

APPENDICES

The Representation of Jung’s Individuation Theory in Liz as the Main Character in *Eat, Pray, Love* Novel

1. How was Liz’s persona reflected in the *Eat, Pray, Love* novel?

No	Quotation	Form	Reference	Comment
1.	But I was supposed to want to have a baby. I was thirty-one years old. My husband and I—who had been together for eight years, married for six— had built our entire life around the common expectation that, after passing the doddering old age of thirty, I would want to settle down and have children. By then, we mutually anticipated, I would have grown weary of traveling and would be happy to live in a big, busy household full of children and homemade quilts, with a garden in the backyard and a cozy stew bubbling on the stovetop. (The fact that this was a fairly accurate portrait of my own mother is a quick indicator of how difficult it once was for me to tell the difference between myself and the powerful woman who had raised me.)	Monologue Gilbert 10	The persona is a complicated system of relations between the individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. (Jung 192)	This quotation shows Liz that gives flashback at the time she is expecting to have a baby, but then she realizes that she is not expecting it at all. Based on the quotation, from the words “I was supposed to” shows that Liz has been using her persona. The word “supposed” in passive form portrayed a forceful action of Liz to meet society common expectation that in her thirties she needs to be settled. She also mentioned that she, “had built our entire life around the common expectation” is reflecting the concept of persona by Jung. Jung claimed that persona is a complicated system of relations between the individual consciousness and society, kind of mask, design to make certain impression to other and hide the true

	But I didn't —as I was appalled to be finding out— want any of these things .			nature of the individual (Jung 192). According to the quotation “had built our entire life around common expectation” match the definition of persona that is a mask that was designed to make certain impression to other. In Liz’s case, she makes the impression of perfect woman and wife that is ready to be a mother.
2.	Imagine his surprise to discover that the happiest, most confident woman he’d ever met was actually—when you got her alone—a murky hole of bottomless grief...Meanwhile, the object of your adoration has now become repulsed by you. He looks at you like you’re someone he’s never met before , much less someone he once loved with high passion. The irony is, you can hardly blame him. I mean, check yourself out. You’re a pathetic mess, unrecognizable even to your own eyes.	Monologue Gilbert 20-21	Jung found two sources of the persona: In accordance with social conditions and requirements, the social character is oriented on the one hand by the expectations and demands of society, and on the other by the social aims and aspirations of the individual (Stein 106).	As what has been mentioned by Stein in his book, <i>Jung’s Map of the Soul</i> , Jung found two sources of the persona, those are the social character is oriented on the one hand by the expectations and demands of society, and on the other by the social aims and aspirations of the individual (Stein 106). In Liz’s case, she makes the persona of a happy and confident woman to fulfil the expectations and the demands of the society. It means, she has been building her persona based on the social conformity as a happy wife that nobody will never expect her to divorce her husband. It also happens at the time she is together with David, Liz’s boyfriend. In David’s eyes, Liz always looks as

				the happiest and the most confident woman, but while living with her, she does not look like that at all. By using determiner “most” in happy and confident, it can be concluded that Liz always hides in her persona. The problem is that she does not realize that she actually uses mask or persona. The reason is because her ego already absorbs her persona as her real personality. She is indeed believes that she is the happiest and most confident woman that resulting on the suppression of her true nature that cause neurosis that is depression.
3.	My own parents have a small farm, and my sister and I grew up working. We were taught to be dependable, responsible, the top of our classes at school, the most organized and efficient babysitters in town, the very miniature models of our hardworking farmer/nurse of a mother , a pair of junior Swiss Army knives, born to multitask. We had a lot of enjoyment in my family, a lot of laughter, but the walls were papered with to-do lists and I never experienced or witnessed	Monologue Gilbert 61	Frequently, however, the ego does identify with the persona. The psychological term identification points to the ego’s ability to absorb and unite with external objects, attitudes, and persons. This is a more or less unconscious process. One simply finds oneself unintentionally imitating another person. Perhaps one does not even notice it	Liz mentions that she has been taught to be the miniature model of her mother. Actually the way she decides to be married, she actually believes at first that she is indeed ready to settle down and have family like her parents. It is a proof of unintentional mimicry of Liz. She is imitating her mother unconsciously. Stein mentioned that the ego does identify with persona, which means the ego has ability to absorb and unite with the persona. This is unconscious

	<p>idleness, not once in my whole entire life.</p>		<p>oneself, but other people see the mimicry.(Stein 105)</p>	<p>process that let the person mimic other person's attitude or the person itself without noticing it (Stein 105). According to the quotation, it can be seen that Liz's ego already absorbs her persona that made Liz thinks that she is like her mother, nurturing and responsible. However, when she finds out that she does not like the idea of having kids at her marriage time, she has internal conflict resulting on her depression. She cannot accept that she is not the same as her mother. It gives guilt and shame that she is actually not nurturing, dependable, and responsible like her mother.</p>
4.	<p>So many times I had wished with David that I could behave more like my mother does in her marriage—independent, strong, self-sufficient. A self-feeder. Able to exist without regular doses of romance or flattery from my solitary farmer of a father. Able to cheerfully plant gardens of daisies among the inexplicable stone walls of silence that my dad sometimes builds up around himself. My dad is quite simply my favorite person in the world, but he</p>	<p>Monologue Gilbert 82</p>	<p>Humans are complex and may present a different persona in each different scenario (Guo and Ma 7)</p>	<p>From the quotations it can be seen that Liz cannot embrace her uniqueness and still hide in her persona as she said, "I had wished with David that I could behave more like my mother does in her marriage-independent, strong, self-sufficient. A self-feeder," (82). She thinks that her mother is the perfect figure of wife that she obliges to follow. However, that is not the positive way to use persona. Someone needs to know about who she is first,</p>

	is a bit of an odd case. An ex-boyfriend of mine once described him this way: “Your father only has one foot on this earth. And really, really long legs . . .”			and what she capable of. As what Guo and Ma wrote in their journal, humans are complex and may present a different persona in each different scenario (Guo and Ma 7), it means people need to be flexible. People can act differently depending on the situation and who they are talking to. For Liz, she can be adventurous no matter how old she is, she can also accept that she cannot be like her mother. Unfortunately, Liz cannot do that and prefer to use her persona and use man to complete her lacking of personality.
5.	When I get lonely these days, I think: <i>So be lonely, Liz. Learn your way around loneliness. Make a map of it. Sit with it, for once in your life. Welcome to the human experience. But never again use another person’s body or emotions as a scratching post for your own unfulfilled yearnings.</i>	Monologue Gilbert 65	The persona is a psychological and social construct adopted for a specific purpose. (Stein 103)	Here, Liz has recognized her persona. It can be seen in her statement saying, “But never again use another person’s body or emotion as a scratching post for your own unfulfilled yearnings”. From the word never again shows how Liz used other people to be the object of her dissatisfaction.
6.	Some time after I’d left my husband, I was at a party and a guy I barely knew said to me, “You know, you seem like a completely different person, now that you’re with this new boyfriend. You	Dialogue Gilbert 65	The persona is actually a part of the collective psyche, but it mimics individuality. Its existence can be the enemy of individuation if it is not	Liz is too absorbed in her persona that it is very hard for her to make her persona or her mask to be conscious. She has a tendency to imitate the person she loves that make it very

	used to look like your husband, but now you look like David. You even dress like him and talk like him. You know how some people look like their dogs? I think maybe you always look like your men. ”		made conscious as a mask.(Stein 4) “Human beings have one faculty which, though it is of the greatest utility for collective purposes, is most pernicious for individuation, and that is the faculty of imitation”. (Jung qtd. in Stein 4)	hard for her to discover herself. It is because it is easier to imitate rather than to really discover about oneself. It also a process that people have been experiencing since they were born. They imitate their parents, friends, and others that finally make the individual get used to this process that make them forget that they are also have something unique that want to be strived for. Thus, as what has been stated by Stein about the existence of the persona can be the enemy of individuation (Stein 4), Liz is still showing her neurosis that is depression after divorcing her husband and living with David as the result of her persona domination.
7.	Wasn't I proud of all we'd accumulated—the prestigious home in the Hudson Valley, the apartment in Manhattan, the eight phone lines, the friends and the picnics and the parties, the weekends spent roaming the aisles of some box-shaped superstore of our choice, buying ever more appliances on credit? I had actively participated in every moment of the creation of this	Monologue Gilbert 11 & 94	To present an unequivocal face to the world is a matter of practical importance: the average man—the only kind society knows anything about —must keep his nose to one thing in order to achieve anything worthwhile, two would be too much. Our society is	Liz believes married as kind of responsibility, so does to have children. She has been surrounded by families that live their lives by completing their duties that in certain age, they need to pass the stages from becoming a child to a parent. Based on the stages, people need to sit according to the stage they are in. This kind of society's ideal that is not

<p>life—so why did I feel like none of it resembled me? Why did I feel so overwhelmed with duty, tired of being the primary breadwinner and the housekeeper and the social coordinator and the dog-walker and the wife and the soon-to-be mother...</p> <p>I rediscover this truth every time I go to a big reunion of my mother's family in Minnesota and I see how everyone is held so reassuringly in their positions over the years. First you are a child, then you are a teenager, then you are a young married person, then you are a parent, then you are retired, then you are a grandparent—at every stage you know who you are, you know what your duty is and you know where to sit at the reunion. You sit with the other children, or teenagers, or young parents, or retirees. Until at last you are sitting with the ninety-year-olds in the shade, watching over your progeny with satisfaction. Who are you? No problem—you're the person who created all this. The satisfaction of this</p>	<p>undoubtedly set on such an ideal. It is therefore not surprising that everyone who wants to get on must take these expectations into account and put on mask. (Jung 192-193)</p>	<p>written, but must be passed has built Liz's persona of a happy married woman that expecting to have kids.</p>
---	--	--

	knowledge is immediate, and moreover, it's universally recognized.			
8.	<p>On the drive back to the Ashram, I really let myself dip into a fantasy about just how silent I am going to become now. I will be so silent that it will make me famous. I imagine myself becoming known as That Quiet Girl. I'll just keep to the Ashram schedule, take my meals in solitude, meditate for endless hours every day and scrub the temple floors without making a peep. My only interaction with others will be to smile beatifically at them from within my self-contained world of stillness and piety. People will talk about me. They'll ask, "Who is That Quiet Girl in the Back of the Temple, always scrubbing the floors, down on her knees? She never speaks. She's so elusive. She's so mystical. I can't even imagine what her voice sounds like. You never even hear her coming up behind you on the garden path when she's out walking . . . she moves as silently as the breeze. She must be in a constant state of meditative communion with God. She's the quietest girl I've ever seen."</p>	<p>Monologue Gilbert 190</p>	<p>The best kind of persona is one that adapts flexibly to different social situations while simultaneously being a good reflection of the ego qualities that stand behind it (Bessa qtd. in Tyagi 138)</p>	<p>In India, Liz's mental state is better than in Italy. She has some new friends also in Ashram. She is fond of talking and socializing with other people. However, since she has learned about how to discipline her speech to prevent her energy from spilling out, she determine to be a quiet girl. The quiet girl she wants to become to impress others is also called as persona, but the best kind of persona. It is because she already consciously accept that she loves to talk, but she only tries to adapt to the situation in Ashram and it also shows the good quality of her ego that she can be quiet too. It stated in a journal, "The best kind of persona is one that adapts flexibly to different social situations while simultaneously being a good reflection of the ego qualities that stand behind it (Bessa qtd. in Tyagi 138)"</p>

2. How was Liz's animus portrayed in the novel?

No	Quotation	Form	Reference	Comment
1.	<p>Then I heard a voice. Please don't be alarmed—it was not an Old Testament Hollywood Charlton Heston voice, nor was it a voice telling me I must build a baseball field in my backyard. It was merely my own voice, speaking from within my own self. But this was my voice as I had never heard it before. This was my voice, but perfectly wise, calm and compassionate. This was what my voice would sound like if I'd only ever experienced love and certainty in my life. How can I describe the warmth of affection in that voice, as it gave me the answer that would forever seal my faith in the divine? The voice said: Go back to bed, Liz.</p>	<p>Monologue Gilbert 15-16</p>	<p>Like the anima, the animus appears in dreams, visions, and fantasies in a personified form. (Feist and Feist 109)</p> <p>But when the unconscious contents—these same fantasies—are not “realized,” they give rise to a negative activity and personification, i.e., to the autonomy of animus and anima. (Jung 224)</p>	<p>As Liz experiences fear and anxious about her marriage, she finally starts to find help that is the help from God. However, the answer she gets is actually her own voice that is speaking within herself, but the voice comes out perfectly wise, calm, and compassionate. The voice tells her to go back to bed and sleep. This kind of voice is Liz's animus. Feist and Feist stated in their book that the animus appears in dreams, visions, and fantasies in a personified form. Jung also mentioned, “But when the unconscious contents—these same fantasies—are not ‘realized,’ they give rise to a negative activity and personification, i.e., to the autonomy of animus and anima,” (Jung 224). Thus, it can be concluded that Liz's animus shows what she actually needs which is to rest. She needs to rest in order to think clearly. Her animus personified its form as a sound of common sense</p>

				that finally be able to be heard by Liz for the first time.
2.	<p>In response, somewhere from within me, rises a now-familiar presence, offering me all the certainties I have always wished another person would say to me when I was troubled. This is what I find myself writing to myself on the page:</p> <p><i>I'm here. I love you. I don't care if you need to stay up crying all night long, I will stay with you. If you need the medication again, go ahead and take it—I will love you through that, as well. If you don't need the medication, I will love you, too. There's nothing you can ever do to lose my love. I will protect you until you die, and after your death I will still protect you. I am stronger than Depression and I am braver than Loneliness and nothing will ever exhaust me.</i></p>	<p>Monologue Gilbert 54</p>	<p>The animus is rather like an assembly of fathers or dignitaries of some kind who lay down incontestable, “rational,” ex cathedra judgments. On closer examination these exacting judgments turn out to be largely sayings and opinions scraped together more or less unconsciously from childhood on, and compressed into a canon of average truth, justice, and reasonableness, a compendium of preconceptions which, whenever a conscious and competent judgment is lacking (as not infrequently happens), instantly obliges with an opinion. Sometimes these opinions take the form of so called sound common</p>	<p>Based on the definition of the animus about its rational saying and opinion, like a figure of a father that give average truth, justice, and reasonableness (Jung 207) it can be seen in the quotation that once again Liz's animus shown in a form of fantasy. He is shooting her by saying that he will love and protect her. He lets her decides what she think is the best for her at that moment. Here, Liz is starting to know more about herself through her animus. She projected herself that someone within her will always accompany and support her. It is the process of individuation where she is not hiding behind her persona, but starts to communicate with her animus.</p>

			sense, sometimes they appear as principles which are like a travesty of education: “People have always done it like this,” or “Everybody says it is like that.” (Jung 207)	
3.	I saw the joy in her face and I recognized it. This was the exact joy my own face had radiated last spring, the day I discovered that the magazine I worked for was going to send me on assignment to New Zealand, to write an article about the search for giant squid. And I thought, “Until I can feel as ecstatic about having a baby as I felt about going to New Zealand to search for a giant squid, I cannot have a baby.”	Monologue Gilbert 11	The animus produces opinions. The opinions of a woman rest on equally unconscious prior assumptions. Animus opinions very often have the character of solid convictions that are not lightly shaken, or of principles whose validity is seemingly unassailable (Jung 206)	Liz actually has free spirit side that love to travel and does adventurous things. Even though when she is married she wants to stop travelling, she cannot really repressed that side of her. The more it is repressed, the stronger it will be. Jung claimed that animus produces opinions that often have the character of solid conviction that are not lightly shaken (Jung 206), it is also represented in Liz’s animus. It shows its strong opinion about not to have a baby yet, because she does not feel as enthusiastic as goes to New Zealand to search for giant squid. She said, “Until I can feel as ecstatic about having a baby as I felt about going to New Zealand to search for a giant squid, I cannot have a baby”(11). In conclusion, Liz’s animus produces Liz’s opinion

				about having a baby is not a good idea at that time.
4.	That divorce—long after I’d walked out of my marriage—was still not happening. I’d started having to put legal pressure on my husband, doing dreadful things out of my worst divorce nightmares, like serving papers and writing damning legal accusations (required by New York State law) of his alleged mental cruelty—documents that left no room for subtlety, no way in which to say to the judge: “Hey, listen, it was a really complicated relationship, and I made huge mistakes, too, and I’m very sorry about that, but all I want is to be allowed to leave. ”	Monologue Gilbert 30	Women tend to be relational and receptive in their ego and persona, but eventually their spirit are very hard and penetrating inside.(Stein 123)	In her persona, she tends to be hesitant to do things that she really desires. She is afraid that she will disappoint her mother. However, since she decides to know about herself more, she starts to show her masculine side which is hard and penetrating. “Women tend to be relational and receptive in their ego and persona, but eventually their spirit are very hard and penetrating inside” (Stein 123). The word ‘inside’ refer to the animus. Furthermore, Liz’s hard and penetrating traits can be seen from how keen she is to really end up things with her husband. She puts legal pressure to her husband and other dreadful things just to be allowed to leave her husband. She stated, “Hey, listen, it was a really complicated relationship, and I made huge mistakes, too, and I’m very sorry about that, but all I want is to be allowed to leave.”(30)
5.	Still, despite all this, traveling is the great true love of my life. I have always felt, ever since I was sixteen years old and first went to Russia with	Monologue Gilbert 41	Animus is a handsome young man represents active and assertive energy (Tyagi 136).	Liz said that, “...traveling is the great true love of my life”(41). After her divorce, she decides to go traveling in order to find more about herself. She

	<p>my saved-up babysitting money, that to travel is worth any cost or sacrifice. I am loyal and constant in my love for travel, as I have not always been loyal and constant in my other loves. I feel about travel the way a happy new mother feels about her impossible, colicky, restless new born baby—I just don't care what it puts me through. Because I adore it. Because it's mine. Because it looks exactly like me. It can barf all over me if it wants to—I just don't care.</p>			<p>shows how assertive she is even though she has no idea about her travel destination. She is so positive that she will make friends there no matter what happen. That is how she can survive in Italy, India, and Indonesia. The animus defined by Tyagi perfectly represented by Liz that is a handsome young man represents active and assertive energy (Tyagi 136).</p>
6.	<p>Something about my recent joy in Naples has made me certain that I not only can find happiness without David, but must. No matter how much I love him (and I do love him, in stupid excess), I have to say goodbye to this person now. And I have to make it stick.</p>	<p>Monologue Gilbert 84</p>	<p>When women look within, they come upon (and reveal to those intimately with them) logic, competitiveness, toughness, and moral judgement (Stein 125)</p>	<p>Until her travel time in Italy, Liz and David have not really broken up yet. They have been separated, but they still love each other. However, Liz realizes that she has kept the relationship with David because she needs him. That is not how relationship works. As Stein suggested that women who look within themselves will find out logic, competitiveness, toughness, and moral judgment (Stein 125), Liz finally can discover her logic and toughness after her spent in Italy. It is shown from her determination to finally put an end to her relationship with David. She puts aside her feeling and follows her logic</p>

				as she knows that their relationship will not work. She said, “No matter how much I love him (and I do love him, in stupid excess), I have to say goodbye to this person now”(84). Here, she shows how tough she is to accept that break up is the best decision she can make at that time. She cannot be David’s parasite and should try to live her own life as well.
7.	I should also confess that I generally refer to God as “Him,” which doesn’t bother me because, to my mind, it’s just a convenient personalizing pronoun, not a precise anatomical description or a cause for revolution. Of course, I don’t mind if people call God “Her,” and I understand the urge to do so. Again—to me, these are both equal terms, equally adequate and inadequate.	Monologue Gilbert 13	Now, everything that is true of the persona and of all autonomous complexes in general also holds true of the anima. She likewise is a personality, and this is why she is so easily projected upon a woman. So long as the anima is unconscious she is always projected, for everything unconscious is projected.(Jung 197)	Jung stated that the anima will remain be projected if it is still unconscious (Jung 197). It is also the same case for the animus. If the anima is projected upon a woman, then animus is projected upon a man. From the beginning of the novel, Liz refers God as “Him”. Even though she gives a reason that it is just a personalizing pronoun, but it is indeed reflects her animus. In her journey to discover about herself as an individual, Liz goes to India to learn about meditation more. Jung mentioned that religious meditation, he mentioned Buddhist as example, can awaken memories of former incarnations, that is referring to the same psychological reality (Jung 191). It means that

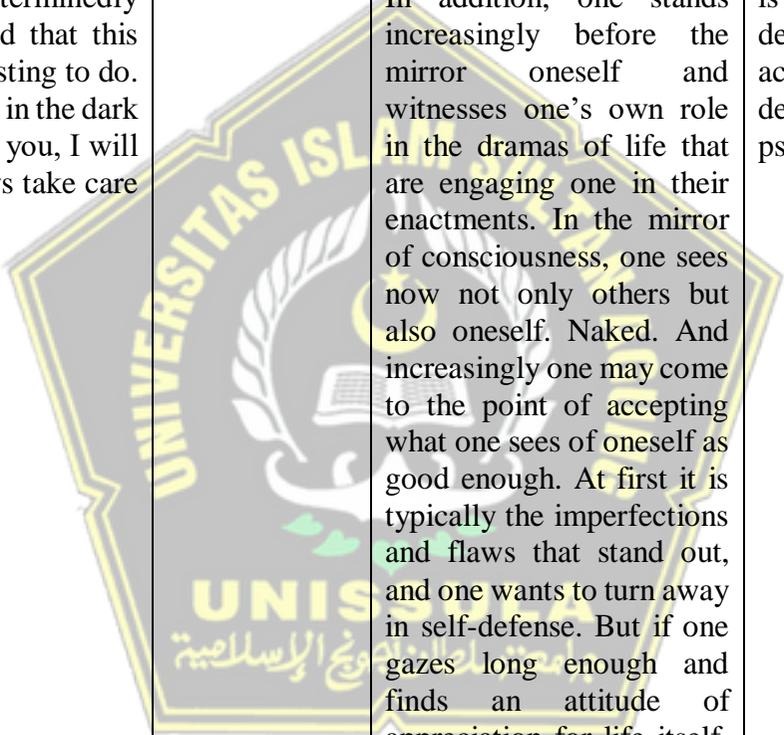
				meditation also can be used to get to know more about oneself. Liz's Guru in Ashram always says that God dwells within you as you. It can be seen that Liz uses pronoun "Him" referring to God is reasonable. She is just projecting the animus that is within herself. Liz's animus already projecting itself even without her recognition.
8.	But now Swamiji was in my dream, standing beside me on the beach in all his power. I was terrified. He pointed to the approaching waves and said sternly, "I want you to figure out a way to stop that from happening." Panicked, I whipped out a notebook and tried to draw inventions that would stop the ocean waves from advancing. I drew massive seawalls and canals and dams. All my designs were so stupid and pointless, though. I knew I was way out of my league here (I'm not an engineer!) but I could feel Swamiji watching me, impatient and judgmental. Finally I gave up. None of my inventions were clever or strong enough to keep those waves from breaking.	Monologue Gilbert 146	As a result of the repressive attitude of the conscious mind, the other side is driven into indirect and purely symptomatic manifestations, mostly of an emotional kind, and only in moments of overwhelming affectivity can fragments of the unconscious come to the surface in the form of thoughts or images.(Jung 202)	Swamiji is Liz's Guru's Guru that died in 1982. Different to her Guru that are lovely, compassionate, feminine, Swamiji on the other hand is a fierce, impatient, and judgemental Guru. However, it is very surprising that Liz has a dream about Swamiji. In her dream, Swamiji wants Liz to prevent the ocean wave from advancing. Hence, her attitude shows desperateness. She neither can stand Swamiji judgment nor solve his quest. Animus as what has been stated before, it can appear in dream. Here, Liz animus appear in the image of Swamiji. "As a result of the repressive attitude of the conscious mind, the other side is driven into indirect and purely symptomatic manifestations, mostly of an emotional

			<p>kind, and only in moments of overwhelming affectivity can fragments of the unconscious come to the surface in the form of thoughts or images,” (Jung 202). Liz only knows Swamiji through his portrait. The portrait that she admits too scary and too powerful. Then, when she has doubt to herself that she might fail to meditate, she has a dream of Swamiji. Swamiji as her projected animus symbolize Liz’s fierce, powerful, impatient, and judgmental traits. It is because that is how she thinks Swamiji appears in her eyes.</p>
--	--	--	--



3. How was Liz's individuation presented in the novel?

No	Quotation	Form	Reference	Comment
1.	I think about the woman I have become lately, about the life that I am now living, and about how much I always wanted to be this person and live this life, liberated from the farce of pretending to be anyone other than myself. I think of everything I endured before getting here and wonder if it was me—I mean, this happy and balanced me , who is now dozing on the deck of this small Indonesian fishing boat—who pulled the other, younger, more confused and more struggling me forward during all those hard years.	Monologue Gilbert 329	Individuation means becoming an “individual,” and, in so far as “individuality” embraces our innermost, last, and incomparable uniqueness, it also implies becoming one’s own self. We could therefore translate individuation as “coming to selfhood” or “self-realization.”...The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other. (Jung 173-174)	By stating that she already “...liberated from the farce pretending to be anyone other than myself,” (329) reflects Liz individuation that she already discovered about her persona and opened her mask to finally sort the traits of persona within her and also discover about her animus. She can be a nurturing yet adventurous at the same time if she wants. It needs a realization that actually she can do both. She does not need to pretend to be her mother figure. She can only be Liz. The unique Liz who love to travel. She can be independent yet dependent at the same time.
2.	I also knew somehow that this respite of peace would be temporary. I knew that I was not yet finished for good, that my anger, my sadness and my shame would all creep back eventually, escaping my	Monologue Gilbert 328	Jung defines “individuation” as “a process of differentiation, having for its goal the development of the	Liz finally can accept the reality that everyone has flaws. She does not need to think it as her weakness. She does not need to feel ashamed of it. Through self-acceptance, she realized her role in

<p>heart, and occupying my head once more. I knew that I would have to keep dealing with these thoughts again and again until I slowly and determinedly changed my whole life. And that this would be difficult and exhausting to do. But my heart said to my mind in the dark silence of that beach: "I love you, I will never leave you, I will always take care of you."</p>		<p>individual personality. (Stein 5)</p> <p>In addition, one stands increasingly before the mirror oneself and witnesses one's own role in the dramas of life that are engaging one in their enactments. In the mirror of consciousness, one sees now not only others but also oneself. Naked. And increasingly one may come to the point of accepting what one sees of oneself as good enough. At first it is typically the imperfections and flaws that stand out, and one wants to turn away in self-defense. But if one gazes long enough and finds an attitude of appreciation for life itself, one will also find the features of beauty and attractiveness. Self-acceptance becomes</p>	<p>her life drama. According to Jung definition of individuation that it is a process of differentiation and the goal is the individual personality development (Stein 5), Liz already achieved her goal. She is not feeling depressed as the sign of imbalance psyche. It is balance now.</p>
---	---	--	--

			possible with a degree of clear-sightedness and lack of illusion.(Stein 7)	
3.	The Bhagavad Gita—that ancient Indian Yogic text—says that it is better to live your own destiny imperfectly than to live an imitation of somebody else’s life with perfection. So now I have started living my own life. Imperfect and clumsy as it may look, it is resembling me now , thoroughly.	Monologue Gilbert 95	Jung mentioned that individuation means a process of psychological development that fulfils the individual qualities given; in other words, it is a process by which a man becomes the definite, unique being he in fact is. (Jung 174)	Jung believed that every people is in fact unique. “Individuation means a process of psychological development that fulfils the individual qualities given; in other words, it is a process by which a man becomes the definite, unique being he in fact is,” (Jung 174). However, people tend to use persona and imitating others, so does Liz. She imitates her lover, tries to fulfil society’s common expectation, and so forth. After experiencing anxiety, depression, and suicidal thought, she starts to listen to her neglected-self that live deep within her. After that, she starts to live her own life and try to accept her imperfect life. She said, “Imperfect and clumsy as it may look, it is resembling me now, thoroughly,” (95). By stating, ‘resembling me now’ shows that Liz finally comes to the conclusion that she is now going back to her real self that has been buried during her life development.

4.	I've spent so much time these last years wondering what I'm supposed to be. A wife? A mother? A lover? A celibate? An Italian? A glutton? A traveler? An artist? A Yogi? But I'm not any of these things, at least not completely. And I'm not Crazy Aunt Liz, either. I'm just a slippery antevasin —betwixt and between—a student on the ever-shifting border near the wonderful, scary forest of the new.	Monologue Gilbert 204	Just as, for the purpose of individuation, or self-realization, it is essential for a man to distinguish between what he is and how he appears to himself and to others...(Jung 194)	In Italy, when Liz's friend asks her what the word that perfectly describes her is, she cannot give answer. Then, after meeting new friends, embracing her loneliness, and learning to meditate to Indian Guru, she has finally discovered her word. She is not confused anymore whether she is a wife, a mother, a celibate, a traveller, or an artist. She realized that she just an <i>antevasin</i> , someone who lives at the border. At that time she discovers that she is not a conventional woman anymore or someone that live in wood fully realized of her transcendent, but rather in between. She lives in both worlds, but look forward to the unknown. Through Liz's explanation about word that suit her best, can be concluded that she can distinguish herself now. The purpose of individuation that is the man can distinguish between what he is and how he appears to himself and to others (Jung 194) is achieved by Liz.
5.	All true Gurus are alike in the fact that they exist in a constant state of self-realization, but external characteristics	Monologue Gilbert 166-167	If not chosen consciously, the drive toward individuation may produce	Liz also acknowledge that actually, part of Swamiji's traits actually the traits she is needed. She does not

<p>differ. The apparent differences between my Guru and her master are vast—she’s a feminine, multilingual, university-educated and savvy professional woman; he was a sometimes-capricious, sometimes-kingly South Indian old lion. For a nice New England girl like me, it is easy to follow my living teacher, who is so reassuring in her propriety— exactly the kind of Guru you could take home to meet Mom and Dad. But Swamiji . . . he was such a wild card. And from the first time I came to this Yogic path and saw photographs of him, and heard stories about him, I’ve thought, “I’m just going to stay clear of this character. He’s too big. He makes me nervous.”</p> <p>But now that I am here in India, here in the Ashram that was his home, I’m finding that all I want is Swamiji. All I feel is Swamiji. The only person I talk to in my prayers and meditations is Swamiji. It’s the Swamiji channel, round the clock. I am in the furnace of Swamiji here and I can feel him working on me. Even in his death, there’s something so earthy and present about</p>	<p>bizarre twists and turns in a life’s course as it insists on individuality in the most unexpected places and at inconvenient times. Jung saw this type of conflict as a possible source of neurosis (Stein 5)</p>	<p>acknowledge it directly that she has animus, but she can get the message of her dream about Swamiji. She makes the comparison between her current Guru and Swamiji. At the time she has difficulty in Ashram her ego wants to dominate both conscious and unconscious that cause Liz to have neurosis again there. Stein mentioned that individuation might produce conflict at unexpected time and place in form of neurosis (Stein 5). Her neurosis is actually a part of individuation. Because of that event, she starts to think back about her dream about Swamiji. At first, she does not like Swamiji’s image. His masculine traits give her nervousness and far from her comfort. Different with her current Guru who is feminine, she said Swamiji as “wild card”. Yet, at the end she acknowledge that Swamiji is indeed the best spiritual figure that she needs. It is shown when she said, “I’m finding that all I want is Swamiji” and added, “He’s the master I need when I’m really struggling, because I can curse him and show him all my failures</p>
--	--	--

	<p>him. He's the master I need when I'm really struggling, because I can curse him and show him all my failures and flaws and all he does is laugh. Laugh, and love me. His laughter makes me angrier and the anger motivates me to act...</p>			<p>and flaws and all he does is laugh". Here, it can be seen that Liz changes her attitude towards Swamiji's character. This kind of attitude and perception changes are part of individuation process.</p>
6.	<p>In my real life, I have been known to eat organic goat's milk yoghurt sprinkled with wheat germ for breakfast. My real-life days are long gone. Back in America, my friend Susan is telling people I'm on a "No Carb Left Behind" tour. But my body is being such a good sport about all this. My body is turning a blind eye to my misdoings and my overindulgences, as if to say, "OK, kid, live it up, I recognize that this is just temporary. Let me know when your little experiment with pure pleasure is over, and I'll see what I can do about damage control."</p> <p>Still, when I look at myself in the mirror of the best pizzeria in Naples, I see a bright-eyed, clear-skinned, happy and healthy face. I haven't seen a face like that on me for a long time.</p>	<p>Monologue Gilbert 81 & 122</p>	<p>Individuation is choosing to be conscious, or mindful and especially, it means becoming conscious of the person we are capable of being in our fullness, our strengths, and our limitations (McNeely qtd. in Gibb 13).</p>	<p>According to McNeely, individuation is choosing to be conscious, or mindful and especially, it means becoming conscious of the person we are capable of being in our fullness, our strengths, and our limitations (McNeely qtd. in Gibb 13). In Italy, Liz has gained weight because what she called misdoings as she eats a lot amount of unhealthy diet different to what she used to eat. She also recognizes that she will be back to her habit when she is back, but she chooses to enjoy the time since she can find happiness that long gone. She stated, "I recognize that this is just temporary" that means she knows her capability and she also challenge herself to her limitation by stating "I'll see what I can do about damage control". The way she challenges herself and still feels happy,</p>

	<p>The Yogis, however, say that human discontentment is a simple case of mistaken identity. We're miserable because we think that we are mere individuals, alone with our fears and flaws and resentments and mortality. We wrongly believe that our limited little egos constitute our whole entire nature. We have failed to recognize our deeper divine character. We don't realize that, somewhere within us all, there does exist a supreme Self who is eternally at peace. That supreme Self is our true identity, universal and divine. Before you realize this truth, say the Yogis, you will always be in despair, a notion nicely expressed in this exasperated line from the Greek stoic philosopher Epictetus:</p> <p>"You bear God within you, poor wretch, and know it not."</p>			<p>shows her self-control as her strength. Here, Liz realizes that it is okay sometimes just doing whatever her instinct at that moment wants her to do. She also learns from the Yogis that human makes mistakes that they feel miserable, because they think they are alone with fears and flaws. However, actually there is peace within them. Before they realize the truth, they will be in despair. Looking at Liz's happy face, she is already aware of her being and also her strengths. It is the same with the definition proposed by McNeely. Thus, Liz's individuation is being represented as her capability in recognizing her temporary change in her eating habit.</p>
7.	<p>When I realized that the only question at hand was, "How do I define pleasure?" and that I was truly in a country where people would permit me to explore that question freely, everything changed. Everything became . . . delicious. All I had to do was ask</p>	<p>Monologue Gilbert 62</p>	<p>Individuation refers to psychological development that he referred to a true individual in the sense a complete and integrated person (Lemmens 1).</p>	<p>Liz has been living her life by fulfilling some duties that oblige her to settle, have kids, and so forth. Through her journey, she finally realized that she could enjoy her life without worrying about common expectation. "With nobody else's agenda to consider and</p>

	<p>myself every day, for the first time in my life, “What would you enjoy doing today, Liz? What would bring you pleasure right now?” With nobody else’s agenda to consider and no other obligations to worry about, this question finally became distilled and absolutely self-specific.</p>			<p>no other obligations to worry about, this question finally became distilled and absolutely self-specific,” (62). Here, Liz experiencing psychological development where she starts to be an integrated person without others’ interference. It is relatable with the individuation by Lemmens. “Individuation refers to psychological development that he referred to a true individual in the sense a complete and integrated person,” (Lemmens 1).</p>
8.	<p>My life had gone to bits and I was so unrecognizable to myself that I probably couldn’t have picked me out of a police lineup. But I felt a glimmer of happiness when I started studying Italian, and when you sense a faint potentiality for happiness after such dark times you must grab onto the ankles of that happiness and not let go until it drags you face-first out of the dirt—this is not selfishness, but obligation. You were given life; it is your duty (and also your entitlement as a human being) to find something beautiful within life, no matter how slight.</p>	<p>Monologue Gilbert 115</p>	<p>Individuation is not self-actualization but rather about transformation. The person needs to ask again and again about who they are; feel pain; find solution; let go some characteristics in order to break through their own limitations (Harris 5).</p>	<p>Dr. Bud Harris, a Jungian Analyst, explained at his lecture that individuation is not self-actualization but rather about transformation. The person needs to ask again and again about who they are; feel pain; find solution; let go some characteristics in order to break through their own limitations (Harris 5). It can be seen from the quotation from <i>Eat, Pray, Love</i> that Liz is unrecognizable to her own self. Then after a while living in Italy, she transforms herself as Harris said about individuation. She stated, “But I do know that I have collected myself of late—through the enjoyment</p>

<p>I came to Italy pinched and thin. I did not know yet what I deserved. I still maybe don't fully know what I deserve. But I do know that I have collected myself of late—through the enjoyment of harmless pleasures—into somebody much more intact.</p>			<p>of harmless pleasures—into somebody much more intact.” The way she said she becomes somebody much more intact shows Liz’s individuation that she already feel the pain and becomes what she is now.</p>
---	--	--	--

