

**Archetypes in Children's Literature: Analyzing *Bohloul Anecdotes*
(2020) Based on Theories of Yung and Lotfabadi**

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Introduction

As inheritances of our predecessors' collective unconscious, archetypes have a special position in children's literature as they are reflected in symbols, images and myths and assist the readers in the process of their moral improvement and socialization. Carl Jung (1875-1961), the Swiss psychologist and the founder of analytic psychology, postulated that the "personality development" of each person depends upon his/her self-actualization and inner desires. Jung puts emphasis on the roles that archetypes play in the process of analyzing the complicated layers of the unconscious part of humans' minds for achieving individuation. Hussain Lotfabadi (1944-present) and Jung share religious-oriented views in their discussions and manners of thinking. These two psychologists consider attaining individuation as the prior condition for moral development. Lotfabadi challenges the ideas of the western psychologists such as Jung through his local Iranian model. He leans on the Islamic doctrines and considers existential unity with the creator of the universe as the sole way of achieving individuation. The illustrated book, *Bohloul Anecdotes* (2020), recently published by Fariba

Ghasemzadeh in her sweet and fluent style for children of the age group C (the last year of primary school), teaches moral instructions by the use of archetypes and presents conclusions at the end of each anecdote which enhances the moral growth of the children. In this literary work, texts and images go hand in hand for transferring the moral lessons to the children and young adults.

Methodology, Review of Literature and Purpose

This study aims at revealing the role that archetypes play in decoding semantic implications of *Bohloul Anecdotes* and in enriching their moral instructions. This essay is innovative as the researcher combines Jung's theory of "Individualism" with Lotfabadi's theory of "Religious-Moral Development" through "Authentic Creative Research Method" for assessing the role of archetypes in the selected text in developing moral reasoning of children and young adults.

There have been few research works conducted on *Bohloul Anecdotes*. Since poets such as Saadi Shirazi, Attar Neyshaburi and Mowlawi have admired Bohloul in their poems, the present essay will be the preliminary research for the future ones. In this section, we refer to a handful of researches conducted on this domain:

Hossein Vahid Dastjerdi et. al (2011) has selected four Persian anecdotes from *Bohloul Anecdotes* randomly and analyzed them based on Greimas' Actantial Narrative Schema and syntagmes. They have investigated the adaptability of this theory to the anecdotes' different layers of meanings. Considering actantial narrative schema, they conclude that *Bohloul Anecdotes* have specific actors whom are rarely seen in other works of literature.

Mohammad Taheri et. al (2013) have scrutinized the presence of the archetype of the Sage based on Jung's theories in Suhrewardiâs *Risalehs*. In his book, Hussain Noorbakhsh (2017) refers to Bohlool and explains his position in literary works by referring to some of his anecdotes. Through a historical approach, Mohammad Jafar Ashkavari (2021) seeks to reveal the originality and identity of those coin minted in Muhammadieh (173 AH) holding Bohlool's image. Ashkevari's historical approach toward Bohlool's biography and Abbasid Caliphate exposes the cultural milieu of that age.

Discussion

In *Bohlool Anecdotes* (2020), Jungian archetypes are depicted in different characters and construct the plots of the stories.

“Persona” Archetype: The Anecdote of “Clown Games of Bohlool”

Wearing a mask (a Jungian mask representing persona) Bohlool comes to a meeting to challenge the rich oppressors such as Harun. It is as though he enters the unconscious of those who transfer their cruel ideas to children and new generations. In compliance with Lotfabadi's theory of “Religious-Moral Development”, this anecdote helps those children who are in the second stage of faith, “Mythic-Dogmatic”, to distinguish between social realities and idealistic ambitions through objective manner of thinking.

“Shadow” Archetype: The Anecdote of “The Similarity between Khajeh and Bohlool”

Khajeh passes by the lane of the poor and gives a bag of gold to the orphan children for keeping up with Bohlool's generosity. The shadow

and the dangerous part of Khajeh's personality is his hypocrisy which is an obstacle in the way of his conscious selfhood. Based on Lotfabadi's educational model, this anecdote is suitable for the teenagers who are in the second stage of faith, "Mythic-Dogmatic".

"Anima" Archetype: The Anecdote of "Bohloul and the Bird"

Sitting at the corner of a lane, thirsty and moneyless, Bohlool sees a bird on the roof of a house suddenly. Immediately, he shoots the bird with his arch but one of his friends starts criticizing him. There are manifestations of anima archetype in the body of the bird. This process corresponds with Lotfabadi's "Religious-Moral Development".

"Animus" Archetype: The Anecote of "The Barren Hen"

In this anecdote, Bohlool is sitting in a party and watches some guests busy with talking to each other. One of the Khajehs in the meeting complains about his hen as it does not lay eggs. The animal's act reflects the negative impact of masculinity in the hen which leads to contradictory behavior of the female gender. Here, hen's behavior brings the concepts of "efficiency" and "non-efficiency" into the minds of those children who are in the pre-operational stage of faith (since birth to 7 years of age) and Lotfabadi has named it as "Intuitive-Reinforcive" stage.

"Self" Archetype: The Anecdote of "Whisper"

Going on a long journey, Harun Al-Rashid asks Bohlool to accompany him for benefiting from his advice. In this anecdote, Bohlool stands for the character that is looking for unknown entities and his own inner potentialities. "Whisper" anecdote is proper for those readers who are in the beginning of their adolescence.

"Sage" Archetype: The Anecdote of "The Unfair Judge"

With his elegant and instructive words, Bohlool carries the burden of spiritual guidance and moral development of the characters. Based on Lotfabadi's educational model, this anecdote suits those teenagers who are in the fifth stage of faith, "synthetic-dynamic".

Conclusion

Bohlool Anecdotes is among the narrative texts replete with symbolic archetypes, cultural expressions and moral instructions. To a great extent, *Bohlool Anecdotes* corresponds with Jung's theory of "Individualism" and Lotfabadi's theory of "Religious-Moral Development" which leads into a new interpretation and reading in the contemporary period. Humor, wisdom and honesty have the highest frequencies in the text. The collecting and sorting of the anecdotes reveal the efforts made by the writer and compiler of the book, Fariba Ghasemzadeh, for reviving and institutionalizing the declining values in the minds of children while developing them in the present society. Archetypes have a special position in children's literature as they are shaped on the basis of moral themes, cultural values and "collective unconscious". In the anecdotes under study, the texts fail to reflect the moral messages of the archetypes without the help of pictures. Unfortunately, most of the illustrations in *Bohlool Anecdotes* move in parallel with the text which is the basic method of transferring message as they can neither enhance the message existing in the text nor add information to it in accordance with Perry Nodelman's views. On the other hand, the lengthiness of the didactic anecdotes in children's literature does not allow illustrators to transfer the textual details and visual information to the children and young adults.

Keywords: archetype, Bohlool, children, Lotfabadi, Yung

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