Policy Research Journal
ISSN (E): 3006-7030 ISSN (P) : 3006-7022 Volume 4, Issue 3, 2026

HYBRIDITY AND AMBIVALENCE IN SAADAT HASAN MANTO'S TOBA TEK SINGH: A POSTCOLONIAL ANALYSIS OF PARTITION IDENTITY

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DOI: http://doi.org/10.5281/zenodo.18887277

Keywords
Postcolonialism, Hybridity, Ambivalence, Partition, Identity, Homi K. Bhabha

Article History
Received: 05 January 2026
Accepted: 18 February 2026
Published: 06 March 2026

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Abstract
The article uses Homi K Bhabha's hybridity and ambivalence concepts to study Saadat Hasan Manto's Toba Tek Singh because these concepts show how the story fits into present-day postcolonial discussions about national boundaries and identity development. The text has been treated by Partition scholarship as political satire and historical trauma depiction but this study shows that Manto presents a more radical critique which questions the knowledge basis of nationalist identity. The article uses textual analysis and critical analysis to show how the asylum functions as a Third Space which leads to the disintegration of territorial boundaries and the destruction of nationalist cultural claims through linguistic disintegration and Bishan Singh's final body paralysis which shows the hidden violence within sovereign mapping systems. The story uses hybridity to create a disruptive force which breaks down territorial boundaries while ambivalence demonstrates the fundamental instability which exists in postcolonial government structures. The article shows how Toba Tek Singh uses spatial and linguistic and psychological dislocation to create modern border politics and national essentialism critiques which extend Partition literature theoretical understanding beyond its historical context.

INTRODUCTION

The fundamental elements of human existence become visible through artistic and literary works which demonstrate their power during times of historical transformation. The political unrest and social division in society create a space within literary narratives where people reveal their hidden fears and broken identities and their conflicting beliefs emerge into the open. The 1947 Partition created a deep rift in the Indian subcontinent which forced people to migrate and led to violent conflicts and resulted in long-term psychological suffering for those who were affected. Saadat Hasan Manto stands among the writers who most effectively expressed this crisis through his short story Toba Tek Singh which remains one of the most powerful literary responses to Partition.

The academic field of postcolonialism studies the cultural and political and economic effects that colonialism and imperialism brought about after colonial rule officially ended. The study determines which colonial powers used their authority to modify people's personal identities and institutional

frameworks and cultural traditions while postcolonial countries maintained their existing systems. The concepts of hybridity and ambivalence function as essential analytical instruments for postcolonial theory which scholars use to study how people develop their identities in societies that experienced colonial rule.

Homi K. Bhabha (1994) defines hybridity as the pathway which establishes cultural meanings through the interactions between colonizers and colonized people. Bhabha believes that cultures exist as dynamic entities which people must negotiate and redefine throughout their existence. The process of hybridity develops when cultural elements such as language and beliefs and traditions and values interact to create identities which reject essentialist views that maintain their original form. The process commonly takes place through human movement and colonization and commercial activities and interactions between different cultures. The concept of hybridity proves that people construct their identities through cultural boundaries which Bhabha describes as the "Third Space" which functions as a space for identity development through cultural negotiation.

Stuart Hall (1989) demonstrates that people develop their cultural identities through historical events and social interactions which continuously shape those identities. The process of creating hybrid identities according to Hall happens when people from different backgrounds interact and exchange ideas and move to new countries. Paul Gilroy (1993) demonstrates through his research about the African diaspora that people create hybrid identities which break essential racial and national categories because cultural identity evolves through international connections instead of through national boundaries.

The concept of ambivalence which Bhabha (1994) presents links closely with hybridity because it describes how colonial relationships create simultaneous attraction and repulsion for their participants. Ambivalence shows the conflicting emotional and psychological responses which develop when colonized people try to resist and adopt colonial power. The dual nature of this phenomenon weakens colonial authority because it demonstrates how their power structure relies on artificial control.

Edward Said (1962) studies how colonial discourse creates split identities while Sigmund Freud (1915) examines psychological ambivalence through his research on love and hate which exist together within one person. Theoretical perspectives demonstrate how postcolonial subjects lose their ability to choose between different cultural identities after their countries undergo political changes.

The theoretical framework shows Manto's Toba Tek Singh as a deep study of hybrid identity and mixed feelings. The story illustrates the process of Hindu and Sikh and Muslim asylum seekers being transferred between India and Pakistan during the time after Partition. The asylum functions as a symbolic area where people lose their national identities and political systems become nonsensical. The character Bishan Singh who belongs to the Sikh faith demonstrates his struggle with identity issues which emerged after Partition through his constant inquiry about the national status of his hometown Toba Tek Singh. His final act of standing in "no man's land" between the two newly formed states represents a powerful rejection of imposed territorial divisions.

Manto shows that hybrid cultural identity does not bring about peaceful cultural fusion but instead creates an existence which results in divided social identity. The characters experience a transitional period during which their cultural and religious and national identities become undefined. The story uses language through Bishan Singh's use of Punjabi and Urdu and English to show his divided identity and the national stories which have lost their unified identity. The inmates show ambivalence through their mixed loyalty and emotional confusion which demonstrates how political separation affects them mentally.

The research studies Toba Tek Singh because Partition studies have extensively analyzed the work while showing how hybridity and ambivalence function as both structural elements and thematic components throughout the story. The study uses postcolonial theory together with cultural studies frameworks to demonstrate how Manto challenges nationalist beliefs through his portrayal of identity categories as false constructs. The asylum serves as a Third Space which establishes boundaries between sanity and madness and between national identity

and exile and between belonging and displacement to community members who need access to dedicated control space.

Through its study of identity intermingling and identity uncertainty the tale demonstrates that actual cultural experiences extend beyond established national boundaries. The nationalistic beliefs which Manto presents in his story demonstrate their power to create human suffering while showing that postcolonial identities maintain their unstable state throughout their existence.

1.1 Problem Statement:

The research on Toba Tek Singh has analyzed its political satire and its representation of Partition trauma but scholars need to study the story's use of hybridity and ambivalence which function as narrative devices and psychological elements. The existing research treats identity fragmentation as a historical effect of Partition while postcolonial dynamics shape the theoretical concept. This study addresses this gap by analyzing how Manto constructs hybrid subjectivity and ambivalent belonging through character, space, and language.

1.2 Research Objectives:

1. To examine the representation of hybridity in Toba Tek Singh through character construction and spatial symbolism.
2. To analyze the manifestation of ambivalence in the psychological and emotional states of the characters.
3. To investigate how Manto critiques nationalist binaries through postcolonial narrative strategies.

1.3 Research Questions:

1. How does Toba Tek Singh represent hybridity through its characters and narrative structure?
2. In what ways does Bishan Singh embody postcolonial ambivalence?
3. How does the asylum function as a liminal hybrid space that destabilizes national identity?

1.4 Delimitation of Research:

The research purely focuses on the following major ideas:

i. Partition is the main consequences of Postcolonialism.
ii. Postcolonial concepts of Hybridity and Ambivalence.

Literature Review:

Postcolonial literature examines the effects and challenges that emerge when a nation undergoes decolonization. The literature studies work which examines the political and cultural independence of formerly oppressed people together with their hybrid cultural identity and their unresolved racial and colonial conflicts.

Jokinen and Shersha (2022) studied Manto's concept of division and his mental illness through Toba Tek Singh. Manto's mental health issues became a driving force that determined his literary output. Manto experienced a troubled relationship with his father throughout his entire childhood until he reached the age of eighteen, when his father passed away. The statement "Manto was afraid of his father, even though he occasionally jumped off the roof to escape him" (Hashmi, 2012) represents an authoritative statement that belittles Manto's character. Manto's father had a second wife who suffered "from mental instability that occurs in repeated episodes" (Jalal, 2013).

The home environment which Manto experienced during his childhood became a source of stress because his mental instability created disruptive behaviors. "His mother, who was the second wife, showed contempt for Manto's paternal family, which Ayesha Jalal says left a deep emotional scar" (2013).

Manto's most serious mental issue stems from his dependence on alcohol. Manto started to drink more heavily after he relocated to Lahore because he had always consumed large amounts of alcohol. Critics believe that Manto created Toba Tek Singh because he based his main character Bishan Singh on himself. “Manto avails the asylum in Lahore as he is twice admitted to the anti- alcohol ward of the Lahore hospital” (Jalal, 2013)

"His family became so concerned that they admitted him to the anti-alcohol ward of the Punjab Psychiatric Hospital twice between 1951 and 1952" (Jalal 2013). Sanjeev Jain and Alok Sarin describe an exchange of psychiatric patients between India and Pakistan. “After 1947, the division of the Punjab Psychiatric Hospital in Lahore dragged on for several years as there was nowhere to transfer patients. In

1949, the Amritsar Asylum was hastily built which, though inadequate, could accommodate four hundred and fifty non-Muslim patients in 1950. Of these, two hundred and eighty-two were kept there, and the rest were sent to Ranchi. Two hundred and thirty-three Muslim patients were meanwhile sent to Lahore from various Indian hospitals. Patients were largely classified by who would pay the bills" (Jain and Sarin 2012).

Manto's work never included moral lessons because he wanted his readers to decide how to evaluate his writing and he chose to present events without adding his personal views. In "Toba Tek Singh"; the target of Manto's critique was not mental health professionals or the practice of psychiatry, but rather "bureaucratic procedures and those at whose whims they were imposed" (Saint 2012).

His story "Toba Tek Singh" included themes about mental illness that he used to tell his story. (Alter, 1994 and 96) Manto showed how trauma affects Sakina through her character who became dissociated after he raped her in the 1948 film Khol Do. "Mental illness was used as a literary subject long after Manto's death by many writers working on the division. The research he conducted about mental illness creates an enduring effect that extends beyond his time period. (Saint 2012 59). Jaitra Bharati published an article in The Global Journal of Human Social- Science on his Manto existentialism and the absurdity of human existence in Toba Tek Singh and Khalid Mian.

Existentialism places more emphasis on the physical person and their personal experience. Kierkegaard wrote in his diary: 3) in Flynn. In this story by Manto, "the split event is interpreted as a vague or even ridiculous proposition to the non- political citizens of the country. After a long period of alienation under British rule, it took a long time for people to discover their identities through nationalist discourse for a sub-society far removed from the political propaganda of rival parties, it was all the more difficult to immediately grasp the metaphorical meaning of nationality" (Kierkegaard, 2014). Characters in an absurd world must make rational decisions to avoid going insane. This is a madman who has promised to counter his own absurdity with his own absurdity. It is a search for meaning in the form of personal space and identity. All these citizens, who had immigrated from both Pakistan and India, had little reason to move and adapt to their new national identities (Manto, 1955)

Manto's character-driven story "Toba Tek Singh" captures a multivariate set of societal issues, immediately emerged following the partition of subcontinent. (Kapoor, 2017, pp. 82-94) Postcolonial studies are subjected to scrutinize the context of identity crisis, national discourse, diaspora and immigration. The literalist approach to examine Manto's Toba Tek Singh through the lens of Homie's concept of Hybridity and Ambivalence are rooted in postcolonial course. The premise of such courses will be highlighted in the current research, be such that it completes the content of the study and form a research gap in the current analysis. (Gokhale, 2013)

Gokhale's article delves into the political implications of hybridity in "Toba Tek Singh." It explores how the characters in the story, such as Bishan Singh, embody hybrid identities that challenge the dominant narrative of religious and national identities during the partition. The article highlights how Manto employs hybridity to critique the divisive politics of the time. (Gokhale, 2013, pp. 65- 76)

Ali's essay examines how "Toba Tek Singh" presents ambivalence as a theme which affects its characters' identity development. The study demonstrates how Bishan Singh exists between two nations through his mental asylum confinement which shows his Sikh identity conflict during Indian-Pakistani partition. The article investigates how individual and group identity develop through the narrative. (Ali, 2013, pp. 54-67)

Kapoor's article examines the theme of hybrid identities in "Toba Tek Singh" and the various strategies employed by characters to negotiate their hybridity. The study shows how Manto illustrates the merging of cultural and linguistic and religious identities through his portrayal of partition violence which shapes his characters' identities. The article also explores the implications of hybridity on the characters' sense of belonging. (Kapoor, 2017, pp. 82-94).

Ali's study investigates the concept of hybridity and hybrid spaces in "Toba Tek Singh." The mental asylum space unites different character backgrounds

through its physical and mental dimensions which create a hybrid environment that disrupts their established identities. The article shows how Manto uses setting to create a partition depiction which shows cultural and identity blending. (Ali, 2020, pp. 186-199)

Scholarship on Saadat Hasan Manto's Toba Tek Singh has undergone major changes during the last ten years because researchers now use theoretical frameworks which emphasize spatial relationships and personal perspectives and postcolonial analysis. The literature review identifies important research contributions while showing how different studies relate to one another to create a critical research gap which this study investigates.

The traditional method of analyzing Toba Tek Singh used two main approaches which focused on historical events and the psychological impact of trauma. Chan, Ahmad, and Pervez (2024) analyze the text through psychological trauma frameworks which show how Manto's depiction of alienation demonstrates the mental impact that postcolonial dislocation has on individual identities. The study demonstrates how forced exchange creates emotional effects but it maintains its foundation on trauma theory without exploring poststructuralist concepts. Thematic research of identity and belonging which Jumani and Seelro (2023) conduct shows how characters handle their personal backgrounds during times of national crisis. The two studies provide close reading which creates valuable insights but they focus more on experiential effects than on the foundational principles which drive nationalist knowledge systems.

The growing field of academic research now applies postcolonial and spatial theories to investigate how the story establishes its knowledge base about identity. Asif (2024) presents a new interpretation of the asylum space as a postcolonial uncanny territory which the text uses to challenge conventional views about belonging and alienation. Asif's work pushes the analysis beyond simple thematic claims because the spatial ambiguity in the narrative creates a powerful critique against sovereign territorial systems. The research establishes a valuable connection between two different areas of study yet it fails to analyze the ways in which hybrid identity and ambivalent identity create conceptual uncertainty.

Theoretical development in this field receives support from Butt Rahman and Jahan (2024) through their analysis of Toba Tek Singh which connects to existing research about cultural hybridity in Pakistani literature. Postcolonial texts challenge established identities by demonstrating how various cultural elements interact with one another according to their argument. The study supports the current argument which states that hybrid identities create disruption to nationalist identity through their coexistence with other identities. The analysis by Butt et al. keeps a general focus because it examines various works from Pakistani literature instead of detailing how hybridity affects storytelling methods and knowledge creation in one specific text.

The research investigates the connection between nationalism and madness through its study of political criticism. The analysis by Kaleem Asif and Siraj (2023) shows how Manto uses madness in his storytelling to demonstrate how nationalist movements create irrational behavior. Their research shows that ambassadors of ambivalence use their dual nature to create turmoil which researchers describe using psychoanalytic methods instead of postcolonial theory. The research done by Hanif Naz and Hussain (2025) shows that Manto's characters who belong to subaltern groups use their existence to oppose established historical methods which hide colonial practices that continue into postcolonial times. Their work adds value to the dialogue about underrepresented groups but their main investigation shows how postcolonial elements exist through the system of narrative parts which include language and border space.

Iqbal Tabbasum and Ehsan (2025) present an innovative research approach to Manto's short story through their use of AI-visualization for spatial analysis. The research shows how identity and spatial relationships develop through Toba Tek Singh's mediation of contemporary society which shows that visualizations of displacement create ongoing knowledge problems. The research introduces new analytical methods through emerging practices but it highlights a fundamental theoretical problem because identity remains unstable throughout the entire security state narrative.

The research conducted in this study shows that two main debates continue to exist throughout the entire research process. The first debate examines whether Toba Tek Singh functions mainly as a psychological story or as a structural analysis of postcolonial sovereignty. The former reading gets priority from trauma-oriented readings (Chan et al., Jumani & Seelro) while postcolonial spatial readings (Asif; Butt et al.; Iqbal et al.) show a preference for the latter reading. The second debate focuses on which aspect of critique should receive attention: the individual responses of characters who experience madness and alienation or the structural design of the narrative which includes border space and hybridity and ambivalence. The study supports this position but proves that both hybridity and ambivalence work together to create an ongoing investigation of nationalist identity through knowledge systems which has not been fully explored in existing academic work.

The existing research shows progress but researchers have not yet created a unified framework that combines hybridity and ambivalence as tools to disrupt nationalist knowledge systems through their impact on spatial and linguistic and cognitive structures. Asif (2024) offers a spatial examination, while Butt et al. (2024) present an overview of cultural hybridity, yet no research has successfully demonstrated how these elements work together to challenge the foundational principles of sovereign territoriality that Partition establishes in the region.

The article bridges the existing research gap through its analysis of Toba Tek Singh which demonstrates how the text portrays both trauma and identity disintegration while showing how nationalist knowledge systems break down. The current study establishes Manto's work as part of new discussions about postcolonial literature because it highlights the story's mixed border territory and its linguistic division and its undefined structural elements.

Theoretical Framework

3.1 Theoretical Framework:

The research uses postcolonial theory as its theoretical framework for conducting the analysis. Postcolonialism stands as a highly disputed and debated theoretical approach for academic research. Postcolonial theory represents a body of knowledge that examines how European colonial powers from the 18th to the 20th century affected political systems and artistic expressions and economic development and historical events and social structures throughout their global colonial territories. All forms of postcolonial theory present different theoretical frameworks but share one main idea that human beings cannot comprehend their present-day existence without knowing the historical record of imperialism and colonialism. The framework establishes that European philosophy and European literature and European history exist as products of European imperialism which oppresses other cultures across the globe.

Postcolonial theory functions as a literary theory that studies literature from nations which previously or currently maintain colonial relationships with other nations. The theory establishes its foundation through the study of two central concepts which examine how people view others and how they resist others. English serves as the primary language for many post-colonial writers who explore common themes related to their struggles for independence and their experiences of hybrid identity and their feelings of ambivalence and their journeys through emigration and their development of national identity and their commitment to their countries and their memories of childhood.

The term hybridity has become one of the most recurrent concepts in postcolonial cultural criticism. The term essentialist theories prohibits all existing types of purity that essentialist theories consider to be valid. Homi K. Bhabha is the leading contemporary critic who has tried to disclose the contradictions inherent in colonial discourse in order to highlight the colonizer's ambivalence in respect to his position toward the colonized Other. The colonial text establishes its power to speak with complete authority because it shows the presence of the colonized Other who creates textual elements through which readers can see colonial power.

India had a long-established tradition of letters and it was a highly balkanized sub-continent with little if any common identity and with many divergent sub-cultures. The colonizers' efforts to define and present identity always produce a new identity which exists as a hybrid identity that has been reclaimed through their work. Hybridity represents the combination of

different cultural traditions according to its definition because double consciousness describes the experience of someone who completes their studies at an American University yet returns home to find themselves unable to connect with their original culture.

The term 'hybrid' used above refers to the concept of hybridity, which serves as a core element of post-colonial theory, because it demonstrates how colonizers and colonized societies combine their cultural elements.

Homi K. Bhabha (1949) describes the concept of ambivalence through the deconstructive analysis of both cultural phenomena and their essential nature. it describes a mental condition which affects people through their positive and negative experiences in social and cultural and behavioral aspects. The transformation of cultural practices which occurs after a nation achieves independence from colonial rule will always result in mixed and conflicting cultural practices.

The research uses postcolonial discourse analysis and spatial theory to show how power and identity and cultural narratives exist within both real and imaginary spaces. The research uses postcolonial theory to show how colonial systems and their methods of representation and control continue to impact both texts and social practices. The research uses spatial theory to evaluate how different types of spaces which include geographic and architectural and symbolic spaces function as social relationship connectors that establish social hierarchies and create cultural interpretations. The research method provides an advanced analysis framework that enables researchers to study how postcolonial identities are created through language and how spatial design systems either maintain or disrupt established power structures.

3.2 Research Methodology:

The research uses a qualitative textual analysis method that follows postcolonial literary theory. The research will focus on analyzing the short story "Toba Tek Singh" which was written by Saadat Hasan Manto in 1955.

The methodology followed is:

Close reading of selected passages.

Theoretical interpretation using Bhabha's concepts of hybridity and ambivalence.

Examination of narrative structure, characterization, and spatial symbolism.

Rather than adopting a historical or sociological approach, this research prioritizes textual analysis to uncover how meaning is constructed within the literary form itself. The focus remains on narrative strategies, language use, and symbolic representation because these elements serve as tools for conducting postcolonial analysis. The focus of academic research investigates how postcolonial authors use their writing to express their national identity through their selection of specific narrative techniques and language choices and the symbols they use.

Data Analysis

This section examines Toba Tek Singh through Homi K. Bhabha's concepts of hybridity and ambivalence. The research shows Manto's work displays Partition trauma while revealing the knowledge system that nationalist movements base their beliefs on. The story uses spatial boundaries and language breakdowns and mental disorientation to destroy the fundamental belief systems that modern nation-states require for their existence.

4.1 The Asylum functions as a Hybrid Space

Bhabha's concept of "The Third Space" describes a transitional area which people use to create cultural understanding through their interactions. The mental asylum in Toba Tek Singh functions as this type of transitional space. The facility operates in Lahore (Pakistan) yet it contains Hindu, Sikh, and Muslim inmates who existed before the national borders were established. The asylum acts as a legal space which exists between two definitions because its status remains uncertain.

The practice of exchanging inmates based on their religious affiliation demonstrates how nationalist beliefs lead to irrational bureaucratic practices. The state believes that identity consists of permanent traits which people can categorize and which belong to specific geographic areas. The asylum however demonstrates that this belief system lacks stability. The inmates' disorientation shows that people cannot quickly adjust their identities to match the boundaries established by political maps.

Bishan Singh's final location creates more complex spatial relationships in the story:

"He stood in no man's land. He stood in Toba Tek Singh, which was no man's land" (Manto, 1995)

The image shows more than displacement because it creates an entire break from the nationalistic view of historical development. Bishan Singh creates a suspension of territorial sovereignty when he refuses to enter India or Pakistan. His body becomes a site of political contestation where the authority of borders collapses. No man's land emerges as the ultimate Third Space an area that resists appropriation and exposes the violence required to sustain claims of national purity.

Hybridity here is not cultural blending alone because it acts as a force that shows how people create their own personal identities. The asylum, therefore, becomes a microcosm of postcolonial modernity because it creates a space where people try to establish categories but end up confusing things instead of achieving clear understanding.

4.2 Language Fragmentation

The Toba Tek Singh story shows its hybrid nature through its different languages. Bishan Singh's seemingly nonsensical utterance:

"Upar di gur gur di annexe di bedhiyana di moong di daal of di Pakistan and Hindustan of di dahi di tiki di." (Manto, 1955)

Bishan Singh combines Punjabi and Urdu with English to create his unstable verbal system. At first glance, this speech appears as madness. However, Bhabha's framework presents this speech as cultural translation which transforms meaning between different languages and ideological systems.

Post-Partition nationalism established three linguistic identities through its standardization process: Muslims used Urdu as their national language while Hindus adopted Hindi and Punjabi speakers used both languages. Bishan Singh's hybrid speech undermines this standardization. The text refuses to become pure. His language system prevents people from using linguistic sameness as a tool to create cultural boundaries.

The observation that national identity is established through name-based systems of control demonstrates that government power depends on its authority to create official English names for citizens. The branch of government which handles citizen registration functions through the system of naming systems and classification methods together with their accompanying linguistic rules to establish its authority over people. The speech given by Bishan Singh remains undefined because it lacks specific classification. The meaning of the text exists in a state of suspension which creates chaos in the systems that use identity to define people.

The story presents linguistic hybrids which test the foundations of patriotic identity through their existence. The process of identity formation requires language to undergo changes because complete language purification remains impossible.

4.3 Ambivalence as Structural Instability.

The Bhabha theory of ambivalence demonstrates how people experience emotional battle because fundamental power structures produce their inner conflicts. The political system of colonial and postcolonial power bases its operation on two essential elements which create unstable ideological systems.

The structural confusion in Toba Tek Singh shows itself through its constant back-and-forth movement. Manto writes:

"One lunatic became so caught up in the circle of Pakistan and Hindustan, and Hindustan and Pakistan, that he became even more lunatic." (Manto, 1955)

The circular repetition mirrors the recursive instability of nationalist discourse. The use of national identity shows that people become even more confused about their surroundings. The repetition of "Pakistan" and "Hindustan" creates an ideological pattern that shows how territorial signifiers lack meaning.

The question whether Toba Tek Singh belongs to India or Pakistan which Bishan Singh asks repeatedly shows his uncertainty about his own existence. He wants to belong but this need conflicts with his inability to find permanent ties. The partition requires people to choose their cultural heritage but their historical backgrounds remain interconnected. People experience psychological dislocation because of the existing contradiction.

Ambivalence exists within both the inmates and the state through its operational processes. The authorities who create rational classification systems show their irrationality through their strict following

of bureaucratic procedures. The administrators who are considered "sane" make decisions which disrupt human relationships. The "mad" inmates express their understanding of the absurdity which these decisions create.

The process creates an authoritative structure which loses its stability because of multiple psychological forces. The rationalities of political systems show political power as an unrecognized truth which social existence needs to sustain. Nationalist power must create borders yet it fails to stop the interdependent relationships which it wants to deny according to ambivalence.

4.4 The Collapse of National Binaries

The narrative methodically breaks down the fundamental opposing elements between India and Pakistan and between self and other and between sanity and madness. These oppositions form the ideological foundation of Partition. However, Manto reveals their instability.

Bishan Singh states:

"Who are they to ask us to go to India or Pakistan? We are from Toba Tek Singh!" (Manto, 1955)

The man establishes his specific regional identity which existed before national identities were developed. His connection to his birthplace prevents him from being classified under broad political groups. The statement is not naïve nostalgia; it is a critique of imposed national homogeneity. The peak visual element presents its critical analysis through its most powerful visual component.

"A few yards from Toba Tek Singh, under the shadow of a barbed-wire fence, was a piece of land that did not belong to either Hindustan or Pakistan." (Manto, 1955)

The individual creates a community identity which persists beyond all national borders. His dedication to specific locations prevents him from being classified through national boundaries. The statement is not naïve nostalgia; it is a critique of imposed national homogeneity

The binaries dissolve through Manto's work because he uses this method to show how Partition and contemporary nation-states depend on exclusionary practices. Identity exists as a dynamic historical process which develops through social connections between people from different territories.

Hybridity and ambivalence therefore function as disruptive forces that unsettle nationalist purity. The narrative suggests that postcolonial identity exists not within rigid borders but within contested and overlapping cultural intersections.

Conclusion

The researchers demonstrated through their study that Saadat Hasan Manto's Toba Tek Singh actualizes Partition trauma while it examines how hybrid and ambivalent elements create the basis for nationalist identity. The analysis used Homi K Bhabha's postcolonial framework to demonstrate that the narrative presents identity as a process of unstable development which leads to continuous identity changes that postcolonial characters experience.

The asylum functions as a Third Space which creates a hybrid space because national identity categories become disorganized. The liminal space enables people to establish their identities through active processes instead of receiving them through genetic ties or racial connections. Bishan Singh's final position in no man's land performs a symbolic disruption of nationalist teleology. His refusal to cross into either India or Pakistan suspends the logic of territorial sovereignty and exposes the violence embedded in claims to cultural purity. The combination of elements through hybridity creates an unstable force which disrupts the established power of border boundaries.

The story's ambivalence shows psychological uncertainty which extends to demonstrate the fundamental weaknesses of postcolonial governance. National signifiers repeat through the asylum inmate exchange system which operates under bureaucratic rules and shows the way people view sanity and madness through its current state. The state operates with its requirement for unambiguous boundaries which creates inconsistent situations that lead to disintegration. Manto shows how people use madness to gain mental understanding while political figures act in ways that show their moral failure and lack of sanity.

The separation of India from Pakistan together with the division between sanity and madness and the distinction between belonging and exile all work to destroy the complete ideological system which Partition created. The movie Toba Tek Singh shows that identity exists beyond fixed geographic borders

because it flows through multiple historic cultural conflicts. The border which should create permanent meaning actually functions as a place where people and their identities face unending change.

The research presents a single theoretical framework which unites spatial liminality with linguistic fragmentation and psychological dislocation. The research shows how mixed and divided identities lead to different forms of instability. The research shows how Manto predicts current postcolonial discussions about border issues and displacement and changing identity. The people of Toba Tek Singh experience all the suffering which follows from political decisions when their government makes national identity mandatory because this requirement leads to excluding people from society and creating social division.

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