

Jungian analysis of Mohsin Hamid's Moth Smoke

¹**Ayesha Habib**

M.Phil (English), Qurtuba University, Dera Campus

²**Ayesha Siddiq**

MPhil (English), National College of Administrative and Economics, Multan

³**Hidayat Ullah Marwat**

MPhil (English), Qurtuba University, Dera Campus

⁴**Dr. Nijat Ullah Khan**

Elementary and Secondary Education, Khyber Pakhtunkhwa, Peshawar

Abstract

This paper aims to unveil the psychological aspects in the character, Darashikoh Shehzad (Daru) of Mohsin Hamid's novel "Moth Smoke" (2000). It uses the story of Daru, a banker who got fired from his job in the bank. He develops infatuation for his friend Aurangzeb's (Ozi) wife, Mumtaz, got indulged into drugs and misdeeds hence living a deceitful and wayward life. Jungian theory is applied on Daru by the help of content analysis, bringing out ameliorated comprehension of his affinity with Mumtaz. It concludes that the image of Mumtaz in the psyche of Daru is of an internal woman, which in Jungian terminology known as "Anima", it is an internal image of a woman imprinted on the psyche of a man. Daru falls for her despite knowing that she is a flare who can extinguish him because if Ozi came to know about their affiliation, it would bring on his indignation on Daru. Mumtaz is irresistible for him as she is his anima and therefore his all efforts to avoid her went futile because once a man finds his anima it is impossible to get rid of her.

Key words: Jungian, Anima, Animus, unconscious, mental image.

Introduction

A novel generally contains psychological and sociological aspects. According to Carl Jung novels which are not having psychological parameters appeal a psychologist more than a psychological novel. Fiction, as Albert Camus says, is a lie through which we tell the truth. Psychology, which divulges the mind of human beings or its inner workings, is the backbone of fiction. Thinking is an innate function of brain and it becomes the center of psychological investigations. Purpose of psychoanalysis is not to isolate an individual from society rather it takes into account the societal mind-set of an individual and connection to society. Psychology

does not know what good and evil are in themselves; it knows them only as judgments about relationships.

This study aims at Jungian analysis of Daru. Carl Gustav Jung (1875-1961) was a Swiss psychiatrist and psychoanalyst who is the founder of analytical psychology. His work has been influential not only in psychiatry but also in anthropology, archaeology, literature, philosophy and religious studies. Archetypes (1947) by Jung are images and thoughts which have universal meanings across cultures which may show up in dreams, literature, art or religion. Analyzing Daru by Jungian theory, for Daru the image of Mumtaz is closely linked to his pre-historic childhood, in which he used to play with little girls thus the image of Mumtaz in the psyche of Daru is of an „internal woman“, which in Jungian terminology known as “Anima”, it is an internal image of a woman that is already etched on the mind of a man.



Fig.1: Internal image of female (Anima) in male's psyche.

Mumtaz is the anima of Daru and therefore he gravitated towards her despite all his endeavors to evade out of her enchantments. "No man can converse with an animus for five minutes without becoming the victim of his own anima" (Jung, 1955: 15).



Fig.2: Anima and Animus-irresistible and inseparable.

Literature Review

As there are various dimensions of a novel, it can be interpreted in multiple ways. Moth Smoke (2000) is also anatomized in different ways concerning numerous topics related to it. For instance, Worley (2007) wrote about crime and social control in Pakistani society analyzing this novel that Daru was having a criminal mindset and his aspects of breaking societal laws and norms. Being edgy to switch his fortunes, Daru sets out on a vocation in misdeeds, taking as his accomplice Murad Badshah, a famous rickshaw driver who is a populist and privateer. At the point when a long planned heist turns out badly, Daru ends up on trial for kill. If a person belonging to the upper class violates the law, he is exempted but if the same crime is committed by someone from the middle or lower class, they are answerable and not same from the sanctions. Lost and listless Daru's destiny reflects that of his nation, advertised on the possibility of turning into an atomic power, while defilement corrupts its legislative issues. According to her the title of the book alludes to what remains when the moth is enticed by candle and is an allegory for Daru spiraling toward his own particular demolition, drawn by the charm of sex, drugs, and pain free income. At last, the only thing Daru is left with is smoke.

Another study was done on human perversion and environmental space, an eco-critical study of Mohsin Hamid's Moth Smoke by Yaqoob (2010) that discusses about the eco-critical reading of the novel and analyzes the insidious sway of pollution on human psyche. It attempts

to explain that poisonous unhealthy environment blots human reasoning and corrupts human emotions.

It is discussed by a group of three people including Awan, Andleeb and Yasin (2016) concerning psychoanalysis of heroes in Moshin Hamid's novels including Daru from *Moth Smoke* (2000). It focused on the outer incidents that happened with them are due to the inner responses to those situations. He believes that money can buy him all the joys and an extraordinary life. These anxious searchers of riches, this novel ventures a lesson for all aggressive youth to sustain sound approach and look for slow advancements in the life through hard work and not by wrong means.

Likewise Moin (2015) investigated postmodern aspects in this novel; according to him this novel has antithetical and diverse characters. It shows a sentiment trouble among the person in a specific culture. The author himself was suffering identity crisis. He called himself a mutt that implies that he is convinced of two different societies and foundations. The novel depicts mimicked universe of bewitching and perplexing personalities.

On the other hand, Malik (2017) analyzed this novel on the basis of social conflict theory that deals with the disappointment and outrage of those who are poverty-stricken and are ruled by bourgeois. Poor cannot afford even the basic necessities of life, on the other hand monetary inlets of upper class are getting wider excessively. It discussed how elites of Pakistan take all the benefits and care less for the laws of nation as law is a sort of tool for them to abuse down trodden.

Research Methodology and Theoretical Framework

Content analysis Research in literature is most often carried out in descriptive design because that suits it most. Content analysis is basically a research technique used to make replicable and valid inferences by interpreting and coding textual material by systematically evaluating texts. (e.g., documents, oral communication, and graphics). This study has been carried out on descriptive design. It deals with textual elaborations and literary discussions from the Novel *Moth Smoke* (2000) by Mohsin Hamid.

Symbols, in the view of Carl Jung, from various cultures and civilizations are somewhat closely akin because they have come up from archetypes that are shared by the entire world. This constitutes the cornerstone of the human psyche; it directs and influences the present behavior. There are many archetypes that are claimed to be distinguished by Jung (1981) but out of them, four are highly important.

These include shadow, persona, anima and animus. The word, persona is originated from Latin word 'mask' referring to various masks people wear in different situations. Persona is associated with the conscious part of human mind. The shadow is denied component of human psyche, "that hidden, repressed, for the most part inferior and guilt-laden personality whose

ultimate ramifications reach back into the realm of our animal ancestors and so comprise the whole historical aspect of the unconscious" (Diamond 96).

Everyone carries a shadow, "Jung wrote, and the less it is embodied in the individual's conscious life, the blacker and denser it is" (Jung, 1981: 131). Shadow is related to the unconscious part of mind.

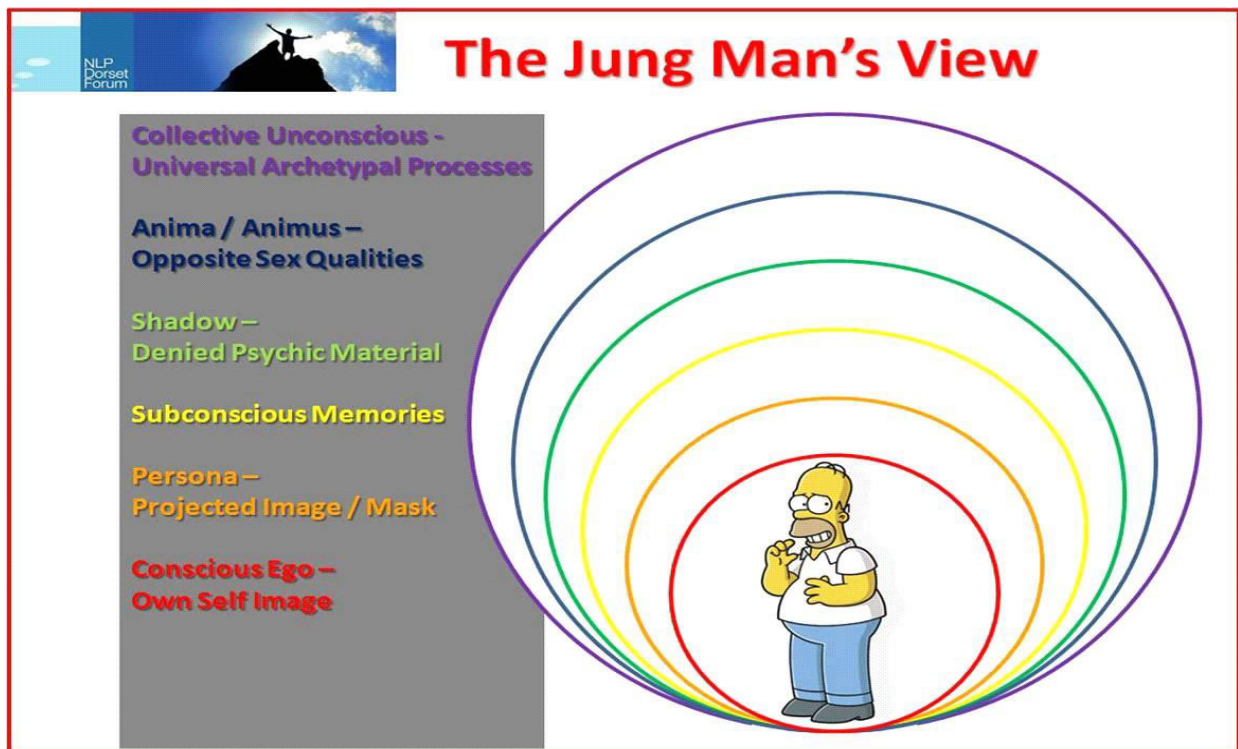


Fig.3: Jung's Man View (Shadow, persona, anima, animus).

This Anima and Animus is the counterpart of our biological sex. In other words it can be addressed as the unconscious masculine side in women and feminine tendencies in males. Both male and female gender bespeaks the conduct and comportment of one another because of living together for ages. A female contains male pattern in her psyche, on the other hand a man contains feminine aspects in his psyche. These aspects are called Animus and Anima respectively.

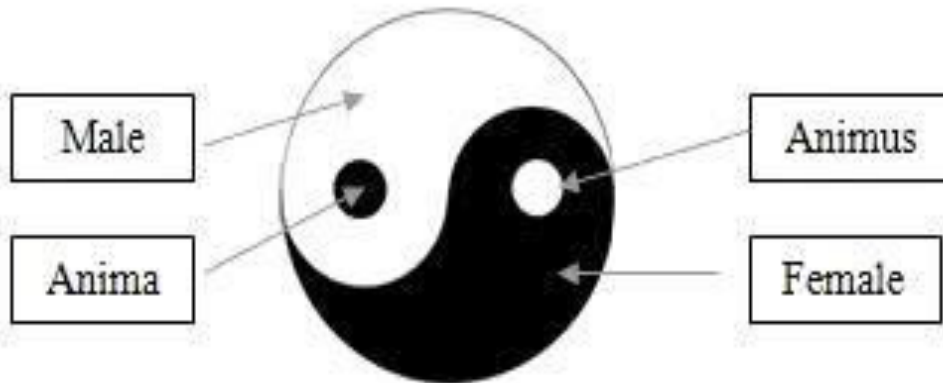


Fig.4: Anima and Animus patterns in male and female gender respectively.

Analysis and Discussion

Daru is highly psychological character in the novel. We can penetrate into his mind only through his words. He is such a player that he plays only through words with the psyche of other person. In the novel he played with the psyche of Mumtaz in order to attract her towards him. Like a moth, can't help but fly near the candle that is exactly what Daru experiences. Here is a dialogue between Daru and Mumtaz:

"Daru: How did you find me? I ask

Mumtaz: I watch you go outside. What are you doing?" (Hamid, 2000: 28).

Daru asked this question to know Mumtaz's intentions about him. Then he changed the topic and said: Where's Ozi? I know. He's a charmer. Women love him. Do you want me to go and get him?" (Hamid, 2000:28). A very tricky question, he asked keeping in view the psyche of Mumtaz expecting the negative answer and he remained successful when Mumtaz said:

"No let him enjoy himself. When they both were silent Mumtaz asks, "What's wrong?" Daru replies, "Nothing. I shouldn't have come" (ibid, 28).

And then finally he compelled her to do what he was wanting from her. "Mumtaz brushes my face with her fingers; Mumtaz puts her arm around me" (ibid, 29).

Then he says:

"Please go in to Ozi." To this she replies:

"I'd rather stay outside with you for a little bit. If you don't mind" (ibid, 29). That's how he made her speak his heart out cunningly and she asked him to stay and talk.

In another conversation of Daru with Manucci, he actually describes his uncontrollable attraction towards Mumtaz as a 'moth' that revolves around the flame of Mumtaz (candle) even at the cost of getting hurt badly.

"Love's a dangerous thing. Maybe he's burnt himself. The moth takes off again, and we both step back, because he's circling at eye level now and seems to have lost rudder control, smacking into the wall on each round" (Hamid,2000: 166).

Daru goes on giving a voice to his helplessness as a moth, lost in his thoughts; "He circles lower and lower, spinning around the candle in tighter revolutions, like a soap sud over an open drain. A few times he seems to touch the flame, but dances off unhurt" (Hamid, 2000: 166).

We can see his jeopardizing audacity for Mumtaz is quite conspicuous when he says; "The poets say some moths will do anything out of love for a flame" (ibid, 166).

Anima has both positive and negative attributes. As long as she feels free to express herself through male's psyche, she reveals the sentiments, passion, sensitivity, devotedness, faithfulness, amity and affection. That follows up disturbance in relationships, particularly the infidelity of the man to his wife and family. Mumtaz also shows the positive side of anima as she experiences defenselessness and the same amount of affinity towards him. He says:

"And I ask myself what it is about me that make this wonderful, beautiful woman return. Is it just because I'm pathetic, helpless in my current state, completely dependent on her?" (Hamid, 2000:239).

Her positive anima side can be clearly seen through these lines:

"She's drawn to me just as I'm drawn to her. She can't keep away. She circles, forced to keep her distance, afraid of abandoning her husband and, even more, her son for too long" (Hamid, 2000:240).

"But she keeps coming, like a moth to my candle, staying longer than she should, leaving late for dinners and birthday parties, singeing her wings. She's risking her marriage for me, her family and her reputation" (ibid, 240).

On the other hand if anima is repudiated, her attributes are altered showing negativity, she becomes feisty, moody, frenzy, psychopath, jealous and conceited. This anima uses her feministic charms to lure the man and at times challenges his masculine tendencies i.e. bust his self-esteem and he starts thinking low of him. As Daru says:

"The sharpness of her tone makes me realize I'm getting carried away, and I bite down on my words. But I feel myself choking on all I'm leaving unsaid" (Hamid, 2000: 235).

She exposes this negative side of anima again making Daru feel uncomfortable.

"I realize she's getting angry. And I don't want to fight. "No", I say. And when she doesn't respond, I add, "I'm sorry". She's quiet for a moment. "I'm really not all that nice" (Hamid, 2000:36).

The contra-sexual archetypes of Daru's psyche are observed in the analysis built from his individual experiences which helps him seek to balance the experiences. The study evaluates Daru's two sides of his psyche comprising masculinity and femininity; however, he favors masculinity leading him to individuation as he becomes conscious of his self as a unique human being. Jung (1966) considers this conflict between the anima and the animus makes him strong to deal with the challenges of the outside world. but when his love for his friend Aurangzeb's (Ozi) wife, Mumtaz, when surged out, he is indulged into drugs and begins to have a wayward life haunted by the image of Mumtaz in the psyche of Daru which reflects his internal woman, which in Jungian terminology known as "Anima", it is an internal image of a woman imprinted

on the psyche of a man. Daru falls for her despite knowing that she is a flare who can extinguish him but it was irresistible for him as she is his anima which he could not avoid despite his efforts.

Conclusion

This article brought into light the hidden aspects of Daru's psyche especially why he couldn't resist Mumtaz. He knew it was not morally right to have an affair with his friend's wife but that beautiful Mumtaz, to whom he was gravitated with the obsessive intensity of a moth revolving around the flame of a candle. Title of the novel as well is an allegorical of Daru and Mumtaz relationship and ultimate destruction of both. "It reflects an expression of self-destruction fatal for them like that of a moth". The moth of the story is Daru who circles round the candle (Mumtaz) and reciprocally Mumtaz also serves as the moth around Daru (the candle)" (Rizvi 2004). Jungian Analysis made this lucid though it does not justify his illegitimate affair with her still accounts for the fact that she was his anima whom he couldn't ignore because it existed in his pre-historic psyche already as an image of girls he used to play with in his childhood. It really helps in understanding this latent aspect of Daru.

References

1. Hamid, Mohsin. *Moth Smoke*. UK: Granta Books, 2000. ISBN 9780140297041
2. Jung, C.G. *Collected Works of C.G. Jung, Volume 7: Two Essays in Analytical Psychology*. USA: Princeton University Press, 1966.
3. Jung, C.G. *The Archetypes and the Collective Unconscious (Collected Works Vol.9 Part 1)*. USA: Princeton University Press, 1981.
4. Merkur, Dan. *Jung Ethics: Moral Psychology and His cure of souls*. Routledge, 2017.
5. Hillman, James. *Anima: An Anatomy of a Personified Notion. With 439 Excerpts from the Writings of C.G. Jung*. Spring publications, 1998.
6. Jung, C.G. *Modern Man in Search of a Soul*. Harcourt Harvest, 1955.
7. Sanford, John A. *Soul journey: a Jungian analyst looks*. Sanford Crossroad, 1991.
8. Sanford, John A. *The Invisible Partners: How the Male and Female in Each of Us Affects Our Relationships*, Sanford Paulist Press, 1980.
9. Worley, Vidisha. *Crime and Social control in Pakistani Society*. Journal of Criminal Justice and Popular Culture, 2007.
10. Yaqoob, Munazza. *Human Perversion And Environmental Space: An Ecocritical Reading Of Mohsin Hamid's Moth Smoke*. Ijrah, 2010.
11. Awan, A. et al. "Psychoanalysis and Transformation of Heroes in Mohsin Hamid's Novels "Moth Smoke" and "The Reluctant Fundamentalist". *Journal of Education and Practice* 7, 2016.

12. Moin, A. et al. Discerning Hyper Reality in Mohsin Hamid's Moth Smoke: A Postmodernist Reading. JHSS, 2015.

13.

14. Malik, Tajamul, I. Moth Smoke: A Study In The Light Of Social Conflict Theory. Research Journal of English Language and Literature, 2017.