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Delayed Revenge in Benazir's Life: Reading *Daughter of the Destiny*

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Letter of Approval

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Abstract

This thesis explores the theme of delayed revenge in Benazir Bhutto's life, as depicted in her autobiography, Daughter of Destiny, and how she attained power through perseverance. Benazir Bhutto portrays her struggles and pains as steps towards success, emphasizing the importance of self-control, patience, endurance, and practice in overcoming obstacles. She dedicates her autobiography to her father, honoring his life and legacy, and imparting the key lesson she learned from him: the significance of timing in politics. This lesson guided her throughout her life. Bhutto's narrative serves not only as a personal memoir but also as a potent political statement and a form of rebellion against her adversaries and the martial regime. The thesis particularly highlights the concept of delayed revenge and its psychological benefits, illustrating how it helps maintain mental balance. The pursuit of immediate revenge can lead to emotional breakdowns and irrational decisions, driving individuals to madness. Internal factors may influence one's decisions, sometimes leading to regrettable actions. Bhutto herself faced moments where she was tempted by revenge but chose to move forward without succumbing to it. Her practice of delayed gratification enabled her to stay stable and sane despite the pain. Bhutto's approach aligns with Freud's concepts of the unconscious, consciousness, and subconscious, which contribute to psychological stability without losing one's mind.

Keywords: delayed revenge, unconsciousness, psychological disbalance, military regime, delayed gratification

This thesis explores the theme of delayed revenge in Benazir Bhutto's life and her pursuit of power. Benazir's first enemy was her own emotions, and her second was General Zia-ul-Haq, with whom she battled for power. In her autobiography, Daughter of Destiny, she discusses the power struggle, democracy, the deaths of her

father and brother, and her experiences as the first female Prime Minister of a Muslim country. She addresses the prolonged power struggle between the military and political parties in Pakistan, including issues of military coups and civil-military conflict.

Benazir endured significant physical and emotional suffering, which taught her the importance of patience. As the first female Prime Minister from a Muslim community, she was often stripped of power due to male-dominated societal stereotypes. For the safety of her children, she sent them to live with her sister. Both her mother and husband were imprisoned as political prisoners, and Benazir herself was incarcerated several times due to her active involvement in politics.

Benazir dedicated *Daughter of Destiny* to her father's life, emphasizing his political career and contributions to the nation. She portrayed him as a martyr who sacrificed his life for Pakistan, presenting him as a flawless figure. Critics argue that her deep love for her father blinded her to his faults, leading her to overlook his negative actions. She depicted him as a heroic figure with the power to save the nation, while attributing all wrongdoings to General Zia-ul-Haq, her and her father's political adversary.

Benazir Bhutto's autobiography, *Daughter of Destiny*, focuses extensively on her father, Zulfikar Ali Bhutto, and her opponent, General Zia-ul-Haq, reflecting her deep preoccupation with these two figures. Benazir often discusses her rivalry with General Zia, whom she holds responsible for much of her suffering. General Zia orchestrated the military coup that ousted her father from power and was directly involved in his execution. Additionally, General Zia's relentless persecution hindered Benazir's own political aspirations.

The concept of delayed revenge refers to seeking retribution long after the initial harm has occurred. This delay is often intentional, as the person seeking revenge waits for the optimal moment to ensure their actions have a greater impact. However, this postponement can cause prolonged emotional pain for both the avenger and the target. The continual focus on revenge can exhaust the mind and create difficulties in maintaining long-term relationships due to trust issues.

Delayed revenge provides a strategic advantage by allowing time to plan and execute actions effectively. Nevertheless, it can also lead to mutual agreements, as the involved parties have time to reflect and heal, potentially diminishing the desire for retribution. The prolonged contemplation of revenge can also prompt individuals to consider the morality and consequences of their actions, although it risks perpetuating a cycle of vengeance.

In the political arena, delayed revenge influences policies, alliances, and conflicts over generations. Political leaders may use historical grievances to rally support, leveraging collective memories of past injustices. This calculated approach can strengthen a position when an adversary is weakest, maximizing the impact of revenge. However, the threat of delayed revenge can also serve as a powerful tool in diplomatic negotiations.

While delayed revenge can extend international conflicts as nations seek retribution for historical wrongs, efforts to address these grievances through peace processes and reconciliation are essential for achieving long-term stability and harmony.

Delayed revenge played a significant role in Benazir Bhutto's personal life, serving as a source of inspiration to overcome obstacles. From an early age, Benazir was seen as a responsible and obedient child who followed her parents' commands.

She did not exhibit any rebellious tendencies until the loss of her father, which marked her first encounter with profound pain and suffering. This pivotal event forced Benazir to make critical life choices, ultimately leading her to embrace an ethical path of non-violent resistance against her enemies.

Benazir chose to delay her revenge, understanding that haste could jeopardize her success. She recognized that patience and delayed gratification would enable her to survive and reap greater benefits in the long run.

According to Sidonie Smith, "In Greek *autos* signifies 'self,' *bios* 'life,' and *graphe* 'writing.' Taken together, these words denote 'self-life writing,' a brief definition of autobiography." British poet-critic Stephen Spender cites the dictionary definition of autobiography as "the story of one's life written by oneself" but notes its inadequacy, highlighting the complex and deeply personal nature of self-narratives (1). This concept is evident in Benazir's *Daughter of Destiny*, which exemplifies the notion of self-life writing. The autobiography focuses on Benazir's own experiences and reflections, offering a profound insight into her life and the challenges she faced.

Sometimes people read autobiographical narratives as historical documents, a source of evidence for the analysis of historical movements or events or persons. From this perspective, autobiographical narrating and history writing might seem to be synonymous. Although it can be read as a history of the writing/ speaking subject, however, life narrative cannot be reduced to or understood only as historical record. While autobiographical narratives may contain "facts", they are not factual history about a particular time, person or event. Rather they offer subjective "truth rather than "fact". (10)

Many readers view autobiographies as historical documents, assuming that the accounts presented are factual and authentic. People often believe that

autobiographies contain the truth and facts about the subject's life. However, this is not always the case, as autobiographies can include biased or false accounts. In *Daughter of Destiny*, for example, Benazir Bhutto portrays her father as a noble man and a martyr of Pakistan, attempting to present him in a positive light. Conversely, other perspectives depict her father as an aristocrat who dominated his rivals, similar to how General Zia dominated him.

Gregory Currie states, "Narratives are the product of agency; they are the means by which someone communicates a story to someone else. Narratives represent their stories, and do so in a special way characteristic of communication between agents" (1). This idea is reflected in Benazir Bhutto's autobiography, which begins with the lines, "I didn't choose this life; this life chose me" (XI). By starting her autobiography this way, Benazir emphasizes that her circumstances were a matter of destiny, not choice. She uses this narrative to address issues facing Pakistan, such as its perception as a terrorist nation and the stigma of jihadism and extremism.

Benazir introduces her background by stating, "The oldest of four, I was born in Karachi on June 21, 1953, my skin evidently so rosy that I was immediately nicknamed 'Pinkie.' My brother Mir Murtaza was born a year after me, Sanam in 1957, and the baby, Shah Nawaz, in 1958. As the firstborn, I held a special and sometimes lonely place in the family from the beginning" (32). This introduction provides essential details about her birth, family, and early life, serving as an introductory part where the writer introduces herself and her characters. Benazir's autobiography is written in the first person, offering a detailed and personal account of her life.

I was only eight or so when I was left nominally in charge of the house when my parents were away. My mother would give me the money for food and

household supplies which I hid under my pillow. Though I was just learning my sums at school, every night in her absence I would climb on a stool in the kitchen and pretend to go over the accounts with Babu, our long time, loyal major- domo. Whether the figures tallied, I have no recollection. Luckily very small sums were involved. At that time, rupees ten, about two dollars, bought food for the whole household. (33)

Benazir Bhutto recounts how her sense of responsibility was cultivated from an early age. She emphasizes to her readers that her father instilled a strong sense of accountability in her during her childhood. When her parents were away, Benazir was entrusted with the management of the household, including keeping financial records and overseeing the household staff. By sharing these experiences, Benazir aims to illustrate her early development of accountability and responsibility.

Zulfikar Ali Bhutto, a progressive leader in Pakistan, played a crucial role in promoting democracy and progress. During his time in power, he made significant contributions to the nation's development. He also introduced his daughter to politics from an early age, taking her to United Nations summits and keeping her informed about global events. Benazir shares a poignant memory of her father meeting President John F. Kennedy and how Kennedy's assassination deeply affected their family. She recalls a specific moment during a train journey in 1963 when her father woke her up to tell her about Kennedy's death:

My father always encouraged me to feel part of the greater world, though sometimes his lessons went over my head. I was traveling with him in the Foreign Minister's private railway carriage in the autumn of 1963 when he shook me awake. 'This is no time to sleep,' he said urgently. 'There has been a great tragedy. The young president of the United States has been shot' (37).

Benazir shares these memories to reflect her close relationship with her father and his influence on her worldview.

Zulfikar also took Benazir to important political meetings around the world, providing her with firsthand experience in politics. She attended the Simla Agreement discussions between India and Pakistan, which addressed critical issues such as territorial disputes and prisoners of war. Additionally, she was present at the United Nations summit where the partition of Bangladesh from Pakistan was discussed. Her father's dream was for her to follow in his footsteps and enter politics:

I symbolized a new generation. I had never been an Indian. I had been born in independent Pakistan. I was free of the complexes and prejudices which had torn Indians and Pakistanis apart in the bloody trauma of Partition. Perhaps the people were hoping that a new generation could avoid the hostility that had now led to three wars, burying the bitter past of our parents and grandparents to live together as friends (62).

Benazir Bhutto was influenced by her father's progressive ideas from an early age. Her father, Zulfikar Ali Bhutto, favored her over his other children because he recognized her political potential. Benazir shared a story about the first time she wore a burqa, marking her transition into adulthood. Her mother unexpectedly covered her with a black burqa while they were traveling from Karachi to Larkana. Benazir's mother later recounted this event to her father, Zulfikar Ali Bhutto.

Pinkie wore her burqa for the first time today,' my mother told my father when we reached Al- Murtaza. There was a long pause.' She doesn't need to wear it, my father finally said that the best veil is the veil behind the eyes. Let her be judged by her character and her mind, not by her clothing.' And I

became the first Bhutto woman to be released from a life spent in perpetual twilight. (36)

Benazir Bhutto recounts her first experience wearing a burqa, which her mother insisted on as a symbol of her transition from childhood to adulthood. This event occurred while they were traveling by train, and Benazir's mother dressed her in black clothes in adherence to religious customs. Her mother later shared this incident with Zulfikar Ali Bhutto, hoping for his approval. However, Zulfikar opposed this traditional practice. Citing a Quranic verse, he argued, "The best veil is the veil behind the eyes" (36). This reference reflects his belief that true modesty is about inner values rather than external appearances.

Zulfikar Ali Bhutto sought to promote progressive values and did not want his daughter constrained by traditional attire. He believed that the burqa, while it might cover a person physically, could not conceal inner evil or intentions. He challenged this stereotype by advocating for a more liberal interpretation of religious teachings, aiming to impart freedom and modernity within his family and society. His goal was to advance liberalism and remove superstitions, starting with his own household by allowing Benazir to pursue opportunities unimpeded by traditional dress codes. He was committed to equal rights for his sons and daughters in terms of education, rights, and marriage.

Benazir reflects on the fundamental rights her father provided, such as receiving food first as the eldest child, and the education they received, including a teacher knowledgeable in the Quran to help them understand their religion. Zulfikar's belief was encapsulated in his statement, "Let her not be judged by her clothes or appearance but by her morality" (36). This perspective aimed to encourage Benazir and help her grasp the broader issues facing women in Pakistan.

Political groups outside of power often believe that Pakistan's issues will be resolved through voting and electing true representatives. These groups equate democracy with the right to vote, overlooking other dimensions of democratic governance (2). Babar Ali, in his article "Is Democracy the Answer," discusses how political parties in Pakistan manipulate the concept of democracy. Parties in power may claim to uphold democracy, but once in office, they frequently neglect its core principles, which should be "by the people, for the people, to the people."

In the New York Times, Benazir Bhutto draws parallels between her own struggles and those of Philippine President Corazon Aquino. Both women faced exile after their loved ones were killed by military regimes and fought for fair elections. Benazir, after losing her father, was exiled in Paris but planned to return to Pakistan to demand a fair election from General Zia, who had imposed martial law. When Zia lifted the martial law, Benazir prepared to return and seek electoral justice.

Benazir Bhutto describes how her father, while in power, provided her and her siblings with valuable exposure to both life and politics. He ensured they gained knowledge and opportunities in political affairs. In her autobiography, *Daughter of the Destiny*, Benazir recalls an instance when her father took her and her siblings to meet foreign dignitaries visiting Pakistan. She writes:

Occasionally, he took my brothers, sister, and me to meet the foreign delegations visiting Pakistan. When he told us one day that we were to meet some important men from China, I was very excited. My father had often spoken highly of the Chinese Revolution and its leader Mao Tse-tung, who had led his army through the mountains and deserts to overthrow the old order. I was sure one of the men would be Mao, whose cap, a personal gift from the Chinese revolutionary, was hung in my father's dressing room (37).

Benazir recounts these moments to illustrate how her father exposed them to significant political figures, enhancing their understanding of global politics firsthand. Zulfikar Ali Bhutto always hoped Benazir would pursue a career in politics, but he never pressured her. Instead, he prepared her gradually by involving her in international meetings and UN summits, where she had the chance to interact with world leaders and diplomats. This exposure was instrumental in her understanding of Pakistani politics.

At the age of eight, Zulfikar assigned Benazir the responsibility of managing household finances and food provisions, alongside the house servant. This early responsibility was part of his effort to instill a sense of accountability and management skills in her from a young age. Through this and her education, Zulfikar aimed to equip Benazir with the skills needed for both personal and political success.

My father was determined to bring his country- and his children-into the twentieth century. Will the children marry into the family? I overheard my mother ask my father one day. I held my breath for his answer. I don't want the boys to marry their cousins and leave them behind our compound walls any more than I want my daughters buried alive behind some other relative's compound walls,' he said to my great relief.' Let them finish their education first. Then they can decide what to do with their lives. (36)

Zulfikar Ali Bhutto was a progressive father who believed in allowing his children to marry according to their own wishes rather than being bound by traditional constraints. He did not want his sons or daughters to be forced into marriages with cousins or confined to a life of domesticity. Instead, he encouraged them to explore the world and prioritize their education. He supported his children in pursuing their studies and only considered marriage after they had completed their education,

leaving the choice of a life partner up to them. Benazir's sister, Sanam, was the first to marry according to her own choice, while Benazir herself was the last to marry, with her relatives assisting in arranging her marriage.

Benazir recalls the moral lessons imparted by her father, often conveyed through storytelling. One such lesson involved a fictional encounter in Oxford Forest with Rupert Hentzau, a character from Anthony Hope's novel. Through these stories, Zulfikar taught his children about moral integrity, endurance, honor, and dignity. He would show them his appendix scar, which he described as a mark of nobility, to emphasize the value of enduring hardship and maintaining one's principles. He wanted them to be resilient and competent, so that no one could question their worth.

After completing her studies at Oxford, Benazir returned to Pakistan, where her father informed her that she would be part of the Pakistani delegation at the upcoming United Nations summit in September. This opportunity was intended to provide her with significant exposure and experience for her future endeavors.

My father imprint on me, however, keeps me going. Endurance. Honour. Principle. In the stories of my father used to tell us as children, the Bhuttos always won a moral fight. Rupert fell upon me in the forests of Woodstock,' my father would begin the tale of his encounter near Oxford with Rupert of Hentzau, the evil characters in the novels of Anthony Hope. Rising to his feet, my father would brandish an imaginary sword. He slashes me in the shoulder, slices my leg. But I fight back because an honourable man fights to death. 'While we watched spellbound, papa would parry. He'd thrust. He'd ignore the blood now seeping from a wound to the stomach. Lunging suddenly, he would finish Rupert off, then sink exhausted into chair. A noble scar,' he'd say, lifting his shirt to show us his appendix scar. (114)

Zulfikar Ali Bhutto holds a significant place in Pakistan's history and on the global stage due to his impactful political contributions. He introduced democracy to Pakistan and founded the Pakistan People's Party (PPP), which aimed to address the needs of the middle- and lower-class populations. The party's slogan, "Roti, Kapra, aur Makaan" (Bread, Clothes, and House), underscored its commitment to improving the living standards of ordinary citizens.

Bhutto's death and the coup that led to it remain pivotal events in Pakistan's history. Betrayed by a trusted general whom he had appointed for his protection, Bhutto was eventually hanged. His demise marked a tragic turn in a history of military coups and dictatorships that have frequently reshaped the country's political landscape. General Zia-ul-Haq's coup was initially perceived as successful, but it was ultimately compromised when an insider leaked information about the military regime's plans to Bhutto.

Karl Marx, in his analysis of the French coup and the restoration of the empire by Louis Bonaparte, observed that successful coups often rely on meticulous secrecy and careful preparation.

Karl Marx when analyzing the fall of the Second French Republic and the restoration of the Empire by Louis Napoleon Bonaparte, observed that the coup succeeds only if it is prepared in secrecy, executed unexpectedly, and in a difficult socio-political situation when the system of power and representative institutions collapses. Aside from these conditions the acceptance by the people of violent methods is needed, as well as the support or at least the neutrality of the armed forces. (3)

From the above analysis, it is clear that a successful coup often hinges on its preparation in utmost secrecy and its execution in a manner that catches everyone by

surprise, much like covert operations carried out by secret services. The principles governing a martial coup are similar: the plotter must operate in secrecy to prevent discovery of their plans. General Zia-ul-Haq's coup ultimately failed to achieve its intended results because it was not conducted with the necessary secrecy. According to descriptions of General Zia, he was not particularly adept at maintaining confidentiality. Benazir Bhutto provides insights into General Zia's character in her account, particularly when she first encounters him at her father's birthday party.

I became startled when I saw him. Unlike the childish image I carried of a soldier as tall and rugged with James Bond nerves of steel, the General standing in front of me was a short, nervous, ineffectual- looking man whose pomaded hair was parted in the middle and lacquered to his head. He looked more like an English Cartoon Villain than an inspiring military leader. And he seemed so obsequious, telling me over and over again how honoured he was to meet the daughter of such a great man as Zulfikar Ali Bhutto. Certainly, my father could have found a more commanding chief of staff, I thought to myself. But I said nothing to my father. (78)

Daughter of the Destiny also addresses Benazir Bhutto's struggle to understand the true nature of power and responsibility. The saying "With great power comes great responsibility," often associated with Spider-Man, highlights the idea that power brings with it a significant obligation to act responsibly. This quote, originally attributed to French author Voltaire, was popularized by comic writer Stan Lee in the Spider-Man series, where Uncle Ben Parker imparts this wisdom to his nephew, Peter Parker.

In Benazir's life, a parallel can be drawn to this principle. Just as Peter Parker initially fails to grasp the full implications of his powers, Benazir did not fully

anticipate the burdens of stepping into her father's political shoes. Despite her initial reluctance, she found herself becoming the successor to Zulfikar Ali Bhutto's legacy in Pakistan.

Benazir never intended to enter politics, having witnessed firsthand the difficulties and challenges of her father's political career. Her desire to avoid this path was evident, but circumstances compelled her to take on the role of a politician. As she notes in the preface of her autobiography, "I did not choose this life; this life chose me." This statement reflects her resignation to her political destiny due to the unfolding circumstances.

At Harvard, Benazir did not initially plan to study comparative government, as she had no intention of entering politics. However, her father's influence led her to reconsider. Zulfikar sent her letters about the benefits of studying government politics and even had his friend at Harvard encourage her. Despite her reluctance, Benazir completed her education and returned to Pakistan, only to face a dramatically altered life.

Her greatest fear was to become a politician and face political persecution. However, she was driven into politics to advocate for her father's release from imprisonment and to fight for justice. Joining her father's party, the Pakistan People's Party (PPP), Benazir had to navigate imprisonment and separation from her family, even sending her children to her sister Sanam's house for their safety. She drew a comparison between her own situation and that of Queen Elizabeth I of England, who faced political imprisonment and isolation.

The saying "Revenge is a dish best served cold," attributed to Frenchman Pierre Choderlos de Laclos in 1872, suggests that revenge should be carefully considered and not rushed. Derived from the Old French word *vengier*, revenge

involves a human response to deep hurt and seeks emotional satisfaction. In her autobiography, Benazir Bhutto discusses how she channeled her negative emotions, such as anger and resentment, into a tool for achieving success. The assassination of her father and the suffering of her family became catalysts for her political drive. Despite the emotional and mental pain, including imprisonment and the exile of her brothers on charges of terrorism, Benazir used these experiences as motivation to gain and wield political power effectively.

Alone in my cell at Sukkur, I was becoming convinced that the authorities were preparing to kill me. One jail official told me nervously that I was going to be tried secretly by a military court right here in the prison and sentenced to death. Another said that the death cells in another courtyard were being emptied in preparation for my transfer. Security at Sukkur was being stepped up, he reported, following rumours' that my brothers were going to try to rescue me following my death sentence. There were other rumours', too, that I was about to be moved to a torture Centre in Baluchistan to extract a confession of my involvement in the hijacking of the PIA plane. There are terrible days ahead for you,' one whispered sympathetically to me.' You should pray for your survival. (176)

From the above, it is evident how Benazir Bhutto endured significant mental anguish due to the rumors and threats of being sent to a torture cell. Despite this, she maintained her resolve and fought through her challenges. She transformed her negative emotions into a source of strength, channeling her struggles into her daily prayers and using her perceived weaknesses as tools to overcome her rivals. The death of her father was a profound emotional blow for her, compounded by the suffering of her family and the exile of her brothers, who were unjustly labeled as terrorists by the

military regime. The regime also falsely associated her father's name with a group called Al-Zulfikar, which had hijacked a plane.

Benazir not only endured the pain of defamation but also used it as a strategic weapon against her enemies, opting for a psychological rather than physical form of retaliation. She sought to avenge her father's death by removing General Zia from power and restoring her father's honor by declaring him a martyr of Pakistan.

Neuroscience supports the concept of delayed gratification, where individuals resist immediate rewards for greater, long-term gains. This principle was highlighted in a Stanford University experiment conducted by psychologist Walter Mischel. In the study, children were given a choice: they could have one marshmallow immediately or wait to receive two marshmallows later. The experiment aimed to assess patience and the ability to delay gratification.

Similarly, Benazir Bhutto practiced delayed gratification in her quest for revenge. By postponing her actions and patiently waiting for the right moment, she was able to achieve a more significant reward. If she had acted impulsively, her emotional needs might have been temporarily satisfied, but she would not have secured the lasting power she ultimately attained. Her goal was to seek justice for her father and to reclaim his legacy. By enduring the hardship and waiting for the appropriate time, Benazir eventually won the election and became Pakistan's first female Prime Minister, thereby humiliating her adversaries in a manner that was both strategic and impactful.

This approach mirrors the moral struggle faced by Shakespeare's Hamlet, who hesitates to kill his uncle Claudius due to his internal conflict over the morality of revenge and its impact on his soul. Hamlet ultimately confronts and kills Claudius during a climactic fencing match, reflecting his quest for justice. Similarly, Benazir

waited for the right moment to address her grievances and achieve her objectives, ensuring that her revenge was both timely and effective. Both Hamlet and Benazir sought to avenge the death of their loved ones, with each choosing a strategic approach to deliver justice.

The example of Hamlet usually illustrates the different kinds of Freudian interpretation which are possible. Freud treats Hamlet as a subject for psychoanalysis. He finds in him a conflict between impulse and repression. While Hamlet's instincts (his Oedipal feelings) are repressed he remains normal but once his drive are forced into consciousness he is flung into a state of neurosis. It is not clear whether Freud believes that Shakespeare possessed psychoanalytic insights, or that the play projects the dramatist's own psyche. However, his main interest is in the audience's psychic reactions to the play.

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From the above lines, it is clear that the example of Hamlet provides a basis for exploring various Freudian interpretations from a psychoanalytic perspective. Freud uses Hamlet as a subject for psychoanalysis due to the character's traits and internal conflicts. According to Freud, Hamlet is caught in a conflict between impulse and repression. On one side, he experiences intense feelings of anger and revenge, driven by the desire to avenge his father's murder. On the other side, he is constrained by repression, as he struggles with the moral and psychological implications of acting against his father's killer. This inner conflict reflects a broader Freudian notion where unresolved Oedipal feelings can lead to neurosis when they are forced into consciousness.

Similarly, Benazir Bhutto's life can be analyzed through a psychoanalytic lens. Like Hamlet, Benazir grapples with her own repressed emotions and impulses. Her

experiences of trauma, political struggles, and familial responsibilities reflect her internal conflicts. Her father's assassination, the defamation of her family, and the political battles she faced all contribute to her psychological state.

Benazir's situation parallels the Oedipal complex in Hamlet with her own version of the Electra complex. While Hamlet's Oedipal feelings are repressed, leading to neurosis when brought into consciousness, Benazir's Electra complex—characterized by her relationship with her father and her role in avenging his death—operates similarly. When these repressed feelings and drives come to the forefront, they profoundly impact her behavior and decisions.

Hamlet is distinguished by three characteristics that are important for this discussion:

Internal Conflict: Hamlet is deeply conflicted between his impulse for revenge and his moral and ethical considerations. This internal struggle reflects Freud's notion of a clash between repressed desires and conscious restraints.

Neurosis: Hamlet's repressed Oedipal feelings, when forced into awareness, lead him to a state of neurosis, manifesting as indecision, emotional turmoil, and erratic behavior.

Moral Dilemma: Hamlet's hesitation to act against Claudius stems from his moral and philosophical concerns about justice, revenge, and the consequences of his actions, further illustrating the psychological complexity of his character.

In Benazir's case, similar dynamics are present. Her internal conflict between personal grief, political ambition, and the drive to seek justice for her father creates a complex psychological landscape. Her ability to manage these repressed emotions and impulses while navigating the demands of politics mirrors the Freudian analysis of Hamlet's struggle between impulse and repression.

The hero is not Psychopathic. But only becomes psychopathic in the course of the action of the play. The repressed impulse is one of those which are similarly repressed in all of us, and the repression of which is part parcel of the foundation of our personal evolution. It appears as necessary precondition of the form of art that the impulse that is struggling into consciousness however clearly it is recognizable, is never given a definite name; so that in the spectator too the process is carried through with his attention averted, and he is in the grip of his emotions instead of taking stock of what is happening. (226)

Sigmund Freud's analysis of Hamlet provides three key characteristics relevant to our discussion:

Psychopathy and Normalcy: Freud argues that Hamlet is not inherently psychopathic; rather, he appears normal throughout the action of the play. It is only as the drama progresses and his repressed desires come to the fore that Hamlet exhibits traits of psychopathy. This perspective is valid because Hamlet is not initially portrayed as mentally ill but becomes increasingly unstable as he grapples with his quest for revenge. Similarly, Benazir Bhutto, in her autobiography, demonstrates a control over her mental state despite her challenges. She remains composed and strategic, even amid intense personal and political turmoil. Unlike Hamlet, who succumbs to his psychological struggles, Benazir manages her repressed emotions effectively, allowing her to remain a source of inspiration rather than becoming overwhelmed by madness.

Repression and Personal Evolution: Freud suggests that repression affects everyone, but the way individuals handle it varies. Hamlet channels his repressed anger and hatred into a vengeful drive, which ultimately leads to his downfall. In contrast, Benazir Bhutto transforms her own repressed emotions into a source of

strength. Rather than allowing her repressed grief and anger to undermine her, she uses them as motivation to rise to power and seek justice for her father. This contrast highlights how Benazir, unlike Hamlet, leverages her personal struggles to foster resilience and leadership.

Emotional Management: Freud notes that Hamlet is driven by his emotions, often reacting impulsively rather than taking a measured approach. This emotional turbulence is evident throughout the play. In Benazir's case, she exhibits a different approach. Instead of being overwhelmed by her emotions, she remains focused on her goals and strategically navigates her political landscape. Her patience and calculated decisions underscore her ability to manage her emotions effectively, contrasting with Hamlet's impulsive behavior.

In her autobiography, Benazir Bhutto reflects on the nature of power and its impact on her life and that of her father, Zulfikar Ali Bhutto. Power, she suggests, is central to human ambition, influencing both personal and political dynamics. Zulfikar Ali Bhutto made numerous mistakes while in power, which led to the enmity of General Zia. This betrayal culminated in a coup attempt against Zulfikar and his family. However, Zulfikar was tipped off by an insider, preventing the immediate success of Zia's plan.

Studies suggest that individuals vary in their responses to power and conflict. Those who are "chronically strong" may forgive their enemies more readily, while those who are "chronically weak" might seek revenge. Benazir Bhutto exemplifies the "chronically strong" individual; despite her personal losses and political struggles, she chose to forgive her adversaries and focus on her broader goals for her country. Her ability to rise above personal vendettas and work toward her vision for Pakistan illustrates her strength and resilience. In contrast, General Zia's inability to forgive

and his subsequent actions reveal his weakness, as he ultimately resorted to violence and betrayal rather than seeking reconciliation.

Benazir's life story underscores the importance of managing one's emotions and using personal trials as sources of strength rather than weakness. Her education and training, combined with her ability to handle repressed emotions constructively, allowed her to navigate the complexities of political power and achieve significant milestones in her career.

In Benazir Bhutto's autobiography, she describes supernatural experiences related to her father's death. She recounts a vivid dream:

Nor could I sleep. Every time I closed my eyes, I had the same dream. I was standing in front of the district jail. The gates were open. I saw a figure walking towards me. 'Papa!' I rushed to him. 'You've come out! You've come out! I thought they killed you! But you're alive!' Just before I reached him, I would wake up and have to realize once again that he was gone (14).

This passage reflects Benazir's profound grief and her struggle to reconcile with her father's death. It highlights her deep emotional bond and uses Sigmund Freud's theory of the unconscious to explain these experiences. Freud's theory posits that the unconscious mind holds repressed emotions and desires, which can surface in dreams or hallucinations. Benazir's experience of seeing her father's spirit in a dream can be interpreted as a manifestation of her unresolved grief and the powerful impact of her father's absence on her subconscious mind.

Similarly, in Shakespeare's *Hamlet*, the protagonist also encounters the spirit of his father, who reveals his murderer and demands justice. Both Hamlet and Benazir Bhutto experienced the loss of a significant paternal figure, and their unconscious minds produced vivid manifestations of their grief. Such experiences are a testament

to the profound emotional bonds and the struggle to come to terms with the loss of someone crucial in their lives.

Freud's notion of the ego is relevant here. He defines the ego as the conscious aspect of a person that experiences and senses the external world, helping to distinguish between imagination and reality. It plays a critical role in maintaining a person's awareness of their actions and their consequences. Freud also describes the ego's role in managing disturbing stimuli, whether they originate externally or are instinctual tensions from within.

Benazir Bhutto's ability to control her emotions and not allow them to undermine her political objectives demonstrates her strong ego. Despite the profound grief and the challenges posed by her enemies, she managed to remain focused and composed, leveraging her experiences and emotions to drive her political career forward. Her experience underscores Freud's theory of the unconscious and the ego's role in navigating complex emotional landscapes.

Human beings inherently seek to eliminate troubles and tensions, whether they arise from internal or external sources. The ego plays a crucial role in this process by helping individuals manage and overcome such disturbances. In Benazir Bhutto's life, her ego was pivotal in maintaining her stability. Despite facing intense external challenges, including efforts by her enemies to weaken her, her ego enabled her to endure and remain steadfast.

For instance, during her imprisonment, Benazir endured severe conditions—being isolated with no lights, fan, or water. Despite this, she constantly reminded herself of her father's death and her quest for justice. Her ego provided the strength and resolve necessary to survive and fight for her cause. This inner strength transformed her from a young girl into a determined woman. Before her father's

murder and her subsequent imprisonment, she had not encountered significant challenges. However, after these events, she confronted the harsh realities of the world, which propelled her transformation and fortified her resolve.

As a determined and power-hungry individual, Benazir, despite warnings to leave the country and abandon her political ambitions, continued to fight for her father's legacy and justice. Initially, she had no intention of entering politics while studying at Redcliffe and Oxford, but circumstances changed dramatically upon her return. She took charge of her country and her family's expectations, demonstrating the critical role of ego in her perseverance and strength.

During periods of imprisonment and exile, Benazir remained focused on her goal of holding elections and ending martial law. Even while detained and followed by agents, she worked tirelessly to campaign and support her father's party. Her ego was instrumental in her ability to persist and remain resilient under immense pressure.

Freud's concept of the superego, which governs moral standards and conscience, also applies here. The superego develops through early childhood interactions and learning experiences, shaping one's understanding of societal norms and ethical behavior. Freud describes the superego as follows:

Freud thought that, as the child developed, his megalomaniac primary narcissism was gradually eclipsed: that is, he came no longer to regard himself as the omnipotent 'king baby', as the center of the universe. As the child acquires cultural and ethical ideas, his libidinal instinctual impulses undergo repression. Because of this split within the psyche, the child comes to realize that he can no longer idealize himself, and that there is an ego-ideal to which his own ego does not always conform (63).

Benazir Bhutto's life reflects this concept. As a child, she was likely shielded from the harsh realities of the world, and her ambitions were shaped by her father's influence and her own ideals. The death of her father and the challenges she faced forced her to confront the realities of her situation, shaping her superego and guiding her actions. Her dream to emulate her father, although initially unconscious, became a driving force in her life. Even when studying abroad, her father's influence steered her towards politics, aligning with her superego's moral compass.

In contrast, her siblings did not pursue power with the same intensity, possibly because they lacked the same dream or drive. Benazir's superego, shaped by her early experiences and the loss of her father, guided her to not only dream of power but also to strive for it, demonstrating the significant role of the superego in her journey and achievements.

In various religions, the concept of revenge is approached from different perspectives. In Hinduism, revenge is viewed through a spiritual and ethical lens, guided by the principles of dharma (duty and righteousness) and karma (the law of cause and effect). These values shape one's actions and influence the consequences one experiences in the afterlife, based on whether one's deeds are good or bad.

In Christianity, teachings on revenge emphasize forgiveness, love, and trust in God's justice. The focus is on forgiving one's enemy rather than seeking revenge. The idea is that forgiveness can have a profound impact, potentially serving as a greater consequence to the enemy than retaliation. Across religions, there is a common thread advocating forgiveness and reconciliation. However, human nature and extreme perspectives can sometimes overshadow these virtues, leading individuals to pursue revenge.

In Benazir Bhutto's life, her subconscious desire for vengeance was tempered by the lessons she learned from her father about the importance of patience. From an early age, she understood that patience was a strategic response to adversity. Her father taught her that in politics, timing is crucial: "My father had taught me that in politics timing is very important" (Benazir 10). These teachings profoundly shaped her approach to handling her enemies and navigating political challenges.

A parallel can be drawn with Agatha Christie's novel *Murder on the Orient Express*, where the killers seek revenge for the murder of a young girl that occurred twelve years prior. The perpetrators are driven by deep-seated pain and suppressed desires, which ultimately lead them to take justice into their own hands. Their actions are motivated by a need to satisfy their emotional wounds and assert their power by eliminating the murderer.

Through my research, I have found that maintaining emotional balance is crucial for a stable and healthy life. Unfulfilled negative emotions, such as anger and revenge, can lead to significant problems, including psychological instability or, in severe cases, criminal behavior. Despite facing immense challenges, Benazir Bhutto managed to maintain her composure and emotional control. She chose to channel her emotions positively, reciting the Quran and staying optimistic rather than succumbing to vengeful impulses. She practiced delayed gratification, focusing on her ultimate goal of clearing her father's name and achieving justice for his contributions to Pakistan. This approach allowed her to remain a powerful and inspiring figure, demonstrating the importance of emotional balance and perseverance.

In contrast, Agatha Christie's novel *Murder on the Orient Express* explores a narrative centered around collective revenge against a killer, which stands in stark contrast to the theme of endurance and personal empowerment emphasized in this

thesis. Benazir Bhutto's life, as discussed, demonstrates the power of delayed gratification. Her ability to practice delayed revenge and remain emotionally stable amidst adversity allowed her to achieve success without succumbing to madness.

Delayed gratification, as an idea, benefits not only children, as evidenced by psychological experiments, but also adults who apply it as a source of inspiration. Benazir's approach to delayed revenge is a prime example of this principle in action. By focusing on her long-term goals rather than immediate vengeance, she avoided psychological instability and contributed positively to her nation. Her resilience and ability to stay calm, derived from her father's teachings, guided her through challenging times without descending into chaos.

In contrast, the modern world often witnesses individuals becoming mentally unstable over minor setbacks. This shift highlights a broader societal trend where personal and emotional challenges can overshadow long-term goals. People today may become increasingly self-focused and less resilient, thereby impeding their ability to achieve their objectives and maintain a balanced life. Benazir's example underscores the importance of emotional stability and perseverance in navigating life's adversities, offering a model for overcoming personal and societal challenges.

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