

# Individuation Process In The Character Of Sara Miles From Graham Green's "The End Of The Affair"

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## Abstract

The present study intends to analyze the character of Sara Miles in the novel *The End of the Affair* by Graham Green with its primary focus on individuation. The main purpose of the study is to study the character of Sara Miles through the lens of Jungian Psychoanalytical theory of Individuation. In addition, the study explains how the main character goes through various events in her life and reaches the maturity. According to Carl Gustav Jung, finding one's own self is the greatest ever finding by a human being. Such a process of self-recognition and self-exploration is coined as individuation process by Jung. The term, Individuation, is associated with Jung and the psychology introduced by him. The traits of individuation theory are much visible in the character of Sara Miles in the end of the novel. The study is qualitative in nature where the novel has been analyzed through textual analysis. The incidents that shows the psychological journey of Sara Miles have been analyzed under the theoretical consideration of Carl Jung. The main character Sara behaves like hating Maurice and is an atheist but with the passage of time she realizes that she is in love with Maurice and through her love she accepts the existence of the God. She starts love with Maurice although she does not take this relation serious in beginning of their affair. Thus she becomes consciously aware of her unconscious relation with Maurice. The role of conscious and unconscious is undeniable since materials are coming from conscious and the unconscious. This trait of self-exploration in Sara's character clearly indicates the individuation process. Persona is another feature of individuation dealing with efforts of individuals. Jung gives the name to the efforts made by an individual for adopting the demands of the outside world. Sara adopts this very persona in order to hide her reality from the outer world so that she is secured. She also behaves so manly which has resulted in her such a brilliant portrayal. An individual pass through many stages when it comes to development of personality. She also goes through these stages for her maturity and her mental development. Hence, it is argued that the novel is a true replica of individuation where Sara has been brilliantly portrayed by having all of the features of Jungian individuation.

**Key Words:** Individuation Process, Persona, Shadow, Ego, Sara Miles, Graham Greene

## Introduction

The present study focuses on the analysis of the main female character Sara Miles in the novel *The End of the Affair* in the light of the theoretical considerations presented by Jung in

terms of Individuation process. The purpose for the analysis of this character is to highlight the deeper psychological journey of Sara Miles through which she explores her inner self and realizes herself. This self-realization can be

termed as the individuation process of the main character. Apparently the story is a love triangle in which a married woman starts an affair with a writer in their frequent meetings.

Sara does not believe in God, she does not love and she is quite a different character in the start of the story. But she changes altogether in the end of the novel. She is then a serious woman, believing in God, lost in love and a mature woman. The common readers see the apparent events in the novel and the love that brings changes in the life of Sara. Why does she start believing in God? Why does she cry in the end as she was a happy woman? Why she loves passionately when she did not have any emotional desire for such love? The real question is why the mind and thinking changed altogether. All such questions can be answered through analyzing her individuation and maturation process. The researcher in the current study thus focuses this psychological journey of Sara where she reaches self-realization.

Individuation is directly connected to the conscious and unconscious, where all the thinking and emotions come from conscious and the unconscious. Such materials are made conscious by ego, which the "I" of an individual. These emotions, feelings and thoughts are usually related to the actions and activities within the social spheres of one's life. It also deals with the realization of who you are with reference to the social, personal and political spheres of a society and its relationship with one's life. Ego has to handle such kind of materials that goes and flows from the unconscious and it has to make sense out of it. Ego has to integrate it to the best of its ability.

Persona is another feature of individuation dealing with efforts of individuals. Jung uses persona for the efforts made by an individual for adopting the demands of the outside world. It is a Latin word, which means a mask that was worn by the various actors during the performance in

Latin time; the objective behind hiding the face used to be to personify the very character in its real form. Jung explains and says that the persona is "designed on one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual" (Jung 94). He considers it the face shown by an individual to the society but it also relates to the mask worn by an individual in order to hide his/her true nature from the society.

The End of the Affair deals with the study of love. The story has been narrated by Bendrix, a layman. He has an affair with a married woman, Sara Miles. The novel is full of harsh realities of life. Sara is a married woman but still she starts an affiliation with the writer. This love affair is the turning point in the self-realization and self-exploration of Sara. She has been represented as an atheist and a liberal woman in the novel but the love affair and the tragic incident of her beloved sudden unconscious state due to world war attacks changes her character radically. She starts feeling the need to believe in God and religion. Such a feeling was the very process through which she differentiated and believed on the psychological development. It was basically the process of her differentiation with her past where she realized something that was real and that had its existence in real and she had to believe on, self-realization and self-exploration. The protagonist hurries to meet her when he knows the reality of the termination of their affair. At the same time, she rushes out towards church for taking a refuge there. Such a refuge makes her suffer, by having a bad chest cold which later on becomes much fatal, and it costs her life. Thus she through all her efforts of her soul satisfaction reaches the individuation.

### **Objectives of the study**

1. To show Sara's Individuation process in the novel The End of the Affair.

2. To analyze the psychological journey of Sara's character through psychoanalysis.

### **Significance of the Study**

The research mainly focuses the analysis of the concept of Jungian individuation in the novel *The End of the Affair*. Individuation is the process where one discovers his/her (real) inner self, explores and gets to know own real self. The study is related with the awareness and process of self-exploration. It is to bring various components into a balanced whole. Thus, the research study provides an opportunity to broaden the thematic understanding of the novel, *The End of the Affair*, by relating the theme and story of the novel to Jungian psychological paradigm. It is obvious that the study of literature has its own influence on each and every individual. It explores the psycho-social problems of the society. The novel, *The End of the Affair*, also deals with the psychological development of a character that realizes her real own self later on at the end of the story. The study would provide an awareness to the common reader regarding this new interpretation of the novel as well as the importance of balance in life. This is how the study would be a significant contribution to the field of literature and will provide help for the future researchers in the field.

### **Review of Literature**

#### **Greene and the Novel 'The End of the Affair'**

Graham Greene has contributed a lot to the world of literature. Such a contribution makes him a well-known novelist where he has pinned down many social and psychological issues in the society. His novels mostly present the themes related to emotional and psychological problems. The very theme has been focused in the novel, *The End of the Affair*. There is no violence but there is a mystery about Sara Mile's unknown lover. She passes through various stages of her

life from atheism to believer and this self-realization of Sara's character in the novel. This is a journey towards self-realization where she actually realizes that her refusal is basically the presence of something.

The main character of Sara goes through a lot before knowing herself and as we read the novel we come to know that "Thou modest us for thyself, and our heart is restless, until it reposes in Thee". (St. Augustine, *Confessions*, 21), Sara never knew what is she looking for until she went through certain incidents that changed her entire thinking. The love of God was there in the unconscious and she was to realize it with the passage of time. She asks for the help of God when she faced the tragedy in her life.

The story is based on the intimate love affair between Bendrix and Sara but as Graham Greene, the writer makes it clear himself that "when I began to write I said this was a story of hatred, but I am not convinced. Perhaps my hatred is really as deficient as my love" (Greene 44). The novel is said to be an autobiographical one. Bendrix, the lover and beloved of Sara is himself the writer and narrator of the story. On the first page Bendrix divulges the identity of God as the "other" character, "in whom those days [they] were lucky enough not to believe" (Greene 1). The circumstances play an important role in self-realization. We can never know if we don't go through certain circumstances. They did not believe and they were happy living beings but they did not even know what they believe in. As he writes, Bendrix is in conflict with his own feelings; "the words love and hatred occur in close conjuncture on nearly every page," and Bendrix is unable to distinguish well between the two (Pierlout 124). Bendrix in the beginning thinks that love and hatred are to be mutually exclusive, as a "dichotomy or division of feeling into two opposing parts" (Kryhoski). Sara who was also not sure about her feelings as relation with Bendrix was not the first extramarital affair for her. It was her nature that impelled her to look

for a kind of spiritual fulfillment that was lacking in her life with her husband. She was a hopeless but a romantic woman, and in her mind, her husband was not a company that she wanted. She never thought about the existence of God and never felt the need too but as “the Old Testament writers were fond of using the words ‘a jealous God’, and perhaps it was their rough and oblique way of expressing belief in the love of God for man” (Greene 31). We find Sara going through that phase where she finds God in the same way. The journal of Sarah contains evidence that reveals her need for faith before we see her making fateful vow. The character of Sarah is strong and powerful and she handles the changes well though she also has the fear of losing Bendrix but still she is able to ask herself “if one could believe in God, would he fill the desert?” (Greene 72). It was her love that makes her kneel to pray for Bendrix’s life after the robot bomb. “it also necessitates their separation. Because of the separation, both of their lives are made truly miserable, and yet out of this misery comes the loss of self-necessary to the successful resolution of the divine plot” (Walker). The love for Bendrix makes her believe in God and makes her love God for this reason which changes her entire life. He doesn’t die but still his death for a few minutes, drove her to that other man, Christ, and then she died. But at the same time her vow restores Bendrix to life.

### **The individuation process and elements**

The term unconscious has been defined by various authors in various ways, For Jung; unconscious is composed of two different layers: collective and personal unconscious. Personal conscious is the more easily accessible one, which is “made up essentially of contents that have at one time been conscious but which have disappeared from consciousness through having been forgotten or repressed” (Jung, Archetypes 42). Personal consciousness of an individual is connected with the life experiences: difficulties,

joys and traumas. Collective unconscious is the second layer which “does not derive from personal experience and is not a personal acquisition but is inborn” (3). Both of these layers have different contents with different role in the life of each and every individual while, it is always the task of the ego to functionalize and integrate as many of the elements in order to bring them to the conscious.

The objective of the journey of individuation is the unification of various components of the psyche. It is possible when the person does a willful effort for bringing it that much to the consciousness as it is there in the unconsciousness by acknowledging the authority of this material, and come to terms with it. Individuation is “the process by which a person becomes a psychological ‘in-dividual,’ that is, a separate, indivisible unity or ‘whole’” (Jung, Archetypes 275). Such totality can be achieved when a person confronts the self and understand that the opposing forces that operate inside your psyche are not at fight with each other anymore, but are simply part of a totality. Samuels says,

[T]he self involves a potential to become whole or, experientially, to feel whole. Part of feeling whole is feeling a sense of purpose and so a vital element in integration is sensing some goal. Part of wholeness, too, is feeling that life makes sense and having an inclination to do something about it when it does not; [it is] a religious capacity. (Post-Jungians 91)

This religious capacity is probably connected with the old meaning of the word religion, that is, religare, when the person re-connects with his inner source of wisdom. The self is “the principle and archetype of orientation and meaning,” wherein “lies its healing function” (Jung, *Memories* 224). This is the archetype of unification of opposites, of order, of totality. The components which represent the symbols of the God-image in the human being are the same, that is, “the scintilla or soul-spark, the innermost divine essence of man, is characterized by symbols which can just as well express a God-image, namely the image of the Deity unfolding in the world, in nature, in man” (Jung, *Archetypes* 389).

### Research Methodology

Research methodology, explains all the procedures that have been carried out for the completion of the present study. The present research has been carried out through textual analysis technique in order to explore the protagonist, Sara Miles, of the novel *The End of the Affair* by Graham Greene based on Carl Jung’s Individuation Process and its features.

### Data Analysis & Procedure

The researcher has used textual analysis (Frey, L., Botan, C., & Kreps, G., 1999) as a technique in order to analyze and interpret the text. The researcher has thoroughly and closely read the text of the novel. The researcher has also applied Carl Jung’s Individuation Process and its features: Anima, Animus, Shadow, self, the protagonist, Sara Miles, of the novel *The End of the Affair* by Graham Greene. Carl Jung’s Individuation Process and its features have been focused and applied on the text of the novel. There are several levels of textual analysis (Frey, L., Botan, C., & Kreps, G., 1999). The researcher has followed textual analysis of the text based on words, syntactic, pragmatic, and semantic levels

analysis in the present study to unveil the deeper level of psychological rungs.

### Analysis and Interpretation

Ego: Individuation has a lot to do with the conscious and unconscious, where materials are coming from conscious and the unconscious. It comes along with those elements that belong to the whole psyche. Such materials are made conscious by ego, which always gives the person the sense and idea of the words, “I”. These materials are always related to the actions and activities within the social spheres of one’s life. It also deals with the realization of who you are with reference to the social, personal and political spheres of a society and its relationship with one’s life. Ego has to handle such kind of materials that goes and flows from the unconscious and make sense out of it. Ego has to integrate it to the best of its ability:

I became aware that our love was doomed; love had turned into a love affair with a beginning and an end. I could name the very moment when it had begun, and one day I knew I should be able to name the final hour. When she left the house I couldn't settle to work. I would reconstruct what we had said to each other; I would fan myself into anger or remorse. And all the time I knew I was forcing the pace. I was pushing, pushing the only thing I loved out of my life. As long as I could make believe that love lasted I was happy; I think I was even good

to live with, and so love did last. But if love had to die, I wanted it to die quickly. It was as though our love were a small creature caught in a trap and bleeding to death; I had to shut my eyes and wring its neck. (46)

Sara Miles had the problem that she never used to accept anything. Her love affair had made her so much conscious about everything and this was the reason that made her question everything. It was also the reason that made her complain each and everything. She later on realized that her love had been turned into a love affair which had made her life miserable because she used to think about it. She is of the opinion that her love had no name in the start which means to say that she was not keenly interested in the character but later on she came to know that she had been fallen in love with the main character, Maurice.

It's dependent upon the relationship with others under the individuation. Jung said "The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed" when relationship develops between the two people and extends over a period of time, it is sure that the strong feelings and emotions effect both. He also explains that your appearance matters because of self. Not only that your appearance, it's all about the deeds of yourself which always affected self and the relationship. In the conundrum presented by Jung, he said that the emotional relationship is the goal of objectivity of individuation. Talking about emotional relationships, he defines chain because the expectation of relationship is basic needs of others. He suggests that to achieve the objectivity and selfhood, one thing is to attain the emotional withdraw to inherent to others.

The above lines indicate that it deals with the realization of who you are with reference to the social, personal and political spheres of a society

and its relationship with one's life. She also later on realized herself and was more conscious about her love rather than anything else. She just wanted to die for that very love and she always wanted to have that love around herself. She was too much suspicious in the start about the type of her relationship with the character but later on she realized that she could not live without her love. She wanted to live her life just for the sake of that love. She also wanted to retain the love of Maurice and thus to have him around her all the times.

Sara was all the time worried about herself and her existence and this is why she was more suspicious about others although her beloved was also dealing her appropriately. He describes the situation and his affair with Sara in the following words:

"That was the worst period of all: it is my profession to imagine, to think in images: fifty times through the day, and immediately I woke during the night, a curtain would rise and the play would begin: always the same play, Sarah making love, Sarah with X, doing the same things that we had done together, Sarah kissing in her own particular way, arching herself in the act of sex and uttering that cry like pain, Sarah in abandonment. I would take pills at night to make me sleep quickly, but I never found any pills that would keep me asleep till daylight." (47)

These lines indicate the status of the characters and the status of their relationship. The beloved of Sara is also habitual to the same situation faced by Sara because he is also much influenced by his relationship with Sara. He considers his time with Sara as the worst one because he was disturbed from within and this would further disturb his

days and nights thinking about his status after being in relation with Sara and after left by her. He also shares the pleasant situation during his stay with Sara. He discussed Sara in a brilliant way and full of images. Curtains, play, Sara's love, his thinking of Sara's relationship with her ex beloved, her kisses and all of her acts of love would always make him disturbed from within. He was so disturbed, and his mind was so occupied with the thoughts of Sara that he was not even able to sleep on time. He was a jealous man and his jealousy was making him restless. The other reason of his disturbance was that he thought of Sara not being disturb. It also deals with the realization of who you are with reference to the social, personal and political spheres of a society and its relationship with one's life.

There was a kind of battle between his conscious and unconscious. He would try to make himself relaxed from the outer environment but the environment from within would always try to make him realize his position with in his personal and social hemisphere across the society. This was the reason that the ego would always intervene, and the ego would always try to realize him his social and personal position within the society.

Persona: Persona is another feature of individuation dealing with efforts of individuals. Jung gives the name to the efforts made by an individual for adopting the demands of the outside world. It is a Latin word, which means a mask that was worn by the various actors during the performance in Latin time. Jung explains and says that the persona is "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 94). It is the face shown by an individual to the society but it also relates to the mask worn by an individual in order to hide his/her true nature from the society.

"I'm not at peace anymore. I just want him like I used to in the old days. I want to be eating sandwiches with him. I want to be drinking with him in a bar. I'm tired and I don't want any more pain. I want Maurice. I want ordinary corrupt human love. Dear God, you know I want to want Your pain, but I don't want it now. Take it away for a while and give it me another time." (37)

In these lines, it is indicated that Sara is no more at peace because of her love. She wanted him to be like the old days. She wanted him to act and behave like he did in his old days. She was so much in pains and she only wanted to have Maurice around. Maurice was her utter happiness and her true love. Sara was an atheist but later on she requests God to take away all of her pain and to give her such pains some other good time. These are basically considered to be the efforts made by an individual for adopting the demands of the outside world. It was the demand of the outside world that she should refrain from all such pains although she wanted to have all such pains around and she used to enjoy all such pains. She even prays for having such pains again and again but also requests nature to take away all such pains for a while because it was the demand of the outside world just to adopt her within that very society.

It truly depicts the reality and the originality of the character and it also shows an individual to the society but it also relates to the mask worn by an individual in order to hide his/her true nature from the society. On one side she just wants to hide herself from the society so that no one could know her real self and this is the reason that she

requests the nature to take away such pains for a while and bring it again and again based upon the needs of the society.

Both Sara and her beloved were standing nowhere as they were too disturbed from within. Both were in constant inner struggles in order to meet the demands of each other and in such a situation they used to go through Jung's Persona which has been depicted brilliantly by the writer in the following:

I could have waited years, now that I knew the end of the story. I was cold and wet and very happy. I could even look with charity towards the altar and the figure dangling there. She loves us both, I thought, but if there is to be a conflict between an image and a man, I know who will win. I could put my hand on her thigh or my mouth on her breast; he was imprisoned behind the altar and couldn't move to plead his cause. (97)

These lines show that the character has been struggling within and outside in order to meet the needs and the demands of each other. He considers himself as an image because of blindly following everything. He describes the situation in a more of the image form where he says that he has realized that what will be the end of such a relationship and affair. He was in a difficult situation but yet he would enjoy those pains and was considering himself as a happy character. For him, Sara loved his inner self and his outer self and she would enjoy all of his personas, he had within that very society. She would enjoy his personal, public and private life due to which he was loved much. The novelist has excellently described his imprisonment where he is in constant efforts in order to meet the daily demands of the social and political hemispheres of his life. This is the reason that he has a kind of

mask which he does not want to show to the outer world and he has designed his own world through which he has personified his inner self just to give the impression that he has to conceal the true nature of his beloved and also of the outer and public world.

Hence, it can be said that these lines have truly depicted and projected Jung's persona within the text of the novel.

**The Shadow:** It is argued that an original man, Adam, lost his real nature while looking into the mirror because he had a glimpse of "other side" and then he "knew." He could no longer live unconsciously from then on. Hence, his desire was awakened to examine and dominate so that he could be a real one and to be with him again (9, translation mine). In such a situation, you have a contact with the archetype- Jung calls it a shadow, whenever you look at your unconscious or whenever you look towards your unconscious. It has all those characteristics which are always very difficult to be recognized and whose existence is not easier to be recognized in oneself. For Jung, shadow is "somewhat inferior, primitive, unadapt, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but convention forbids!" (Jung 90). It has to do with all the features that the ego cannot express it openly although these are not wholly evil but rather problematic and are difficult to be recognized:

"When I began to write our story down, I thought I was writing a record of hate, but somehow the hate has got mislaid and all I know is that in spite of her mistakes and her unreliability, she was better than most. It's just as well that one of us should believe in her: she never did in herself." (129)



In these lines, the shadow of the protagonist has been clearly depicted and projected within the text. It indicates and shows that their love has started with the hate and in the onset, they used to hate one another and there was no concept of love but within the passage of time, they realized that the hate has been turned into love and this was the only way to recognize their love through their hate.

Their hate has made them realize their real self and their love for one another. It has all those characteristics which are always very difficult to be recognized and whose existence is not easier to be recognized in oneself. It is also observed and argued that for Maurice she was far better than all other characters around as she was clearly projecting each and everything. She was also considered to be less reliable but at times, Maurice felt that she could be far better than others and this was the reason that she was to be believed and he has to trust her and his desire was awakened to examine and dominate so that he could be a real one and to be with him again. It has to do with all the features that the ego cannot express it openly although these are not wholly evil but rather problematic and are difficult to be recognized.

Sara is all the time searching herself within each and everything. She is all the time thinking about her love and her affair. For her, her beloved is like that of the God. The following text clearly expresses such kind of feelings and she has that very shadow.

"Sarah: Love doesn't end, just because we don't see each other.

Maurice Bendrix: Doesn't it?

Sarah: People go on loving God, don't they? All their lives. Without seeing him.

Maurice Bendrix: That's not my kind of love.

Sarah: Maybe there is no other kind."(87)

Sara tells the reality during her conversation with Maurice. She believes that their love is never ending and it will be there forever even if they don't meet for many years. She gives an evidence that the people haven't yet seen God but still their love for God exists although none of them have witnessed or seen it yet. She compares their love with the love of the people for God and this is the true way towards exploration and self-realization through which they have explored themselves. Sara has explored and realized herself through this example. It is also observed and argued that for Maurice she was far better than all other characters around as she was clearly projecting each and everything. She told Maurice in an argument that she will not love anyone more than him but at this time the other character appears and that is God. He always thought of her to be less reliable but still he was sure that she is far better than many others around him. He still trusts her as he could not trust anyone else. Maurice wanted to explore his self through the very character of Sara. His character has to do with all the features that the ego cannot express it openly although these are not wholly evil but rather problematic and are difficult to be recognized.

It indicates that they did not hate each other actually but their hate was basically their love which has made them realize these things later on with the passage of time. In Jung's opinion when the focus is upon the unconscious at that time one can become in connection with the first archetype that is shadow. The shadow is the embodiment of dark side of the person whose existence and recognition are very difficult for one's own self. According to Jung the shadow is, somewhat inferior, primitive, unadapted, and awkward; not wholly bad.

Jung says that the brighter the persona, the darker the shadow. The novel is almost based on the theme of this very statement forwarded by Jung

which is real and composed depiction of the reality of the social and political aspects of an individual. Within the whole text of the novel, both of the main characters have been trying to project themselves differently from that of their reality and this is the reason that they are in constant effort to make each other happy and to care about each other. This is the reason that both of them are struggling to impress people in their outer world, although they are too disturbed from within which have made them feel differently in both their public and private domains. Such a situation, which focuses on shadows, has brilliantly been portrayed within the novel as follows:

I have never understood why people who can swallow the enormous improbability of a personal God boggle at a personal Devil. I have known so intimately the way that demon works in my imagination. No statement that Sarah ever made was proof against his cunning doubts, though he would usually wait till she had gone to utter them. He would prompt our quarrels long before they occurred: he was not Sarah's enemy so much as the enemy of love, and isn't that what the devil is supposed to be? I can imagine that if there existed a God who loved, the devil would be driven to destroy even the weakest, the faultiest imitation of that love. Wouldn't he be afraid that the habit of love might grow, and wouldn't he try to trap us all into being traitors, into helping him extinguish love? If there is a God who uses us and makes his saints out of such material as we are, the devil too may have his

ambitions: he may dream of training even such a person as myself, even poor Parkis, into being his saints, ready with borrowed fanaticism to destroy love wherever we find it. (83)

These lines projects that the narrator has been successful in depicting Jung's shadow within the novel, although he has been successful in projecting all of the various features within the novel. The narrator also mentions that Sara did not seem to be a cunning character and her beloved never felt the same, yet she had a problem from within. She would quarrel with him on no issue which would make them more frustrated. They are that much from within in love that they could not think that they even started discussing the existence of God. Such an existence makes them think and question if God existed, it would have destroyed the devil. They consider themselves as devils and try to compare themselves with the devils because they think they are behaving like him as they don't want to be saints in their lives.

On one side, they are against love but on the other side they have fallen in love with one another. On one side, Sara is supposed to be cunning but on the other side the narrator says that she never portrayed herself as a cunning character throughout her attitudes and her behaviors within the whole text but she was cunning from within. This is also one of the features of the shadows and the personas and leads to Jungian individuation. Over here, on one side they are atheist and do not believe in God but such a discussion on God has made them think about the existence of God.

Such a refusal from the existence of God is their persona and the discussion on God and Devil is basically their shadow which means that they believe in God and they should believe because they have almost accepted the existence of God. Hence, it can be said that the text of the novel and the various characters within the novel, especially

Sara and her relationship with other characters throughout the novel. The following lines also portray such a situation dealing with the shadow:

“The sense of unhappiness is so much easier to convey than that of happiness. In misery we seem aware of our own existence, even though it may be in the form of a monstrous egotism: this pain of mine is individual, this nerve that winces belongs to me and to no other. But happiness annihilates us: we lose our identity.” (67)

In these lines, the narrator has focused on their shadows which they have hidden from other within their surroundings. They are of the view that the sense of unhappiness is too easier to be conveyed while conveying happiness is a risky and a difficult task. The narrator depicts that both of the characters are aware of their existence as well as their ego. They enjoy their pains and are of the view that their individual pains are easier to be tolerated while the pains and miseries by others are too difficult to be tolerated but still Sara is pretending that she has never been weak and she can face all sorts of difficulties and miseries. She needs to be a strong character of strong nerves and yet they have the problem of identity and they have to find their real self which is their main problem within the start. Sara too faces the same problem of identity and she also objects such behaviors and a situation where she has to be strong and she has to have strong nerves and should never have the problem of losing her identity because their search for themselves is their identity basically and they should never do so. Their society has made them feel so because they are unable to have their real self within their society for which they need to wear masks dealing with hiding their reality from the people in the society. Even Sara always pretends that she has never been facing the problem of identity yet she faces such problems of identity which has

made her a replica of Jungian individuation process.

The Anima: The Anima relates to our inner or soul life. Not soul as understood in metaphysical terms as something which lives on beyond our physical existence but rather soul as in the inner force that animates us. These soul definitions stem from a time, when Jung was doing this work, and when the gender roles were more traditionally and clearly differentiated. So, some of that fell into the definition of the Anima/Animus that may even not apply today. However, much of it still has value. There are two opposite principles that always have to do with the human psyche: Eros and logos. Eros deals with the salient features or attributes that has to do with the feminine principle of woman’s consciousness, but logos is the masculine principle which is related to the man’s consciousness. Both are related to the cognition process. “[A] woman’s consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros, the function of relationship, is usually less developed than Logos” (Jung, Aion 14). Both Eros and Logos are to be found both in man and woman. The contra sexual factor is present in men and women, that is, Eros is found in men and Logos in women, albeit in a less developed form.

“I want men to admire me, but that’s a trick you learn at school--a movement of the eyes, a tone of voice, a touch of the hand on the shoulder or the head. If they think you admire them, they will admire you because of your good taste, and when they admire you, you have an illusion for a moment that there’s

something to  
admire." (97)

Human psyche in Jung's opinion is composed opposite of Eros and Logos which works upon opposite principles. Eros according to Jung is the feminine principle which is the major part of the female consciousness. It is associated mostly with kinship or relationship quality. While, Logos is a masculine principle and it composes the major part of the male consciousness. The association of logos is with perception or intelligence. Same is the case within the lines being taken from the text. Sara is behaving manly and is feminine character, but the attributes given to her are all manly and she truly behaves like that of males. She believes that the admiration of males has something rotten and there must be a problem with such kind of admiration because she may be useful for them and she can be easily deceived and trapped by males through those admirations. She is also of the opinion that males admire only females just because of their beauty and just because of their attachment.

The Self: For Jung, individuation is believed to be the process by which a person becomes a psychological 'in-dividual,' that is, a separate, indivisible unity or 'whole'" (Jung, Archetypes 275). The self is the goal of the individuation process. Its main purpose is to realize the self and to integrate different/various elements of one's psyche and its main function or aim is to bring consciousness within an individual.

"Sarah Miles: What do you believe in, Henry? All these years I've been married to you I've never really known; I've never even asked. Do you believe that there's a hell and a heaven, and an immortal soul, and a god who rewards and punishes and answers prayers?

Henry Miles: It's not exactly the

sort of thing to go into over a cup of tea." (98)

In order to explore herself, she goes through various stages and she adopts various positions in order to realize herself and to know about her real self. Facing of the self is not that much easy as it requires a constant struggle against the self-integrity, norms and values. This task is "confronted at every turn with moral conflicts and painful ethical decisions" (Whitmont 220-21). For the said purpose, she faces so many problems. In the starts she behaves like hating the character and she does not accept her existence within the society because she is all the time confused about her existence. She used to question each and everything even she questions the existence of God and ever the hell and heaven. She also questions whether they will be rewarded and punished in their lives and afterwards. The main purpose and job of the self is to harmonize the psyche and the soul.

She goes through various kinds of psychological developmental stages and for this reasons she is questioning each and everything that makes her confuse. In order to have harmony between both the soul and the psyche, she adopts such kind of a position and asks her friends about their existence, their relationship and their aim and objective of life. Facing of the self is not that much easy as it requires a constant struggle against the self-integrity, norms and values. In real she faces herself and tries to harmonize her inner self with that of the outer self. For the said purpose, Sara goes through various psychosocial developmental stages.

Relationship, what it is? It is the connection of soul. Everyone has relationship but sometimes such situations happen which demand the relation to be known. Firstly, we recognized the self that who am I? the relation of me with my own self. Than we build the relationship in life. It's dependent upon the relationship with others

under the individuation. Jung said "The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed" when relationship develops between two people and extended the over a period, make sure the strong feelings and emotions effected both. He also explains that your appearance matter because of self. Not only that it's you rather it's all about the deeds of yourself which always affected on self-it's all about the relationship. The conundrum presented by Jung, he said that the emotional relationship is the goal of objectivity of individuation. While talking about emotional relationships, he defines chain because the expectation of relationship is basic need of others. He suggests that to achieve the objectivity and selfhood, one thing is to attain the emotional withdraw to inherent to others. The purpose of Jung, as he is the psychic energy which has the number of important roles which motivates the individual like creativity, spiritually and intellectually. Same is the case within the novel where there is a relationship between Maurice and Sara. Time decides each and everything and thus both of them recognize themselves of who they are and what is their prime objective. Within the novel, there is a connection of the two souls which are later on harmonized with one another and deals with the exploration of themselves. Even, they have compared their love with the love of the people with that of the God.

#### The Prevalence of Individuation:

In life we can see, everything has two parts good and bad, positive and negative, or glamorous life or may be disturbed. It's all about the situations happening where oneself is grooming. Self is not only constant experience as you want of joy, kindness and positivity. It can be self-governing and sometimes you may feel the experience being destructive. The ego desires that the upcoming life to become sufficiently strong with all aspects of awareness because the unconscious, is the

greater part of the self. The ego's strong point is dependent on the situation that how a mother and baby lives successful life for creating the beautiful environment and to maintain the anxieties, surrender the omnipotent from the different symbols, establish and repair the object relationship. We can find ourselves with those whose ego has been unable to successfully manage this emergence of the self. In these cases, individuation has become distorted or stuck. If there is an environmental or constitutional deficit, the primary self may feel under attack from outside and within. Defenses of the self may be mobilized which can lead to narcissistic false self-association. Here we are confronted with anti-individuation forces. It is necessary for the analytic work to be focused on creating conditions whereby the ego can be supported and facilitated in its development. Following is the textual evidence for the above discussion:

"Sarah Miles: [to Father Compton] ... I know that it sounds absurd now, but I thought I'd prayed him alive. That \*is\* absurd, isn't it?... But people don't come alive; when they're dead, they're dead as mutton. Well, at any rate, I prayed, I... I made that stupid promise, and then he... he walked into the room. So it was all a mistake... Sarah Miles: If there is a god, then he put the thought of that prayer in my mind, and I hate him for it."(78)

These lines indicate that she is a bit narcissistic in nature. She has both of the characteristics. On one side, she is good and on another side she becomes bad whenever she tries to explore herself and thinks a lot about herself. It truly depicts the reality and the originality of the character and it also shows an individual to the society but it also relates to the mask worn by an individual in order to hide his/her true nature

from the society. Thus, it is argued that the character, Sara Miles has all of the features of individuation. She does not think that she is in love but she just considers it a relation that can end anytime. She also does not believe in any religion and also not in any God. She is a true replica of individuation and she behaves more maturely later on at the end of the novel because of her self-exploration. Following is also one of the clear depictions of self-exploration within the text.

Always I find when I begin to write there is one character who obstinately will not come alive...He never does the unexpected thing, he never surprises me, he never takes charge. Every other character helps, he only hinders. And yet one cannot do without him. I can imagine a God feeling in just that way about some of us. The saints, one would suppose, in a sense create themselves. They come alive. They are capable of the surprising act or word. The stand outside the plot, unconditioned by it. But we have to be pushed around. We have the obstinancy of non-existence. We are inextricably bound to the plot, and wearily God forces us, here and there, according to his intention, characters without poetry, without free will, whose only importance is that somewhere, at some time, we help to furnish the scene in which a living character moves and speaks, perhaps the saints with the opportunities for their free will. (109)

The writer narrates that there is always a single character that intervenes wherever he is

trying and such a spiritual force is always trying to force him to write something in another way. He has never surprised me or he has never made me do unexpected things. Rest of the characters around him help him in doing various activities but this spiritual force is trying to be a kind of hindrance whenever he goes for anything wrong. The narrator says that without the help of the spiritual force nothing can be done that much easily and it has made everything quite easier for him.

He imagines that the God wants them to do something like that of a saint and such kind of force is always active and alive and it would always try to make us do something that is beyond human psyche and human beliefs. They have the belief of non-existence and such a belief has made them feel different now. It also indicates the position of the various characters within the novel which are non-believers but yet at times, they came across such feelings and realized that such a nonexistence is basically an existence. He also believes that whatever they do, it is all because of the will and the intentions of God. These lines indicate that this is the time of the self-exploration of various characters throughout the novel. Over here they have truly realized and explored themselves because they start believing on spiritual and supernatural forces that are driving them away from evils and such a force always become a hindrance whenever they are trying to do something evil.

Sara's beloved is not serious in the start but later on with the passage of time; he realizes that his playing with Sara has been no more a game. He has fallen in love with her. He has not been betraying her anymore. Such a situation has been depicted in the following lines:

"I have loved no part of the world like this and I have loved no women as I love you. You're my human Africa. I love your smell as I love these smells. I

love your dark bush as I love the bush here, you change with the light as this place does, so that one all the time is loving something different and yet the same. I want to spill myself out into you as I want to die here.” (88)

These lines indicate that Sara’s love has made her beloved love her from the core of his heart. He is of the opinion that he has never ever loved any part of the world as he is doing now. He has never ever loved any woman as he is doing now. He uses the word Africa for her and says that she is his Africa which is a place for exploration further and furthermore. He also believes that he loves her smells more than he loves the smells of the Africa. The beloved has used a very intense language in order to add more feelings into his love because he says that he just wants to die here because now she is his life and he only wants to die for her. This is the ideal situation for Sara where she is all the time happy in order to attain his love which she has already attained. He just wants to be a part of her body and he has been no more successful in playing with the women. He has been a prey and she has been a predator now. She has been successful now and he is in her control now. For the first time, Sara’s beloved has realized such kind of wholeness and seriousness in his love and he has also explored himself. Sara has attained her love now and she is no more that much worried.

During the whole novel, Sara is passing through the various stages and steps of exploration and individuation. She is all the time worried about her beloved as he is just playing with the women. She is an atheist and her beloved was an atheist too. On one side they are atheist and do not believe in God but their discussion on God has made them think about the existence of God. The refusal from the existence of God is their persona and the discussion on God and Devil is basically

their shadow which means that they believe in God and they should believe because they have from different aspects accepted the existence of God. She used to question each and everything even she used to question the existence of God and ever the hell and heaven. She also questions whether they will be rewarded and punished in their lives and afterwards. The main purpose and job of the self is to harmonize the psyche and the soul. She goes through various kinds of psychological developmental stages and for this reasons she is questioning each and everything that makes her confuse. In order to have harmony between both the soul and the psyche, she adopts such kind of a position and asks her friends about their existence, their relationship and their aim and objectives of life.

She does not believe in Christianity. With the passage of time, her love for Maurice has made her realize so many things. Her love has made her explore herself. She goes through the various stages of self-exploration for which she is also surprised at the end where her refusal becomes positive and she starts believing the existence of God because of her belief in her beloved. She explored herself through her love. She is all the time and constantly in a war with herself. She is struggling and suffering from within with her outer world because she is unable to expose something to the outer world for which she is worried. Outwardly, she is relaxed and confident but inwardly, she suffers a lot due to which she is unable to accept her existence in her real world. This is the actual stage of individuation where she realizes any of the external/spiritual force that can make her feel differently from whatever she did before. She is no more an atheist and only for the attainment of her beloved, she has explored God and she accepts God as a reality.

### **Conclusion**

Different writers in different ages focus on many topics where one of the most important topics in

literature is individuation which is put forwarded by Carl Jung. It is basically a process of self-development where an individual pass through various stages and at last explores oneself. Same is the case with the character of the novel selected for the research. The End of the Affair deals with the study of love. The story is of a married nonbeliever woman who develops an affair with a catholic. Although she had no belief in God and the religion in the beginning, but she felt the need to believe in God and religion. Such a feeling was the very process through which she differentiated and believed on the psychological development. It was basically the process of her differentiation with her past where she realized something that was real and that had its existence in real and she had to believe on, which is self-realization.

The character possesses all features of individuation. Shadow is one of the features of individuation. Sara is all the times trying to have less information about whether she is in love or not. She tries to have an end to her love but it is observed and later on explored that she is passionately in love with the writer and this is the reason that she cannot end such a relationship. She considers it an unending affair although the title is the end of the affair but it has never ever been the end of the affair. This novel is basically the story of love which later on turns into an affair that is never ending. Sara behaves like hating Maurice and is an atheist but with the passage of time she realizes that she has been fallen in love with Maurice and through her love she also accepts the existence of the God. She later on enjoys the love turned into an affair although in the start she does not want to consider it a love but with the passage of time it is observed that she becomes aware of her affair with Maurice.

Individuation is associated with the conscious and unconscious, where materials are coming from conscious and the unconscious. Same is the case within the novel where the protagonist later on realizes from within that her hate has basically

been her love. In the start, she is quite different and is unfriendly with all of the characters around but later on with the passage of time, she tries to explore herself and such a kind of exploring has made her make her unconscious conscious. Her unconscious has been active and she feels harmony in the later stage and is deeply fallen in love with both the God and her beloved. She is no more a disbeliever and her love for Maurice has made her explore God and realize the existence of God. She passes through various stages and she struggles from within in order to make her beloved love him the way she wants. He has never ever loved such a woman as he is doing now. He uses the word Africa for her and says that she is his Africa which is a place for exploration further and further. He also believes that he loves her smells more than he loves the smells of the Africa.

Persona is another feature of individuation dealing with efforts of individuals. Jung gives the name to the efforts made by an individual for adopting the demands of the outside world. Sara also adopts this very persona in order to hide her reality from the outer world to feel secured and thus her persona has made her hide herself from the society so that she could love him as much as possible. She is also in the efforts for adopting the demands of the outside world. From within she has changed but the outer environment has made her feel and think quite different from one another.

The characteristics of shadow are also there within the characters. She wears a mask of pretension to look to be hating man and also of disbelieving God. However, from within she is quite different and she is in love and also believes in God. There are two opposite principles that always have to do with the human psyche: Eros and logos. She also behaves so manly which has resulted in her such a brilliant portrayal. An individual pass through various stages when it comes to development of personality. She also goes through various stages for her maturity and



her mental development. Hence, it is argued that the novel is a true replica of individuation where Sara has been brilliantly portrayed by having all of the features of Jungian individuation.

Sara tells the reality during her conversation with the Maurice. She believes that their love is never ending and it will be there forever even if they don't meet for many years. She gives evidence that the people haven't yet seen God but still their love for God exists although none of them have witnessed or seen it yet. She compares their love like the love of the people with God and this is the true way towards exploration and self-realization through which they have explored themselves. Sara has explored and self-realized herself through this example. It is also observed and argued that for Maurice she was far better than all other characters around as she was clearly projecting each and everything. She was also considered to be less reliable but at times, Maurice felt that she could be far better than other and this was the reason that she was to be believed and he has to trust her and his desire was awakened to examine and dominate so that he could be a real one and to be with him again. It has to do with all the features that the ego cannot express it openly although these are not wholly evil but rather problematic and are difficult to be recognized.

In the start she behaves like hating the character and she does not accept her existence within the society because she is all the time confused about her existence. She used to question each and everything even she questions the existence of God and ever the hell and heaven. She also questions whether they will be rewarded and punished in their lives afterwards. The main purpose and job of the self is to harmonize the psyche and the soul. She goes through various kinds of psychological developmental stages and for this reason she is questioning each and everything that makes her confuse. In order to

have harmony between both the soul and the psyche, she adopts such kind of a position and ask her friends about their existence, their relationship and their aim and objective of life. Facing of the self is not that much easy as it requires a constant struggle against the self-integrity, norms and values. In reality she faces herself and tries to harmonize her inner self with that of the outer self. For the said purpose, Sara goes through various psychosocial developmental stages.

It is to bring various components into a balanced whole. It deals with highlighting Ego with the Shadow, Anima with the animus, the rational and irrational thinking that is to ignore the creative and spiritual aspects of the Self. Thus, the research study provides an opportunity to broaden the thematic understanding of the novel, *The End of the Affair*, by relating the theme and story of the novel to Jungian psychological paradigm.

### Recommendations

During the close textual analysis of the play, the researcher has come across various topics which can be suggested for further research.

1. The End of the Affair as a Trauma narrative
2. The End of the Affair and Tragic hero.
3. The End of the Affair VS Jungian Archetypal Hero.

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