalysis and Jung's archetypes reveals the complex connection between the conscious and unconscious mind, the individual and collective experiences, the past and present, and the physical and spiritual realms. The work delves into the transformative influence of love, loss, and memory by focusing on the character of Socrates. The sculpture also embodies the dichotomy between the yearning for self-exploration and the obligation to one's community.

Island of Missing Trees is a profound and intricate novel that offers valuable perspectives on human psychology, cultural conflicts, and contemporary environmental challenges. The novel challenges us to contemplate our personal connection to the natural world, our understanding of who we are and

where we belong, and our capacity for empathy and strength in difficult circumstances.

Possible areas for further research include examining the influence of gender and sexuality in the novel, exploring the connections between psychoanalytical and eco-critical perspectives, and doing a comparative analysis of the novel with other contemporary works of fiction. Ultimately, the research of *Island of Missing Trees* invites us to explore the deep connections between literature, psychology, and social change, and to engage with the complex issues of our world in a manner that is both analytical and imaginative.

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