

Kyoshi's Individuation Process in F. C. Yee's *Avatar: The Rise of Kyoshi*

Annida Sefia Salsabilarahma

English Literature Study Program, Faculty of Languages and Arts, Universitas Negeri Surabaya

annidasefia.20025@mhs.unesa.ac.id

Abstrak

Penelitian ini bertujuan untuk meneliti proses individuasi Kyoshi, karakter utama dalam novel *Avatar: The Rise of Kyoshi* karya F.C. Yee, dalam perjalanannya menuju realisasi diri sebagai Avatar. Penelitian ini menggunakan model kualitatif berdasarkan teori individuasi Carl Jung. Untuk mendapatkan hasil, peneliti meneliti lima arketipe dari proses individuasi Kyoshi, yaitu *persona*, *shadow*, *ego*, *animus*, dan *the self*. Peneliti mengumpulkan data dari berbagai sumber, termasuk narasi, dialog, monolog, dan informasi kontekstual dari novel. Penelitian ini menyajikan temuan tentang arketipe Kyoshi, yang menunjukkan bahwa ia telah berhasil menyelesaikan proses individuasi dan mencapai realisasi diri sebagai Avatar. Penelitian ini diharapkan dapat memberikan wawasan untuk penelitian lebih lanjut yang meneliti karakter novel dengan menggunakan pendekatan psikoanalisis, khususnya teori proses individuasi Carl Jung.

Kata Kunci: *Carl Jung, proses individuasi, arketipe, psikoanalisis*

Abstract

This study aims to examine the individuation process of Kyoshi, the main character in F. C. Yee's novel *Avatar: The Rise of Kyoshi*, on her journey to self-realization as the Avatar. This research employs a qualitative model based on Carl Jung's theory of individuation. In order to obtain the results, the researcher examined five archetypes of Kyoshi's individuation process, namely *persona*, *shadow*, *ego*, *animus*, and *self*. The researcher gathered data from a variety of sources, including narration, dialogue, monologues, and contextual information from the novel. This research presents findings on Kyoshi's archetypes, indicating that she has successfully completed the individuation process as the Avatar. This study is anticipated to offer insights for further research examining novel characters using a psychoanalytic approach, particularly Carl Jung's individuation process theory.

Keywords: *Carl Jung, individuation process, archetype, psychoanalysis*

1. INTRODUCTION

Every individual inhabiting the planet possesses their own distinct identity. The term "identity" pertains to the structured personal characteristics that delineate an individual and shape their cognitive processes, choices, and perceptions of society (Guenther et al., 2020). The quest for identity commences in childhood and heightens throughout the adolescent stage. Adolescents encounter significant historical and cultural events that prompt them to establish their self-conception based on the prevailing circumstances (Papouchis and Eisenach, 2017). It is not surprising why adolescents are inclined towards grappling with identity crises that may lead to rebellious behavior. Conversely, while adolescents typically grapple with identity concerns, adults too frequently face similar challenges. This is due to the fact that issues related to identity often necessitate ongoing introspection and refinement during adulthood (Kroger, 2017).

Consequently, the pursuit of identity is an enduring process that extends beyond adolescence, evolving and persisting throughout adult life.

The aim of identity exploration is to support the establishment and advancement of a robust identity (Bronk, 2011). Within the quest for identity, there is a notable procedure that transpires. This particular procedure is termed individuation. Individuation stands as a pivotal procedure in the pursuit of identity as it enables individuals to differentiate themselves from others and cultivate a distinct sense of self (Ignatius, 2021). Individuation, as defined, is a construct formulated by Carl Jung, which delineates the progression of self-actualization and evolving into one's distinct self. This process entails the amalgamation of the conscious and unconscious facets of the self, while acknowledging the intricate equilibrium and innovative interaction between them (Ladkin et al., 2016).

According to Jung, individuation constitutes a process of differentiation from the overarching framework of collective psychology, with the objective of fostering the development of the unique individual personality (Jung, 1921, p. 448). Consequently, the process of individuation is subject to influences from cultural contexts and temporal factors. Upon achieving an adequate level of adaptation, an individual is prompted by the individuation process to critically evaluate the prevailing collective norms and values that govern their existence, thereby resulting in a distinctive orientation towards life. Jung posited that the ultimate aim of the individuation process is the integration of the personality, thereby signifying the initial phase in the trajectory of an individual's development. The underlying assumption is that the content of images emanates from the inner domain where one engages with the unconscious, akin to the interaction between two distinct human beings (Jung, 1957, p. 186). According to Stein (2017), individuation facilitates the amalgamation of the ego with the impersonal archetypal dimensions of the psyche, culminating in an identity that embodies both individuality and archetypal characteristics. It represents a transformative journey that possesses the potential to profoundly influence one's perspectives and attitudes.

Jung postulated that the process of individuation entails the interplay among various archetypes. Among these archetypes, the persona, symbolizing the societal facade, and the shadow, embodying the hidden and suppressed facets of the individual, hold significant importance. Additionally, the anima and animus archetypes, which signify the feminine and masculine traits within each person, contribute to the individuation process. Ultimately, the self symbolizes the core and entirety of the psyche and serves as the ultimate objective of individuation. Through the acknowledgment and assimilation of these archetypes, individuals can progress and attain a sense of completeness and self-actualization.

The concept of Persona was introduced by Jung to denote the external facade that individuals present to society. He drew a parallel between this concept and the masks that performers donned in antiquity to signify the characters they embodied. This archetype possesses a universal quality, and it is the fundamental archetypal essence of the persona that underpins the interpersonal dynamics that have developed as a crucial component of human socialization. Diverse cultural contexts and historical narratives can engender various expressions of the persona, akin to how distinct phases of life and pivotal events in an individual's growth can influence their identity (Casement, 2014). Beyond the archetypal foundation, Jung frequently underscored essential

characteristics of the persona. In his scholarly works, Jung articulates that the substance of the persona mirrors a collective unconscious that is inherently impersonal in nature.

The persona is not intrinsically detrimental; however, it may become problematic when an individual overly identifies with it, resulting in a disconnection from their authentic identity. It is crucial to sustain an equilibrium between one's persona and authentic identity to circumvent such adverse repercussions. Jung cautioned that individuals could become "identical with their persona," thereby cultivating a superficial, fragile, conformist disposition that is excessively preoccupied with external perceptions. According to MacGuire (2017), in the absence of a comprehensive psychological persona, individuals may transform into chameleons, perpetually modifying their personality to satisfy others. This phenomenon can engender a sense of hypocrisy and a diminished capacity for authentic self-presentation (MacGuire, 2017). Consequently, to attain a genuine overall identity, one must be willing to relinquish their persona and embrace their authentic self.

Jung conceptualized persona as the psychological construct employed by individuals in navigating the external environment while upholding their unique identity (Jung, 1989, p. 465). As per MacGuire (2017), the absence of a fully developed psychological persona may result in individuals morphing into chameleons, constantly adjusting their demeanor to please others. This behavior can engender feelings of insincerity and a departure from authentic self-representation (MacGuire, 2017). Consequently, in order to attain a genuine sense of self, individuals must be capable of relinquishing their persona and embracing their authentic self.

The concept of the shadow in analytic psychology pertains to the obscured, unexpressed, and suppressed facet of the ego complex. This component of one's character has been stifled in favor of the ego's ideal form. In addition, the shadow is viewed as a contrasting persona, serving as a means of interaction between the individual and the ego. It acts as a facade that facilitates communication between the ego and the external environment. As indicated by Bolea (2016), the shadow encompasses not solely ethically objectionable inclinations, but also favorable attributes, natural instincts, suitable responses, practical perceptions, and innovative urges. It even embodies juvenile or rudimentary characteristics that have the capacity to invigorate and enrich human life. Consequently, acknowledging the presence of the shadow within oneself is essential for a comprehensive understanding of one's identity and the attainment of self-integration.

The function of the inner shadow is complex and nuanced, occasionally eluding conscious awareness while at other times being consciously rejected or suppressed by the ego. In instances of suppression, it retreats into the profound depths of the unconscious, where, due to its considerable energy, it materializes as a psychological complex. Individuals may possess acute cognizance of their tendencies towards avarice, greed, or aggression, yet skillfully disguise these realities from external observation beneath the facade of their public persona. Alternatively, individuals may deliberately repress these characteristics, rendering them inaccessible to conscious contemplation and thus reaffirming their moral self-concept. The configuration of an individual's shadow is subject to significant variation, contingent upon the dominant cultural, familial, and social norms encountered during formative years. Moreover, the shadow encapsulates not only those aspects of personality regarded as undesirable or negative but also conceals the capacity for constructive traits (Dieckmann and Mijolla, 2005). Consequently, it is imperative for individuals to acknowledge the shadow residing within them to attain a more comprehensive understanding of their identity and to facilitate the integration of the self.

The ego constitutes a psychological construct that denotes the conscious, rational, and self-aware dimension of an individual's personality. It functions as an intermediary between the exigencies of the external environment, the superego (internalized ethical standards), and the id (primitive, instinctual urges) (Tricarico, 2016). According to Jung, the ego emerges within a cultural framework and is shaped by the prevailing norms and values of society. The process of individuation necessitates that the ego engage in a dynamic interaction with unconscious elements to attain psychic wholeness.

Jung's theoretical framework of individuation posits that the ego occupies a pivotal position in the journey toward achieving a distinctive and cohesive individual identity. In Jungian theory, the ego is identified as the conscious component of the psyche that serves as the nucleus of awareness and self-concept. It is tasked with preserving an ongoing sense of identity and maneuvering through the external environment, whilst simultaneously engaging with the unconscious dimensions of the psyche. As articulated by Persoons and Bryde (2023, p. 9-18), during the individuation process, it is imperative for the ego to cultivate a connection with the unconscious, encompassing both the collective unconscious and its archetypal manifestations. Such a connection facilitates the ego's capacity to assimilate and reconcile the conscious and unconscious elements of the psyche, ultimately resulting in a more holistic and fully realized self.

Anima is another essential archetype. Anima constitutes a pivotal construct within Carl Jung's psychological framework, embodying the feminine dimensions inherent in the unconscious psyche of males. This concept represents the internal feminine persona that resides within each man, significantly impacting his emotional states, interpersonal relationships, and creative expressions. The Anima is regarded as a crucial conduit connecting the conscious and unconscious realms, and it occupies a vital position in the individuation process, which pertains to the realization of one's authentic self (Mityushina, 2022). The Anima is associated with attributes such as intuition, emotional sensitivity, and nurturing tendencies. Its manifestations may be observed in dreams, imaginative fantasies, and external projections onto other individuals. The integration of the Anima is essential for attaining psychological equilibrium and a sense of completeness in males.

In contrast to anima, animus, as postulated by Carl Jung, pertains to the latent masculine attributes and traits present in the psyche of a female individual. It symbolizes the internal masculine archetype that impacts the cognitive processes, actions, and interpersonal connections of a woman. The animus may materialize in diverse manners, including a favorable animus that fosters ingenuity and decisiveness, or an unfavorable animus that results in hostility and supremacy (Saiz and Grez, 2022).

The notion of the self pertains to an individual's comprehension and interpretation of their personal identity and presence. The self, incorporates an individual's cognitions, feelings, convictions, and encounters, which contribute to their perception of identity (Tricarico, 2016). Jung's concept of individuation revolves around the notion of the self, encompassing both conscious and unconscious facets of the psyche. Individuation entails distinguishing oneself from societal standards and principles, while cultivating a distinctive and genuine self.

Self-realization is the process of recognizing one's identity, as well as knowing one's abilities, desires, and potential. This process requires a thorough awareness of one's emotional, cognitive, and spiritual capacities, which eventually leads to personal progress and fulfillment. Jung defined self-realization as an individuation process in which a person attempts to find and integrate their true self or identity by researching the psyche is unconscious (Aslam et al., 2023). Jung underlined the need of presenting the concept of the soul and redefining psychology. It is a direct process that directs the individual's development, self-regulation, fulfillment, reproduction, and independence from outside control. Self-realization necessitates a greater receptivity to varied experiences and is a dynamic process of initiating

change, investigating, and creating to suit human needs (Rusu, 2019).

In addition to internal elements such as the individuation process between one's conscious and unconscious selves, external influences have a substantial impact on the process of self-realization in individuals, affecting their well-being, adaption, and personal development. Values, conventions, and beliefs are all sociocultural elements that influence young people's self-realization (Boyarin, 2022). External expectations derived from social comparison theory and belongingness demands can place pressure and restraint on individuals, compromising their autonomy and psychological resilience. Furthermore, individual traits such as cognitive capacity, emotional stability, and communication skills work together to allow successful adaptation and self-realization in educational and professional environments (Ramendik, 2017).

The role of others is one of the external elements that influences self-realization. According to symbolic interactionism, our self-concept comes from interactions with others, who act as mirrors, reflecting back our identity (Zhao 2015). Furthermore, the presence and movement of others can influence the sense of self-location, self-motion, and balance, emphasizing the importance of social cues in global self-perception (Lopez et al. 2015). Interactions and relationships with others, both direct and indirect, play a crucial role in the complicated process of self-realization and identity construction. In character fiction, secondary characters' diverse roles might impact the primary character's individuation process.

In the realm of literature, the phenomenon of individuation process is evident in the portrayal of Kyoshi, who serves as the main character in the novel *Avatar: The Rise of Kyoshi* by F. C. Yee, published in 2019. F. C. Yee, an Asian-American author of adept skill, is renowned for his noteworthy contributions to the genre of young adult literature. His literary works are distinguished by intricately developed characters and a distinctive fusion of fantasy and adventure elements.

The Rise of Kyoshi represents the inaugural installment in the Avatar narrative series and constitutes the first segment of a bipartite saga authored by F.C. Yee, which delineates the formative years of Avatar Kyoshi. This narrative unfolds 396 years prior to the occurrences depicted in *Avatar: The Last Airbender - The Legend of Aang* (2005). The novel elucidates Kyoshi's developmental journey from her teenage years into early adulthood, chronicling her transformation from a forsaken girl, abandoned by her progenitors, to the arduous quest of self-discovery as an Avatar. The narrative commences seven years subsequent to the demise of Avatar Kuruk,

during which his companions, Jianzhu and Kelsang—representing a sage from the Earth Kingdom and an Air Nomad, respectively—embarked on a quest to locate the succeeding Avatar within the Earth Kingdom. Their expedition led them to the village of Yokoya, where they endeavored to discern the Avatar among the local children. Kyoshi, a destitute child forsaken in the village by her criminal guardians, momentarily engaged in their evaluative process but fled midway due to her apprehensions of potential false accusations. Subsequently, Kyoshi was taken under the auspices of Kelsang, who emerged as a paternal figure in her life.

Nine years subsequent, Kyoshi assumed the role of a domestic servant within a mansion constructed to accommodate Yun, an adolescent from the Earth Kingdom who had been designated by Jianzhu as the Avatar, and who would later develop a friendship with her. The legitimacy of Yun's status as the Avatar came into question following Kyoshi's demonstration of an earthbending ability that was commensurate with that of the Avatar during an altercation with pirates. Ultimately, Jianzhu, Yun, and Kyoshi sought guidance from a spirit, which affirmed Kyoshi's position as the genuine Avatar. Jianzhu abandoned Yun in the presence of the spirit, allowing him to perish, and subsequently eliminated Kelsang upon his confrontation. The psychological trauma stemming from the loss of a companion and paternal figure precipitated Kyoshi's entry into a formidable Avatar state, during which she nearly annihilated Jianzhu. She pledged to exact retribution and absconded from the mansion alongside her confidante Rangi, a teenage firebender who had taken on the role of Yun's protector. Through her tribulations and challenges, Kyoshi underwent the individuation process, thereby discovering and refining her identity as the Avatar.

Although no previous studies have been identified by the researcher that specifically delve into the novel *Avatar: The Rise of Kyoshi*, the researcher did come across existing study discussing Carl Jung's individuation process in relation to literary figures. One notable study by Rahayuningsih et al. (2023) examines *Nel Wright's individuation journey in Toni Morrison's work "Sula"*. This scholarly work delves into the individuation process of Nel Wright within the context of Toni Morrison's novel "Sula" by analyzing intrinsic components like the setting, character development, and overarching themes. The investigation scrutinizes the fundamental aspects present in the characters and symbols within the narrative, shedding light on Nel's personal journey of individuation.

The second study, entitled *The Process of Individuation in the Persona of Sara Miles from Graham Greene's 'The End of the Affair'*, was carried out by Sadaf et al. (2023). This study scrutinizes the portrayal of Sara

Miles in *The End of the Affair* through the lens of Jung's Psychoanalytic theory of Individuation. The examination centers on the aspects of the individuation theory that are evident in Sara Miles' persona, encompassing self-discovery and the adoption of different personas. Furthermore, the study offers insights into Sara Miles' psychological odyssey and her progression towards adulthood.

The third study conducted by Zuhro (2020) examines *the Individuation Process of the Main Characters in Okky Madasari's "Bound"*. This study delves into the individuation process experienced by the main characters, Sasana and Jaka, within the novel *Bound* authored by Okky Madasari. The primary objective of this investigation is to elucidate the individuation process undertaken by the main characters and their quest for liberation in expressing their authentic identities. The utilization of Analytical Psychology, particularly Carl Gustav Jung's theory of individuation process, is employed by the researcher for the analysis of the novel.

This study, unlike prior research efforts, will conduct an analysis of Kyoshi's characteristics as the central figure in the literary work *Avatar: The Rise of Kyoshi* in order to ascertain the extent of individuation process attained. The primary objective of the investigation is to delve into Kyoshi's attributes beginning from her formative years as a destitute youngster up to her later life subsequent to her adoption by Kelsang, and the realization of her identity as the Avatar, employing Jung's individuation process theory. During these periods, Kyoshi demonstrated tendencies of introspection, thereby illustrating the individuation process,

The literary work *Avatar: The Rise of Kyoshi*, which delineates profound character evolution, represents a compelling subject for academic discourse. This investigation centers on the character evolution of Kyoshi by analyzing the phases of individuation that the character undergoes, employing Jung's psychoanalytic framework regarding the unconscious. It is anticipated that this research will offer a novel perspective on the narrative, as the investigator has yet to encounter any analogous studies that address this particular work. Consequently, this inquiry is poised to furnish valuable insights for forthcoming research endeavors aimed at scrutinizing the character development of a protagonist within a literary corpus through the lens of psychoanalytic theory, particularly in relation to Carl Jung's theory of individuation.

2. METHOD

This research utilizes a qualitative framework to investigate the development of Kyoshi's character in the

literary work titled *Avatar: The Rise of Kyoshi*. Authored by F. C. Yee in conjunction with the co-creator of the Avatar Series, Michael Dante DiMartino, and released by Amulet Books in 2019, this novel comprises 32 narrative chapters spanning 448 pages. The primary data extracted encompass elements such as narration, dialogue, monologue, and settings that underpin the storyline. The initial research query data will be scrutinized through the lens of Carl Jung's conceptualization of individuation process employing key archetypes like the persona, shadow, ego, anima/animus, and the self. Furthermore, the subsequent research question data will be evaluated through Jung's framework of self-realization within the context of the individuation process.

The analysis of the acquired data involved a series of methodical steps: firstly, a meticulous examination of the novel to grasp the narrative structure, thematic content, characters' sentiments, and actions; secondly, the compilation of pertinent data followed by its examination through applicable theoretical frameworks. Subsequently, the alignment of the data with the identified theories; further, a detailed explication of the data intertwined with the derived theories; and ultimately, the evaluation of the data in light of the theories applied, culminating in a discourse on the identified issue.

3. RESULT AND DISCUSSION

In the novel of *Avatar: The Rise of Kyoshi*, there is a notable progression in Kyoshi's characterization. This evolution can be interpreted through the lens of Jung's theory of individuation, wherein Kyoshi's character growth aligns with distinct archetypal phases. Kyoshi's odyssey commences with her detachment from parental figures and her conventional lifestyle, signaling the inception of her individuation journey. This pivotal period sees her crafting an autonomous identity separate from familial expectations. Kyoshi's advancement as a combatant and her interactions with figures like Rangi and her comrades underscore her adeptness in cultivating prosperous personal connections and fulfilling her duties as an Avatar. This juncture holds paramount significance in the individuation process, fostering the cultivation of self-esteem and assurance. Carl Jung's concept of individuation plays a crucial role in shaping an individual's nature by harmonizing conscious and unconscious elements of the psyche (Stein, 2017). This intricate process encompasses multiple phases and the amalgamation of diverse archetypes, fundamental constituents of the human psyche. The archetypal phases encompass Kyoshi's exhibited persona, the shadow she endeavors to repress, the ego governing her impulses, the anima and animus accompanying her essence, and the self representing her

achievement of equilibrium among these archetypes. Kyoshi's encounters throughout her life manifest telltale signs within these archetypal stages, amenable to scrutiny through the framework provided by Carl Jung's theory.

3.1 The persona of Kyoshi

In the theory proposed by Jung, the persona is defined as the external facade or social mask that an individual shows to society, concealing their authentic self (Giles, 2020). Prior to realizing her identity as the Avatar, Kyoshi, a former homeless individual, utilizes a persona or mask to uphold her status and avoid expulsion from the Avatar's residence, as indicated in the following quote.

Rangi elbowed Kyoshi sharply in the side. "Catch it," she said. "Use earthbending and catch it."
"I—I can't," Kyoshi said, quavering with dismay. Her poor doomed charge reached the apex of its flight. Auntie Mui was going to be furious. A disaster of this magnitude might get back to Master Jianzhu. Her pay would get cut. Or she'd be fired outright. (Yee, 2019, p. 20)

In the quotation provided above, Kyoshi declines to showcase the earthbending skill as directed by Rangi, disregarding her inherent ability to do so. Within the quotation, Kyoshi embodies herself as a feeble and cautious young woman. This behavior is driven by her concern that displaying her abilities in the Avatar's residence could lead to repercussions. Nonetheless, upon realizing her status as the Avatar, Kyoshi evolves her demeanor into that of a resolute and steadfast entity. According to Jung's postulation, individuals possess the capacity to adjust their demeanor based on the situations they encounter (Broadly, 2015).

Kyoshi could sense Jianzhu's displeasure at the fact she'd drawn attention. She knew he and Yun had fought over her presence. She wanted to shrink into nothingness, hide from their adversary's gaze, but that would only make it worse. Instead she tried to borrow the face Rangi normally used on the villagers. Cold, inscrutable disdain. (Yee, 2019, p. 66)

In the aforementioned quotation, Kyoshi encounters a predicament of considerable disadvantage. Kyoshi engages in an analysis of her surroundings. Recognizing her identity as the Avatar, she opts to adopt an alternative persona in order to mitigate the potential escalation of the situation at hand. This persona can be conceptualized as an ongoing performance that individuals undertake across diverse roles and contexts, implying a fluid nature that

adjusts in response to varying circumstances and societal expectations (Giles, 2020). Within the citation, Kyoshi confronts a criminal pirate. Kyoshi was unable to project an image of vulnerability or fragility; thus, she assessed the societal expectations confronting her and subsequently manifested a demeanor that was both frigid and resolute, akin to that of Rangi. Rangi is a firebending girl who works as Yun's bodyguard. Kyoshi and Rangi become friends while caring for Yun. The three's relationship is strengthened by their comparable ages and experiences. Following Yun's terrible death, Rangi, who has committed herself as the Avatar's bodyguard, decides to follow Kyoshi because she is the genuine Avatar. Rangi also believes Kyoshi is a valuable friend. Through a lengthy journey and several experiences, Rangi and Kyoshi's relationship became stronger till they became lovers. As a result, Rangi plays an essential part in Avatar: The Rise of Kyoshi, joining Kyoshi on her travels. Rangi's contributions to Kyoshi's development can be summarized as follows:

"Psh," Rangi scoffed. "A lot of good I've been so far. If I were better at my job you would never feel scared. Only loved. Adored by all."
Kyoshi gently nudged Rangi's chin upward. She could no more prevent herself from doing this than she could keep from breathing, living, fearing.
"I do feel loved," she declared.
Rangi's beautiful face shone in reflection. Kyoshi leaned in and kissed her. (Yee, 2019, p. 249)

In the quote above, Rangi feels that she has not been fully successful in caring for Kyoshi. Kyoshi, who melts at Rangi's feelings of worry for her, explains that she already feels loved by Rangi's presence beside her. The presence of a loved one can have a profound impact on an individual's journey towards self-realization, according to a paper by Ray (2023).

An additional illustration of Kyoshi's transformation of persona in response to specific contexts is presented below.

She had to stand strong. She'd lost so much already, and she wasn't going to risk her one remaining connection to this world on a fool's quest. "You're not coming with me," Kyoshi repeated. "As your Avatar I command you to stay behind. Rangi, I'm serious." (Yee, 2019, p. 144)

The quote above establishes that Kyoshi's status as the Avatar has been acknowledged by those closest to her. Kyoshi perceives her previous portrayal as a feeble and

vulnerable individual to be obsolete in serving her interests. Nevertheless, she persists in projecting a resilient image. Within the cited passage, Kyoshi initiates the utilization of her Avatar identity to assert herself as an authoritative presence. For the purpose of self-discovery, Kyoshi must shed all facades that obscure her true nature. Kyoshi has employed her Avatar persona with Rangi, indicating the abandonment of her earlier guise as a frail and apprehensive girl. Kyoshi found it necessary to relinquish her former persona as it merely serves as a facade worn in public. Failure to detach from this facade may result in a loss of her genuine identity (MacGuire, 2017).

3.2 The shadow of Kyoshi

In Jungian theory, the shadow represents a core concept within analytic psychology, denoting the concealed, unexplored, and suppressed aspects of the ego's structure. This facet can be delineated as the subconscious dimension of an individual that they strive to inhibit and conceal from the public eye. In the instance of Kyoshi, this aspect materialized as her experience of trepidation. Within the realm of Jungian psychology, the shadow's significance is paramount in comprehending an individual's apprehensions (YanYan, 2010). Subsequent to the calamity that brought forth her Avatar's identity, Kyoshi harbored a deep-seated animosity towards Jianzhu. Jianzhu is an earth-bending master and Yun's esteemed mentor. He committed his life to making up for Avatar Kuruk's failure. Jianzhu is a significant character in Kyoshi's road to becoming a full-fledged Avatar, making him the main antagonist in *Avatar: The Rise of Kyoshi*. The novel's crucial occurrence involving Jianzhu in Kyoshi's development will be discussed more below.

The spirit pulled, and Yun flew backward into the tunnel, disappearing into the darkness. As Jianzhu punched his fist upward to seal the passage shut once more with solid mountain, Kyoshi found her voice again. (Yee, 2019, p. 122-123)

Jianzhu's expression flickered with a sadness that was deeper and truer than what he'd given to Yun, as he watched his friend fall.

Kelsang collapsed to the ground, his head bouncing lifelessly off the hard-packed earth. (Yee, 2019, p. 130)

Kyoshi's impetus to adeptly wield the four elements as the Avatar is underpinned by a thirst for retribution against Jianzhu. Nonetheless, her resentment stemmed from an underlying vulnerability and anxiety. Kyoshi grappled with the dread of being apprehended and manipulated by

Jianzhu due to her Avatar status. She is driven to confront her fears by transmuting them into a desire for vengeance, ultimately culminating in her resolve to end Jianzhu's life. Kyoshi's fears are elucidated through her exchange with Rangi.

"Because then I don't have to be afraid of him, anymore!" Kyoshi screamed. "I'm scared, all right? I'm scared of him, and I don't know what else will make it go away!" (Yee, 2019, p. 247)

In the aforementioned quotation, Kyoshi elucidates the rationale behind her fervent desire to terminate Jianzhu's existence subsequent to her encounter with Rangi. Kyoshi discloses her inner turmoil after attempting to repress it through the lens of vengeance. Kyoshi exhibited profound trepidation towards Jianzhu, a sentiment that perpetually haunted her psyche. Consequently, Kyoshi confronted this fear by channeling her pent-up rage towards the individual in question. Furthermore, Kyoshi's apprehension is explicitly articulated through the subsequent scene.

The truth was that she was a frightened child, running in different directions and hoping it would all work out for the best. She couldn't feel safe with Jianzhu loose. (Yee, 2019, p. 248)

The aforementioned statement functions to elucidate Kyoshi's apprehension towards Jianzhu. Apprehension constitutes a crucial component of Kyoshi's psychological shadow, and it is essential for her trajectory of self-actualization that she acquires the capacity to embrace the shadow of her identity. Apprehension embodies a noteworthy element of Kyoshi's psychological unconscious, and it is essential for her process of self-discovery that she embraces the hidden aspects of her identity. Neglecting to do so could lead to a depletion of her selfhood, potentially resulting in confinement within her own unconscious. The unconscious, as a more severe expression, has the potential to lead to identity loss and even psychosis when the most delicate and harmful components of the mind are projected outward (Caramazza, 2022). Nevertheless, through recognition, acceptance, and assimilation of the unconscious, individuals can encounter personal development, vigor, and evolve into more holistic individuals (Hongxi, 2015). Furthermore, Jung's hypothesis argues that addressing and metamorphosing the unconscious is a pivotal stage in conquering apprehensions and attaining a more harmonized and unified self.

3.3 The ego of Kyoshi

Kyoshi, an individual previously experiencing homelessness, has acclimated to a lifestyle characterized by subordination and residing in a position of inferiority. Within the confines of the Avatar mansion, Kyoshi embraces her role as a servant, dedicated to Yun. Yun is a Makapu boy who can perform amazing earthbending tricks. The desperate Jianzhu and Kelsang mistook him for the Avatar due of his prowess. As a result, he was taken to the house to hone his skills and prepare for his role as the Avatar. In Kyoshi's life, Yun is also an important figure. Yun always respected Kyoshi, despite the fact that he was his servant. Yun's compassionate demeanor makes Kyoshi value him as a friend, and she strains not to fall in love. As a result, Yun's death at the hands of Jianzhu serves as a catalyst for Kyoshi's realization of her actual identity as the Avatar. Consequently, upon being informed by Kelsang that she may potentially manifest as an Avatar, Kyoshi was profoundly unsettled. The pronouncement made by Kelsang contradicts her self-perception as a devoted servant of the Avatar, given that Kyoshi has internalized the norms and routines associated with servitude, leading her to resist Kelsang's suggestion of her potential Avatar status (Tricarico, 2016). Kyoshi is of the belief that assuming the role of the Avatar would result in the dismantling of her current idealized existence, along with jeopardizing her relationships with Yun and Rangi. Presented below is a demonstration of Kyoshi's defense of her self-concept, motivated by her desire to preserve her friendships with Yun and Rangi.

'This. This is what I need to protect.'

Yun defended the world, and Rangi defended him, but as far as Kyoshi was concerned, her own sacred ground was marked by the limits where her friends stood. 'This is what I need to keep safe above all else.' (Yee, 2019, p. 58)

The quotation provided elucidates Kyoshi's desire to uphold her optimal bond with both Yun and Rangi. Kyoshi is keen on safeguarding their longstanding relationship, which originated when she assumed the role of a servant at the residence of the Avatar. Kyoshi's sense of self denies the prospect of her being an Avatar, as she apprehends it may jeopardize her ideal connection with Yun and Rangi, along with her cultural identity as a servant of the Avatar.

3.4 The Animus of Kyoshi

Kyoshi, the female protagonist, embarks on a quest aimed at attaining self-realization. Despite being of the female gender, Kyoshi consciously nurtures traits traditionally associated with masculinity in order to harmonize with her feminine attributes. The masculine

aspect manifested in a female individual is commonly known as animus. The significance of animus becomes evident in a woman's journey towards self-realization as it enables the integration of both masculine and feminine characteristics, fostering a state of equilibrium and empowerment (Rickett, 2000). Within the narrative, Kyoshi's animus is depicted as logical and contemplative. The role of rationality is deemed indispensable for an Avatar.

Was there anything she wanted to tell the man who had taken her in off the street? That there was a chance he'd made a blunder that could destroy everything he'd worked for, and that her very existence might spell untold chaos for their nation?

No. She and Kelsang had to wait it out. Find evidence that she wasn't the Avatar, give Yun the time he needed to prove himself conclusively. (Yee, 2019, p.99)

The statement provided above illustrates Kyoshi as a discerning and contemplative individual, highlighting the sagacious dimension of her persona. Following this, Kelsang puts forth the notion that Kyoshi could potentially embody the role of an Avatar. He proceeded to articulate his conjecture to Kyoshi, who promptly dismissed it citing that such an outcome could jeopardize the endeavors of Kelsang, Jianzhu, and Yun. The assertive aspect of Kyoshi's character takes precedence over her more delicate nature, potentially leading her to embrace the Avatar mantle without fully considering the potential ramifications.

3.5 The Self of Kyoshi

The self-actualization of Kyoshi in *Avatar: The Rise of Kyoshi* is portrayed as a gradual and complex progression. Throughout the narrative, Kyoshi is presented with obstacles concerning her interpersonal connections, her status as the Avatar, and her responsibility in upholding balance in the society. Kyoshi's portrayal as an Avatar has undergone significant transformation due to the various archetypes she has encountered. Consequently, she has cultivated a stronger sense of self as an Avatar and has become more in tune with her personal requirements and situations (Tricarico, 2016).

The quotation provided exemplifies the manifestation of the persona and shadow archetypes within Kyoshi, facilitating the transcendence of her ego and the revelation of her authentic self. This transformative journey has empowered her to transcend the pattern of denial that formerly defined her behavior.

But ever since that day in Yokoya, when she'd learned her fate while her hands were still dusted in white flour, her life had been an endless refusal, full of secrets unhappily kept to their destructive ends. She was sick of denying herself. (Yee, 2019, p. 251-252)

In the quotation provided, Kyoshi acknowledges the repercussions of her covert lifestyle and the weight of her concealed truths which have ultimately precipitated her downfall. Following her departure from Jianzhu, Kyoshi determines to embrace transparency in her interactions, aspiring to instigate constructive transformations. Subsequent to careful deliberation, Kyoshi opts to unveil her genuine persona as the Avatar to her inner circle. By virtue of the trials encountered during her odyssey, Kyoshi has actively engaged in introspection, thereby attaining a heightened level of self-awareness. Consequently, Kyoshi has attained a profound comprehension of her self-realization as an Avatar through this process (Rusu, 2019).

"Because." She took a deep breath to steady herself. "I'm the Avatar." (Yee, 2019, p. 262)

In the aforementioned quotation, Kyoshi articulates her allegiance to the Flying Opera Company, which has now evolved into her collective, to recognize and comprehend her position as an Avatar with full cognizance.

4. CONCLUSION

In conclusion, *The Rise of Kyoshi* provides a comprehensive depiction of Kyoshi's journey towards individuation, culminating in her recognition of her authentic self as an Avatar. The novel, *Avatar: The Rise of Kyoshi*, illustrates Kyoshi's progression through individuation, marked by introspection and encounters with archetypal entities. These encounters have facilitated Kyoshi's ability to reflect on herself and accept who she truly is, allowing her to confront life's trials and emerge with a firmer grasp on her identity. The interplay of her persona, shadow, and animus in these experiences has molded Kyoshi, resulting in the establishment of an ego firmly rooted in self-discovery.

In the realm of individuation archetype, Kyoshi has effectively eradicated the persona utilized for concealing her authentic self, by constructing a new persona in the form of an Avatar. In addition, Kyoshi has directly addressed her shadow of apprehension by acknowledging it as an intrinsic component of her being. Moreover, Kyoshi has established a masculine persona within herself as an Avatar, contributing to the equilibrium of the feminine traits she embodies as a female. Ultimately, the formation of Kyoshi's ego as an Avatar signifies a journey

towards self-discovery and embracing the entire spectrum of archetypal psychological intricacies.

5. SUGGESTION

The literary work *Avatar: The Rise of Kyoshi* authored by F.C. Yee, previously subjected to analysis, showcases a range of unique attributes suitable for scrutiny through diverse analytical paradigms. Moreover, besides the utilization of a psychoanalytic perspective, this narrative can also be scrutinized through the prisms of gender and Marxism.

The current research employs a psychoanalytic viewpoint to scrutinize Kyoshi's persona. It leverages Carl Jung's theoretical construct of individuation, focusing particularly on Kyoshi's journey towards self-realization necessary for her complete embodiment as the Avatar. The scholar posits the potential for further exploration of Kyoshi's trajectory of self-development utilizing alternative theoretical frameworks. One such alternative perspective deserving exploration is Abraham Maslow's concept of self-actualization, which may provide valuable insights into Kyoshi's evolution into an Avatar.

REFERENCES

- Bronk, K. C. (2011). The role of purpose in life in Healthy Identity Formation: A grounded model. *New Directions for Youth Development*, 2011(132), 31–44. <https://doi.org/10.1002/yd.426>
- Casement, P., & Heath, S. (2010). *Learning from life: Becoming a psychoanalyst* (1st ed.). Hove, England, United Kingdom: Routledge.
- Covington, C., Wharton, B., & Balsam, R. H. (2015). *Sabina Spielrein: Forgotten Pioneer of Psychoanalysis* (2nd ed.). London, United Kingdom: Routledge.
- Eagle, M. N. (2017). Inner conflict in Freudian theory. In *Psychoanalytic Perspectives on Conflict* (1st ed., pp. 1–20). essay, New York, United States: Routledge.
- Dijksterhuis, A., & Nordgren, L. F. (2006). A theory of unconscious thought. *Perspectives on Psychological Science*, 1(2), 95–109. <https://doi.org/10.1111/j.1745-6916.2006.00007.x>
- Guenther, C.L., Wilton, E., Fernandes, R. (2020). Identity. In: Zeigler-Hill, V., Shackelford, T.K. (eds) *Encyclopedia of Personality and Individual Differences*. Springer, Cham. https://doi.org/10.1007/978-3-319-24612-3_1132
- Haslam, N. (2014). *Psychology in the bathroom*. New York, United States: Palgrave Macmillan.

- Huston, P. (2007). *Martin Buber's Journey to Presence*. New York, United States: Fordham University Press.
- Jung, C. G. (1958). *The Undiscovered Self*. London, United Kingdom: Routledge.
- Jung, Carl G., Adler, G., & Hull, R. F. C. (2014). *Collected Works of C.G. Jung. volume 2 collected works of C.G. Jung, volume 2; experimental researches*. Princeton, NJ, United States: Princeton University Press.
- Kroger, J. (2017, February 27). Identity Development in Adolescence and Adulthood. *Oxford Research Encyclopedia of Psychology*. Retrieved 25 May. 2024, from <https://oxfordre.com/psychology/view/10.1093/acrefore/9780190236557.001.0001/acrefore-9780190236557-e-54>.
- Ladkin, D., Spiller, C., & Craze, G. (2016). The journey of individuation: A Jungian alternative to the theory and practice of leading authentically. *Leadership*, 14(4), 415–434. <https://doi.org/10.1177/1742715016681942>
- Papouchis, N., Eisenach, D. (2020). Identity Crisis. In: Zeigler-Hill, V., Shackelford, T.K. (eds) *Encyclopedia of Personality and Individual Differences*. Springer, Cham. https://doi.org/10.1007/978-3-319-24612-3_592
- Rahayuningsih, Y., Khasanah, R., & Indriyani, A. (2023). Nel Wright's Individuation Process In Toni Morrison's Sula. *International Journal of Education and Literature*, 2(2), 39-48. <https://doi.org/10.55606/ijel.v2i2.71>
- Rusu, M. (2019). The process of self-realization—from the Humanist Psychology Perspective. *Psychology*, 10(08), 1095–1115. <https://doi.org/10.4236/psych.2019.108071>
- Sadaf, S., Sareer, S., Saleem, A., Ahmad, S., & Sana, R. (2023). Individuation Process In The Character Of Sara Miles From Graham Green's "The End Of The Affair". *Journal of Positive School Psychology*, 7(4), 253-272. Retrieved 25 May 2024, from <https://journalppw.com/index.php/jpsp/article/view/16321>
- Stein, M. (2017). Where east meets west: In the House of Individuation. *Journal of Analytical Psychology*, 62(1), 67–87. <https://doi.org/10.1111/1468-5922.12280>
- Tricarico, G. (2016). The individuation process in post-modernity. *Psychological Perspectives*, 59(4), 461–472. <https://doi.org/10.1080/00332925.2016.1240529>
- Yee, F. C. (2019). *Avatar, The Last Airbender: The Rise of Kyoshi (the kyoshi novels book 1)*. New York, United States: Amulet Books.
- Zuhro, H. F. (2020). Individuation process of the main characters in Okky Madasari Bound. *Jurnal Pembelajaran Sastra*, 1(2), 108-126. <https://doi.org/10.51543/hiskimalang.v1i2.28>