AN ARCHETYPAL ANALYSIS OF HAMID'S THE RELUCTANT FUNDAMENTALIST AND AHMAD'S LOVE, HATE AND OTHER FILTERS

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ABSTRACT

Through the lens of Carl Gustav Jung's theory, this article investigates the presence and significance of archetypes in two contemporary novels, The Reluctant Fundamentalist by Mohsin Hamid and Love, Hate, and Other Filters by Samira Ahmed. The research aims to uncover insights into the fundamental elements present in these narratives and their implications for character development, thematic exploration, and the overall significance of the works. The analysis explores the symbolic components in the main characters' quests for self-awareness and their interactions with social norms, utilizing Jung's theory. In these two novels, the Persona, Anima, Animus, Self, Shadow, color archetypes, number archetypes, and other minor archetypes are examined. These archetypal figures and narrative themes play significant roles in supporting and accelerating the protagonists' transformative journeys.

Keywords: Ahmed, archetypal analysis, psychoanalysis.

1.INTRODUCTION

The well-known Swiss psychologist Carl Gustav Jung introduced the idea of archetypes, which are universal symbols and patterns embedded in the collective unconscious of humanity. These archetypes are fundamental aspects of human experiences and can elicit strong feelings that connect humans with the narratives they inhabit. This study examines the prevalence and significance of archetypes in selected literary works to explore characters' journeys, thematic development, and the underlying universal truths presented in the narratives.

The purpose of this study is to investigate the archetypal elements in two contemporary novels: Hamid's The Reluctant Fundamentalist (2007) and Ahmed's Love, Hate, and Other Filters (2018). It aims to investigate how Jungian archetypes influence character development, shape narratives, and contribute to the broader thematic exploration of personal identity, cultural conflict, and the quest for self-realization. This study examines the

psychological legacy that Carl Gustav Jung introduced as archetypes, which are patterns or images that frequently appear in literature throughout history. Both The Reluctant Fundamentalist and Love, Hate, and Other Filters are set in New York and focus on characters' struggles to find their own identity and self in a multicultural society.

Jung's paradigms represent broad, inherent models of people, patterns of behavior, and personalities that influence human behavior. According to his theory, these archetypes are primitive versions of innate human knowledge passed down from our ancestors. In Jungian psychology, these models represent universal patterns and images that are part of the collective unconscious. Jung believed that these archetypes are inherited in the same way that instinctive patterns of behavior are.

In the provided texts, every character has a distinct psychological setup and performs a unique role due to their varying viewpoints and opinions on life and its many facets. The study aims to examine the

connection between the underlying framework of recurring patterns, standard portrayals, individuals, figures, hues, symbols, concepts, and occurrences present in the narrative myths that provide structure to The Reluctant Fundamentalist and Love, Hate, and Other Filters. The aim is to explore the unique psyches of individuals, their societal reflections, and self-actualization through archetypes. By applying Jung's theory to these novels, the study provides insights into the complexities of the human psyche and universal themes.

Research Questions:

1. To what extent do the characters in The Reluctant Fundamentalist and Love, Hate, and Other Filters represent different archetypes?
2. How does the identity of an archetype reveal itself in a social or personal situation?

2. Literature Review:

By using the theory of Carl Gustav Jung, Ishaq, S. (2022) examines the psyche in The Black Album (1995) by HanifKureishi, which analyzes the major characters through the lens of archetypes such as persona, self, shadow, anima, and animus. By using these tools, the psychoanalysis of characters has been conducted. This research shows the journey of the protagonist Shahid from the collective unconscious to self-unconscious. The variation in individual psyches is illustrated, demonstrating how each person mirrors society and uncovers their self-actualization throughout their life journey. This research inquires into self-realization and highlights the connection between authors and the traditional use of number and color archetypes.

Jabeen, A., and Habiba, U. (2018) conducted an archetypal analysis of Tomorrow (2006) using Graham Swift's text. This psychoanalytical study examines the whole personality of the main character of the novel based on Jung's theory of the unconscious and archetypes. This study distinguishes the charisma of the main character by the revelation of personal desires, collective unconsciousness, and oppression. It also draws attention to a variety of archetypes as suggested by Jung and their universal application to the main character of the novel. Remembering the memories of the main character helps to better examine the text using Jung's theory. Jung's theory proves that a person, like a novel character, can bring their unconscious mind to their senses through mental effort to remember. Jabeen

and Habiba applied archetypal theory to Tomorrow by Swift. They present personal desire, collective unconsciousness, and oppression of the main character, whereas this research presents the progression from the collective unconscious to self-unconscious of characters.

Zafar, H. (2017) studied the psyche remnants commonly found in Sean O'Casey's play Juno and the Paycock (1924). She also emphasizes the subtle distinction between archetype and archetypal image as discussed by Jung, with special emphasis on the characters and other images in the play that are related to universal archetypes. The entire discussion demonstrates how Juno and the Paycock is a mashup of various archetypes. It is also clear that archetypes, as inherited images of the collective unconscious, expose the mind's ancient links, while different interpretations and applications of those archaic patterns connect the authors with the present world and its cultural climate. This study shows how each person has a different psyche, how a person reflects society, and throughout their life journey, how a person reveals their self-actualization. It also explores how numbers and colors describe personality.

Taghizadeh, A. (2015) provides an archetypal analysis of Joseph Conrad's Heart of Darkness (1899), inspired by Carl Jung's theory of the "collective unconscious." Joseph Conrad created a modern myth in Heart of Darkness that presents the theory of the unconscious through archetypal images. These archetypal images identify contemporary issues from both a mental and ancient standpoint, presenting the deepest inclinations of the universal man, such as the desire for truth, quest, growth, and self-recognition. This study provides an archetypal analysis of Hamid's The Reluctant Fundamentalist and Ahmed's Love, Hate, and Other Filters using Jung's archetypes.

Abbas, Z., and Ahmad, Z. (2020) illuminate the subject of cultural identity, specifically cross-cultural identities provided to migrants in Metropolis (1925). They present identity as a question of practicality rather than philosophy, concentrating on Hamid's The Reluctant Fundamentalist and Ahmed's Love, Hate, and Other Filters. The researcher examines selected literary works in light of prevalent discourses on culture and identity in a globalized national order to determine whether English literature, particularly literature about migrants, deals with similar philosophies of identity or

promotes different themes. The study found that while cultural purity is important and necessary for survival in a metropolis with multiple nations, this purity must be guarded ambivalently to control and normalize the issue of multiple identities. This paper examines various factors that contribute to cultural globalization and promote cultural hybridity, impacting the identity of individuals, communities, and cultures. While Abbas's research subject is cultural identity, this research focuses on individual identity and will also reveal the traditional use of color and number archetypes.

3. Research Methodology

Archetypes are innate, far-reaching portrayals of people, activities, and characters that affect how individuals act. According to Swiss psychiatrist Carl Jung, these archetypes represent an ancient variation of the innate wisdom that our ancestors passed down to us. Archetypes are literary tools used to represent aspects of human nature and life. In Jungian psychology, these archetypes are universal patterns and images that are a part of the collective unconscious and have been passed down to us in the same way that we inherit our natural patterns of behavior. Major archetypes include: Persona; Animus or Anima; Self; Shadow; Number Archetype; and Color Archetype.

4. Text Analysis
4.1. Persona

Human beings present their identity to the world through their persona. The term "persona" originates from a Latin word that means "mask." The persona functions like clothing, showing our different social covers in various circumstances of life. It safeguards the self-image from humiliation in the general public. According to Jung, the persona can take many different forms in dreams. Throughout their development, children learn that they must behave positively to conform to society's standards and expectations. People can fit into their society thanks to the persona archetype. However, when people identify too closely with this archetype, they also lose their true selves, as our home selves are not the same as our work selves. Our culture, upbringing, and general environment all influence our persona. In The Reluctant Fundamentalist, the character Changez hides his dark-skinned Pakistani identity from other people. By following the narrative of the protagonist Changez, The Reluctant Fundamentalist

forces readers to confront the racial discrimination against the Middle Eastern population that accompanied 9/11. Numerous readers are often sympathetic towards the protagonist because of the discrimination he faces and how hard he has to try to earn his place in society. However, the author adds subtle details about Changez's mannerisms that give the impression that he is less friendly and appealing. Changez desperately tries to portray the demeanor and appearance of an American as a Pakistani man attempting to adapt to American norms.

In The Reluctant Fundamentalist by Mohsin Hamid, the Persona archetype is noticeably highlighted through the principal character Changez's interactions and dialogue as he presents a specific image of himself to the world. The Persona archetype addresses the social cover or role that an individual adopts to conform to societal expectations and project a particular image. Several dialogues in the book represent the Persona archetype: Changez's desperate need to adjust comes at an extreme price; he takes on positions at "rarely visited" areas to avoid his colleagues and maintain his "regal" persona. Changez feels the need to maintain a lifestyle similar to that of his companions, but he must do so on his merit because he comes from a foreign background and does not receive the same level of financial support from his parents as many of his coworkers do. Changez didn't just have to follow in the footsteps of his classmates and coworkers; he also had other concerns. He is likewise consumed by his need to belong to the general population: "I suspected my Pakistaniness was invisible, cloaked by my suit, by my expense account, and most of all by my companions" (Hamid, 2007).

The main character, Maya, in Ahmed's Love, Hate, and Other Filters, exhibits the Persona archetype in her interactions and dialogues as she deals with the pressures of her cultural and social environment. The social mask or role that an individual assumes to conform to societal expectations is represented by the Persona archetype. Several dialogues in the book represent the Persona archetype:

1. **Dialogue with Her Parents:**
    o Maya: "I'll dress modestly and behave properly to avoid causing any trouble."

2. **Dialogue with Her Friends:**
   o Maya: "I'll pretend to enjoy the things they do, even if it's not my taste" (Ahmed, 2018).

Maya's awareness of the social expectations placed on her as a Muslim girl is demonstrated in this dialogue. She intentionally takes on a persona of modesty and proper behavior to align with her parents' and community's expectations. In conversations with her friends, Maya sometimes suppresses her preferences and takes on a persona that aligns with their interests and activities. She changes her behavior to fit in and maintain social connections.

Maya's struggle to balance her true self and the image she is compelled to project to be accepted by others is a good example of the Persona archetype.

3. **Internal Dialogue:**
   o Maya: "I have to keep up appearances and show everyone that I'm just like them" (Ahmed, 2018).

Maya's inner reflections reveal her acknowledgment of the need to present a certain image to others. She acknowledges the pressure to conform and uphold a particular persona that her peers and society accept. Maya's conscious efforts to create and maintain a persona that meets the expectations placed on her are shown in these conversations. She adapts her behavior and hides some aspects of her identity to fit in and avoid being judged in various social settings.Maya struggles with the conflict between her true desires and the persona she has adopted as the story progresses. This exploration of the Persona archetype aids her character development and journey toward self-discovery and authenticity.

Anima
In Carl Jung's theory of archetypes, the anima represents the feminine aspect within the psyche of a man. It is a representation of the unconscious feminine qualities and influences that a man may experience in his relationships, thoughts, and actions. The protagonist Changez's interactions and dialogues with Erica in Mohsin Hamid's The Reluctant Fundamentalist can be compared to the anima's archetypal element. The anima archetype represents a man's unconscious feminine qualities, desires, and influences. It also represents the feminine side of a man's psyche.

In The Reluctant Fundamentalist, the anima archetype is reflected in the following dialogues:

Dialogue about Dreams and Desires:
- **Changez:** Erica, what are your dreams? What do you truly desire in life?
- **Erica:** I dream of escaping, of finding a place where I can be free from my struggles and pain.
- **Changez:** Erica, I can sense your pain. Please, let me in. Share your vulnerabilities with me.
- **Erica:** Changez, it's difficult for me to let anyone in. I fear being seen, being truly known. (Hamid, 2007)

In this discourse, Changez's interest in Erica's fantasies and desires reflects his exploration of the anima archetype. He wants to connect with his hidden desires and emotional aspects to comprehend Erica's inner world and her longings. Changez'sinvolvement with the anima archetype is evident in this scene, as is his insistence on emotional connection and vulnerability. He hopes to establish a more intimate relationship with Erica that will enable him to express his vulnerabilities and comprehend her innermost struggles.

Dialogue about Cultural Identity and Belonging:
- **Changez:** Erica, I often feel torn between my own cultural identity and the expectations of the Western world. Do you ever feel the same?
- **Erica:** Changez, I understand that struggle. It's like living in two worlds, never fully belonging to either. (Hamid, 2007)

Changez's struggle with cultural identity and longing for a sense of belonging are the focus of this conversation, which is inspired by the anima archetype. Changez and Erica both feel like they are caught between multiple identities, which makes it easier for them to connect on a deeper level and talk about the experiences they have in common.In The Reluctant Fundamentalist, Changez's interactions with Erica embody the anima archetype, as shown by these conversations. Changez delves into his buried desires, emotional vulnerabilities, and cultural identity through their conversations. Changez's introspection, self-discovery, and reconciliation of his masculine and feminine sides are sparked by the dynamic between Erica and Changez.While the anima archetype may not be explicitly addressed in

Love, Hate, and Other Filters, there are elements within the novel that can be interpreted as reflecting the anima:

Conversations with Maya's Love Interest: The anima archetype can be seen in Maya's interactions with Phil, her love interest. Phil is a figure who exemplifies characteristics that are typically associated with femininity, such as empathy, emotional comprehension, and the capacity to challenge Maya's preconceived notions. Phil helps Maya discover her desires, feelings, and vulnerabilities through their conversations.

- **Maya:** Sometimes, I feel like I'm expected to be unyielding, to suppress my emotions. But with you, I can be myself without fear of judgment.
- **Phil:** Maya, it's important to embrace your emotions and express yourself authentically. Your feelings are valid, and you don't have to conform to anyone's expectations. (Ahmed, 2018)

The anima archetype is also mentioned in Maya's internal dialogue and reflections throughout the novel. Maya discovers and reconciles her feminine qualities and understanding of herself as a woman as she navigates her desires, identity, and cultural expectations.

- **Maya:** Am I allowed to be vulnerable? Can I embrace my femininity without feeling constrained by societal norms? (Ahmed, 2018)

The anima archetype is also reflected in Maya's relationships with supportive female figures like her mother and best friend, Violet. These characters offer her emotional support, comprehension, and direction, encouraging Maya to embrace her true self and navigate the complexities of her femininity. While the anima paradigm may not be expressly named or investigated in Love, Hate, and Other Filters, these elements within the novel can be interpreted as reflecting the impact of the anima. Through the interactions with Maya's love interest, her internal reflections, and the presence of supportive female figures, the novel explores Maya's journey of self-discovery and the reconciliation of her feminine qualities and desires.

Self

To bring about the self, the unconscious joins with the ego. Jungian individuation is the process of self-realization. Individuation aligns with individuality in that each person is unique, and no two characters are the same. Individualization is the result of a person's unique life experiences. Each person is unique in terms of their strengths and weaknesses. In the process of individuation, the various aspects of a person's personality are combined, and the self is created. Jung believed that mental issues could arise when the unconscious and conscious minds were at odds. Bringing these conflicts into awareness and integrating them into consciousness was a significant part of the individuation process.

Through Maya's internal dialogue and interactions with various characters, the archetypal aspect of the Self can be analyzed in Samira Ahmed's Love, Hate, and Other Filters. The Self archetype represents the integration and completeness of an individual's psyche, including their true identity and sense of purpose. Let's look at some dialogues in the book that represent the Self archetype:

Internal Dialogue:

- **Maya:** Who am I? What do I want out of life? What are my true passions and dreams? (Ahmed, 2018).

These internal reflections highlight Maya's quest for her authentic self and her journey of self-discovery. Maya's questions indicate her desire to understand her true identity, aspirations, and what she genuinely wants from life. Throughout the novel, Maya's interactions with other characters also contribute to her self-realization. For instance, her discussions with her parents, friends, and love interest challenge her to confront different aspects of her identity and reconcile her desires with societal expectations. This ongoing process of introspection and external engagement aids in the formation of her integrated self. In Mohsin Hamid's The Reluctant Fundamentalist, Changez's journey towards self-realization can be observed through his internal dialogue and interactions with others. The Self archetype is central to his character development as he navigates his identity and sense of purpose amid cultural and personal conflicts.

Dialogue about Personal Identity:

- **Changez:** Who am I beyond my professional success and the expectations placed upon me by society? What is my true purpose? (Hamid, 2007).

Changez's internal conflict and his quest to reconcile his professional achievements with his cultural identity reflect the individuation process. His interactions with Erica and his reflections on his life choices reveal his struggle to integrate his unconscious desires with his conscious actions.The individuation process for both Maya and Changez involves a deep exploration of their inner selves, leading to a more cohesive and authentic sense of identity. Through their journeys, they confront and integrate various aspects of their personalities, ultimately achieving a sense of wholeness and self-realization.

Shadow
Jung held the belief that humans have both a positive and negative side. We choose to suppress our shadow, which is our dark side. There are aspects of our personalities that we either don't value or are unaware of. They dwell in our unconscious state — this was based on Sigmund Freud's 'unconscious psyche' given repressed recollections and contemplations acknowledged as programmed reactions. Inclinations and biases originate from our shadow. They emerge unwittingly and abruptly. For instance, in the workplace, we may unintentionally judge others because we think we are superior to them. The archetypal shadow of Carl Jung contains buried thoughts, flaws, desires, and weaknesses. It contains things that are not satisfactory to the general public but are also not aligned with the individual's values and morals. Prejudice, hostility, envy, greed, and hatred are all possible components.The protagonist Changez's interactions and dialogues with various characters in Mohsin Hamid's The Reluctant Fundamentalist provide an opportunity to examine the archetypal aspect of the Shadow. The shadowy, suppressed, or darker aspects of a person's mind are represented by the Shadow archetype. Let's investigate a few dialogues that reflect the Shadow archetype in the book:

Dialogue with Jim:
- **Changez:** Jim, there are times when I feel a deep sense of anger and resentment towards the West.
- **Jim:** Changez, it's important not to let those negative emotions consume you. We should strive for understanding and bridge-building. (Hamid, 2007)

Changez's admission of resentment and anger toward the West in this conversation is a reflection of the Shadow archetype. It addresses the hidden parts of his mind, which include frustration and a sense of injustice stemming from his experiences and the broader socio-political context.The protagonist Maya's interactions and dialogues with various characters in Samira Ahmed's Love, Hate, and Other Filters can also be used as a lens through which to examine the archetypal aspect of the Shadow. The Shadow paradigm addresses the hidden, suppressed, or darker parts of an individual's mind. Although the Shadow archetype is not explicitly discussed in the book, the following plot points can be interpreted in light of it:

Dialogue with Maya's Parents:
- **Maya:** Mom, Dad, I want to pursue my dreams and aspirations.
- **Parents:** Maya, we have high expectations for you. You must focus on a stable career and secure future. (Ahmed, 2018)

This exchange mirrors the conflict between Maya's desires and the expectations placed upon her by her parents. Maya's longing for freedom and self-expression can be seen as an aspect of her Shadow. The conflict that she faces between her true self and the pressure to conform to what society expects of her hints at aspects that are hidden or repressed.

Conclusion
In conclusion, the comparative analysis of Mohsin Hamid's The Reluctant Fundamentalist and Samira Ahmed's Love, Hate, and Other Filters using Carl Gustav Jung's theory of archetypes has shed light on the themes, characters, and plots of these two contemporary novels. By investigating the presence and significance of archetypes, we have uncovered shared and specific patterns that contribute to the understanding of the human mind and universal themes present in both works.

The present research observed the presence of archetypes like the Hero, the Wise Mentor, and the Trickster in Love, Hate, and Other Filters. The protagonist, Maya Aziz, navigates the difficulties of cultural identity, societal expectations, and personal desires in a manner that is analogous to that of the hero. The novels explore themes of self-realization, rebellion, and the transformative power of accepting one's true identity through their interactions. The Shadow and the Quest are explored in depth in The

Reluctant Fundamentalist. The hero, Changez, represents the Shadow archetype as he wrestles with inner turmoil and suppressed aspects of his being. His process turns into a quest for personal and cultural identity in the aftermath of 9/11. The novel examines themes of identity, assimilation, and the complexities of America after 9/11 through his interactions with characters like Jim and Erica.

By utilizing Jungian model analysis, we have gained a deeper understanding of the psychological and symbolic elements of these books. Analyzing the characters' internal struggles, character development, and the universal themes of identity, cultural conflict, and self-realization can be done effectively with the help of the archetypes. In addition, the archetypes provide a framework for comprehending character dynamics, narrative structures, and the authors' overarching messages.Through this comparative examination, we have seen the power of archetypes in shaping the narratives and evoking profound questions about the human experience. By demonstrating how archetypes can be utilized in contemporary literature to explore complex themes and create multidimensional characters, both novels demonstrate the relevance and adaptability of Jung's theory. Recognizing the presence and significance of archetypes allows us to gain a deeper appreciation for the universal truths and extraordinary journeys depicted in these books.

In the end, this comparative study shows how Jung's theories still have a place in understanding the depths of the human psyche and how much of an impact archetypal analysis has had on contemporary literature. Analyzing The Reluctant Fundamentalist and Love, Hate, and Other Filters using Carl Gustav Jung's theory of archetypes provides useful insights into the psychological, symbolic, and thematic aspects of the narratives. We have gained a deeper comprehension of the characters' psychological journeys, the cultural dynamics at play, and the universal themes that resonate within the stories by examining the archetypal elements present in both novels.

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