

Revisiting Iqbal: A Jungian Psychoanalysis

OPEN ACCESS

Manuscript ID:
ENG-2024-13018165

Volume: 13

Issue: 1

Month: December

Year: 2024

P-ISSN: 2320-2645

E-ISSN: 2582-3531

Received: 22.09.2024

Accepted: 18.11.2024

Published Online: 01.12.2024

Citation:
Arafat, Yeasin. "Revisiting Iqbal: A Jungian Psychoanalysis." *Shanlax International Journal of English*, vol. 13, no. 1, 2024, pp. 26-35.


DOI:
<https://doi.org/10.34293/english.v13i1.8165>



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Yeasin Arafat

Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh

 <https://orcid.org/0009-0003-2087-8785>

Abstract

This study examines the psychological complexity of Iqbal, a character from Tahmima Anam's A Golden Age, through the lens of Jungian psychology. Key concepts such as the Shadow, projection, and the Father Archetype reveal Iqbal's inner battles with fear, control, and responsibility. His avoidance of driving and his overprotectiveness toward his children are seen as expressions of his Shadow, reflecting repressed anxieties he struggles to face. Iqbal's reluctance to drive his newly purchased car, despite initial enthusiasm, illustrates his amaxophobia, or fear of driving, which represents the tension between his conscious self and the fears hidden in his unconscious. He projects these fears onto his family, creating an atmosphere of anxiety that echoes his inner insecurities. His reliance on an older driver underscores his need for external paternal authority, aligning with Jung's Father Archetype. By drawing on recent research on anxiety, control, and transgenerational trauma, the analysis shows how Iqbal's unresolved issues not only shape his behavior but also influence his family dynamics. The study highlights the importance of addressing these internal conflicts to promote personal growth and prevent the transmission of anxiety across generations.

Keywords: Iqbal, Jungian Psychology, A Golden Age

Introduction

The analysis of character Iqbal from Tahmina Anam's 'A Golden Age' will use Jungian psychology, focusing on key concepts like archetypes, the collective unconscious, and individuation. This will help to understand his behavior, motivations, and growth throughout the narrative. The study will examine how Iqbal presents himself through his 'persona', which is the image he shows to others, and will look for hidden traits that reflect his 'shadow', the parts of his personality he denies or represses. The process of 'individuation' will also be explored. This involves identifying moments where Iqbal experiences personal transformation and gains deeper self-awareness. His interactions with other characters will be closely examined, as these often reveal important psychological dynamics. For example, his confrontations with his shadow may appear in the form of internal conflicts, moral dilemmas, or tensions in relationships. These interactions can also involve 'projections', where Iqbal unknowingly attributes his own traits and emotions to others. By analyzing these moments, we will better understand how his unconscious mind influences his decisions and sense of identity. The textual analyses will involve interpreting specific behaviors and passages in the narrative using Jungian concepts. Special focus will be on key events, dialogues, and behaviors that reveal deeper psychological tensions. For instance, when Iqbal encounters situations that challenge the way, he portrays himself, we will explore how his external persona may clash with his true inner self. Instances of fear, anger, or irrational behavior will be examined as expressions of the shadow, representing the parts of Iqbal that he may not fully understand or accept. His relationships with other characters will also be

analyzed to determine if they represent projections of his ‘anima’ which are the opposite gender qualities in his unconscious. These projections could highlight traits or desires that Iqbal has yet to integrate into his conscious personality. Additionally, dreams, fantasies, and symbolic events will be analyzed, as these often reflect the workings of the collective unconscious and offer insight into Iqbal psychological journey. The ‘data collection’ will involve gathering specific text excerpts that illustrate relevant Jungian themes, such as identity, repression, internal conflict, or transformation. A close reading of the text will help identify key moment where Iqbal psychological state is revealed, either through his actions or dialogue. Each passage will be categorized according to the Jungian concept it reflects. For instance, excerpts related to Iqbal public image will be grouped under ‘persona’, while those revealing hidden emotions or contradictions will be placed under ‘shadow’. Symbolic moments, such as encounters with archetypal figures or significant dreams, will be coded under the themes of collective unconscious or ‘anima/animus’ depending on their relevance. This coding will help organize the analysis and make it easier to interpret the data. Each excerpt will be examined within its narrative context to ensure a complete understanding of Iqbal development over time. By comparing these passages at different in the story, we can trace Iqbal psychological evolution and see how his earlier actions or behaviors might foreshadow later changes or moments of self-realization. This process will reveal how Iqbal grows as a character and how his internal struggles shape his journey toward individuation, or psychological wholeness.

Methodology

This study uses Jungian psychoanalysis to examine Iqbal’s character in ‘*A Golden Age*’. The process involves selecting key text passages, coding them according to Jungian concepts, and identifying moments of psychological change. Firstly, the text is closely read to find scenes where Iqbal shows psychological tension or conflict. These moments involve fear, control, and his interactions with other characters. Special focus is given to his fear of driving, his overprotectiveness toward his children, and his reliance on an older driver. Secondly, key passages

are chosen based on their relevance to Jungian archetypes. Scenes that reflect Iqbal’s hidden fears or contradictions in his behavior are coded under the ‘Shadow’. His dependence on the driver is coded under the ‘Father Archetype’. This coding helps to organize the data and makes it easier to understand Iqbal’s psychological state. The study then identifies key moments of psychological change. For example, Iqbal’s excitement about buying a car, followed by his refusal to drive it, marks an important shift. These moments are connected to Jungian ideas such as repression, projection, and individuation.

Finally, each passage is analyzed within its narrative context. By doing this, the study shows how Iqbal’s inner conflicts affect both his personal growth and his relationships with others.

Literature Review

(Butler) argues that using Jungian concepts like projection and the Father Archetype provides deeper insights into characters’ psychological complexity, particularly when analyzing their relationships and motivations. Projection is often linked to conflict in literature. (Education with Dr. England) examines how projection can drive conflict between characters, as they project their fears or insecurities onto others, creating misunderstandings and tension. This projection not only shapes the characters’ interactions but also affects the broader plot, as conflicts rooted in projection tend to escalate as characters refuse to recognize their own flaws or fears (Book Architecture). further explores how projection influences character development and plot progression, noting that characters’ distorted perceptions of one another often lead to significant turning points in the narrative.

Beyond these specific Jungian concepts, broader research on anxiety and control in literature also sheds light on how psychological forces shape characters’ behavior. An article explores how characters’ responses to anxiety influence their actions, particularly when they feel threatened or out of control (Berlatsky). (Baumeister et al.) builds on this by examining how characters’ need for control shapes their psychological states and decisions, often leading to obsessive or destructive behavior.

This theme of anxiety and control is particularly relevant to Iqbal's character, as his fear of driving and overprotectiveness reflect a deep-seated need for security and control over his environment. Iqbal's reliance on an older driver can be seen as an attempt to maintain this sense of control, with the older driver functioning as a paternal figure who provides the protection and guidance Iqbal feels he cannot achieve on his own. Overprotectiveness and the role of parental figures are also key themes in recent literary analysis.

(McKay and McKay) explores how overprotectiveness can stunt characters' development by preventing them from taking risks or making independent decisions. In Iqbal's case, his overprotectiveness manifests in his dependence on the older driver, as he avoids the challenges and responsibilities of driving by deferring to this paternal figure. (Wei et al.) also examines how parental figures, both literal and symbolic, influence characters' psychological states, noting that characters who rely too heavily on such figures often struggle with issues of autonomy and self-determination. This is evident in Iqbal's character, as his reliance on the older driver suggests a deep-rooted fear of independence and responsibility. By examining these Jungian concepts and related psychological themes, we can gain a deeper understanding of his character and the forces that shape his behavior. His fear of driving, overprotectiveness, and dependence on the older driver can be seen as manifestations of his Shadow, his projection of his anxieties onto external figures, and his relationship with the Father Archetype. These psychological dynamics not only influence his actions but also drive the narrative, as his internal struggles with control and fear of independence create tension and conflict within the story. Through this analysis, it becomes clear that Iqbal's behavior is shaped by a complex interplay of unconscious fears, repressed desires, and his need for authority and protection. Understanding these dynamics allows for a more nuanced interpretation of his character and the broader themes of the narrative, particularly those related to anxiety, control, and the role of parental figures. By applying Jungian theories to his character, we can uncover the deeper psychological forces at play, providing a richer understanding of

both his individual development and the broader narrative in which he exists.

Textual Analysis

Tahmima Anam's *A Golden Age* focuses on Rehana's journey during the Bangladesh Liberation War. However, the novel also hints at the psychological depth of secondary characters like Iqbal. Although Iqbal does not dominate the story, his anxieties and need for control make him an interesting figure to explore using Jungian psychology, especially the concept of shadow. In Jungian theory, the shadow represents the hidden, often repressed parts of the personality, such as fears and insecurities. Iqbal's extreme caution, like his obsessive focus on safety and his reluctance to drive his new car, reflects these buried fears. Instead of confronting them, he projects these anxieties onto his surroundings, creating an anxious environment for his family. This behavior aligns with studies that show how unresolved internal conflicts can surface as controlling behaviors in everyday life. Research on trauma, especially in wartime, reveals how anxiety can affect not just individuals but future generations. (Perlman et al.) found that parents dealing with anxiety often pass these fears onto their children. Iqbal's unresolved fears shape his actions and create an anxious atmosphere, which may influence how his children see the world. Looking at Iqbal through a Jungian lens adds another layer to '*A Golden Age*'. It shows how personal fears and psychological struggles tie into the larger context of war. By confronting his shadow, Iqbal could prevent passing his anxieties to his children. Recent studies emphasize the importance of addressing deep-seated fears to improve both personal and family well-being (Perlman et al.). In Tahmima Anam's *A Golden Age* Rehana demonstrates 'his husband Iqbal, as an insurance man who always avoid accident' (Anam). From a Jungian view, this shows his need for control over life's unpredictability. Carl Jung believed that suppressing the unknown could harm the mind. Iqbal's fear of accidents may reflect his inner struggle with chaos. His efforts to control everything mirror Jung's idea of the 'shadow' - the hidden parts of ourselves we try to avoid but must confront. Rehana also highlights that,

‘Iqbal has seen advertisements about A new car with winding handles and restyle radiator. He falls in love with the car characteristics. Also, he imagines driving the car into the garage with a big ribbon tied around the car. However, when he buys the car, he is too nervous to drive the car. Because of his nervousness, he hires an ex-employee of British Consul General, as a driver’ (Anam 11).

Iqbal’s reaction to the new car - his initial excitement and subsequent avoidance of driving it - offers a rich case for analyzing through Jungian psychology and the concept of amaxophobia, or fear of driving. His experience reveals deeper psychological mechanisms at play, including his shadow and the use of avoidance as a defense mechanism. In Jungian psychology, the ‘shadow’ represents the parts of the psyche that are hidden or repressed. These are aspects of ourselves that we are reluctant to acknowledge. Iqbal’s enthusiastic response to the car - captivated by its design and imagining himself driving it - represents his persona, the outward mask he presents to the world. This persona is associated with his desire to be seen as successful and in control. However, his subsequent fear and decision to avoid driving the car reveal his shadow. The shadow comprises repressed fears and insecurities. For Iqbal, his shadow manifests as a profound anxiety about driving the car, despite his initial excitement. His nervousness about driving is a projection of his internal fears about accidents and loss of control. According to (Theodorou Therapy), individuals often project their internal conflicts onto external situations as a way of coping with their anxieties. Iqbal’s avoidance of driving the car is a projection of his deeper fears, which he is not willing to confront directly. Also, the fear of driving or being in control of a vehicle is a relevant defense mechanism here. Iqbal’s decision to hire a driver and not drive the car himself suggests he is using avoidance to manage his fear. Avoidance is a common defense mechanism where individuals evade situations that trigger their anxieties. Iqbal’s avoidance of driving the car reflects his inability to face his fear of potential accidents. Iqbal’s decision to leave the driving to an experienced driver is a way to maintain a sense of security while avoiding the anxiety associated with driving. This decision

allows him to enjoy the car’s symbolic value without confronting his fear directly. Iqbal’s initial excitement about the car, characterized by his admiration for its design and the image of driving it into the garage, represents his persona. The persona is the social mask we present to others, reflecting our ideal self-image. Iqbal’s fascination with the car signifies his desire to project an image of success and control. However, his subsequent avoidance of driving reveals the dissonance between his persona and his actual fears. This dissonance between the idealized self (driving the car confidently) and the real self (fearing to drive) highlights the conflict between Iqbal’s persona and his shadow. For Iqbal, driving the car would require confronting his anxieties about accidents, which he prefers to avoid. Iqbal’s avoidance of driving the car may also affect his self-perception and relationships. By hiring a driver, he is not only avoiding his fear but also potentially undermining his own sense of competence. This avoidance can impact his self-esteem and contribute to a reliance on external factors to manage his fears. According to (Coleman and Karraker) such behaviors can influence how individuals view themselves and their relationships with others. Iqbal’s decision to let someone else drive may also affect how his family perceives him, potentially reinforcing feelings of inadequacy and dependence. Recent studies support the idea that avoidance behaviors are linked to unresolved psychological issues. (Anika) found that avoidance is a common strategy for managing deep-seated fears and anxieties. Iqbal’s decision to avoid driving the car by hiring a driver aligns with these findings, reflecting his use of avoidance as a defense mechanism to cope with his fears. Finally, Iqbal’s reaction to the new car - his initial excitement followed by a decision to avoid driving - reveals key aspects of Jungian psychology. His behavior reflects the influence of his shadow, amaxophobia, and avoidance as defense mechanisms. His inability to drive the car, despite his enthusiasm, highlights the conflict between his persona and his deeper fears. Recent research supports the idea that such avoidance behaviors are rooted in unresolved psychological issues. Addressing these issues through greater self-awareness and integration of the shadow could help Iqbal confront his fears and improve his sense of

competence and self-esteem. Additionally, Rehana tells.

‘Iqbal frets over his children, makes them wear sweaters even when it is not cold. He has the doctor visit every month to listen to their little chests. He holds their firsthand busy roads and even on empty ones - just in case, just in case, just in case’ (Anam 10).

Iqbal’s behavior, marked by excessive precautions for his children - such as making them wear sweaters in warm weather, scheduling frequent doctor visits, and holding their direct all types of roads - can be understood through Jungian psychology, particularly the concepts of the shadow and anima. According to Jungian theory, the shadow encompasses repressed fears and anxieties, which Iqbal projects onto his children by creating an environment of excessive control (Jung; Anam). This projection reflects his deeper emotional insecurities and need for security. It also highlights how unresolved internal conflicts often manifest as external behaviors. Moreover, Iqbal’s actions can be seen as a projection of his anima, representing his unmet emotional needs for stability and reassurance (Gev). His overprotectiveness creates an anxious familial environment, potentially influencing his children’s psychological development and contributing to the transgenerational transmission of anxiety (Eley et al.). Addressing these issues through Jungian individuation - integrating shadow aspects and acknowledging emotional projections - can lead to healthier family dynamics and personal growth. This integrated approach underscores the importance of self-awareness in me. In further pages Rehana highlights,

‘When they reach Tejgaon, Iqbal starts worrying about the journey. He starts to imagine scenarios like the train might get stuck or Kamal may arrive late at the station. When Kamal arrives at the station, he make a plan that he will stay at the car and follow the train. Because if the train faces any disaster, they can leave the train and ride with him’ (Anam 11).

Iqbal’s decision to stay in the car and follow the train as a precautionary measure illustrates his deep-seated anxieties and shadow aspects, as analyzed through Jungian psychology. His behavior reflects an intense need for control and security, driven

by his repressed fears about potential danger and uncertainty (Jung). By devising a plan to remain near the train, Iqbal projects his internal anxieties onto external measures, attempting to mitigate risks through excessive precaution. This action highlights his struggle with integrating his shadow, or the parts of his psyche that harbor unresolved fears and insecurities (Salma). Furthermore, Iqbal’s reliance on a secondary safety net - driving alongside the train - demonstrates a projection of his own emotional need for reassurance onto the external environment. His behavior not only reveals his psychological state but also contributes to an anxious familial atmosphere, reinforcing the importance of addressing these internal conflicts to foster healthier family dynamics and reduce the impact of such anxieties on his relationships. In Jungian psychology, the question of whether Iqbal would have had the strength to stay in Dhaka or if his children would inherit his anxious worldview involves examining the impact of unresolved psychological conflicts on family dynamics and the transmission of emotional traits across generations. Iqbal’s behavior, characterized by excessive caution and anxiety, reflects deep-seated fears that are part of his shadow - the unconscious aspects of his psyche that he has not fully integrated (Jung). His obsessive focus on potential dangers, such as needing to follow the train for safety, demonstrates how these unresolved fears influence his actions and decisions. Recent research supports the idea that unresolved psychological issues can be passed down through generations. For instance, studies have shown that parental anxiety and overprotectiveness can significantly affect children’s emotional development (Clarke et al.). When parents like Iqbal exhibit extreme caution and anxiety, it creates an environment that can shape their children’s psychological responses. The children may internalize these anxieties, leading to similar patterns of behavior. If Iqbal’s anxieties are not addressed, they may become ingrained in his children’s behaviors and attitudes, perpetuating a cycle of fear and overprotection. Additionally, the notion of transgenerational transmission of psychological traits is well-documented in contemporary research. For example, (Vasiou et al.) found that parental emotional states and coping mechanisms significantly

influence their children's emotional and behavioral patterns. This research indicates that the emotional climate created by Iqbal's anxieties could be passed down to his children, affecting their psychological well-being and responses to stress. The concept of individuation, a key aspect of Jungian psychology, emphasizes the importance of integrating one's shadow to achieve psychological wholeness (Jung). For Iqbal, confronting and addressing his anxieties is crucial for personal growth. If he can integrate his shadow aspects and resolve his internal conflicts, it may prevent the transmission of these issues to his children. In contrast, failure to address these conflicts could result in his children inheriting his anxious worldview, reinforcing the cycle of anxiety and overprotectiveness. Recent research by (Zimmer-Gembeck et al.) supports this idea by showing that parental self-awareness and emotional regulation can reduce the negative impact of psychological traits on children. If Iqbal can develop greater self-awareness and emotional resilience, he may be able to break the cycle of anxiety and foster a more positive environment for his children. Rehana also highlights.

'Iqbal instructs everyone to sit back. Sohail says that there is no space at the back. Iqbal says that he cannot sit in front, as it is too dangerous. It makes Sohail angry; he stomps his foot on the ground and says he is not a child anymore. Iqbal replies that accident does not discriminate against anyone, no matter what your age is' (Anam 12).

Iqbal's insistence on everyone sitting in the back, despite Sohail's protests, reflects his unresolved fears and anxieties as described by Jungian psychology. His controlling behavior is a projection of his internal conflicts, influenced by the Oedipus complex, which involves unresolved issues with authority and control. The Oedipus complex, originally a Freudian concept but also relevant in Jungian analysis, helps explain Iqbal's authoritarian approach. According to Jungian theory, this complex involves unresolved conflicts between a child and a parent of the same sex, often involving authority and control issues (Jung). Iqbal's need to enforce rules and his reaction to Sohail's desire for independence can be seen as an expression of his own unresolved issues with authority and control. Recent studies highlight that such behaviors often stem from deep-seated fears and unresolved

parental conflicts. (Arslan et al.) found that overprotective behaviors and strict control in parents can be traced back to unresolved issues from their own upbringing. Iqbal's insistence on maintaining control over Sohail's seating arrangement, despite Sohail's growing sense of independence, suggests that Iqbal is overcompensating for his own fears and unresolved authority issues. Iqbal's behavior, therefore, not only reflects his own anxieties but also impacts Sohail's emotional development. Sohail's frustration and resistance to Iqbal's demands highlight a struggle for independence and a desire to assert himself, which can be hindered by Iqbal's controlling tendencies. This dynamic illustrates the influence of Iqbal's unresolved shadow and Oedipus complex on his parenting style. Iqbal's actions suggest a need for greater self-awareness and integration of his shadow aspects to improve his relationship with Sohail and foster a healthier family environment. Addressing these issues can help Iqbal move past his controlling tendencies and support his children's emotional growth more effectively. At the end of the novel, Rehana emphasizes about his late husband,

'She doubts the mental strength of Iqbal to live in Dhaka and emphasizes if his children would follow his anxious world' (Anam 59).

The doubts of whether Iqbal would have the strength to stay in Dhaka or if his children would inherit his anxious worldview highlights the interplay between unresolved psychological conflicts and familial dynamics. Jungian psychology and recent research both suggest that unresolved fears and anxieties can be transmitted across generations, affecting the emotional development of offspring. Addressing these internal conflicts through individuation and self-awareness is crucial for preventing the perpetuation of negative psychological patterns and fostering healthier familial relationships. Iqbal's behavior, as he worries about the train journey and decides to follow it with Kamal, reflects his deep-seated anxieties and unresolved fears, according to Jungian psychology. His decision to stay with the car and follow the train shows his need for control and security, which are aspects of his shadow - the repressed fears and anxieties within him (Jung). Instead of facing these fears directly, he projects

them onto the situation, trying to control every outcome. Recent studies highlight that such behavior often stems from unresolved internal conflicts (Kilmann). This projection of anxiety onto external situations, like following the train, demonstrates how his internal struggles affect his actions. Iqbal's behavior not only reveals his personal anxieties but also impacts his family dynamics, potentially passing these anxieties onto his children (Woodall). To break this cycle, Iqbal needs to confront and integrate his shadow aspects, which would help him manage his fears more effectively and Iqbal's insistence on everyone sitting in the back of the car, despite Sohail's protests, can be understood through Jungian psychology and the concept of the Oedipus complex. From a Jungian perspective, Iqbal's actions reflect his shadow - repressed fears and anxieties that he has not fully confronted. His strict control over the seating arrangement highlights his deep-seated fears about safety and a need to manage potential risks. This behavior is a projection of his internal anxieties, revealing his inability to trust others or let go of control. Recent research supports this view. For instance, (Elisabetta Franzoso) found that people who project their fears onto others often have unresolved internal conflicts that manifest in controlling behaviors.

Discussion

Iqbal's psychological state shows a deep fear of losing control and avoiding responsibility. His fear of driving is not just simple nervousness. It reflects a specific fear called amaxophobia, which is the fear of driving or being in a car. At first, Iqbal buys a car with great excitement. However, as soon as he owns it, his anxiety overwhelms him. He feels unable to handle the responsibility of driving. So, instead of driving the car himself, he hires an older, more experienced driver to take on this task. This decision reflects Iqbal's use of a defense mechanism known as avoidance. People often use avoidance to escape situations they fear. Iqbal's fear is not just about the physical danger of driving. It also represents a deeper psychological struggle. He has a hard time facing risks because driving threatens his sense of safety and control. He uses the older driver as a kind of protective shield. The driver stands between Iqbal

and the dangers that he imagines could come with driving. Also, Iqbal's avoidance of driving also ties into Jung's concept of the Shadow. The Shadow refers to the hidden parts of a person's personality. These parts often contain repressed fears and desires. According to Jung, people keep their Shadow hidden because it holds anxieties they refuse to confront. For Iqbal, one of these repressed fears is his fear of driving. (Myers) discusses how the Shadow emerges in characters who act in ways that go against their desires. In Iqbal's case, he desires to own and drive the car. But at the same time, his fear prevents him from doing so. He projects his fear onto the act of driving itself. As a result, driving seems more dangerous to him than it actually is. This projection of fear is another key idea in Jungian psychology. Iqbal projects his inner fear onto the outside world. He convinces himself that driving is too risky for him. Instead of dealing with his own anxiety directly, he shifts it outward. This externalization means that he focuses on the perceived dangers outside, rather than confronting his inner turmoil. Iqbal's reliance on the older driver also connects to Jung's Father Archetype. The Father Archetype represents authority, protection, and guidance. Iqbal seeks these qualities in the older driver. He views the driver as a father figure, someone who can provide the safety and control that Iqbal feels he lacks. This reliance on the driver shows that Iqbal is struggling with issues of authority and responsibility. Iqbal's uses the driver to fulfill this need for protection and control. By doing so, he avoids facing his own fears. He remains dependent on the driver instead of developing the ability to manage his anxieties himself. Additionally, Iqbal's overprotectiveness toward his children also reflects his desire for control. He wants to shield them from every possible harm, no matter how small or unlikely. His behavior is driven by his need to feel in control of his surroundings. This overprotectiveness stems from his internal fear of losing control over his life. Iqbal's actions toward his children, such as making them wear inappropriate clothing for the weather, demonstrate this need. Even when his actions are irrational, Iqbal still tries to manage every possible risk. Iqbal's need for control affects not only him but also his entire family. His fear of driving, his habit of projecting his anxieties,

and his overreliance on the older driver create a tense atmosphere at home. His children grow up in an environment filled with anxiety. This anxious atmosphere, created by Iqbal's unresolved fears, influences their emotional development. Iqbal's behavior shows how unresolved fears can shape a person's life and relationships. He avoids taking responsibility, projecting danger onto his family instead. This creates patterns of overprotectiveness and control that affect everyone around him. Jungian concepts like the Shadow and projection help explain these behaviors. Iqbal's fear of losing control leads him to create an illusion of safety. He believes that by controlling everything, he can avoid danger, even when the danger is not real. Furthermore, Iqbal's relationship with the older driver highlights his connection to the Father Archetype. The Father Archetype represents authority, protection, and guidance. Iqbal's dependence on the driver shows his need for these qualities. The driver becomes a father figure, offering him security and control. This reveals Iqbal's fear of taking responsibility. Rather than face his fears, he lets the driver take control. Iqbal's decision not to drive the car shows how deeply his anxiety runs. Driving symbolizes taking charge of his life, but Iqbal avoids this. Jung believed that the Father Archetype could represent both literal fathers and societal authority. By letting the driver take control, Iqbal shows that he is not ready to take on this authority himself. He relies on someone else to manage what he fears. Iqbal's reliance on the driver also reflects his fear of failure. He is excited when he buys the car, but his fear of driving prevents him from following through. The older driver becomes a projection of the security and guidance that Iqbal feels he lacks. Jung's theory of projection explains this as the act of placing one's fears onto others. In Iqbal's case, the driver is not just a person; he represents the safety and control that Iqbal cannot find within himself. This dependence on the driver prevents Iqbal from growing. Jung's concept of individuation, or becoming whole, involves integrating all parts of one's personality. For Iqbal, driving the car would be a step toward individuation. But by relying on the driver, he remains stuck. He cannot move forward because he avoids confronting his own fears and responsibilities. Iqbal's struggles with the Father

Archetype also affect his family. He projects his own anxieties onto them, making them feel unsafe in the process. He becomes an overbearing figure, unable to let them face the risks of life. This dynamic also affects his children's psychological development. By controlling every aspect of their lives, Iqbal prevents them from developing their own sense of independence. He creates an atmosphere of fear, where they learn to see the world as a dangerous place. Jung's theory suggests that unresolved psychological conflicts can be passed down through generations. Iqbal's unresolved issues with control and authority create anxiety within his family, which his children may inherit. The older driver represents more than just a personal authority for Iqbal. He symbolizes the societal rules and expectations that Iqbal follows. Iqbal cannot break free from these external structures. His failure to drive reflects his inability to challenge or step away from societal norms. Jung believed that the Father Archetype often shows how people relate to authority. Iqbal's relationship with the driver highlights this struggle. Furthermore, This cycle of dependence is not just about Iqbal's personal relationship with the driver. It also reflects a broader societal struggle. Iqbal's reliance on the driver shows how people often submit to authority figures rather than confront their own fears. By refusing to drive, Iqbal shows that he is not ready to take on the responsibilities of adulthood. This dynamic can also affect future generations. Iqbal's unresolved issues with control and authority create a cycle of anxiety. His children may inherit this fear and continue the cycle of dependence on external authority figures. Jung's theory suggests that unresolved psychological conflicts can be passed down through generations. If Iqbal's children learn to fear the world in the same way he does, they too may avoid responsibility and rely on others for guidance.

Conclusion

Iqbal's unresolved fears shape his actions and relationships. His fear of driving is more than just a phobia; it reflects a deeper fear of losing control and avoiding responsibility. By depending on the older driver, Iqbal avoids facing his own fears. Instead of taking charge, he lets someone else lead, avoiding the responsibilities of his own life. This creates

an anxious home, where his overprotectiveness prevents his children from growing independently. His need for control mirrors the fear that drives him to rely on others for safety. Through the lens of Jungian psychology, Iqbal's refusal to drive symbolizes his failure to take control of his life. The Father Archetype plays a key role here. Iqbal projects his need for authority onto others rather than developing it within himself. This dynamic holds him back from growth, stopping him from reaching individuation - the process of becoming whole by integrating all parts of one's personality. Iqbal's struggles also affect his family. His children grow up in an environment shaped by his fears, where taking risks or growing independently feels unsafe. Jung's theory of transgenerational trauma suggests that unresolved psychological conflicts like Iqbal's can pass down through generations, affecting his children in lasting ways. While Jungian psychology helps us understand Iqbal's struggles, it has its limits. The focus on archetypes and the unconscious mind may overlook social and cultural factors. It might ignore the larger context that shapes Iqbal's fears. Other approaches, like considering the influence of his environment, can offer a fuller understanding of his character. In the end, Iqbal's story highlights the power of unresolved fear and the impact it has on both the individual and those around them. Through Jung's ideas, we can see how avoiding responsibility can hold back personal growth. At the same time, we must consider other perspectives to fully grasp the complexity of his struggles.

References

- Anam, Tahmima. *A Golden Age*. Penguin, 2011.
- Anika, Ayman. "Living with Phobias: Understanding and Managing Deep-Seated Fears." *The Daily Star*, 2024.
- Arslan, İldeniz B., et al. "When Too Much Help is of No Help: Mothers' and Fathers' Perceived Overprotective Behavior and (Mal)Adaptive Functioning in Adolescents." *Journal of Youth and Adolescence*, vol. 52, no. 5, 2023, pp. 1010-23.
- Bailey, Ryan, and Jose Pico. *Defense Mechanisms*. StatPearls Publishing.
- Baumeister, Roy F., et al. "How Emotion Shapes Behavior: Feedback, Anticipation, and Reflection, Rather than Direct Causation." *Personality and Social Psychology Review*, vol. 11, no. 2, 2007, pp. 167-203.
- Berlatsky, Noah. "Opinion: Why Anxiety from 'Inside Out 2' is such a Relatable Character to Me." *CNN*, 2024.
- Book Architecture. "Imagination vs. Projection." *Book Architecture*.
- Bruysters, Niki Yuen Fen, and Pamela D. Pilkington. "Overprotective Parenting Experiences and Early Maladaptive Schemas in Adolescence and Adulthood: A Systematic Review and Meta-Analysis." *Clinical Psychology & Psychotherapy*, vol. 30, no. 1, 2022, pp. 10-23.
- Butler, Amanda. "Projection: You Are My Mirror and I Am Yours." *Jung Society of Utah*.
- Chateau. "Unveiling the Depths: An Exploration of Shadow Work." *Chateau Health*.
- Clarke, Kiri, et al. "The Parental Overprotection Scale: Associations with Child and Parental Anxiety." *Journal of Affective Disorders*, vol. 151, no. 2, 2013, pp. 618-24.
- Coleman, Priscilla K., and Katherine H. Karraker. "Self-Efficacy and Parenting Quality: Findings and Future Applications." *Developmental Review*, vol. 18, no. 1, 1998, pp. 47-85.
- Education with Dr. England. "Projecting Insecurities." *Education With Dr. England*.
- Eley, Thalia C., et al. "The Intergenerational Transmission of Anxiety: A Children-of-Twins Study." *American Journal of Psychiatry*, vol. 172, no. 7, 2015, pp. 630-37.
- Elisabetta Franzoso. "Could Psychological Projections be Ruining Your Relationships?." *Elisabetta Franzoso*.
- Gev, David. "Revealing the Tiger's Profound Symbolism: Power, Anima, and Shadows." *Medium*, 2024.
- Jung, Carl G. *Man and His Symbols*. J. G. Ferguson Publishing, 1964.
- Kilmann, Ralph. "Navigating Inner Conflict." *Medium*, 2024.
- Köcher, Laura Marie, et al. "Metacognitive Transmission between Parents and Children

- in the Context of Anxiety Disorders." *Child Psychiatry & Human Development*, 2023.
- McKay, Brett, and Kate McKay. "The Origins of Overprotective Parenting." *The Art of Manliness*, 2023.
- Myers, Scott. "The Nemesis as the Protagonist's 'Shadow'." *Medium*, 2018.
- Nanda, Monica M., et al. "Parental Psychological control and Childhood anxiety: The Mediating Role of Perceived Lack of Control." *Journal of Child and Family Studies*, vol. 21, no. 4, 2011, pp. 637-45.
- Perlman, Susan B., et al. "Parent-to-Child Anxiety Transmission Through Dyadic Social Dynamics: A Dynamic Developmental Model." *Clinical Child and Family Psychology Review*, vol. 25, 2022, pp. 110-29.
- Pressfield, Steven. "The Villain and the Shadow." *Steven Pressfield*, 2019.
- Salma. "Fears and Insecurities of a Human." *Salma El Shurafa*.
- Strizzi, Jenna Marie, et al. "Examining Gender Effects in Postdivorce Adjustment Trajectories over the First Year after Divorce in Denmark." *Journal of Family Psychology*, vol. 36, no. 2, 2022, pp. 268-79.
- Sweeney, Shaun, and Charlotte Wilson. "Parental Anxiety and Offspring Development: A Systematic Review." *Journal of Affective Disorders*, vol. 327, 2023, pp. 64-78.
- Theodorou Therapy. "It's Not Me, It's You: The M.O. of People who Project." *Theodorou Therapy*, 2019.
- Vasiou, Aikaterini, et al. "Exploring Parenting Styles Patterns and Children's Socio-Emotional Skills." *Children*, vol. 10, no. 7, 2023.
- Vigdal, Julia Schonning, and Kolbjorn Kallesten Brønnick. "A Systematic Review of 'Helicopter Parenting' and its Relationship with Anxiety and Depression." *Frontiers in Psychology*, vol. 13, 2022.
- Wei, Songqin, et al. "Parental Autonomy Support, Parental Psychological Control and Chinese University Students' Behavior Regulation: The Mediating Role of Basic Psychological Needs." *Frontiers in Psychology*, vol. 12, 2022.
- Woodall, Karen. "Transgenerational Trauma, Alienation of Children and Unresolved Losses in the Family System." *Karen Woodall*, 2023.
- Zimmer-Gembeck, Melanie J., et al. "Parent Emotional Regulation: A Meta-Analytic Review of its Association with Parenting and Child Adjustment." *International Journal of Behavioral Development*, vol. 46, no. 1, 2022, pp. 63-82.

Author Details

Yeasin Arafat, Department of English, Shahjalal University of Science and Technology, Sylhet, Bangladesh
Email ID: yeasinarafat19990419@gmail.com