

**SOCIAL NORMS, SUBMISSION AND STOCKHOLM SYNDROME CRITICAL ANALYSIS OF LOUISE GLÜCK'S TWO MYTHOLOGICAL POEMS: A MYTH OF INNOCENCE AND A MYTH OF DEVOTION**Muntazar Mehdi<sup>1</sup>, Ms. Uzma Moen<sup>2</sup>, Falak Touqeer<sup>3</sup>**Original Article**

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**Abstract**

*Pakistan is a male dominant country where women are not just subjugated under patriarchy but to societal norms as well. In this social context, this research paper addresses the question of how Stockholm syndrome can be found in the women of Pakistan. The researcher has aimed to break down the power dynamics between the men and the women of Pakistan through the lens of psychoanalytical framework and Stockholm syndrome. This article is a qualitative research article and it studies two characters, Persephone and Hades, from Greek mythology that Louise Glück uses in her two poems: A Myth of Innocence and A Myth of Devotion compiled in her book Averno (2006). This article identifies Persephone as a victim of Stockholm syndrome representing Ego under stress and the reasons behind why she is captivated by Hades. It also studies Hades as an abductor of Persephone and the representation of Id that fully takes over him. The poems have been written by an American but they are applied on Pakistani men and women. The findings of this article highlight that women in Pakistan may become the victim of abuse by their spouses, but yet choose to stay with them either because of their attachment with their partner/tormentor or feeling pressurized by the society and its twisted and hypocritical rules. When women choose to defy these rules they become the victim of domestic violence.*

**Keywords:** Qualitative, Stockholm syndrome, social norms, Id, Ego, Superego, psychoanalysis.

**Introduction**

*A Myth of Innocence and A Myth of Devotion* are two poems compiled in Louise Glück's *Averno* (2006). Louise Glück is an American essayist and a poet who won the 2020 Nobel Prize in Literature.

*A Myth of Innocence* is a poem that represents the people of modern times. It deals with the idea of maturing from girlhood to womanhood. Persephone, daughter of Demeter (goddess of agriculture and fertility) and Zeus (chief god) is a Greek mythological character who is later known as the Queen of the Underworld. She is abducted by Hades: King of the Underworld, who falls in love with her. Persephone is a victim of over-protectiveness on part of her mother which makes her feel suffocated on Earth. Thus, when she is abducted by Hades, she barely considers it abduction, rather grows positive feelings towards her captor. As the poem, *A Myth of Devotion* suggests, Hades falls in love with Persephone and keeps watching her from a distance. Not knowing how else to express his love he ends up abducting her to the underworld. Before doing so, he creates a replica of Earth for

Persephone's comfort and then plans to gradually introduce the darkness to her by taking away the moon and stars.

In the light of these two poems the researcher has done a psychoanalytical study of the female victims of Pakistani society and how they prefer to stay in an abusive relationship because they suffer from the Stockholm syndrome.

### **Statement of the Problem**

The topic of this research paper is *Social Norms, Submission, and Stockholm syndrome: Critical Analysis of Louise Gluck's two Mythological Poems: A Myth of Innocence and A Myth Of Devotion*. The importance of this study lies in highlighting the symptoms of Stockholm syndrome present in the character of Persephone along with Hades' character that represents Id from the psychoanalytical theory introduced by Sigmund Freud. Study of these two characters from two poems by Louise Glück: *A Myth of Innocence* and *A Myth of Devotion* can also relate to our present day society and to all the injustice done to a woman. Not just that, but also their reason to stay behind in an abusive relationship. This study can help understand a victim and an abductor's way of thinking and perspective as well.

### **Significance of the Study**

The main purpose of this study is to critically analyze two mythological characters: Hades and Persephone in the poems *A Myth of Innocence* and *A Myth Of Devotion* in order to relate them to the social norms of our times representing submission and domination particularly applying on the Pakistani society where domestic violence and honor killing are quite common but it is also seen that the victims seem to prefer staying with their tormentor and abuser rather than with their own families. The reasons for this kind of behavior lies in the Stockholm syndrome. This study also analyses the captor's behavior and finds out that in both the cases, the connection between the abuser and the abused develops due to unequal power dynamics or a traumatic experience.

### **Research Objectives**

The objectives of this study are:

1. To analyze, under the lens of the Stockholm syndrome, the reasons behind a woman's subjugation and victimization through the character of Persephone.
2. To psychoanalyze the feelings between a captor and a captive through the character of Hades.
3. To apply the Stockholm syndrome on the Pakistani society.

### **Research Question:**

1. How is the Stockholm syndrome reflected through the character of Persephone?
2. How does the character of Hades reflect the psychological struggle between a captor and a captive?
3. How can the Stockholm syndrome be applied on the Pakistani society?

### **Delimitation**

Following are limitations and delimitations of this research paper:  
This research is delimited to the psychoanalysis of two mythological characters, Hades and Persephone in the two poems of Louise Gluck: *A Myth of Innocence* and *A Myth of Devotion*.

### Literature Review

Stockholm syndrome is not recognized as a psychological diagnosis rather it is widely known as an emotional response (WebMD, 2021). It is a way of coping mechanism of the Ego under stress. A brief study of Psychoanalytical theory proposed by Sigmund Freud suggests that he divides human personality into three structures: Id, Ego and Superego. (Britannica Encyclopedia, 2020). Id represents the desires and impulses. Ego is the conscious part which deals with reality checks through perception and cognition. Lastly, Superego is the judgmental part of a human personality. It is also related to the moral values derived from family and society.

This helps us understand that Hades' character is a representation of Id. He lets his desire take over him and abducts Persephone. On the other hand, Persephone is a representation of Ego. Being a victim of over-protectiveness of her mother and a victim of abduction by Hades, she shows signs of Stockholm syndrome by falling in love with Hades instantly.

In his article, Fuselier (1999) suggests some of the misconceptions related to the relationship between the hostage taker and the hostage. He first talks about the three components that may occur in a Stockholm syndrome patient: negative feelings for the authorities from the hostage, positive feelings of the hostage towards the captors and lastly, the reciprocated feeling on part of the hostage taker. He says that many researchers still believe that the notion of positive feeling develops in the hostage only in a life-death situation. This certainly implies that Stockholm syndrome, or as he calls it transference, occurs in situations where negotiations are needed. He talks about how a psychoanalyst remains neutral during his or her sessions with the patients which allows the patients to transfer attributes from their parents. Same goes for the connection between the captor and the hostage that Stockholm syndrome rarely occurs in the patients. After the interview with few hostages released from a longer-term incident proved that the hostages did not show any sign of transference, rather they believed in the law enforcement officers. He concludes by saying that hostages may express anger towards the authorities if they think that they are not doing enough. Alternately, the hostage may develop positive feelings towards their captors believing that they are not as bad as they think they might be and that they are not dangerous.

Although, it is said that having negative feelings towards law enforcement is a symptom of Stockholm syndrome, the above mentioned article suggests otherwise. However, relating this to the main concern of this research paper, Persephone's character portrays the symptom of transference considering her suffocation from the over-protectiveness of her mother, Demeter. It makes her feel like she is being watched all the time.

Stockholm syndrome has been observed in our modern day society as well. Tariq (2013) in her journal identifies that women in Pakistan stated that they wouldn't think of leaving their spouse no matter what the condition might be. They believed in silently suffering the abuse without any will to leave their husbands. She also came to a conclusion that factors like family rejection, concern for children and some religious constraints are the reason why some women may choose to stay in the relationship.

The feelings of positive emotions and affection are portrayed by Greek mythological characters representing the ancient times. We cannot deny the existence of these emotions in our present day world. The previously mentioned article highlights few of the social norms due to which a woman chooses to stay in an abusive relationship. This proves that many women in Pakistan show

signs of submission towards their abusive husbands. The social pressure makes them think they have grown positive feelings towards them.

Similarly, one instance of this societal pressure can be observed in a telefilm *Chook* (Kamran, 2006, 0:52:16) where Jiya (Sara Loren) is abducted by Salman (Imran Abbas) and held hostage for ransom. There she learns a little about Salman's personality and that he is a man of honor who asked other men to respect her despite keeping her as a hostage. This reminds her of the physical abuse she has been through in the past. As she confronted her mother about it, she asked her to keep quiet. When she escapes from the hands of her captor, she goes back to her house. There she is rejected by her family and her fiancé who indirectly accuses her of adultery and being impure. Out of frustration she ends up telling everyone in the family about the abuse she has been through. She goes back to Salman, but does not find him there. The Telefilm reveals the social pressure and abuse a woman may go through which may result in developing positive feelings towards their captors.

The research article by Ali et al (2020) examines that Pakistan is a patriarchal country where not just poverty but many social taboos exist as well. A more serious kind of violence a woman may face in Pakistan is 'honor' killing in the form of acid attacks, stove burning by a family member and so on. One of the main sources of distress for a woman is spousal violence. In the study, from the perspective of married women facing intimate partner violence some women are kept in seclusion where they are denied basic rights like education and are given very limited societal support. From the perspective of a married man, it was examined that most men are raised to have such standards of an ideal wife who will cater to all their demands and give birth to a male child. It may also be threat to a man's masculinity if their wife is not under their control. Men with this kind of thinking tend to be violent towards their wife as they are not allowed to express their emotions. Hence their only way to express any emotion turns into a violent act. It further studies that this kind of abusive relationship has a negative effect on a woman's mental health resulting in depression and suicide at its extreme. Less educated women cope with this situation either by engaging in religious activities or by giving silent treatment to their husbands. Also, Mehdi, Ali, and Hashmi (2021) figured out how women are being suppressed in their families that they can't even stand up for their basic rights and depend on a supportive figure to fight for their rights.

Only a few educated women are aware of their rights thus they choose to raise their voice against the violence. Most of the times, however, many women choose to stay in the abusive relationship due to many reasons including societal rejection, their children or simply in hopes that they can endure the violence just like their mother and sometimes just because of the gender inequality in social setup (Mehdi, Nazir, Khan, & Alam, 2020). And it is not just the spouses that abuse their wife, but a woman's in-law may also take an important part in adding on to the violence. (Roomani et al., 2016).

Moreover, a study by Zakar et al (2012) states that a woman in Pakistan may adopt many different strategies to cope with the violence they go through. Their results of conducting interviews claim that a woman may adopt strategies like religious activities, placating the husband and very rarely seek help from an institute. Women are fully aware of their vulnerability against the violence yet at times remain to stay in the relationship and avoid confrontation with their husbands which may result in divorce: the least desired outcome of a confrontation. It also reveals that this matter needs proper and urgent attention at government and social levels.

This article adopts an objective approach by applying the Stockholm syndrome on the Pakistani society. It reveals the patriarchal norms and restrictions on Pakistani women and sometimes how they feel so suffocated by the protective behavior of their families that they prefer abusive relationships over familial bonds. Sometimes, even if they want to return to their families, they are not welcomed because of societal norms and pressures. It further analyses the abuser's behavior also and how the abuser himself develops positive feelings towards the abused.

### Research Methodology

This research is a qualitative research and descriptive in nature which analyses two Greek mythological characters: Persephone and Hades from two poems *A Myth of Innocence* and *A Myth of Devotion* by Louise Glück. It examines the characters in the light of the Stockholm syndrome, a term first coined by Nils Bejerot, a criminologist and a psychiatrist of Swedish descent. He used this term after the police asked for his assistance in analyzing the victims' reactions to the bank robbery in 1973 and their experience as hostages. It's not a psychological disorder but a condition in which a hostage develops a psychological bond with his/her captor during the time of captivity. It's a very rare syndrome; that's why it's not considered an illness. It develops under specific circumstances like kidnapping, hostage-taking or in most cases abusive relationships. The psychoanalytic theory of Sigmund Freud representing Id, Ego and Superego of the human personality is also applied here to further strengthen the reasons behind the Stockholm syndrome.

The current study found the methodology suitable for the research because it applies the findings of the psychological condition on the Pakistani context and finds out how women prefer to live and even defend their decision to suffer the abusive behavior of their partners.

### Data Analysis

*A Myth of Innocence* and *A Myth of Devotion* by Louise Glück narrate the story of Persephone and Hades. They are two Greek mythological characters. In order to understand these two poems better, it is important to know the background of these characters. Persephone is the daughter of Demeter, Goddess of agriculture and fertilization, and Zeus, the chief God. Hades is Zeus' brother who instantly falls in love with Persephone. Zeus had already made a promise to marry one of his daughters to Hades (Madeleine, 2019).

This research aims to analyze her character under the lens of psychoanalytical theory and Stockholm syndrome. Stockholm syndrome has its term derived from a bank robbery that took place in Stockholm, Sweden in August. Four employees of SverigesKreditbank were held hostage. They were kept in the bank's vault for six days, during which they seemingly developed a bond with their captors. One of four hostages even said that she trusted the captors more than the police in fear of dying during the police assault on the building. This helps us understand Persephone's character better (Lambert, 2020).

*A Myth of Innocence* by Louise Glück is a poem composed from Persephone's perspective. Later in Greek mythology Persephone is also known as the 'Queen of Underworld'. This research claims to represent Persephone not only as a victim of Stockholm syndrome but also as a representation of women who are victims of abuse by their spouses.

The first two stanzas narrate that Persephone stops by a pool where she usually looked at herself to examine her reflection and to find out if there are any changes within her. However, all she sees herself is a girl hidden under the responsibility of being a daughter. Here we learn that she is a victim of over-protectiveness by her guardian. She looks at herself in the mirror-like water and feels

the sun quite close to her which makes her think that her uncle is spying on her. As she is the daughter of Demeter, Goddess of agriculture and fertilization, she feels that nature around her is related to her in one way or the other. In Greek mythology Demeter is a mother who cares for her daughter Persephone, but her care for her daughter is crafted out of over-protectiveness.

Persephone finds herself suffocating and yearning for a moment alone by herself. Under the theoretical framework of psychoanalysis and Stockholm syndrome, the main reason why she develops Stockholm syndrome is because of the way she is overprotected by her mother. Demeter may be a very caring mother, but the way she always has an eye on her daughter suffocates Persephone. It is then that death, Hades, appears in front of her and takes her away. For Persephone, her only way out of her suffocating life is death and Hades is her *“answer to a prayer”* (Glück, *A Myth of Innocence*). As soon as Hades appears in front of her, she instantly falls in love with him. Although she is abducted by him, she still develops positive feelings towards him instantly. All she can think about is how Hades embraces her and takes her away right when her uncle, the sun, is watching. As Hades abducts her she is captivated by him and this is when her Stockholm syndrome is evident. It is as if she is happy to be abducted by him. One main symptom of Stockholm syndrome is the victim’s development of positive feelings towards their captors.

*“She stands by the pool saying, from time to time,  
I was abducted, but it sounds  
wrong to her, nothing like what she felt...”* (Glück, *a Myth of Innocence*)

The speaker narrates that Persephone knows she is abducted but she feels it wrong to call it abduction. That is because she let herself be abducted. Hades is perhaps an escape from the life she is living. As a victim of over-protectiveness, Persephone perhaps suppresses her own feelings in front of her mother and seeks freedom from the life she is living. When Hades enters her life and drags her to his own world, she considers it an escape. This is the reason why she develops Stockholm syndrome. She instantly falls in love with him and acknowledges him as *“beautiful”*. This is, however, because she wants to escape her *“horrible mantle of daughterliness still clinging to her”* (Glück, *A Myth of Innocence*).

As mentioned earlier Stockholm syndrome is a coping mechanism of ego under stress. Persephone is a representation of ego under stress. Ego is the balance between id and reality. She wishes to escape her body just to escape her life, but achieves the answer to her prayer in the form of Hades abducting her to his underworld.

*“She also remembers, less clearly,  
the chilling insight that from this moment  
she couldn’t live without him again.”* (Glück, *A Myth of Innocence*)

The moment Hades kidnaps her it is like an awakening moment for Persephone. But what she considers her escape is basically her death. She knows she cannot live without Hades anymore because he shows her another aspect of being loved. However, his love is more of oppression and lust, rather than a feeling of kindness and true love. *“The girl who disappears from the pool  
will never return. A woman will return,  
looking for the girl she was.”*(Glück, *A Myth of Innocence*)

Glück depicts the fact that after being abducted by Hades, they both indulge in physical relationship where Persephone’s intentions and consent of being in an intimate relation with Hades is

not quite highlighted. It can be evidently understood that she offers herself to Hades considering him as a medium to break out of her already suffocating life, but may or may not want to offer herself completely to Hades. Persephone may have been abducted, but she still ends up becoming the Queen of Underworld, ruling it beside Hades. It shows her submissive nature where she accepts her situation. Her relief from the life she has been living may be the reason behind her happiness, but in return she has to be oppressed and subservient by Hades. Accepting her situation she ends up becoming his queen and rules the Underworld beside him.

Persephone can be taken as a representation of those women in Pakistan who choose to endure the abuse that their spouse put them through. Many women in Pakistan stay with their abusive partners for many reasons as analyzed through many different articles. Women in Pakistan have to undergo a pressure of being a responsible daughter and a dutiful wife. After they have borne children for a family, they are restricted to stay with their husbands no matter how physically or mentally abusive he may be. Moreover, they cannot leave their husbands or demand a divorce due to societal pressure of what people will think about them or what people might do to them. A woman in Pakistan is better known with her spouse rather than alone. Persephone chooses to stay with Hades because she thinks she has fallen in love with him. In reality, all she wants is to escape her life that suffocates her. Similarly in Pakistan, some parents are too strict with their daughters that they dream of getting married and getting away with all the unnecessary restriction that they have to abide to. Their unnecessary restrictions may cause girls and women to feel suffocated. More importantly Stockholm syndrome can be identified in those women who choose to stay with their physically and mentally abusing spouses. The reason behind this may be because of their children, the societal pressure or their own parents and family who do not allow them to speak for their selves. Hence they choose to keep quiet and endure the abuse silently. The argument that is highlighted in this article is that social circumstances in Pakistan do not allow a woman to speak for herself and do not take her feelings or emotions under consideration. This results in severe mental health deterioration, but they still choose to tolerate it.

On the other hand, *A Myth of Devotion* by Louise Glück is composed from the perspective of Hades. This research claims to represent him under the theoretical framework of psychoanalytical theory of Id, Ego and Superego by Sigmund Freud. Hades is the king of the underworld who falls in love with a girl, Persephone. He is the brother of Zeus, chief of gods. He is a very greedy god who gets what he wants. Hence he is a representation of highly active Id.

In the poem the speaker narrates that Hades decides to fall in love with Persephone and builds a replica of earth for her. He is represented as a true lover who goes extra mile for his beloved. His way of expressing his love; however, does not acknowledge her feelings. Persephone, being the daughter of goddess of agriculture is quite close to nature so she is usually found smelling flowers and tasting honey on Earth. He spends years working on this replica of Earth and meanwhile watches Persephone in the meadows. The reason why he replicates the Earth for Persephone is because he knows that it would be difficult for a young girl to suddenly enter the world of darkness. He plans to gradually introduce the darkness of his world by taking away the moon first and then stars out of the replicated world for Persephone's comfort. He does so because he wants to make her his wife.

Fully taken over by his desire for Persephone he decides to abduct her. Glück writes this poem from an abductor's point of view where readers come to know that he does not understand the victim's emotions and feelings. Rather he imposes his own feelings on his victim.

*“Guilt? Terror? The fear of love?  
These things he couldn’t imagine;  
no lover ever imagines them” (Glück, A Myth of Devotion)*

Hades is the lord of darkness. He has his own underworld. As a greedy god and a king he only knows how to get what he desires. The above mentioned lines tell us that he does not understand feelings or emotions such as guilt and terror. He cannot comprehend what Persephone may or may not be feeling after he abducts her. For him what matters the most is that he gets what he desires. He realizes himself as a lover of Persephone’s beauty and body. His love, however, is based on his lust for her. He wants to keep her to himself without taking her feelings under consideration.

*“He dreams, he wonders what to call this place.  
First he thinks: The New Hell. Then: The Garden.  
In the end, he decides to name it  
Persephone’s Girlhood.” (Glück, A Myth of Devotion).*

The earth that Hades wants to introduce to Persephone is only a replica where he fills it with his love for her. The duplicate of earth is what Persephone shall remember as her girlhood. His lust and desire for Persephone urges him to kidnap her and have intimate relations with her turning her into a woman from a girl.

*“That’s what he felt, the lord of darkness,  
looking at the world he had  
constructed for Persephone. It never crossed his mind  
that there’d be no more smelling here,  
certainly no more eating.” (Glück, A Myth of Devotion).*

The above mentioned lines tell us that Hades does not understand Persephone’s feelings. Persephone is a smeller and taster on Earth. But when she leaves the Earth and is abducted to live in the Underworld, her feelings and consent is not considered by the Lord of Darkness, Hades.

The second poem that has been analyzed examines a kidnaper’s mindset that affects a victim. This research studies his character as a representation of highly active Id that is the unconscious part of a human brain. His highly active Id encourages him to kidnap Persephone right when Mother Nature, Gaia and Demeter are watching over her. Persephone in return is captivated by him. This research claims to symbolize Hades as those men of Pakistani society who do not take their wife/wives’ feelings under consideration. They require a woman to be submissive and dutiful towards their needs and in return they may or may not reciprocate in doing so. Hades represents a kidnapper’s mindset who only knows how to get his way, but thinks he has fallen in love with her. Such is the case with those men in Pakistan who do not acknowledge a woman’s feeling. They think they are being very good husbands by providing shelter and food to their wives, but at some point in life they end up suffocating them. These women, despite having a chance to leave their partners, choose to keep silent.

Both the poems *A Myth of Innocence* and *A Myth of Devotion* by Glück are written from two very different perspectives. Glück compiled these two poems in her book *Averno* 2006. Through the critical character analysis of the two poems this research studies Persephone through the lens of a victim of abduction which develops her Stockholm syndrome; Hades through the lens of id under

process. Although these two characters are binaries they still stand parallel to each other. At the end both of them get what they want: Hades fulfills his desire to be with Persephone; Persephone has the chance to escape her life.

Just as how Persephone can be taken as the representation of those Pakistani women who choose to tolerate the abuse done by their spouses, Hades represents those men of the society who grow up under the dark shadow of patriarchy. Taking a note of those women who choose to keep quiet about their abuse, this research paper aims to highlight few of the reasons behind it. Just like how Persephone does not want to be over-protected by her mother, some women in modern day era opt for staying in an abusive relationship in fear of being rejected not just by their family but the whole society that will look down upon the woman. On the parallel side, men like Hades only know how to suppress their real emotions and take out their anger on their wives and in some cases their children as well. It is the working of Id that it takes control over their mind and awakens the lust for women but also requires them to be subservient towards them without voicing out their opinion or feeling. These are some of the norms set in a patriarchal society that one has to abide to in order to be accepted in it. Otherwise women may be shunned away and looked down upon. This research article also aims to highlight these hypocritical standards with the help of two of Glück's characters that are Persephone and Hades.

### Conclusion

This article studies the character of Persephone and Hades in detail and claims that Persephone is a victim of abduction and Stockholm syndrome. She is over-protected by her mother who spies on her with the help of nature surrounding Persephone. This results in her feeling suffocated and wishes to escape her body. She even makes a prayer for this. Hades is the king of the underworld who was promised by Zeus to be given one of his daughters. Hades instantly falls in love with Persephone and he watches her in the shadows for years. He creates a replica of an Earth for her filled with his love for her. When Hades abducts Persephone, she instantly falls in love with him, but it is due to a purely different reason. He turns in to her escape from the suffocating life she had been living. However, what Hades calls love is just his lust for Persephone because he does not consider what Persephone wants when he abducts her. He is unable to identify emotions like guilt and terror considering that Persephone only wants love and intimacy. They both share a very intimate relation and at the end Persephone is known as the queen of the underworld and rules it alongside of Hades.

Persephone may be taken as symbol to represent those women of Pakistan who choose to abide to the societal norms in order to survive in it. Some young girls belonging from a very strict background tend to feel suffocated. As soon as they are married away to a man, they feel relieved even if their spouses are abusive. Moreover, some women may choose to stay in an abusive relationship in fear of being shunned away from the society. In some extreme cases many women become the victim of 'honor' killing if they choose to go against the norms and standard of the society. Hence it can be understood that Stockholm syndrome can also be associated to those women who are left with no choice other than staying with their abusive partners in order to be accepted by the society. Feelings of such victims are not taken in to notice and results in toxic and broken marriages. With divorce being the very last option, many plan to survive and endure the abuse by coming up with their own strategies like engaging themselves into religious activities or by simply keeping quiet about it. Many researches have been conducted on the victimization of women in Pakistan, but this article gives the whole idea a new perspective: not only by proposing the upgradation of the theory

Stockholm syndrome; but also by applying this theory to the social norms of Pakistan through the characters of Hades and Persephone.

Through the detailed study, the researchers have tried to pinpoint to answer their research objectives and questions. They have analyzed the mythical characters in the two poems under study in the light of the Stockholm syndrome and the Freudian theory of Id, Ego and Superego. The findings of this study are relevant to the Pakistani social context and they also open new avenues of thoughtful and insightful research on the subjugating and suffocating patriarchal environment where a woman loses her own identity and imagines herself to be happy in a highly abusive and exploitative relationship.

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