



## Self-Actualization, Individuation and Self-Realization to Search the True Self: A Comparative Study of Siddhartha and a Portrait of the Artist as a Young Man

Ferva Aslam<sup>1</sup>, Saira Akhter<sup>2</sup>, Nimra Aslam<sup>3</sup>

<sup>1</sup> Visiting Faculty Member, Department of English, Government College for Women University, Faisalabad, Pakistan.

Email: fervaaslam@gcwuf.edu.pk

<sup>2</sup> Assistant Professor, Department of English, Government College for Women University, Faisalabad, Pakistan.

Email: sairaakhter@gcwuf.edu.pk

<sup>3</sup> M.Phil. Scholar, Department of English, Government College for Women University, Faisalabad, Pakistan.

Email: nimraaslam946@gmail.com

### ARTICLE INFO

#### Article History:

Received: December 21, 2022

Revised: January 25, 2023

Accepted: January 29, 2023

Available Online: February 15, 2023

#### Keywords:

Self-actualization

Individuation

Persona

Shadow

Anima

Self-realization

Centering

Collective versus Individual

Consciousness

Self and Identity

#### Funding:

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

### ABSTRACT

This paper stresses out the need of self-actualization through the comparative analysis of Herman Hesse (1951) and James Joyce's *A Portrait of the Artist as a Young Man* (D. M. I. H. JAMES, 2009) by instilling the critical lenses of self-actualization, individuation and self-realization espoused by Abraham Maslow and Carl Jung. It attempts to investigate the quest for true self of Siddhartha and Stephen Dedalus in different circumstances and scenarios. Both of them are motivated to know their actual self as their all needs are already satisfied according to Maslow's hierarchy of needs. Maslow and Jung have theorized the need to explore actuality of self and process of individuation respectively to achieve psychological development. Jungian archetypes and Maslow's hierarchy of needs lead towards the final product which is a realized self. This process of discovering self can never be a linear phenomenon. Siddhartha's search for Atman and Stephen Dedalus' search for artistic grandeur paved their way to get their true identity. This self-centered development ensures self-actualization which is a lifelong process with no final destination.

© 2022 The Authors, Published by iRASD. This is an Open Access article distributed under the terms of the Creative Commons Attribution Non-Commercial License

Corresponding Author's Email: sairaakhter@gcwuf.edu.pk

## 1. Introduction

This research tends to investigate the relationship between self-actualization and individuation while the end product is self-fulfillment. These theoretical lenses are exemplified with two selected works, by Swiss novelist (Hermann Hesse & Appelbaum, 1998) and by Irish novelist (*Joyce & Gabler, 2013*), to deal with the tiresome journey of the exploration of true self. Both of these literary works share many similar grounds and specifically the same struggle of their protagonists to get self-actualization. Herman Hesse (2009) emphasized this struggle as "the true profession of a man is to find a way to himself" (p. 10). Siddhartha wanted to get spiritual enlightenment in order to be what he was meant to be and Stephen Dedalus wanted to achieve his artistic grandeur. The protagonists of both of these novels strived to find their truth that was within themselves and tried to define their sense of self by going through a wholesome process of individuation.

There is always a dire need for every human being to realize all of his potentials in order to know the actual self which is hidden somewhere deep down in the unconscious. This is possible only if there is an inner motivation to become self-actualized in order to choose a path that unleashes the hidden true self of one's own. Self-actualization, individuation and finally self-realization are somehow related phenomena to know the actuality of self. It requires courage, commitment and determination to stick to this unknown path to discover the actuality of the person. Living in a world where society and community have set traditional rules to be followed by all the members; it becomes even more challenging to be unique and self-actualized. Self-

actualization motivates a person to realize one's potential and triggers the need to achieve one's ultimate goal to become one's actual self through the process of individuation. This process is never smooth or linear involving several symbolic births and rebirths of the person caused by conscious or unconscious mistakes.

*Siddhartha* is the novel about the spiritual quest and enlightenment of its protagonist Siddhartha and his "discontent" with his persona as a Brahman in the society (Herman Hesse, 2009). It led him to strive for his actuality along with his friend Govinda. This quest encouraged him to question his religion and status-quo. He left his Brahman family to become a "Samana" - an ascetic (p. 10). He lived in self-denial by overpowering his mind and hunger. Initially his ego was satisfied but soon the seeds of discontent began to regrow within him. Siddhartha realized the shadow in which he was living and left Samanas after he heard about "Buddha" to continue his quest for his actual self (p. 16). After meeting Buddha, Siddhartha realized that he did not need any other guide but his own actualized self through his own experiences. Resultantly, Siddhartha chose his own path of exploring his self. Afterwards, Siddhartha got involved in the worldly matters when he met Kamala and Kamaswami (p. 35). He spent a long time in material and sexual indulgence where he left his pursuit of his true self. Then after a symbolic dream about the death of Kamala's song bird, he left this futile material world in order to resume his quest for self (p. 60). After leaving the city, he regained his spirituality as he established a deeper connection with river that connected him to his actual self. At the end of the novel, he became a ferryman like Vasudeva who taught him several things by being a positive archetype in Siddhartha's life (p. 95). Enlightened and self-realized Siddhartha found satisfaction and peace by identifying his true self through a laborious process of individuation.

*A Portrait of the Artist as a Young Man* is a novel about the quest for actual self of the protagonist Stephen Dedalus through individuation. He belonged to an Irish Catholic family who went through many misfortunes. At his early age, his family sent him to a boarding school Clongowes where his fellows and some teachers like Father Dollan bullied him badly. Even in his early years, Stephen Dedalus was curious to know his standing in the world (Joyce, 2008). In his childhood, he witnessed his family quarreling over religious issues (p. 23). The struggles and miseries of his family continued and his family moved to Dublin due to deteriorating economic conditions and they sent him to Belvedere College. At this stage his quest for his actualized-self began. He wanted to escape the narrow constraints of his family and the society. He started visiting a prostitute and experienced shadow archetype of his personality (p. 103). Then he had a period of religious extremism. Initially he found satisfaction and then again he knew he was far away from his actual self as he referred it as "whatness of a thing" (p. 179). He became frustrated due to his persona as a religious clergy. He threw this persona off, and started making another effort to find his actual self. Afterwards, he took admission in a University where he pursued Arts and established his own theory of Aesthetics (p. 206). Still he was dissatisfied and he knew he had to flee this country, which was more of a trap for him. He left his country to become fully self-actualized after this tiresome process of individuation.

Carl Jung introduced the term "self-realization" in 1920s which is the process of understanding symbols and archetypes in order to know the actual self (Carl Gustav Jung, 2014). He describes archetype as "a tendency to follow representations of a motive" and it is always based on intuition and inner motivation (R. T. Jung, 1997). The incorporation of archetypes is the process of individuation in which all other archetypes back the archetype of self. Abraham Maslow took this concept of self-realization and expanded it in 1940s as "self-actualization" (Abraham Harold Maslow, 1943). He established a hierarchy of needs and he put need of self-actualization at the top of this hierarchy. The motivation of an individual to face social forces and pressures in order to pursue his search for self. It is his "social commitment" to understand his inner potential to achieve self-realization (Rusu, 2019). The sole purpose of self-actualization and individuation is to achieve the integration of hidden potentials of self to achieve a sense of wholeness, which ensures the development of personality.

This paper aims to highlight the innate motivation of a person to achieve self-actualization regardless of the social and societal barriers. It emphasizes on the need to know about one's true self, which is a basic right of every human being. It also accentuates that self-actualization is not an achievable phenomenon for everyone as it requires special kind of awakening and courage to be on this path of identification, de-identification and re-identification.

It also stresses on the importance of inner potential of human beings for the pursuit of actual self. Furthermore, it stresses on the roughness of this challenging process of individuation, which requires persistence and determination. In this way, this research examines the process of individuation through which Siddhartha and Stephen Dedalus achieve their self-actualization despite of their different circumstances in both of the chosen works. It also figures out the nature of individuation for Siddhartha and Stephen Dedalus as they went through several stages of their developing connection with the self to determine whether this process is linear or twisted. Moreover, it tries to find out the final destination of one's development after self-actualization.

This qualitative research highlights the importance of self-actualization while incorporating the method of textual analysis in a comparative study of *Siddhartha* and *A Portrait of the Artist as a Young Man*. My topic falls under psychoanalytical terrain which deals with conscious working of mind for the search of true self of the protagonists of these novels. Chosen parts of the text support the findings of the study with added views of critical thinkers. It focuses on the forces, social personas and casting off the shadows that lead one person to identify his true self. It also urges the need to overcome social hurdles and fulfillment of basic needs in order to achieve self-actualization. All human beings are in a constant struggle of improving and achieving heights but only those can get satisfaction who get to know their actualized self.

My research contributes in validating the need of getting self-actualized by realizing inner potentials of one's self. Many modern writers are writing about search for the self but I have picked these two classics, which are read and understood by many. Implementing individuation and self-actualization on such classics would help people understand this much-needed phenomenon of self-realization in order to accomplish personality development. Although much work has been done on both of these chosen novels especially with respect to Jung's concepts in consideration to collective unconsciousness but the process of individuation along with self-actualization has not been explored in this way before. Similarly, Hesse and Joyce were never compared before in such a way. This paper tends to fill this gap and becomes an increment in the running body of knowledge. It suggests future researchers to create links between such related and similar theories and literary works especially the psychological theories as this is the need of the hour to explore and solve the psychological complexities of the modern world.

## 2. Literature Review

The term self-actualization was used by Kurt Goldstein for the first time. He introduced the idea of any organism's being a whole. It propagates, "every individual, every plant, every animal has only one inborn goal, to actualize itself as it is" (Pow & Stahnisch, 2014). Only this drive determines the life of organisms. At any moment, under any circumstances, a human can develop the tendency to actualize himself. Abraham Maslow established this term further and established a theory on it based on hierarchy of needs. Carl Rogers promoted his theory while contributing in it. According to Rogers, self-actualization is not the end-point (Rogers, 1951). It is achieved through the interactions with others while it continues to shape or reshape the concepts of that human being about self. Guynn (2021) highlights "incongruences in one's self-concept" is the actual hurdle in getting the actual self (p. 01). These incongruences blur the reality to perceive one's true self. Systematic removal of these distortions and hurdles paves the way to achieve self-actualization. Only a self-motivated person can overcome these hurdles as KAPUR'S (2019) believes such a person is autonomous and independent as he can select his pathways for life. He has access to "resources which are regarded indispensable" for the sake of personal growth and development (KAPUR'S, 2019). Such a person knows the realities of life and faces them readily in order to get actuality of his existence.

Individuation is quite an ancient concept as each period of human history focused on the original identity of individuals. It was even discussed by Aristotle and other ancient philosophers to know human psyche. It had been the criterion of identity. Medieval philosopher Duns Scotus also proposed philosophy with the name of "haecceity" which means "thisness" (Gardner, 1960). Many philosophers have talked about individuation since Aristotle. With the advent of psychology, Carl Gustav Jung and Hinkle (1921) shaped individuation as a theory of human development in a way to find his own self. He defined individuation as a process in which a person becomes a psychologically aware person while recognizing his individuality. Erikson (1968) argues that individuation is a process by which people achieve and maintain psychological stability by separating themselves from other people. Jacobi (1983) calls individuation a repetitive process that can be experienced at any stage of life or with any sequence of its stage.

He asserts that individuation "does not follow a straight line, nor it always lead onwards and upwards" (p. 35). Similarly first half of life is dedicated to lose projections and second half: to identify or withdraw from them. Although Neumann (1955) divided individuation in three stages i.e. matriarchal, patriarchal and individual. This first stage shows nurturance, second shows adaptation and third shows centering of the individual- individuation. Thus, ultimate purpose of each point of view about individuation is to get the actual identity of self.

Self-realization is the end product of the process of individuation and self-actualization. A self-actualized person is actually a self-realized person. The basic purpose of one's whole life is to get meanings behind hidden things. Living with the concept of modernity means to know everything. Martela and Pessi (2018) opine that if a person fails to know the meanings of his existence, it can lead him towards psychological disorders including anxiety, depression, and identity crisis which can eventually result in harmful acts like suicidal attempts. (Dyakov, 2022) stresses the importance of "self-organization of behavior" which is derived by "self-motivated activity" (p. 163). Moreover, only a nonconformist personality can possess such characteristics in order to achieve self-realization. Tatyana, Irina, and Elena (2021) also highlight the importance of "self-control" for the realization of true self (p. 01). Self-control ensures organized behavior and regulates the self-motivated force to use all the potential that the person has. Tsekhmister, Shestopal, and Papusha (2021) relate self-actualization with self-realization as "the realization of one's potential" (p. 452). In this way, knowing the true self requires the motivation of a person with organized behavior in order to be self-realized.

Self-actualization as theory has been applied on several literary works by researchers. Charlotte Brontë's heroine Jane Eyre in *Jane Eyre* (1847) is the epitome of self-actualization (Brontë, 2018). She "actualizes her potencies to get a better life for her future" (Irmawati, 2012). She decides everything for herself. It means anyone can self-actualize even in the darkest stage of life. (H. James, 1878) also deals with protagonist Daisy Miller's self-actualization. She has a flirtatious nature which she refuses to change as she rejects societal pressures. "Daisy Miller was self-sufficient and autonomous, was able to resist the social pressure and she had the resistance of enculturation" (Siswanto, Morimoto, & Kojima, 2009). She emerges as a self-actualized person. Joyce and Gabler (2013) has also been viewed with lens of self-actualization by Yazdani and Ross (2019). The novel is about the plight of a young self-actualized man but this actualization "occurs when he has lost faith in his surroundings, and when he is disillusioned by the fallacies of real world" (Yazdani & Ross, 2019). Stephen Dedalus finds his actual self and for this new found self, he leaves behind everything. Even if older literary texts are examined, the search for true self can be traced down in them.

Individuation can be traced in lots of literary works. Arthur Miller's *Death of a Salesman* (Miller, Morehouse, & Gibbs, 1973) and Homer's *Odyssey* are compared by Åberg (2019) as both of these works have archetypical self-development. Åberg shows that Willy Loman realizes his actuality and confesses his repressed feelings and guilt in front of Biff and commits suicide after knowing the fact that his death would be more beneficial for his family. On the other hand, Odysseus knows his actuality, overpowers all the phases of individuation and returns home safely. Åberg says, "Odysseus takes a mythical journey in which he encounters demons and monsters..." still he completes his individuation (Åberg, 2019). Odysseus' individuation is more heroic than Willy Loman's. Joyce's *A Portrait of the Artist as a Young Man* is viewed by Wack (2012) as a novel about individuation of Stephen Dedalus who struggles to find his antithetical self. Antithetical self is the complete opposite to the primary self. Novel depicts the "transcendence of the artist as a human being" to get his antithetical self (Wack, 2012). Individuation polishes the hero to leave behind everything to know his self. All these novels along with many others, show the true struggle of an individual to get the true identity as well as actualized self.

Self-actualization and self-realization are quite similar concepts with some minor differences while individuation is a process to find the self. *Siddhartha* and *A Portrait of the Artist*, both of the novels selected for this research share similar grounds i.e. search for original and pure self after being dissatisfied in unwanted and unacceptable situations. Only those can become self-realized who are self-motivated to overcome all social barriers and pressures. The archetypes working in these courageous people support the archetype of self in order to be self-actualized in a true sense.

### 3. Theoretical Framework

Self-actualization and individuation share the same grounds which results in self-realization. They complement each other and both of these theories along with individuation explore the psychological development of an individual to know the true self and actual identity. Current research is the implication of these theories on literary texts of *Siddhartha* and *A Portrait of the Artist as a Young Man*. The protagonists of these two novels help to understand the implication of these processes in order to learn the course of getting actualized selves. This tiresome process has several stages of struggle which needs inner potential of a self-disciplined individual for its fulfillment.

Self-actualization as a theory was brought into premises by Abraham Maslow along with his theory of hierarchy of need. It is the highest level of psychological development where the actualization of full personal potential is achieved after the satisfaction of all spiritual and bodily needs. Abraham Harold Maslow (1943) defined it as "the desire for self-fulfillment, namely the tendency for him to be self-actualized in what he is potentially... to become everything that one is capable of becoming" (p. 371). He used this term to highlight the capabilities of one who wants to realize himself. He calls it "full realization of one's potential" and "true self" (p. 372). Maslow calls it a growth-motivated force within an individual rather than a deficiency-motivated force. "What a man can be, he must be" (Abraham H Maslow, 1954). Along with this concept of motivation, Maslow devised a hierarchy of needs which must be satisfied in order to get actualization. That's why self-actualization rarely happens as all the needs are not fully satisfied in all the human beings. A. Maslow (1968) claims that those who get this actualization are rare individuals with only 1% of adult population. Other people live in a state of psychological normality.

Self-actualization is at the top of Maslow's hierarchy of needs when a person gets full maturity about his existence. He believes that lower order of needs must be fulfilled before the top order needs to be satisfied (Abraham Harold Maslow, 1943). He divided these needs in five sets as: physiological needs, safety needs, need for belongingness, needs of esteem, and finally need of self-actualization. Physiological needs require food and water to perform basic functions like breathing and sleeping. Safety needs require sense of security, shelter and physical comforts. Need of belongingness necessitates a family to be associated with and to be loved as well as socially accepted. Esteem needs entail respect from others, a sense of competence as well as recognition by peers on achievements. When all these needs are gratified, one is primed up to be self-actualized. This hierarchy varies person to person but self-actualization remains at the top order for everyone.

The process of individuation is led by the achievement of self-actualization. Individuation is quite similar to self-actualization as it is a process of transformation where the personal and collective unconscious are brought into consciousness to shape the whole personality. It is a natural process which is integral part of psychic development. Process of individuation comprises over several mistakes committed by the character as it is in the human nature. "When one follows the path of individuation, when one lives one's own life, one must take mistakes into the bargain: life would not be complete without them" (Carl G Jung, 1968). In this way, this process is never a linear one due to these committed mistakes. Jung divided life into two stages. First half of life establishes the ego while second half of life does the displacement of ego in order to search for grand meanings. Both of these stages can be paralleled as they are not always chronological. Carl Gustav Jung (2014) proposed a review of archetypes which directly influence the process of individuation in order to develop psyche. These archetypes are like governing bodies which help to compete human beings to actualize themselves.

First and the most common archetype of an individual's development is persona, the outer face of the person, which determines the role played by that individual in the society. Jung describes a person with persona as an individual who is "... an unconscious one ... he at least deceives others... he puts on a mask ... with his conscious intentions" (Carl G Jung, 1968; Carl Gustav Jung, 2014). It is a two-dimensional reality along with a compromise between the individual and his society. This persona has to be thrown off as it is the promise of the process of individuation. Second archetype is shadow which results into lack of self-acceptance. Carl

Gustav Jung (2014) named the dark aspects of personality as shadow. It represents "moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without a considerable moral effect" (p. 08). Repressed ideas, personal weaknesses, desires, shortcomings and instincts that an individual normally denies to own are the constituents of his/her shadow. Third archetype is anima. Encountering anima is more difficult than facing the shadow. Anima represents a deeper level of unconscious in comparison to shadow. According to Jung, second half of the life involves integrating anima archetype for men and animus archetype for women in order to achieve self-development. "The anima is the feminine compensatory element that lies at the foundation of a man's psyche" (Carl Gustav Jung, 2014). This archetype is mandatory for the self-development of masculine model. Final archetype of individuation is the self which ensures realization of identity based on unique and essential qualities of that person. Jung presented the wholeness of self as a center or mandala. Mandala means circle and it represents both circles i.e. outer visible world and inner invisible world. According to him, "The self is our life's goal. For it is the completest expression of that fateful combination we call identity" (Carl Gustav Jung, 2014). This identity leads towards self-realization and it can only be attained after the completion of the process of individuation.

Individuation and self-actualization are relevant to self-realization which signifies seeking a higher purpose. It is the liberating knowledge of true self which is a gateway to eternal happiness. It is the realization of one's self about the possibilities of one's character and personality. Jung established a link between individuation and self-realization in these words as "Individuation means becoming an 'in-dividual' and ... it also implies becoming one's own self. We could therefore translate individuation as 'coming to self, or 'self-realization'" (Carl Gustav Jung, 2014). Self-realization like self-actualization refers to the achievement of one's self. Self-actualization signifies achievement of potential while self-realization projects the achievement of personality. Self-actualization is western concept about humanistic thoughts while self-realization is an eastern philosophy's concept used in spiritual aspect. Moreover, self-actualization is relevant to the outside physical world while self-realization is an unconscious self which is related to inner metaphysical world. Self-actualization and self-realization both include Maslow's idea of innate motivational tendency which is inherent to all people without any exception. Both complement each other. Self-acceptance, self-determination, self-efficiency, self-attitude and self-development are relevant concepts about the accomplishment of self.

#### **4. Analysis**

Implementation of Maslow's theory of self-actualization on *Siddhartha* and *A Portrait of the Artist as a Young Man* shows self-actualization requires all the basic needs of a human being to be fully satisfied. Maslow's theory of actualization is a positive growth-motivated force that focuses on the things to be achieved instead of the things lacked in the personality. It motivates an individual to know his actuality. Siddhartha and Stephen Dedalus both are motivated to achieve self-actualization due to their dissatisfaction in that present state. This motivation makes Siddhartha leave his own house, his parents, his former identity as a Brahmin, his love Kamala and material wealth along with sensual pleasures, and finally he loses his son as well. He remembers his meeting with Buddha who enabled him to find the traces of his actual self within him as he says about Buddha that "he has given to me, myself" (Herman Hesse, 2009). He introduces Siddhartha to his inner strength. "I will learn from myself, be my own pupil: I will learn from myself the secret of Siddhartha" (p. 39). This decision of Siddhartha makes him ready to actualize himself. When he actualizes his inner strengths and embraces his self it makes him self-actualized enough to explore his true identity. On the other hand, Stephen wants to flee all the bullying and insult he has faced with or without his fault. He explores all the aspects of his personality and finds solace in Arts and Aesthetics where he finally actualizes himself. He refuses to surrender in front of any authority as he says "I will not serve" (Joyce, 2008). His motivation in order to flee his country to actualize himself represents his readiness to accept his true self. Both of these novels emphasize the importance to know one's actual goal, his determination towards that goal and finally fulfilment of it in form of an actualized self.

Maslow created a need based hierarchy with self-actuality at the top of that order. These needs are psychological needs, safety needs, need of belongingness, need of esteem and finally need of self-actualization. Self-actualization can be achieved only when all the needs are satisfied, especially the basic needs like psychological and safety needs. Siddhartha and Stephen Dedalus have all their basic needs satisfied. Both belong to well-bred families while having all

the psychological needs fulfilled. They have shelter of their own and their own comforts although both of them readily denounce these comforts. They are loved by their families and then by their beloveds. They are socially accepted so their need of belongingness is also satisfied. They have their self-respect intact as Stephen leaves everything behind even his country to fulfill his need of esteem. Circumstances do not matter but motivation to achieve the goal does. Despite of all the differences which Siddhartha and Dedalus have: their goals are different, Siddhartha is in search of "Atman" (Herman Hesse, 2009), and Stephen Dedalus wants to achieve artistic grandeur. They also share some similar grounds: both face religion closely, and both of them experience physical pleasures to its fullest. When all the needs are satisfied then self-actualization is easier to achieve. Maslow asserts that only 1% people can be self-actualized as the required needs are essential to be fulfilled before realizing the actual self. Siddhartha and Stephen Dedalus both have all their needs satisfied that is why it is easier for them to get self-actualization which is a rare phenomenon.

Individuation is the result of self-actualization and it is relevant to the both of the novels chosen for this research. Herman Hesse was influenced by Carl Jung's ideas when he wrote *Siddhartha* while Carl Jung analyzed James Joyce's *A Portrait of the Artist as a Young Man*. Both of them opted psychological development to be the central theme. This psychological development leads towards the process of individuation and self-actualization as well as self-realization. Siddhartha and Stephen Dedalus face dissatisfaction in their initial stages and that is when they realize that they have to choose a unique path to know their identity and actuality. Both of these protagonists experience the laborious process of individuation in order to know their actualized self. Both of them belong to different backgrounds, have different aspirations and get self-actualization in different ways. Siddhartha is in search of Atman while Stephen wants to identify himself as an artist. However, both of them find their actual and pure self at the end when they mature and strive to define their true self.

Jungian archetype persona deals with collective unconsciousness as persona is the public face or image of the individual whose individuation is about to start. Attached self is called ego in psychology while Jung calls it persona. It determines the role played by that individual in the society. External forces like culture, time in history, developmental stage of life and personal experiences govern it. This is in accordance with the social and environmental requirements of this individual. Siddhartha belongs to a Brahmin family, who is high bred and respected everywhere. "...beloved by all, a joy to all, there was yet no joy in his own heart. Dreams and restless thoughts came flowing to him..." (Herman Hesse, 2009). His persona is of a beloved and respected boy who is doomed to achieve highest ranks in life. While Stephen Dedalus belongs to a traditional Irish Catholic family with strict traditions. He is sent to a Jesuit school, his persona is of an obedient kid who has to be a follower of his family's norms. He is bullied at the school, scolded by teachers and punished and called "idler" for not writing lesson due to broken glasses (Joyce, 2008). However, he has to be in that domain due to his persona and for his family's name. Siddhartha and Stephen Dedalus understand their persona which is the result of their own choices and they readily overthrow it.

Disowning and renouncing persona is the result of dissatisfaction which motivates the individual to initiate the search for his actuality. Otherwise the proper process of individuation can never be started. Hesse projects Siddhartha's restlessness when he sees his father doing ablations to absolve his sins that means his father has not yet experienced Atman so how can Siddhartha experience it. Similarly, none of his teachers and nobody has discovered it. They have taught him enough "but the vessel was not full, his intellect was not satisfied, his soul was not at peace, his heart was not still" (Herman Hesse, 2009). This dissatisfaction teaches him that he is not at the right place as he has to fly away. He thinks "teachers knew what they were taught as none of them had first-hand experience of the knowledge" (p. 7). Here comes the first defining moment of Siddhartha's individuation when he casts off his persona of being "Brahmin's son" (p. 12). His dissatisfaction and restlessness help him to leave behind everything in pursuit of his Atman, so he joins Samanas along with his friend Govinda. After some time, he experiences same restlessness and meets Buddha. Once again, he readily overthrows his persona as a Samana. Similarly, Stephen Dedalus gets restless due to the bullying he faces and futility of all his learnings. He tries to lessen down his restlessness by finding escape in different ways. He tries to locate himself in the universe by writing his name and identity in relation to universe on his book. He thinks about realities beyond this universe and about God's role. "It made him tired to think that way" (Joyce, 2008). His Christmas dinner during first vacation

removes all the veils from his eyes as his family emerges as the important most stimulus to urge him to find his self on the unknown paths of life. All these forces lead him to resist and assert himself as an actualized individual. These restless and motivated human beings, Siddhartha and Dedalus, start their journey towards further developmental stage to advance their process of individuation.

Archetype of shadow replaces persona when one gets revelation about his displacement. Shadow is the personal face that cannot be shown to the world or which is not allowed by persona to be revealed. This dark aspect is also important for the complete growth of an individual. It consists of repressed desires mostly and results in lack of self-acceptance. However, it is the "representation of un-lived life in order to be true to himself" (Spano, 2002). It becomes an integral part of psychic development. These suppressed parts of personality constitute shadow due to "cognitive or emotional dissonance" (Stein, 1998). In this way, shadow represents the dark aspects of a personality. One must meet his shadow although it is a painfully narrow passage to have a complete knowledge about himself. Siddhartha starts experiencing "Samsara" (material world) after realizing that he does not need any mentor (Herman Hesse, 2009). This revelation makes him indulged in "Duniya" and finally he meets Kamala (p. 40). His life with Kamala is a shadow to which he lives its fullest. He meets a merchant Kamaswami with the reference of Kamala who makes Siddhartha his assistant. Siddhartha lives a long time under this shadow archetype as it is essential for his complete development. On the other hand, when Stephen Dedalus embraces his shadow, he indulges in the "marvelous adventures" along with Auberly Mills (Joyce, 2008). He decides to move out of his family. Then starts visiting a prostitute Mercedes and starts following all of his repressed desires. His love for Emma has always been suppressed and this repressed desire is evident in the form of his appetite and hunger for pleasure. Siddhartha and Stephen question their shadow in the same way as they questioned persona. Siddhartha's life with Kamala is a shadow which he overthrows after his epiphany dream. Similarly, Stephen's adult life was his shadow which he has to quit after the grand retreat he attends. Both of these protagonists experience the archetype shadow in order to complete their individuation.

The archetype anima is related to males to create a natural balance in their personalities. It governs the individual in the shadow phase as well, but it represents deeper level of unconsciousness than shadow. It controls male's psyche in accordance with his repressed and filled desires. It is the feminine compensatory element in men, while in women it is a male compensatory element called animus. It helps men to respond to environmental stimulus. It contributes in the personality development of the man and creates a balance in his personality. When Siddhartha gets involved with Kamala and other material matters, which he has never known before, but now he experiences another level of pleasure. Kamala teaches him the ways to make love. Kamaswami teaches him the rules of trade. In this way, Kamala and Kamaswami are the symbol of anima for Siddhartha through which he mends his emergent relationship to femininity, his own emotions and this material world- Samsara. This material life, full of wealth and sex, becomes a hindrance in his process of individuation, but still it is important for his complete development. However, it was not his actual self, he knows he has to go through a long way. He recalls it after denouncing it as "I had to experience so much stupidity, so many vices, so much error, so much nausea, disillusionment and sorrow... I had to sin in order to live again... to hear Om again... to find Atman in myself" (Herman Hesse, 2009). His so many years spent in Samsara create pangs of dissatisfaction again which he experiences even after having all the pleasures. His symbolic dream about the death of Kamala's songbird in a golden cage means a spiritual hero is trapped in the tight grip of anima, while this is a devastating sight for any spiritual hero. This revelation is enough for him to go for anew exploration of self as he couldn't find it here. Similarly, Stephen Dedalus experiences anima in his adult life. He starts visiting Mercedes regularly, his lust leads him and disillusion him to see anything else. He gets immense pleasure in his new phase where he experiences things which he has never experienced before as "tears of joy and relief shone in his delighted eyes" (Joyce, 2008). He finds pleasure in sexuality as his anima helps him to grow, but he denounces this stage as well after attending the retreat. He starts repenting and opts a life of religious extremity. Both, Siddhartha and Stephen Dedalus experience phase of immense pleasure in order to know their actual self. Their anima helps them to strive in new directions to find their actualized self.



After denouncing anima, Siddhartha and Dedalus experience different ways of development. Siddhartha leaves Samsara after his symbolic dream about the death of Kamala's song bird in a golden cage which he considers to be himself, who is trapped in samsara and he will die if he remains there. Resultantly, he leaves Kamala, the love of his life, and all the other material belongings. He returns to river as river has always played a sheltering role for him whenever he intended to start a "new journey" (Herman Hesse, 2009), be it spiritual or physical. On the other hand, Stephen Dedalus becomes a clergyman and is suggested to be a priest. This new persona as a religious person soon teaches him to strive for his actual self. He knows that he does not belong to church and his actuality lies somewhere else. He "refused" this offer to become a priest and gets admission in a university to pursue Arts as his major (Joyce, 2008). These new directions for Dedalus and Siddhartha pave their ways to complete their process of individuation.

After the completion of other stages, an individual gets prepared towards the realization of self. Understanding the self means to explore the identity. "The self is the center, and it unifies the pieces" (Stein, 1998). It plays the major force in a person's life, but it can never be clearly defined. "Self is what it means to be human" (Robert, Parris, & Leiserowitz, 2005). Humans are different due to their different understanding of self. According to Jung, self is a central force that binds together all the aspects of existence which are memories, instincts, drives, feelings and thoughts. Self creates the balance by organizing all the material. Self is not easily available to every individual, it can only be found through meditations. Identity can be mapped out from the outside world which is transitional with the passage of time (Dowrick, 1991). Moreover, identity establishes the way we see ourselves. Understanding of self gives the sense of identity. Siddhartha recalls Buddha and his teachings and he is ready to learn things from his own pure and actual self and personal experiences instead of depending on others at this stage of life. He sees divine as an overlapping and indwelling spirit of all the creatures. At the river bank, Vasudeva- a ferryman, guides him through his search for self, helps him when Kamala appears with his son and dies. He teaches him to be "patient" with his disobeying son who rejects his authority and leaves him (Herman Hesse, 2009). He also helps him to establish a relationship with river and through river with his own 'self' to heal this pain. All these experiences of Siddhartha teach him what he intends to learn from himself. One day, when at the river bank, Siddhartha listens river he finds his Atman right there. "Om hovered over all the voices of the river. His (Vasudeva's) smile was radiant... smile appeared on Siddhartha's face... his 'Self' had merged into unity" (p. 136). This assimilation of outer and inner world helps Siddhartha to gain his self which he has been searching for a long time. On the other hand, Stephen Dedalus experiences a to and fro progress of this process of individuation. He strives to know his satisfaction and true self after denouncing his religious persona and during his university life when he became a student of Arts. He gives his own theory of Aesthetics, and claims "true and beautiful are akin" (Joyce, 2008). He relates aesthetics, truth and beauty in a way that shows Jungian union of conscious and unconscious that produces individuation. He then has an epiphany at river bank where he has a vision of a girl who calls him to her. He experiences an ecstatic pleasure. "...to err, to live, to fall, to triumph, to recreate life out of life!" (p. 186). That's the moment he realizes his actual self as an artist. He welcomes all the mistakes he had committed in order to complete his development. "Welcome, O life! I go to encounter for the millionth time the reality of experience" (p. 213). He resolves to leave the country and finds his actuality by completing his individuation. Both of the novels end with the complete individuation of their protagonists as both of them found their actualized self.

Individuation can never be a linear process and this is a continuous lifelong progress which has no final destination. Stephen's earlier mentioned comment about committing errors, living, falling, winning, recreating life out of life is the crux of this process of individuation (Joyce, 2008). Where so many phases come and go including committing mistakes, having aspirations to live, rise and fall and recreate from life to know the "whatness of things" that means the essential need to realize one's self (p. 179). Siddhartha claims the same when he says, "I had to sin in order to live again. Wither will my path lead me? This path is stupid, it goes in spirals, perhaps in circles, but whichever way it goes, I will follow it" (Herman Hesse, 2009). Siddhartha knows he has committed sins but these mistakes are essential in order to complete his psychological development. This backward and forward progression of psychic development shows there is not a single linear path to individuation. Stephen returns to persona after throwing away his shadow and anima, then he jumps towards actualization. With new experiences, sometimes goals and knowledge about self also change. Each stage of individuation refreshes

this journey towards the development of psyche. Similarly, wherever the landscape changes, Stephen's sense of his own identity also changes and Siddhartha also experiences new urge to find his self in new directions after every stage of his development. Thus, this process of individuation led by self-actualization can never be linear. It continues even after the achievement of actual self.

## 5. Conclusion

To conclude, self-actualization and individuation is about the realization of an individual's true potential. Only a self-actualized individual can go through the process of individuation in order to be self-realized. It is a motivation driven phenomenon that can only be achieved when one's all needs are satisfied. Inner potential of such a person works with complete self-control and organized behavior along with the authority to choose pathways of life independently. Both of the protagonists, Siddhartha and Stephen Dedalus, attain their true self after the tiresome and lifelong process of individuation with many ups and downs during this process despite of all the differences they have had. Siddhartha's aim was to be spiritually enlightened and Dedalus wanted to excel in arts by establishing his own theory of Aesthetics.

They go through different archetypes in order to be fully self-actualized. They faced archetype of persona which masked their personalities in accordance to the social needs. Shadow replaces persona and it is all about dark aspects of their personalities which are essential for their personal growth. Anima is another archetype which is the sexuality of their psyche and it balances the personalities of these males. Ultimately they encounter the archetype of self which is the center of the personality in order to recognize the actual self. Self unifies the personal growth of these protagonists. This process incorporates several failures and setbacks. It can never be a smooth and linear one as psychic development needs a lot of courage to face this challenge in order to find the inner true potential. These protagonists experience Jungian archetypes to complete their individuation in order to achieve self-actualization. Complete psychic development is a rare phenomenon and it never stops even after attaining the goal.

This study has some limitations as the scope of this research is vast enough that cannot be covered practically. The topic falls under psychological terrain which is quite extensive and involves complexities to be grasped easily. I have chosen only a few dimensions out of this process of individuation; however, there are some other concepts too that can be explored. Working of unconscious by incorporating interpretation of dreams, free associations and active imagination of the persons willing to go through this process is a vast dimension to work on. Understanding of symbols associated with archetypes is another aspect to be explored which could not be covered in this research. Additionally, collective individuation can also be studied which is an important cause of individual individuation. Furthermore, there was a lack of previous research studies in the field of literature which should be focused by future researchers as it is the need of hour to focus on these psychological development of human personality.

## References

- Åberg, J. (2019). The process of Individuation in Willy Loman: A Jungian Archetypal Literary Analysis of the Protagonist in Arthur Miller's Play Death of a Salesman Compared to the Classical Hero of Odysseus in Homer's The Odyssey. In.
- Brontë, C. (2018). Jane eyre. In *Medicine and Literature* (pp. 53-72): CRC Press.
- Dowrick, S. (1991). *Intimacy and Solitude: Changing Your Life*: Reed.
- Dyakov, S. I. (2022). Modelado semántico de la autorrealización de la personalidad. *Anales de Psicología*, 38(1), 163-176. doi:<https://dx.doi.org/10.6018/analesps.473341>
- Erikson, E. H. (1968). *Identity: Youth and Crisis* WW Norton & Company. Inc., London.
- Gardner, W. R. (1960). Dynamic aspects of water availability to plants. *Soil science*, 89(2), 63-73.
- Guynn, M. (2021). The Art of Actualization. *Curiosity: Interdisciplinary Journal of Research and Innovation*. doi:<https://doi.org/10.36898/001c.28094>
- Hesse, H. (1951). Siddhartha (H. Rosner, Trans.). New York: New Directions.
- Hesse, H. (2009). Herman Hesse 1877-1962: a TG Glatz. *Litoral*(248), 165-165.
- Hesse, H., & Appelbaum, S. (1998). *Siddhartha*: Courier Corporation.
- Irmawati, L. (2012). *Self-Actualization In Charlotte Bronte's Jane Eyre Novel (1847): An Humanistic Psychological Approach*. Universitas Muhammadiyah Surakarta,
- Jacobi, J. (1983). *The way of individuation*: Plume Books.

- JAMES, D. M. I. H. (2009). *SELF-ACTUALIZATION IN THE CHARACTER OF DAISY MILLER IN HENRY JAMES'DAISY MILLER*. SANATA DHARMA UNIVERSITY,
- James, H. (1878). *Daisy Miller: A Study*: Harper & Brothers.
- Joyce, J. (2008). *Dubliners*: OUP Oxford.
- Joyce, J., & Gabler, H. W. (2013). *Portrait of the Artist as a Young Man*: Routledge.
- Jung, C. G. (1968). *Man and his symbols* (Vol. 5183): Dell.
- Jung, C. G. (2014). *The archetypes and the collective unconscious*: Routledge.
- Jung, C. G., & Hinkle, B. M. (1921). *Psychology of the Unconscious: A Study of the Transformations and Symbolisms of the Libido; a Contribution to the History of the Evolution of Thought*: Moffat, Yard.
- Jung, R. T. (1997). Obesity as a disease. *British medical bulletin*, 53(2), 307-321. doi:<https://doi.org/10.1093/oxfordjournals.bmb.a011615>
- KAPUR'S, M. (2019). THE SUBALTERN WOMEN AND HER TROUBLES AS PORTRAYED IN.
- Martela, F., & Pessi, A. B. (2018). Significant work is about self-realization and broader purpose: Defining the key dimensions of meaningful work. *Frontiers in psychology*, 9, 363. doi:<https://doi.org/10.3389/fpsyg.2018.00363>
- Maslow, A. (1968). *Toward a Psychology of Being*, 2nd Edn New York. NY: Van Nostrand Reinhold.[Google Scholar].
- Maslow, A. H. (1943). A theory of human motivation. *Psychological review*, 50(4), 370. doi:<https://doi.org/10.1037/h0054346>
- Maslow, A. H. (1954). The instinctoid nature of basic needs. *Journal of personality*. doi:<https://doi.org/10.1111/j.1467-6494.1954.tb01136.x>
- Miller, A., Morehouse, W., & Gibbs, W. (1973). *Death of a Salesman*. 1949. In: Stuttgart. Neumann, E. (1955). In Honour of the Centenary of Freud's Birth. *Journal of Analytical Psychology*, 1(2), 195-201.
- Pow, S., & Stahnisch, F. W. (2014). The Organism: A Holistic Approach to Biology Derived from Pathological Data in Man by Kurt Goldstein. In: Taylor & Francis.
- Robert, K. W., Parris, T. M., & Leiserowitz, A. A. (2005). What is sustainable development? Goals, indicators, values, and practice. *Environment: science and policy for sustainable development*, 47(3), 8-21. doi: <https://doi.org/10.1080/00139157.2005.10524444>
- Rogers, C. R. (1951). *Client-centered therapy: Its current practice, implications, and theory, with chapters*: Houghton Mifflin Boston, MA.
- Rusu, M. (2019). The process of self-realization—From the humanist psychology perspective. *Psychology*, 10(8), 1095-1115. doi:<https://doi.org/10.4236/psych.2019.108071>
- Siswanto, E., Morimoto, A., & Kojima, S. (2009). Enhancement of phytoplankton primary productivity in the southern East China Sea following episodic typhoon passage. *Geophysical Research Letters*, 36(11). doi:<https://doi.org/10.1029/2009GL037883>
- Spano, M. V. (2002). *Hermann Hesse's use of German Romanticism and Indian spirituality in the resolution of his mid-life crisis: A Jungian approach to "Demian", "Siddhartha", and "Steppenwolf"*: Rutgers The State University of New Jersey-New Brunswick.
- Stein, M. (1998). *Jung's map of the soul: An introduction*: Open Court Publishing.
- Tatyana, V., Irina, I., & Elena, M. (2021). Integration of Components of the Ontological Knowledge Space to Assess the Impact of Energy on Quality of Life of the Population. *Energy Systems Research*, 4(4 (16)), 23-29.
- Tsekhmister, Y., Shestopal, I., & Papusha, V. (2021). Características de gênero da autorealização profissional da personalidade de uma mulher. *Laplage Em Revista*, 7 (3A). In.
- Wack, G. B. (2012). *Yeats and Jung: Mapping the Unconscious*. Centenary College,
- Yazdani, S., & Ross, S. (2019). Carl Rogers' Notion of" Self-actualization" in Joyce's A Portrait of the Artist as a Young Man. *3L: Southeast Asian Journal of English Language Studies*, 25(2). doi:<http://doi.org/10.17576/3L-2019-2502-05>