

## Echoes of the Unconscious: Archetypal Exploration in Manto's 'Toba Tek Singh'

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### ABSTRACT

*This research paper delves into the complex narrative of Sadat Hassan Manto's renowned short story "Toba Tek Singh," using Carl Jung's archetype theory (2014) as a lens for analysis. This paper uncovers the archetypal patterns that undergoes Manto's exploration of the human psyche and society's collective unconscious by examining the story's characters, symbols, and themes. The researchers hope to shed light on the universal themes and psychological depths that resonate within the narrative through this analysis, highlighting how Manto's work (1970) transcends cultural boundaries and speaks to the human experience at its core (Parni,2015). Carl Gustav Jung, a pioneering Swiss psychiatrist and psychoanalyst, had a significant impact on psychology with his archetype theory. Using his extensive knowledge of mythology, religion, as well as cultural symbolism According to Jung (2014) the human mind contains a shared reservoir of universal images, symbols, and themes known as archetypes. Human experiences, behaviors, and perceptions are shaped by archetypal bonds that are deeply ingrained in the collective unconscious. "Toba Tek Singh," a moving short story set against the backdrop of India's 1947 partition, reflects the complexities of the human psyche and the breakdown of societal norms (Arora,2020). Carl Jung's archetype theory provides a useful framework for understanding Manto's work's underlying psychological and symbolic dimensions. This article explains the complexities of Jung's archetype theory , its constituents and the profound implications for understanding the human psyche. The purpose of this study is to investigate the archetypal patterns found in Manto's short story "Toba Tek Singh." A qualitative research approach will be used to achieve this goal. The use of qualitative analysis allows for a more in-depth examination of the narrative elements and their symbolic meanings in the text, facilitating the identification and interpretation of archetypal patterns. A close interpretive examination of the story's characters, settings, symbols, and themes become the part of the data analysis process.*

### Key Words:

Carl Jung's archetype theory, archetypal patterns, Hermeneutic principles, collective unconscious, Manto's exploration of the human psyche, Thematic coding

### Introduction

Migration has always been a deep concern of human history since times immemorial. Man has been migrating from native land to alien lands in search of bread and butter since his birth. In this process of migration, through settlements and resettlements, the identities has been forming, damaging reforming since the start of the whole process (Panthi,2015). This mobility is always the source of happiness if by wish and if it is by force, no matter how beneficial it may be but causes the scars never to be dissolved. It is not all about the mobility, rather it is about the loss of identity. Manto's 'Toba Tek Singh' is all about the voice of fear for losing identity which mirrors the capacity of self reflection where one can see his life as a start in a new place where everything has to be revised and one has to establish his identity once again. Manto employs a wide range of characters a lawyer, a lover, a landlord, a worker of political party, an engineer,

Anglo- Indian to describe the intensity of reaction from the people getting affected. An aerial view of the partition and the people affected by it is given by this story of Toba Tek Singh. The story starts with the decision of governments of India and Pakistan that the asylum inmates should be exchanged too and this decision came when a common man was already settled in his life after the turmoil of the Partition. The declaration of date of exchange ignited the confusion among the asylum inmates. Kaur(2014) opines that

“Manto employs the bouts of discussion to highlight the confusion and fuss created by a simple but well thought decision of the governments. The asylum itself becomes a micro cosmic view of the India and the confusion among lunatics resembles the actual confusion among the people of colonial India.”

There are many approaches that are currently being used by many researchers to examine the psyche of different characters and their speeches by applying Freud Psychoanalysis but the present study is about exploring the echoes of the unconscious (Archetypal Patterns) through Jung theory of ‘Archetypes’ in Manto’s ‘Toba Tek Singh’ "Toba Tek Singh," first published in 1955, is a poignant portrayal of the Partition of India in 1947 and its aftermath. Through its characters and situations, the story embodies archetypal elements that resonate with readers across cultures and generations. Manto's works often reflect the socio-political milieu of his time, particularly during the partition of India in 1947. By employing archetypal analysis, the study can uncover hidden layers of meaning and shed light on the collective unconscious of the characters and their responses to the traumatic events of that period. This can help readers and scholars gain a more profound understanding of the story's historical and social context. Moreover this study contributes to the broader field of literary scholarship by showcasing the versatility of archetypal analysis as a tool for understanding and interpreting literary texts. It demonstrates how this approach can be applied to works from diverse cultural backgrounds, expanding the horizons of literary criticism (Manto & Haldane,1970).

As we know that Sigmund Freud is the founder of ‘Psychoanalysis’ through which we can unfold three elements ‘the id’, ‘the ego’ and ‘the super ego’ by exploring conscious, subconscious and unconscious mind . “Whether we realize it or not, psychoanalytic concepts have become part of our everyday lives, and therefore psychoanalytic thinking should have the advantage of familiarity” (Neher,1996 ). Personality basically is the largest human unconscious but for Jung, personality is the amalgamation of dreams, art, religion, mythology, philosophy and moreover the collective unconscious (Hosenson,2019). Unlike Freud’s theory, Jung theory of personality is all about the collective unconscious that is not from physical experience but from man’s existence in the past.

Carl Gustav Jung, a pioneering Swiss psychiatrist and psychoanalyst, made a significant impact on the field of psychology with his theory of archetypes. Drawing from his deep understanding of mythology, religion, and cultural symbolism, Jung proposed that the human mind harbors a shared reservoir of universal images, symbols, and themes known as archetypes.

Archetypes reside within the abstract domain of the collective unconscious, but archetypal images emerge within our conscious perception. These images serve as symbolic depictions that provide shape and embodiment to the fundamental archetypes. They manifest themselves through dreams, myths, fairy tales, and cultural stories, forming a visual language that connects the inner psyche to the individual self. These manifestations are tangible and real, adapting and evolving in response to cultural surroundings (Colmon,2018).

Archetypes are universal, inherent behaviors and traits of personality that play significant role in influencing human behavior. (Shelbourne,1988) Archetypes are archaic form of human knowledge that has passed down from our ancestors (Jung,2014). 'Persona' is the aspect of the personality that we show to the world. 'Shadow' consists of the qualities that we have but we do not own them in front of others. 'Anima' is the feminine archetype un men while 'animus' is the masculine archetype in women. The concept of 'great mother' comprises of both positive and negative feelings. The 'Wise Old Man' archetype is about the pre-existing knowledge of human beings about the life mysteries. 'Hero' is the powerful person who fights against odds and a sense to move towards the growth, completion etc. is called 'self'(Adams,1997).

### **Types of Archetypes:**

- **The Self:** This archetype explains the wholeness and integration of the individual. It encompasses both conscious and unconscious aspects, serving as a unifying force.
- **The Shadow:** The Shadow covers the hidden and repressed aspects of the psyche. It encompasses the traits and emotions that individuals often deny or suppress.
- **The Anima and Animus:** These archetypes represent the feminine perspective within the male psyche (Anima) and the masculine perspective within the female psyche (Animus). They make inner balance and facilitate understanding between genders.
- **The Persona:** The Persona is the social mask or facade that individuals present to the outside world. It reflects

Unlike Freud's theory, Jung's theory of personality is based on three levels i.e. The Conscious level, The Personal conscious level and the Collective unconscious level. The former according to Jung in Feist and Feist (103), conscious images are those that are sensed by the ego, whereas unconscious elements have no relationship with the ego and embeds in it all repressed or forgotten experiences of the individual, while the collective unconscious resulted from ancestral experiences that can easily be transferred from one generation to the next such as the concept of God, mother, water and earth, Carl Jung's theory posits that the human collective unconscious contains innate and universal symbols, themes, and images called archetypes. These archetypes manifest across cultures and times, representing fundamental aspects of the human experience. The study of archetypes allows us to comprehend the deeper layers of storytelling and the underlying patterns that shape narratives.

### **Research Question:**

Based on above information, the interpreter has three questions:

- 1- What are the key archetypal symbols and motifs present in the characters, events, and settings of "Toba Tek Singh," and how do they contribute to the story's deeper meaning?
- 2- How does Manto's use of archetypes in "Toba Tek Singh" reflect the collective unconscious of the characters and the broader socio-political context of the partition of India in 1947?

### **Theoretical Framework**

This study explores the intricacies of Jung's theory of archetypes, its key components, and its profound implications for understanding the human psyche. Qualitative analysis allows for an in-depth examination of the text's narrative elements and their symbolic meanings, facilitating the

identification and interpretation of archetypal patterns. The data analysis process has involved a systematic examination of the story's characters, settings, symbols, and themes. The archetypal patterns have been identified through a process of thematic interpretation and pattern recognition.

### **Discussions and Findings**

In "Toba Tek Singh," Manto weaves a narrative around the mental institution inmates' refusal to relocate during the Partition (Jung, 2014). Using Jungian archetypes, one can identify several significant elements:

#### **The Persona:**

Bar,(1976) opines that 'Persona' is all about the personality that is shown to a world by an individual who behaves differently according to the situations. It is the most important part of our personality. We should not confuse it with our complete self. In "Toba Tek Singh" when the internal turmoil of the character Bashan Singh is explained in the story how he has adapted himself to the situation where he shows no interest in his visitors' arrival.

"Then his relatives stopped visiting him. Formerly he could predict their arrival, but now it was as though the voice inside him had been silenced." (p.6)

Another example of 'persona' came from the internal situation of another character of the story who spends all his time in loneliness but after hearing about the exchange he shows his inner persona.

"One man held an M.S. degree and had been a radio engineer. He kept apart from the other inmates, and spent all his time walking silently up and down a particular footpath in the garden. After hearing about the exchange, however, he turned in his clothes and ran naked all over the grounds." (p.4)

**The Self:** The protagonist, Bashan Singh, embodies the archetype of the Self—a representation of wholeness and individuation. Bashan's journey to assert his identity despite societal chaos and political divisions reflects the universal struggle for self-discovery and integration. Asked for his opinion, he would reply with great seriousness: "Upri gur gur di annexe di be-dhiyana di mung di daal of di Pakistan gornament."

Later he replaced "of di Pakistan gornament" with "of di Toba Tek Singh gornament." He also started asking the other inmates where Toba Tek Singh was, and to which country it belonged. But nobody knew whether it was

"Toba Tek Singh is here!" he cried. Pakistan was on the other side, behind another fence. Toba Tek Singh lay in the middle, on a piece of land that had no name." (p.9)

**The Shadow:** The story's setting, a mental institution, symbolizes the archetype of the Shadow—the hidden, repressed aspects of the collective unconscious. The patients' identities and minds have been fractured by societal forces, mirroring the internal and external fragmentation

of human nature. This division serves as a powerful commentary on the destructive consequences of us-versus-them mentalities (Pietikainen,1998).

“It was not easy to unload the lunatics and send them across the border. Some of them didn’t even want to leave the trucks. Those who did get out were hard to control because they started wandering all over the place. When the guards tried to clothe those lunatics who were naked, they immediately ripped the garments off their bodies. Some cursed, some sang, and others fought. They were crying and talking, but nothing could be understood.” (P.8)

Another character of the story also represents the archetype ‘shadow’ when he himself gives the clear picture of his inner struggle, pain, loss and grief while refusing to live either in India or in Pakistan.

“One day he climbed a tree and sat on one of its branches for two hours, lecturing without pause on the complex issues of Partition. When the guards told him to come down, he climbed higher. When they tried to frighten him with threats, he replied: “I will live neither in India nor in Pakistan. I’ll live in t his tree right here!” With much difficulty, they eventually coaxed him down.”(P.3)

**The Anima/Animus:** Characters like Bashan Singh and the asylum's superintendent represent the Anima and Animus archetypes, respectively. Bashan's attachment to his homeland reflects the nurturing and feminine aspects of the Anima, while the superintendent's strict adherence to authority embodies the masculine Animus.

“Toba Tek Singh is here!” he cried. Then he started raving at top volume:  
“Upar di gur gur di annexe di be-dhiyana mang di daal of di Toba Tek Singh and Pakistan!”(P.14)

The feminist aspect of ‘Anima’ can also be seen in the emotional love episode of the Hindu lawyer who is suffering because of partition.

“There was also a young Hindu lawyer from Lahore who had gone mad over an unhappy love affair. He was distressed to hear that Amritsar was now in India, because his beloved was a Hindu girl from that city. Although she had rejected him, he had not forgotten her after losing his mind. For this reason he cursed the Muslim leaders who had split India into two parts, so that his beloved remained Indian while he became Pakistani.”(P.3)

**The Hero's Journey:** Bashan's strife to find his homeland parallels the Hero's Journey archetype—a universal narrative aspect involving challenges, transformation, and eventually self-realization. His refusal to be labeled as either Indian or Pakistani and his tragic death at the no man's land of Toba Tek Singh reflect the hero's timeless quest for self-discovery and autonomy

“When Bashan Singh’s turn came to be entered in the register, he spoke to the official in charge. “Where is Toba Tek Singh?” he asked. “Is it in Pakistan or India?” 9p.14)



The official laughed. "It's in Pakistan," he replied.

Hearing this, Bashan Singh leapt back and ran to where his remaining companions stood waiting. The Pakistani guards caught him and tried to bring him back to the crossing point, but he refused to go."(P.15)

Moreover, Manto employs powerful symbols such as the barbed wire separating India and Pakistan, representing the psychological barriers and divisions within the human psyche.

"India was on one side, behind a barbed wire fence. Pakistan was on the other side, behind another fence. Toba Tek Singh lay in the middle, on a piece of land that had no name." (p.9)

### Conclusion

Hence it is proved from the above discussion that pain, agony and trauma have close relevance and relation with mental equilibrium of an individual and eventually at the end, the individual loses his mental stability after resisting so hard with his suffering that sometimes leads to the death of the individual as in the case of the character of the story Bashan Singh. Moreover, the researchers conclude this study by giving answers to the questions discussed above in the form of deeper discussion resulting in the depiction of Jung 'Archetypal patterns and it also results in the collective unconscious of the characters and the broader socio-political context of the partition of India in 1947 as portrayed in Manto's "Toba Tek Singh" that goes beyond its historical context to tap into the deeper layers of the human psyche. Singh,(2021) opines that by employing Jungian archetypal analysis, we can discern the universal themes and symbols that make the story resonate with readers across time and culture. Manto's exploration of archetypes such as the hero, the shadow, the anima/animus, and the self adds layers of depth and complexity to the narrative, making "Toba Tek Singh" a timeless exploration of the human condition in the face of societal upheaval. This story serves as a testament to Manto's literary genius and his ability to reflect the echoes of the unconscious in his work.

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