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A STUDY OF GENDER AND SOCIETAL ANALYSIS OF SETHI'S TOMBOY (2021) FROM JUNGIAN ARCHETYPAL PERSPECTIVE

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ABSTRACT

The paper textually analyzes of Sethi's *Tomboy* (2021), probing the narrative from Jungian's archetypal perspective. Through qualitative exploration, the study delves motivations and actions of the characters, examining how the archetypes delineated in the short story provide insights into their identities. The research uncovers the complexities of self-discovery and personal growth by delving into archetypes such as the Animus, Anima, Shadow, Persona, The Great Mother, and Self. The analysis unveils how characters like Asha, Zarrar, Lucy Prest, Asha's mother, and Uncle Pervez assimilate the archetypes. It shows gender dynamics and the transformative power of embracing one's authentic self, and challenges the societal norms. The study contributes to the existing literature by offering a exploration of Sethi's *Tomboy* (2021). It demonstrates the continued relevance and significance of Jungian archetypes in contemporary literary analysis and their implications for understanding individuality and self-acceptance.

INTRODUCTION

Sethi's *Tomboy* (2021) is published in her debut collection of short stories *Are You Enjoying* (2021). Mira Sethi is a Pakistani actress and writer. She grows up in Lahore and graduates from Wellesley College. For two and a half years she works as an editor at *The Wall Street Journal* and also writes pieces for *The New York Times* and *The Guardian*.

In Sethi's *Tomboy* (2021) Aasha and Zarrar have friendship from their childhood. They decide to keep their true selves hidden from their families. Eventually they enter into a marriage of convenience. The story depicts the challenges faced by daughters in traditional households, emphasizing the weight of societal expectations.

Carl Gustav Jung is psychoanalytic. He has a theory with many dimensions that is comparable to Freud's psychological analysis, known as *Analytical Psychology*. Jung's Analytical Psychology encompasses the concepts of ego, personal unconscious, and collective unconscious (Feist, 2008). The collective unconscious concept of Jungian critique contains archetypes that are a part of the theory of human personality. The goal of the study is to pinpoint archetypes concerning to characters that have their roots in Jungian critique. Archetypes are images and ideas that have a general cross-cultural meaning that show ancient art, dreams, or legends (Adamski, 2011). They can be observed in ancient art, dreams, and legends, and are believed to be originated from the human subconscious. These archetypal images carry hidden meanings influenced by cultural, religious, and communal beliefs.

Problem Statement

Sethi's short story *Tomboy* (2021) is yet untouched literary work; not explored by any researcher in any research article or thesis. The researchers conduct a research by setting Jungian Archetypes as a parameter for the study. The researchers through this research try to find out archetypes by analyzing characters of the short story.

Research Objectives

To examine Sethi's *Tomboy's* (2021) motivations and actions from Jungian perspective To determine how the archetypes reinforce traditional gender roles and societal expectations in Sethi's *Tomboy* (2021).

Research Questions

How do the archetypes in Sethi's *Tomboy* (2021) provide insight into the characters' motivations and actions?

In what ways do the archetypes in Sethi's *Tomboy* (2021) reflect or challenge traditional gender roles or societal expectations?

Significance of Research

The paper is an archetypal study of Sethi's *Tomboy* (2021) which is significant for the readers of literature as well as Psychology. The characters have psychoanalytically been analyzed. In the study, archetypes such as Persona; Shadow; Self; The Great Mother; and Anima or Animus are discussed.

LITERATURE REVIEW

Siregar and Putri (2022) explore the archetypal images in Suzanne Collins' novel, *The Hunger Games*, focusing on the persona and shadow archetypes based on Carl Jung's theory. The findings reveal the presence of seventeen personas and two shadows in the main character's development. Through the analysis of archetypal images, the thesis highlights the differences in the portrayal of persona and shadow, as exemplified by the character of Katniss Everdeen in *The Hunger Games*. The archetypes offer a Jungian understanding of the character dynamics within the novel.

Nurdayanti, *et. al.* (2020) researched *The Archetype Analysis of Main Character In Hush, Hush*

Novel, to examine the various forms of archetypes present in the personality of the character Patch and the main character's personality in the novel *Hush*. Jung's archetypal theory was the primary framework used to analyze and describe the main character. The data for the study were gathered from the novel *Hush*, written by Becca Fitzpatrick. The researchers aimed to identify the archetypes within the main character of the novel. The findings of the study revealed the presence of six archetypal forms in the main character's personality, including the persona, the shadow, the anima and animus, the great mother, the wise old man, and the self.

Yulistiyanti and Wandansari (2020) in their article, *ARCHETYPE ANALYSIS OF THE MAIN CHARACTERS IN O. HENRY'S SHORT STORY THE GIFT OF THE MAGI (1905)*, explored the archetypes present in O. Henry's short story, *The Gift of The Magi*. The researchers examined the characteristics and types of archetypes depicted in the story. The focus of the study was on the main characters, particularly the lovers. The story portrays the challenges faced by a married couple, emphasizing that love is not solely based on material possessions or grand gestures rather it also emerges from shared hardships. Consequently, the findings revealed the presence of various archetypes within the narrative.

Mulawarman, *et. al.* (2019) conducted a study titled *An Analysis of Smeagol's Character Influenced by the One Ring in Lord of the Rings: Return of the King Film Using Jung Archetypes*. The research aimed to explore the archetypes present in Smeagol's character and examine the impact of the 'One Ring' on his personality. Specifically, the researchers focused on Jung's theory of archetypes. They identified five archetypes within Smeagol, namely the persona, shadow, the hero, hermaphrodite, and the trickster. Additionally, they identified one archetype within the One Ring, which they referred to as the mana. The

researchers' findings primarily concentrated on archetypes derived from the collective unconscious.

Rizakiah, *et. al.* (2018) conducted a research study titled *An Analysis of main characters in Warm Bodies Film using Jung's theory of archetypes*. Their objective was to identify the archetypes associated with the main characters in the film based on Jung's archetype theory. The researchers focused on analyzing two characters from the film *Warm Bodies*. The findings of their study revealed the presence of six archetypes in the film: persona, shadow, anima, animus, hero, and self-archetypes.

Al-Mahdi (2018) in the article titled, *Myth and Archetype: Exploring Their Influence in The Waste Land*, delves into the analysis of mythological and archetypal imagery within the poetry of *The Waste Land*. Al-Mahdi applies the theory of Jung to shed light on the poem. By employing the lenses of myth and archetype, the researcher contends that the structure of the poem facilitates a comprehensive understanding of its entirety and meaning. Consequently, the poem transcends the individual expression of the poet, transforming into a manifestation of universal functions and archetypes that permeate the fabric of the universe.

RESEARCH METHODOLOGY

The research is qualitative. According to Jung (1936), beyond the personal unconscious lies a shared reservoir of inherited psychic material that transcends individual experiences. The collective unconscious contains universal symbols, themes, and archetypes that resonate across cultures and societies. Archetypes, as Jung proposed, are ancient and inherent patterns of thought and behavior that find expression in myths, dreams, and cultural symbols. They represent fundamental aspects of the human psyche and provide a framework for understanding commonalities and recurring patterns in human behavior, irrespective of individual differences. Jung's exploration of the collective unconscious and archetypes brought forth a deeper understanding of the symbolic and spiritual dimensions of the human psyche, enriching the field of psychoanalysis and fostering further exploration into the complexities of the unconscious mind.

DATA ANALYSIS

Anima Archetype:

The anima archetype embodies the feminine qualities within men, representing a realm of emotions and intuitive understanding. In Sethi's *Tomboy* (2021), Zarrar's embodies the anima archetype uniquely and intriguingly. Through his exposure to influential female, such as Asha and her sisters, as well as his mother, Zarrar develops distinct characteristics associated with anima. His close bond with Asha, in particular, shapes his behavior and choices, as evidenced by their dynamic when travelling together. Zarrar's reluctance to take the driver's seat and his preference for Asha to assume the role of the driver symbolize his acceptance of feminine qualities and a willingness to relinquish traditional gender roles. This behavior aligns with the anima archetype's inclination

towards illogical and intuitive aspects of the psyche, as Zarrar prioritizes his connection with Asha and embraces a more passive role. (Sethi, 2021: 107) Zarrar's fascination with Madonna and his fondness for sketching female characters also contribute to the manifestation of the anima archetype within him. His artistic endeavors and admiration for strong, iconic women reflect an exploration of his anima, as he seeks to understand and integrate feminine qualities into his identity.

Animus Archetype:

Zarrar would often scold Asha for fighting with her mother. This interaction suggests Asha's assertiveness and willingness to stand up for herself, even in confrontations with authoritative figures. This assertiveness and independence align with the animus archetype, which represents the masculine energy within a woman and her ability to assert her desires and opinions. (Sethi, 2021:98)

Uncle Pervez's belief in Asha, her courage, and her zeal for manly work allow her to give a tour of the city they living, to a crew of filmmakers. This opportunity showcases her knowledge of the local culture and her ability to navigate the city's hidden gems, emphasizing her competence and expertise in traditionally masculine domains. (Sethi, 2021:101)

Aunty Maleeha's comment, referring to Asha as a "Tomboy," acknowledges Asha's departure from societal expectations of femininity. This comment further emphasizes Asha's alignment with the animus archetype, as she embraces and embodies masculine qualities, challenging conventional gender roles, and stereotypes.

"Such a Tomboy you used to be," tutted Aunty Maleeha... (Sethi, 2021:105)

Persona Archetype:

Lucy's soft-spoken and charming demeanor, along with her ability to effortlessly interact with others, reflects her public persona. She displays affection and laughter, creating a warm and pleasant impression on others. The excerpt following suggests that Lucy consciously or unconsciously adopts a specific persona when interacting with the host, Zarrar's mother. (Sethi, 2021: 102)

Aunty Maleeha's comment, "Look at you now, all married!" represents a societal expectation and perception of success associated with marriage. In response to this, Asha adopts a persona of acceptance, symbolized by the statement, "Yes, look at me now getting on with my life, soothing my mother by stepping into the driver's seat once and for all." This persona reflects Asha's ability to conform to societal norms and fulfill her role as a married woman, while also acknowledging her agency and independence in navigating her life. It highlights the internal negotiation between societal expectations and personal aspirations within the persona of Asha.

Asha's decision to get married serves as a persona she adopts to fulfill her mother's desires and bring about a sense of silence and relief. By stating, "I got married to clamp Mama into a golden, permanent silence," Asha implies that her marriage serves as a means to appease her mother and create a sense of peace in their relationship. Asha's observation of her mother's face aflame with relief when she signs her marriage contract suggests that her mother's ambition and focus on her daughters' marriages have been fulfilled. This shows how Asha's persona of getting married represents an act of conformity and sacrifice to meet her mother's expectations. (Sethi, 2021: 105)

The short story showcases the various characters' personae and their efforts to conform to societal expectations, maintain social images, and find personal fulfillment within those boundaries. Zarrar, Lucy Prest, and Asha adopted different Personas on different occasions to cope with different situations.

Shadow Archetype:

There are characters in Sethi's short story *Tomboy* (2021), they depict the characteristics of Shadow archetype, the characters conceal different traits of their personality and do different things without acknowledging them. Zarrar and Asha would often smoke hash in the bathroom to hideout from people, they do this in private because they want to conceal it from their family and the rest of the world and they do not want to acknowledge it. It represents a hidden aspect of their personalities, as they explore illicit activities to escape from the constraints of society and their selves. The haze of smoke suggests a desire to blur boundaries and experience a different reality. (Sethi, 2021: 99)

The anger of Asha's mother represents her shadow aspect, where suppressed emotions manifest in explosive outbursts. The tiniest triggers become amplified, suggesting unresolved issues and underlying tensions within their relationship. This hidden anger reveals the shadow's influence on her behavior, as she struggles to express her true emotions and resorts to excessive reactions to minor incidents. (Sethi, 2021:100) **The Great Mother Archetype:**

The Great Mother archetype represents the universal embodiment of nurturing, care giving, and unconditional love. This archetype signifies the ability to embrace and express qualities traditionally associated with motherhood, such as compassion, empathy, and the capacity to provide emotional support and guidance. It empowers the man to create a nurturing and safe environment, offering love, protection, and encouragement to others, fostering their growth and well-being. It represents the inherent human capacity to provide sustenance, emotional nourishment, and a sense of belonging, regardless of gender.

Uncle Pervez's concern for his son Zarrar reflects The Great Mother archetype. As a father figure, he is worry about Zarrar's unconventional interests and lack of male friendships, feeling a deep sense of responsibility to ensure his son's well-being and happiness. Uncle Pervez yearns for Zarrar to conform to societal expectations, believing that involvement in sports and joining the family business will provide him with fulfillment and a sense of belonging. His concerns stem from a place of love and a desire to protect Zarrar, embodying

the nurturing and guiding qualities associated with The Great Mother archetype. Despite his doubts, Uncle Pervez's ultimate goal is to support Zarrar in finding his path and to see him flourish in life. (Sethi, 2021: 99)

Self-Archetype:

Self-archetype is an inherited tendency to move toward growth, perfection, and completion. The self is symbolized by a person's ideas of perfection, completion, and wholeness. Mama's struggle with her librarian's salary reflects her dedication to providing a better life for her daughters. Her commitment to enrolling them in a private school at a discounted fee shows her desire to nurture their education and well-being. Despite facing financial challenges, Mama's actions reflect her strong sense of responsibility and selflessness, embodying the Jungian Self archetype as she prioritizes the needs of her children. (Sethi, 2021: 98)

Asha's role in staying sober at late-night parties to ensure Zarrar's safety reflects her sense of responsibility and caretaking nature. By prioritizing Zarrar's well-being and taking on the role of a designated driver, she demonstrates her alignment with the Jungian Self archetype, which emphasizes taking care of others and assuming a responsible role within relationships. (Sethi, 2021:98-99)

CONCLUSION

The archetypes in Sethi's *Tomboy* (2021) offer profound insight into the motivations and actions of the characters, illuminating the underlying forces that drive their behaviors. Through the exploration of archetypes such as the Anima and Animus, Shadow, The Great Mother, Self, and Persona, the reader gain deeper understanding of the characters' psychological dynamics. This insight allows the readers to see beyond surface level meaning and delve into the subconscious realms of the characters' desires, fears, and aspirations. By analyzing the archetypes, the researcher uncovers the intricate layers of characters' psyche and the underlying motivations that shape their actions throughout the story.

The archetypes in Sethi's *Tomboy* (2021) challenge traditional gender roles and societal expectations by depicting characters like Asha and Zarrar, who embody aspects of the Animus and Anima archetypes. Asha's assertiveness and refusal to conform challenge prescribed gender roles, while Zarrar's embrace of feminine qualities disrupts the conventional understanding of masculinity. The persona adopted by various characters reflect the transformative nature of their identity and the masks they wore to navigate with society. The presence of the Shadow archetype reveals hidden desires and rebellious tendencies, emphasizing the importance of embracing one's shadow side for personal growth. The portrayal of The Great Mother archetype underscores the nurturing and protective qualities within characters like Uncle Pervez and Asha's mother. The characters' journeys reflect the Jungian Self archetype, highlighting the transformative power of self-awareness and the integration of one's authentic self.

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