MINISTRY OF EDUCATION AND TRAINING
HA NOI NATIONAL UNIVERSITY OF EDUCATION

Vu Minh Duc

ARCHETYPES IN ISAAC BASHEVIS SINGER'S SHORT STORIES

Speciality: **Foreign literature**
Classification: **62.22.02.45**

ABSTRACT OF THESIS DOCTORATE OF LITERATURE

HA NOI - 2018

The thesis is completed in

HA NOI NATIONAL UNIVERSITY OF EDUCATION

Science instructor: **1. Prof. PhD LE HUY BAC**

2. PhD NGUYEN VAN BAO

Reviewer 1: **Prof. PhD Nguyen Duc Ninh**

Institute for Southeast Assian Studies

Reviewer 2: **Assoc. Prof. PhD Dao Duy Hiep**

University of Soccial Sciences and Humanities - VietNam National University, Hanoi

Reviewer 3: **Assoc. Prof. PhD Trinh Ba Dinh**

Institute of Literature

The thesis will be defended at the Council of Thesis Assessment of Hanoi National University of Education

At……, date……, month……, year 2018

The thesis can be found at:

- National Library of Vietnam
- Library of Hanoi National University of Education

SOME RESEARCHES OF THE AUTHOR RELATED TO THE DISSERTATION

1. Vũ Minh Đức (2015), "Water - Destruction in short stories by Isaac Bashevis Singer", *Literary Research*, No. 6 – 2015, page. 109 – 117.
2. Vũ Minh Đức (2015), Fire – Sexual in short stories by Isaac Bashevis Singer", *The Journal of Science of* Hanoi National University of Education, No. 3 – 2015, page. 27 – 32.
3. Vũ Minh Đức (2016), "The archetype of "earth" in Isaac Bashevis Singer's short stories, *Literary Research*, No. 5 – 2016, page. 69 – 77.
4. Vũ Minh Đức (2016), "The archetype of fire in Isaac Bashevis Singer's short stories", *The Journal of Science of* Tay Bac University, No. 7, December, 2016, page. 69 – 78.
5. Vũ Minh Đức (2016), "The archetype "Hermaphroditism" in Isaac Bashevis Singer's stories", *The Journal of Science of* Hanoi National University of Education, No. 10, 2016, page. 11 – 16.
6. Vũ Minh Đức (2016), "The good mother archetype in short stories by Isaac Bashevis Singer", *Semiotics from theory to application in the research and teaching Literature* (Proceedings of the National Scientific Conference), Vietnam Education Publishing House, page. 421 – 428.
7. Vũ Minh Đức (2017), "Journey archetype in Paulo Coelho's *The Alchemist*", *A collection of reserach projects in Literature, volume 3* (Proceedings of Postgraduate Seminars, Faculty of Literature, Hanoi National University of Education), Vietnam Education Publishing House, page. 372 – 379.

INTRODUCTION

1. Reasons for choosing the subject

1.1. Isaac Bashevis Singer is the first Yiddish writer in the world awarded the Nobel Prize in Literature in 1978. I.B. Singer succeeded in many different genres, in which his talent really shone and reached its peak even in the realm of short stories. One of the things that make I.B. Singer's short stories interesting is the narrative art. With contributions in the genre of short story, I.B. Singer was honored as a "storyteller". The study of I.B. Singer's short stories will contribute to clarify his contributions to American short stories in particular and the genre of short story in general.

1.2. I.B. Singer told the stories based on the daily life; his short stories are firmly rooted in the treasure of Jewish folklore and collective memory of nation and humanity. I.B. Singer sublimated his creativity in connection with the source of the Jewish pebbles through the archetypes system stored in the collective unconscious storage. So the study of I.B. Singer's short stories from the view of archetypal theory will help to show the common denominator of the archetype in I.B. Singer's short stories and the original archetypes, while highlighting the derivative archetypes in I.B. Singer's short stories; then we can see the renewable talent and "topicality" of the original archetypes.

All the above reasons are scientific basics that allow us to carry out the topic: ***Archetypes in Isaac Bashevis Singer's Short Stories***.

2. Purposes and tasks research

2.1. Research purposes

To determine the basic arguments of the concept of archetype and the characteristics of the archetypes in literature. From the archetype theory, we approach, identify, and interpret the system of archetypes in I.B. Singer's short stories. With the research result of this thesis, we hope to provide an overview of the archetype theory and the archetypal criticism.

To analyze the meaning and value of the archetypes in expressing theme and ideas, as well as the artistic concept of I.B. Singer on the world

and people, because all the creative arts ultimately show a depth of thought about life.

To decode the archetypes in I.B. Singer's short stories. The thesis explores and identifies the traits in the short story art of I.B. Singer, confirms his position and contribution to American literature, Jewish literature and world literature.

Derived from the research on I.B. Singer in the world and domestically, the thesis will update the latest results about him. Then, the research results of the thesis will be a useful reference for the study of short stories in Vietnam.

2.2. Research tasks

To define the antecedent concept of archetype in the study and criticism of archetypes, to define the basic characteristics of literary archetypes.

To do survey, identify, analyze, and explain the characteristics of the I.B. Singer's archetypal system. The thesis focuses on three typical types of archetypes: Mother Archetype, Journey Archetype, Exile Archetype.

3. Objects and scope of research

3.1. Objects of research

The thesis is limited to the research of archetypes in Isaac Bashevis Singer's short stories. The thesis title *Cổ mẫu trong truyện ngắn Isaac Bashevis Singer* can be translated into English as *Archetypes in Isaac Bashevis Singer's Short Stories*.

3.2. Scope of research

3.2.1. Scope of survey

The survey scope of the thesis is 11 volumes of short stories in English by I.B. Singer which are translated into Yiddish: *Short Friday and Other Stories*, *The Séance and Other Stories*, *A Friend of Kafka and Other Stories*, *Passions and Other Stories*, *Old Love and Other Stories*, *Gimpel the Fool and Other Stories*, *A Crown of Feathers and Other Stories*, *The Spinoza of Market Street and Other Stories*, *The Image and Other Stories*, *The Death of Methuselah and Other Stories*, *Isaac Bashevis Singer Collected Stories*, published by the publisher Farrar, Straus and Giroux.

3.2.2. Theoretical scope

3.2.2.1. The concept of archetype

Archetype is also translated into other names such as: supertype, prototype, original type, stereotype… In terms of etymology, *archetype*, is derived from the Greek: ārche - beginning, origin and *typos* - traces/ prints/ traces.

The term of archetype is directly related to the collective unconscious theory of the Swiss psychologist C.G. Jung. Jung treated the archetypes as psychological organs, analogous to physical ones in that both are morphological constructs that arose through evolution. At the same time, it has also been observed that evolution can itself be considered an archetypal construct. Prototypes are "part of psychological remnant" the reproduction of models of common human experiences in the life of ancient ancestors, kept in "Collective unconscious".

Inherited the archetypal thought of C.G. Jung, N. Frye expanded the connotation of this term. Archetypes are not only confined to collective unconsciousness but can also be found in the myths of the peoples in the world. Archetype is "a symbol, often a recurring ontology in literature, to be perceived as an ingredient of a literary experience as a whole".

Combining with the understanding C.G. Jung and N. Frye about archetypes, we conjecture: Archetypes, first and foremost, are ***models of symbols closely related to collective unconsciousness***, where memories and collective experiences of Ethnicity and humanity are stored. Archetype is the ***primal template*** to serve a specific model. For example, the *miraculous birth* is the pattern of models: Try the footprint, drink water from the coconut skull, dream... By such understanding, archetype is equivalent to the concept of *model, prototype, original type, typical model*. The term of archetype can be applied to *an idol, a subject, a symbol, a thought, a character type, a plot model*, etc. To find, identify, and interpret an archetype, it can be based on a number of sources such as *myths, dreams, literature, religion, fantasy stories, and folklore*. The study of archetypes will show the human life through the different cultural spaces and times, the development of today's colorful life and know that literary

expressions are derived from the archetypes, which can be *primal archetypes*, or *derivative prototype*, even *reciprocal archetype*.

3.2.2.2. Characteristics of archetypes

In this thesis, we initially identify some of the characteristics of the archetype including: *human universality, mythic symbolism, derivative.*

Human universality: Archetype describes the experiences that people may encounter and they are common to all people, all times, and different spatial scales.

Mythic symbolism: Archetype exists in the myth of every culture, connected to the myth of every culture. It is about the search for the meaning of the individual and humanity. Archetype is a model of symbols, describing basic experiences of people in the form of collective unconscious symbols, unspecified structures and its meanings is only defined in reference to the outside.

Derivative: Archetype is infinite, independent or tied to a particular age, but consistent with all times throughout the course of history. From a primary archetype will initially form derivative archetypes and then create systems of archetypes. The acquisition of archetypes can take place in two directions: firstly, reuse, development and renovation; secondly, to create a completely new one like reciprocal archetype.

4. Research methods

- Method of *archetypal criticism*: This method is first and foremost based on extensive textual survey as a basis for the selection, arrangement and the systematization of big models and symbols; then identifying the prototype and find out its meanings in the mind of mankind in general and clarifying the meaning of the archetypes in I.B. Singer’s short stories. We use two approaches of the method of archetype criticism: *psychology archetype* and *mythology of archetype*.

The thesis utilizes C.G. Jung’s approach of *psychology archetype* in analyzing, deciphering the archetypes in I.B. Singer’s short stories in relation to the collective unconsciousness.

N. Frye's approach of archetypal *mythology archetype* will be used to “read” the prototypes as a cultural code recreated by I.B. Singer from

original models such as *Bible*, *Cabala*, *Talmud*..

- Method of *historical poetics*: The archetypes in I.B. Singer's short stories are not only a continuation of archetypes of characters, storylines, symbols, motifs... from original archetypes that have evolved, transformed, renewed, and communicated with original ones through *anti-archetype*. Using this method, we will orient to the task of generalizing the movement and development of archetypes in the course of literary history and innovations in I.B. Singer's short stories through derivative archetypes.

- Method of *culture - history*: This method determines the research way of the thesis, that is always to put I.B. Singer's short stories in external relations, relations with Jewish folklore writers (such as *Midras*, Jewish folk tales), Jewish history and Judaism. Because archetype is always connected and found in collective unconscious.

- Method of *biographical criticism*: The study of I.B. Singer's short stories in relation to the life of the writer will contribute some additional information about the premise, factors that affect the writer's thought. In particular, the experience of I.B. Singer during his years in the United States imprinted in his personal unconsciousness as a piece of uniform to activate collective unconsciousness will be employed in chapter 4 of the thesis, when analyzing exile archetypes.

5. New contributions of the dissertation

5.1. The thesis is the first research on I.B. Singer's short stories from the archetype theory, adding an approach to I.B. Singer's short stories. The methodology and results of the thesis will be the basis for confirming the succession and innovation of I.B. Singer in the genre of short story. Pointing out the renewal process of archetype in I.B. Singer's short stories by the system of derivative archetypes and derivative antithesis will give us a broader perspective on the art of writing art in general: the writers' writing process is always involved in collective unconsciousness. Literary works bring the system of prototypes as hyperlinks so that we need to read literary works as an open structure with a lot of external relationships.

5.2. Using the archetype theory to study the work of a particular author, the thesis is somewhat useful for the same research views, in cases

of study on the prototype in the writings of other writers, especially Jewish writers. The thesis is a useful reference for those who are interested in learning about literary archetypes, I.B. Singer's short stories and Jewish culture.

6. Contents of the dissertation

Besides *Introduction*, *Conclusion*, *List of research works of the author related to the dissertation topic*, *Reference*, the main content of the dissertation are conducted in four chapters:

Chapter 1. Research overview and theoretical framework of the dissertation

Chapter 2. Mother archetype

Chapter 3. Journey archetype

Chapter 4. Exile archetype

Chapter 1
OVERVIEW OF RESEARCH TOPIC

1.1. Research of I.B. Singer's short stories

1.1.1. Abroad research of I.B. Singer's short stories

Activities of research and criticism of I.B. Singer's short stories abroad are quite exciting. According to the collected documents, we classify by the direction of research including: *biographical criticism* (works by D. Straus, P. Kresh, R. Burgin và I.B. Singer, S.L. Gilman), *sociological criticism* (works by S.M. Kremer, S.L. Gardberg), *thematic criticism* (works by K.C. Biswal, E. Alexander, A. Sundvall, S.R. Ahmed, M. Kuzmack, K. Poláchová), *formalism criticism* (works by B. Siegel, L. Gyllensten, F.V. Gibbons, I.Ch. Biletzky, D.G. Roskies, M. Salhiová), *comparative research* (works by A.P. Bhullar, Y. Sherwood, J. Zipes, E. Domansk, D.G. Roskies, R. Gray, M. Ratsaby, M.A. Snodgrass, G. Bodmer, H. Ulbertová, G.L. Cronin và A.L. Berger), *psychological – psychoanalysis criticism* (works by R. Burgin và I.B. Singer, S.B.

Fishman, M. Spilka, B.L. Knapp). However, there have not been any works in the archetype issue in I.B. Singer's short stories.

1.1.2. Research of I.B. Singer's short stories in Vietnam

Up to now, the research on I.B. Singer is generally not worthy of the talent and contributions of the writer. Overviewing about the research situation of I.B. Singer's short stories in Vietnam, we pay attention to some articles and works of Le Dinh Cuc, Le Huy Bac, Nguyen Thi Thanh Giang, Nguyen Thi Thu Dung.

1.2. Research of the archetypes in I.B. Singer's short stories

1.2.1. Abroad study on the archetypes in I.B. Singer's short stories

There are very few study materials on the archetypes in I.B. Singer's short stories abroad, moreover, they does not focus on the intensive research on the archetypes in I.B. Singer's short stories but show some archetypes (articles of PN Seigel, S. Grebstein, LS Friedman, E. Alexander Lasithe BV). The most notable is the article of S. Grebstein *Singer's Shrewd "Gimpel": Bread and Childbirth* (1986), which not only names the prototypes of I.B. Singer's short stories but also deal, analyze and interpret the meaning of the archetype in the short story *Gimpel the fool*.

1.2.2. Researche of the archetypes in I.B. Singer's short stories in Vietnam

Finding I.B. Singer's short stories from the archetype theory in Vietnam remains a gap in the study on this author. It can be said, our master thesis, 2014, is the first work studying on the archetypes in I.B. Singer's short stories. Then, in 2015, Le Huy Bac, in a scientific paper, gave a brief analysis of the archetype of the *divine mirror* in one short story by I.B. Singer.

Conclusion of chapter 1: I.B. Singer's short stories becomes the research object of many works, treatises, theses, graduation theses, scientific articles in the world such as England, USA, Czech Republic, Finland, India, Vietnam … These works deal with many issues in IB Singer's short stories, from content to art, style of writing.. … In this thesis, we have classified these studies in the following approaches: biographical criticism, sociological criticism, topic criticism, formalism

criticism, comparative research, psychological – psychoanalysis criticism. Although not directly discussing the archetype in I.B. Singer's short stories, the above documents give us a relatively fuller view on issues related to I.B. Singer's short stories, that is also the way to assess the archetypes in I.B. Singer's short stories, either from a social-historical perspective, or from a cultural perspective. These two perspectives have become an important basis for archetype criticism. In particular, the articles by Paul N. Seigel, Lawrence S. Friedman, Edward Alexander, B.V. Lasithe, Sheldon Grebstein, Le Huy Bac, etc., have initially addressed the issue of archetype research in I.B. Singer's short stories. Although not being systematic, they have given us an insight into the archetype patterns of his short stories. The opinions of the researchers, critics of I.B. Singer's short stories somewhat helps us to raise the issue of archetype research in I.B. Singer's short stories. During the implementation of the content, we contacted and dialogued with the opinions and views of the researchers.

Chapter 2
MOTHER ARCHETYPE

The mother archetype is probably one of the earliest prototypes, as it is closely associated with the formation and development of life on earth. The mother archetype is twofold, on the one hand, it is linked with positive qualities such as fertility, protection, love; on the other hand, it is connected with negative qualities such as death, destruction, war, enmity… forming two corresponding archetypes: good mother archetype and terrible mother archetype.

2.1. Good mother

The good mother archetype is associated with positive meanings such as life, birth, nourishment, development ... of mother earth. Good mother archetype in I.B. Singer's stories is a woman of good quality (female divinity), expressed in two aspects: Mother as the source of endless love

and Mother of tolerance which becomes the place of return after months of mistakes for being saved and resurrected.

2.1.1. Source of endless love

Good mother in I.B. Singer's stories is first and foremost a firekeeper for the family, struggling to earn a living and sacrifice quietly. The gentle mother is shown through beautiful and spiritual motherhood, infinite love, tolerance, generosity, altruism, and rich in sacrifice.

2.1.2. The salvation and rebirth

Every person is born from mother and after months of making a living, mother becomes peaceful place to return for being loved, protected, and wrapped in tolerant arms, generosity. Male characters in I.B. Singer's short stories are often portrayed in a panic state, desiring to leave their civilized life to seek somewhere for liberation, peace of mind and wherever they come, there appears women.

2.2. Terrible mother

The terrible mother archetype is the opposite of the good mother archetype, which is associated with the negative traits of mother earth and is expressed in the form of "mother eats child" archetype. Terrible mother in I.B. Singer's short stories is associated with archetypes: *lustfulness, temptation, and witch*.

2.2.1. Lustfulness

Lilith and Eva are considered the archetype of lustful woman. However, the lustfulness asscociated with figure of Lilith and Eva is not entirely negative as the meaning of word now, but the lustful is understood as sexual freedom. So, now, Lilith has become a symbol for sexual equality of life in women. Yet, the Jews regarded Lilith as the embodiment of the lustful she-devil and they would rather regarded women whom required sexual freedom as being possessed by devil than the rise of instict. Actually, adultery or lustfulness is just the way which posterity translate the ancient language-archetype into a modern language code.

Characters follow the instinctive call with sexual passions, in which they fully project the dark sides of the mother archetype. The lustfulness in sexuality in women in I.B. Singer's short stories is always connected with

flesh desires, instinctive echoes.

The voice of the libido in the characters was visualized by I.B. Singer through the call of evil forces. Thus, the covenant with the devil becomes the most important element of making the archetype of lame woman - also the archetype of the fallen angel in I.B. Singer's short stories.

2.2.2. Temptation

The origin of the appearance of the woman in the world associated with the myths and of the Bible has the same view of ***woman-temptation*** and often brings disasters: Pandora, Eva, the Sirens, female demon in *Xi You Ji Journey to the West*, *Vast collection of Legends of the Supernatural*, Uma... in Indian myth.

The temptation of woman in I.B. Singer's short stories is mainly expressed in two aspects of *sexual temptation* and *ideological temptation*. In I.B. Singer's short stories often appears motif of men who are helplessly impotent in front of sexually suggestive women, or always encounter in problems brought by woman. Their appearance is like a test of faith and righteousness in each person. Moreover, the terrible mother also has the capacity to invoke, tempt people by wrong thoughts and sin. The ideological temptation is pushed to its highest level, making the character become a "convert".

2.2.3. Witch

In ancient times, in the conception of cultures around the world, women were often associated with black power: In Chinese, the words of negative meanings usually have a set of 女 (female - woman). Psychoanalysis again explains witch as the projection of the masculine anima. In Jewish folklore, the witch is one of the mythical creatures in Jewish mythology, who are practicing physicians by witchcraft, cursed animosity, jealousy ...

The witch archetype in I.B. Singer's short stories is associated with the women with destructive powers, capable of destroying and harming others by word of mouth through cursing. However, I.B. Singer had a different perception of the witch archetype; they are not only sinners worthy of condemnation and alienation; I.B. Singer understood the nature

of human beings and found that they became so cruel partly due to the circumstances of life.

Conclusion of chapter 2: I.B. Singer conceived that the woman have in themselves a pristine and holy. Therefore, in many stories, the narrator in his works is often female, especially old woman. The good mother archetype becomes the underground circuit connecting the world of I.B. Singer's short stories, highlighted with good qualities such as love, immortality, sacrifice, love, protection and salvation. The negative aspects of this archetype are reflected in the terrible mother. Terrible mother archetype is shown through iconic ones such as lusting women, tempting women, and witches… the images associated with the notion of evil, death and destruction. Mother archetype in I.B. Singer's short stories is fully embodied in the duality of this prototype, as the loving mother and mother of destruction as well. Related closely to the mother archetype, land archetype in I.B. Singer's short stories is also a peaceful place to live and a place of death and terror. There is a connection between mother archetype and land archetype, together expressing the idea: MOTHER - ORIGIN. The word **מוֹלֶדֶת** in Hebrew means *homeland, birthplace, and motherland* in English. In modern Hebrew, the ward **מוֹלֶדֶת** (moh-LEH-det) (homeland) comes from the biblical verse, its suffix is **ד.ל.י** (y.l.d), means *birth*. The gentle mother expresses the notion of peace, the place of conception and protection, the source of life and love... This meaningful message of the good mother archetype dominates the art world of I.B. Singer. In his artistic thinking, the writer advocated the construction of characters who make the journey to find the promising land, the land of milk and honey, the paradise of life... but always feel alienated and alone and always desire to return to motherland, back to their roots. Or there are people who feel stifling in the civilized atmosphere, they make the journey to escape, come different places, but there is always a woman waiting for them to share, encourage and comfort. That journey is meant as a trip back to the source, to Mother to be strengthened. The good and terrible mother is the difference in the meaning of the source which is both peace and death, both conceived and abandoned, both born and eradicated ... imprinted in

the unconscious folds of the Jewish people, the people eagerly desiring to stick and return to the promising land of Canaan, but constantly pushed forward, pushing them into the search for the promising land and the source and exile of the human.

Chapter 3
JOURNEY ARCHETYPE

Journey is a “long trip”, and is an archetype that appears early in myth, epic and tells hero's journey. Performing its journey, the character must overcome ordeals to conquer its enemy or seek rewards, find the way home... In terms of structure, the journey consists of three stages: departure - challenge - return. In terms of nature, the result of the journey is the awareness of the world and themselves.

Journey in I.B. Singer’s short stories is quite rich in type, nature, level, and space. Based on the purpose, motive, object of each itinerary, we study the archetype of the journey in I.B. Singer’s short stories in connection with the concept of the ***destination concept***: *earthly heaven, love heaven,* and *cathedral of essence* .

3.1. Earthly heaven

3.1.1. Promised land

Over the history of more than 2700 years, through many exiles, the Jews have not stopped dreaming of returning to the promised land, “land of milk and honey”, and up to now, the nation is still on the journey to look for their promised land. It is a journey back to the roots, the land of the patriarchs, the journey back to the Jerusalem city which was burned. These regions expands the space in I.B. Singer’s short stories to every region in the footsteps of the Jews around the world: Israel, Poland, USA, Russia, Germany, England, Spain, Brazil, Turkey, Czech, Argentina... Most of the journey is done by the urge to escape the destruction of war bombs and the bloody slaughter of enemies.

3.1.2. American dream

America became a dream, a symbol of life's paradise, a variation of the archetype of garden. This journey has been the subject of many short stories and novels by I.B. Singer – AMERICAN DREAM. Through the journey changing the space, the journey to America, I.B. Singer creates a comparative view of life and people in the lands - a multi-point of view game: there is a contrast between the civilized world and the poor life in Warsaw, the horizon of freedom and the world of prison.

3.2. Love heaven

3.2.1. The bond of love

The lovers in the short stories join the journey to seek love and happiness in a harmonious relationship with a partner based on the freedom of attachment and the foundation of moral values and religion.

The path to love heaven is not always smooth, but in the quest for happiness, people often must overcome challenges, temptations, and many of them were fallen on the avenue of. love. The Book of Job motif plays a role as a test in the storyline that every character needs to undergo. The commonality between couples in I.B. Singer's short stories is that they often face with **challenge**: no children. It was a harsh challenge that many of his characters could not overcome. In these circumstances, always, the wives will suffer the disadvantages even if they are willing and full of love to their husband. The man will deny their existing happiness and make his way to happiness.

3.2.2. The androgynous bond

Hermaphroditism is an archetype that appears quite early. Creation myths and human folklore early save the stories of bisexuality archetype- Creation myth tell about bisexual gods, humans or animals. On psychology, C.G. Jung thinks that there exist both archetypes of anima and animus in each man and woman. In terms of biology, observing the development of the fetus, it is seen that in the beginning period, the fetus is bisexuality.

The archetype of hermaphroditism in I.B. Singer's short stories is fully represented in four forms of LGBT: lesbian, gay, bisexual/ hermaphrodite, transgender. Homosexual love, from the religious point of

view, is the taboo behavior and the characters of I.B. Singer dared to violate the forbidden and accepted the penalty from the Lord. Through the disguised journey of bisexual characters, I.B. Singer expressed his sympathy with their aspirations of becoming themselves. It is both a taboo violation and a search for the essence. Writing on the theme of homosexuality, I.B. Singer's short stories have contributed to the idea of gender deconstruction.

3.3. Cathedral of essence

3.3.1. Mask of God

Prohibitions are religious regulations set out and compelled to follow, the profound complex and the biggest guilt of the religion. At the same time, taboo is also a mask that characters always want to "unmask" with the skepticism whether or not there is the existence and power of God. To verify his existence, the characters in I.B. Singer's short stories *choose to violate* as the act defying the power of God. On the journey of taboo violation, the characters are usually wise men in *dialogue with the creeds recorded in the Bible*. Not only doubting, offending God, breaking the taboo also crosses the threshold of *transfiguration behavior* or deciding to *become an atheist*.

3.3.2. The way back to the essence

Parallel and continuation with the journey of taboo violation is a punitive and resurrection journey. Motif of crime – punishment - resurrection is an integral part of the journey plot in I.B. Singer's short stories. Challenge is the motif that plays a role in purifying, cleaning, washing crime and testing the faith. In the resurrection of the character, there is always the participation of life instructors who support, instruct the offenders to escape from the delusion, in order to continue to hold his faith.

Conclusion of chapter 3: Journey in I.B. Singer's short stories is a very important archetype to express the life, character and destiny of a Jew, a people in the readiness "on the road". The Jewish characters in his short stories seem to shoulder a mission of the tireless "running" of their nation for centuries, from the day receiving the grace to become "chosen

nation" by God with the promised land of milk and honey. The promised land in I.B. Singer's short stories is associated with the journey to distant lands in the world such as England, France, Portugal, Spain, India, Cuba ... Among them, America becomes the center of all journeys and is highlighted as the paradise of all paradises in the notion of "American dream". Along with the search for the promised land is also a journey to find love. Love is a spiritual journey outward in connection with other subjects in the soul harmony. I.B. Singer revives the journey seeking love paradise with complex nuances (passion and sinful love, homosexual love). Jewish faith became a test that delimites this journey into two divisions: Heaven - Hell. Faith is also the golden rule that confirms the journey of seeking the answer to the eternal question, "Who are the Jews?". Israel! As the name "antagonist", the Jews are both a faithful nation but also a stubborn, they sometimes disobedient, and often dialogue with God. Characters in I.B. Singer's short stories are often thinkers, or rebels who wants to "unmask the God" by violating taboos. It is a misguided and sinful journey, which leads to the death of the characters (body or soul); later they themselves recognize the nature of the world and the epiphany of God, and continue the journey of the resurrection with penance and condemnation. Three journeys to find the promised lands, love, God like the various allotropes of heaven archetype And the archetype of heaven is always connected with its antithesis – the archetype of Hell. They are not only a journey to find earthly Heaven or to reach the love Heaven or to enter the Cathedral of essence, but the journey to the self of humanity, towards changing one's look for becoming man-light in the arms of God. These journeys are not a distinct path of the Jewish people in the judgmental and strange view of other peoples, but they are the journey towards the immutable values of humanity. It is a journey away from the narrow framework, the small limit to rise up, experience towards perfection.

Chapter 4

EXILE ARCHETYPE

The story of the Babel tower in *the Bible* is the oldest remnant of the alien situation as an exile, a punishment for human sin. Thus, exile is interpreted as a punishment of God inflicted on man because of their arrogance (the symbol of the tower of Babel), causing man to disperse by making one not understand one another. Therefore, people always live in the spirit of exile, being excluded from the community, their homeland, but becoming strangers in the land of the unknown, unable to find a common voice and presenting as one heterologous species.

The concept of "exile" is understood as: ***forcing out of the homeland for any reason (which may be coerced or active to leave), to live in a strange place, and always longing for return to his father's hometown.***

4.1. Exiled language

4.1.1. Chaos language and identity conflicts

The archetype of exiled language in I.B. Singer's short stories is first associated with linguistic differences between characters. Conflict of language reflects identity conflicts among groups. The cramble picture of language suggests the tragedy of not understanding between those who do not share the same voice and thought.

4.1.2. Yiddish and ethnic identity

In relation to Jewish language (Yiddish, Hebrew), characters who leave their mother tongue to speak other languages are considered to be transfiguration behavior, and when accepting the minority language, it means that they accept the punishment of speaking the language of exile. Those who say "other people's language" and those who speak minority languages are lonely, lost, "abandoned"; they are lonely, eccentric, stupid in the eyes of the majority. I.B. Singer often uses the writer as a narrator - Jewish writers, who "speak" a strange language, compose in a language alien to modern life such as Yiddish or Hebrew and write mystical, demonic stories.

Continuing to speak the exiled language has made Jewish people dispersed from other people, but it is the way of accepting and remaining

the common language in hopes of national reunion although being split apart or lost. Ethnic language is a strong bond to consolidate the nation because the deepest within the language is the national culture; struggling to preserve mother tongue is essentially a struggle to preserve the cultural identity nation.

4.2. Exile in Others

4.2.1. The outsider

Some characters of I.B. Singer completely adapt foreign culture and deny the Jewish identity through conversion journey and speaking foreign languages such as English, French, Russian, German and Spanish... It can be considered as a cruel choice to forget the minority/ethnic minority/ heterologous people, to lose their identity (and to lose the essence) and to renew themselves. Whether they are able to integrate or not, the characters are always losers. Because of their self-renewal, they become alien to the Jewish community; they are converts, the betrayer of Israel; To the British, French, American, Polish, German community... they can not belong to them completely and they become a ***hybrid*** of the Jewish- British, Jewish- French, Jewish- America, Jewish - Poland, Jewish - Germany... being lonely and alien to both.

People, who do not own their homes; are harassed, even, “dislodged” from their houses, are common characters in I.B. Singer’s short stories. Peripheralness is also expressed through the spaces described in the short stories about meetings, talks of the characters like the type of *the space on the sidelines, excess space, unstable space*, such as cafeteria, street, poorhouse .

To escape is both conditioned and unconscious reflex of the subject. It could be a spatial shift, or a mental shift. Mental shift is like escaping from physical space to hide and dwell in the mental space, from the outer space into the inner space of the subject. In some ways, escape behavior carries with it a powerful life instinct.

4.2.2. Lost in America

In addition to those who perform “whiteness process”, the rest are difficult to integrate because they do not want to fight God. The dream of

America was *demyth* by I.B. Singer through all characters' feelings of loneliness, being lost in America. Both the successful "whitenization" and "americanization" people (not many) or those who repudiate American culture to keep their Jewish identity are still the losers. They are still just "guests" of America, a stranger in the strange land. Not only do they feel alienated from the people around in strange land, they feel alienated even to their loved ones.

4.3. Self-exile

Self-exile is the journey of a character who looks inside the world of thoughts with brokenness, traumas, torments, misery... to feel alone as self-exiled along with the journey of re-experience of dreadful years of personal life in connection with the experience of a deported people.

The obsession with the destruction of war has always been in the minds of people, and all the images of the war are evident through the re-experience of the pain of war. ***Prison number*** is an indisputable testimony to the prisoner's plight, which pushed Jechiel into a state of "stress disorder". The character is always motivated to make the journey of re-experiencing the destructive past through nightmares, recollection, anxiety, panic.

Mental illness is caused by a complex of status, which pushes people to escape and shake off all that concerns or reminds the past. Dementia happens at extremely special characters; they forget what happened today like forgetting the phone number, the key, the address of the hotel, looking for glasses while wearing, but when talking about "**those years**", they may tell all day, all week without missing details or confusion in an absorbing way.

The process of painful experiences is like an exiled-self form of characters in I.B. Singer's short stories. They set up a concentration camp in their own mind, with the enjoyment of the pain of mental trauma. In this regard, the life set in the works of I.B. Singer is the life that carries the seeds of death, because his characters are overwhelmed by the self-destructive complex as a manifestation of the dead instinct (Thanatos instict).

Conclusion of chapter 4: The exile archetype in I.B. Singer's short stories has reached the "depths" of the Jewish mind, reminiscent of the indescribable national pain. From the verdict of the building of Babel tower, the language of exile has become a life sentence for both mankinds, especially the Jewish people. Language is not only a cause for human loneliness, but also a barrier to prevent and reject the desire of national consolidation. Loneliness is the result of exile. The Jewish characters appear in the shadows of the archetype of people on the edge of life, and are portrayed in the archetype of the "chosen" as another expression of the minority's complex. It can be regarded that each of his short stories contains "the story of a country that whispers about itself night by night". It is a review of the film footage about catastrophic past that his people has experienced in order to more accurately depict the specter of war and the aftershocks of the massacre(s) that people are bearing. The Jewish fate is an endless story, now illuminated and reminded of the past. A strong nation stands on the desolate ruins of the past, but the horror and pain have never fallen asleep in one's heart. National pains, crime of the enemy,... all are shown on the text of I.B. Singer with more power than history. The voice of the struggle for the present life of the Jews has become urgent in the new post-Nazi era. At the same time, cultural identity is posed as a vital issue for the dispersed nation as a Jewish nation.

CONCLUSION

I.B. Singer wrote in the ambition of the national consciousness and traditional Jewish cultural treasure, an infinite source, a launcher for his talent developing and affirming his place in the world literature. The story of modern life is embryonic in ancient patterns; from the content to the art form... all were refreshed consciously or unconsciously in the process of artistic work of the writer. Study on the archetype in I.B. Singer's short stories is a path to his artistic world in a deep manner, not only in the

outside layer of the present with what is going on, but also leading the readers to the depths of the past source in cohesion, blending, reminding of countless archetypes to see the endless flow of human literature

1. Mother archetype in I.B. Singer's short stories is of duality with the positive and negative traits of earth mother. Positive aspects such as reproduction, protection, bearing, nurture associated with the meaning of good mother. On the contrary, death, enmity, envy and destruction make the meaning of terrible mother archetype. Good mother in I.B. Singer's short stories is firstly associated with the image of the woman with the noble qualities having positive meanings as love, protection, conceiving, ... a silently sacrificed wife, a beloved mother.

All come up with full "divinity" as love and sacrifice, tolerance, tolerance and clemency... Therefore, the characters of I.B. Singer often return to their mother as a peaceful place after months of storms and thunderstorms to be sheltered, to be encouraged and have their souls salvated in civilized life and the lost journey. The mother archetype also appears in full form with the negative connotation of lustful women, witches or the people who bogged down in misadventures and rapturous desire, those who sow the sins of life... In general, the horrible mother archetype is always related to the power of destruction, death, and omen. With the meanings of "mother", the mother archetype in I.B. Singer's short stories is of duality in connection with the corresponding categories: life and destruction, good and evil, and exile and return, heaven and hell... The mother archetype of I.B. Singer is associated with the notion of the source, the mother where each person goes and returns, showing the duality of the character's thoughts toward the source: the source is both peaceful, protective and destructive, abandonment. It is a bitter self-awareness of the Jewish people, a people in passion for their roots, desiring to find and return to their roots but at the same time it is a terror, panic, an escape from death and destruction.

2. Journey is a call to full of infatuation with people, because it satisfies the desire to learn and conquer the mystery of life. Each short story of I.B. Singer is the endless journey of the character. It is a journey to

find *heaven of life, heaven of love and cathedral of essence*. Finding the promised land is a journey from the ancient source of the Jewish nation that never sleeps in the minds of I.B. Singer's characters . With a desire to find the land of happiness, the characters are always in the readiness of "on the way" to find a paradise in every corner of the world, such as: England, France, America, Russia, Spain, Cuba… Most of the journey looks towards a heaven in America. The journey of the characters always reminds of the journey of the whole Jewish people, a continuation from their ancestors to the present generation of grandsons. Through love, the characters of I.B. Singer make the journey looking for happiness. Love becomes the metaphor of paradise life. This shows a change in the minds of the characters; paradise is not a tangible world but a happy state that people have. With passion and sinful love, the characters of I.B. Singer either find perfect happiness in harmony with religious ethics, or fall into the temptations of instinctive call leading to taboo violation and punishment from God. The journey of homogeneous characters to find love was explained by I.B. Singer from the religious point of view that bisexuality is a prototype existing from ancient times and is the essence of the world. The journey of hermaphrodite archetype to find love is not only a taboo violation, but I.B. Singer also realized its positive meaning - the journey to become himself. The search for heaven does not bring about the expected results; all must look to the mind, listen themselves voice and toward a paradise inside each person with sanctuary of essence. The sanctuary of essence is the destination and reward of the characters in the journey to test faith. the characters doubting and fluctuating faith will fall into the arms of the devil and lose his own paradise and slide down the dark Hell with unhappiness and loneliness. Then, the characters of I.B. Singer is enlightened and turns to faith in the Lord, praying for the resurrection of the soul through "punishment" as a test of their faith before returning. The journey in the right direction brings the character to a peaceful and happy life in harmony and unity with the Jewish faith. Most of the characters' journeys, however, are driven by the demon's temptation

with symbolic images to speak of the inner voice surrounding consciousness and pushing people to sin.

Each journey is different in nature, but all of them come together from the same point: departure (go) and destination (return). It is not just a spacial shift searching for a paradise for life, but also a journey to find the root of national culture as a way to bring about and preserve the cultural identity of an exile people. It also is the journey of seeking themselves. With the archetype of journey, I.B. Singer often built a plot in connection of journey, adventure and experiences of the characters. The archetype of plot of cycle contributes to the legendary storytelling model in his works. Legendary nature is shown through the journey of I.B. Singer's characters to find answers to all questions about life for an aspiration to change the world rather than the journey to change their self-status eg… Cinderella pattern story that is typical of Western story.

3. The Jewish people bear the status complex of a people who are expelled from the holy land, dispersed throughout the earth and speak the language of exile. The story of exile has become an eternity for every Jewish people, because up to now, they are still scattered everywhere. I.B. Singer's short stories touch the heart of the Jews because he on behalf of them raises their voice about the desire for harmony, unity and aspiration to return to their origins. The picture of life of the characters seen from the exile is a life of isolation, rifts of relationships, surrounded by loneliness, aliens. The separation is firstly from the tragedy of different voice; language becomes a barrier that pushes people to two completely alien worlds without understanding and sympathy for each other although they both carry the damages to be filled up. In the middle of a strange land, the character of I.B. Singer shows up in loneliness and becomes "strangers in the strange land", as punishment for exile. They appear in the status of those who are lost, pushed to the edge of life. Although trying to integrate and refresh themselves, the character of I.B. Singer seems lonelier in the status of crossbred.

Through the attitude of harmony, I.B. Singer's short stories express his concern over the problem of identity fading and the danger of

assimilation among the Jewish community. However, the choice to retain minority identities can be risk in pushing the characters to isolation. Not only living in loneliness, loneliness is pushed to the peek in the journey of self-exile by the terrible memories and traumas in the past; the ontological loneliness with mental traumas propels characters into schizophrenia and amidst the multitude of disease debates. The pain of destruction by war and genocide has always been painful in the minds of the characters even when life is peaceful; the obsession of status pushes the characters of I.B. Singer in schizophrenic state as a defensive reaction, wanting to forget the slavery of those who escaped from Hitler's concentration camps. An attitude contrary to those who always remember and tell about destruction memories are a part of the Jews who completely wiped out traces of horror past from thought, seeking to deny the past a psychological defense of war victims in the story of the I.B. Singer.

Even when exiled, the characters of I.B. Singer still do not lose their faiths into tomorrow, into salvation and resurrection. It is also the silent and persistent source of life flowing in the blood of Israel from this generation to other generation, since their ancestors were exiled in Babylon so far, this nation has not lost their faith in "Revelation". Therefore, exile is both a punishment and a search for the sign from God to return and resurrection. The archetype of exile in I.B. Singer's short stories recalls many related prototypes such as: hell archetype (present through the concentration camps and lonely lives, being lost in the strange land), the outsider archetype, motif slaughter archetype, the plot of exile - return, punishment – resurrection archetypes.

4. Three archetypes (*Mother, Journey, Exile*), in I.B. Singer's short stories bring its own meaningful but harmonizes in the destination domain; the concept throughout the entire career of composer I.B. Singer like God - Satan, hell - heaven, good - evils, death – rebirth, exile - return, faith - betrayal... has wisely recreated the original archetypes which evokes layers of cultural sediment with "memory" characteristics of archetype. However, the success and contribution of I.B. Singer's short stories is the system of derivative archetypes - the uniqueness and artistic talent of I.B. Singer.

Thus, although the writers look towards collective unconscious, basing on the “tree of life” to tell,... their expression and interpretation of the archetypes (super-intersign) is still of their own breath and bold creativity.

Three archetypes of Mother, Journey, Exile in I.B. Singer’s short stories directed towards the discourse of lost paradise. The modernist authors’ discourse of lost paradise is to try to “in search of lost time” or despair, the discourse of the I.B. Singer short stories has been being effected strongly by postmodernism sense – the discourse of game rearranges the fragments of paradise of possibility. Thereby, I.B. Singer in particular and postmodernist writers in general have proposed a solution that does not despair.

The system of derivative archetypes is basic of writing creatively the archetypes in short stories by I.B. Singer. In other words, these archetypes affected to genre of short story and caused variants of genre of short story. There are three types of short story in I.B. Singer’s short stories (short story-interview, short story-parable, short story-philosophy), in which two behind variations are results of using/creating archetypes.

5. The research results of the thesis are the first discoveries of the exploration of the archetype layers in I.B. Singer’s short stories. We hope to expand the scope of our research to novels, children's stories, and autobiography of I.B. Singer, to have a comprehensive sketch of the archetype picture in his prose. Beside, the archetypes in I.B. Singer’s short stories may be studied in the direction of comparison with the archetypes in the writings of Jewish writers with a coherent and historical relationship. This intention will be done in the near future.