

PalArch's Journal of Archaeology  
of Egypt / Egyptology

FEMINISM AND TRIBALISM AT CROSSROADS: A CRITICAL CASE  
STUDY OF *MY FEUDAL LORD* BY TEHMINA DURRANI

*Shazir Hassan*<sup>1</sup>, *Rabia Rauf*<sup>2</sup>, *Asfa Zia*<sup>3</sup>, *Dr. Saeed ur Rehman*<sup>4</sup>

<sup>1,2</sup> M.Phil. Scholar University of Lahore, Lahore, Pakistan

<sup>3</sup> Lecturer Department of English and Literary Studies University of Management and  
Technology, Lahore Pakistan

<sup>4</sup> Lecturer Economics department Ghazi University, Dera Ghazi Khan

Email: <sup>1</sup>[shazirbukhari@gmail.com](mailto:shazirbukhari@gmail.com), <sup>2</sup>[rabiach44@gmail.com](mailto:rabiach44@gmail.com), <sup>3</sup>[asfa.zia@umt.edu.pk](mailto:asfa.zia@umt.edu.pk),

<sup>4</sup>[srehman@gu.dgk.edu.pk](mailto:srehman@gu.dgk.edu.pk)

**Shazir Hassan, Rabia Rauf, Asfa Zia, Dr. Saeed Ur Rehman. Feminism And Tribalism at Crossroads: A Critical Case Study of My Feudal Lord by Tehmina Durrani -- Palarch's Journal of Archaeology of Egypt/Egyptology 18(17), 109-123. ISSN 1567-214x**

**Keywords: Feminism, Subjugation, Oppression, Tribalism and Socio-Economic Condition**

## ABSTRACT

This paper is concerned with the subjugation and oppression of women in the southern region of Pakistan. Women are constantly subjugated by patriarchy and male dominance. This research paper will identify Pakistani Muslim women in rural areas and how they are marginalized under the pressure of political and social institutes of Pakistan's tribal society. The struggle for basic women rights and oppression experiences are burning issue in the Southern region of Pakistan. This paper will critically analyze the feminist study of how tribalism works as a whole hidden system. Southern women have always been under pressure and an analysis of '*My Feudal Lord*' will shed light on the same issue from experiences of Tehmina Durrani as an urbanized educated woman struggling to make her place in a tribal system.

## INTRODUCTION

Durrani additionally insists her responsibility regarding woman's rights in these words in a meeting, "Admirably I am a lady, so I normally compose from a ladylike point of view. More than that, I am occupied with change. My work whether it's *My Feudal Lord* or *Blasphemy* described collection of memoirs *Mirror to the Blind* is about issues that worry our kin, about ending of a hush from a piece of the general public that can't stand up. I am not called strong in

light of the fact that these are the issues one doesn't discuss, nor does one discuss one's life. I assume my energy for change is overpowering.

Furthermore, I think, when anything overpowers you that much you have a characteristic intensity since you venture out of the domain of dread" (T. Durrani, Personal Communication, 16 February, 2013). This recommends Durani has an office to admit and to challenge. She becomes the loud mouth chanting the rights of the ladies of Pakistan. Thusly, it can be presumed that Durrani turns into an essential specialist of progress who strikingly pronounces her immune personality in these words, "Well Mustafa, now the world will soon know you just as Tehmina Durrani's ex" (T. Durrani, Personal Communication, 16 February, 2013).

My argument is that, she has discussed in her book that every tribal and feudal man controls society as underdeveloped nations and economic wellbeing of women, particularly and consequently. She has confronted a solid feedback of alleged fundamentalist kind of individuals even though she was corrupted by her own particular family and mother for the brave choice of composing this book. This is not just any story by an elite class woman, but it depicts the daily life problems of tribal women and what they are facing yet nobody has the courage to speak against the power system because they provide power, money and neglect the basic individual rights of women.

*My Feudal Lord* is a collection of memories by Tehmina Durrani, a lady of solid bravery, who has a place with an exclusive class of Pakistani society and spouse of an outstanding legislator Mustafa Khar, who is a part of the reign of Zulfikar Bhutto and a landowner of Punjab. He is regularly known as the lion of Punjab.

### ***Background Of the Novel***

Being an autobiographical novel, the authenticity can always be challenged but this book was banned in Egypt and Pakistan due to other reasons as well. It is still being criticized, not because of the authentic yet bold truths that are specified in details. The experiences are expressed with pain and it challenged the patriarchal taboos of Southern Pakistan. The main struggle for this novel is that the author's own father disowned her after the publication of this novel. Taslima Naseren explains in her words how the authors are banned if they are girls who are speaking against the system. She also tells that any individual that talk against this type of writing will be considered as insecure misogynist. Thus, we can say that, this type of male lack or misogyny is the best indication for a bigger disease, which is called patriarchy. If society does not get rid of this malady, the symptoms will always remain in our system. This genre is chosen by women to champion deference and resistance. Greenhalgh (2013) writes that Gusdorf praises autobiography as the "conscious cognizance" of the singularity of each person life, and cognizance that he sees as marking the epitome of Western civilization, the previous capital of the biological self that achieves meaning with the aid of its separation and singularity (Greenhalgh, 2013, p.140).

### *Significance Of the Novel*

A female figure is never considered dignitary if she wishes to pursue her freedom or moves toward modesty. Therefore, females are thrown into male oriented culture where male stream is main stream. A female has to battle her inner urge to rebel and pursue her own desires, the exploration of this systematic oppression is highlighted by this autobiographical novel as it contains class, caste, region and language that will always bring females to common sunshade of oppression and subjugation. Tehmina Durrani's novel reveals a male obsession and fascination with female body and sexuality. "The sexual awakening, victimization and emotional suppression of female sexuality highlight how women's bodies are effectively controlled and exploited through cultural traditions and the manipulation of religious rules regarding the position of men and women in society" (Bannes, 1998).

### *Statements Of the Problem*

- i) How social values cause problems for women in tribal system?
- ii) How feminism and tribalism are at crossroads?
- iii) How Pakistani Women face subjugation and oppression?

This research paper will revolve around these problem statements and identification of certain issues with the help of textual and critical analysis, following are the research specifications. The subjugation of women in the tribal setting of southern Punjab will be discussed. The reader will be enlightened with the effects of tribalism on women in the Pakistani Muslim society. The deep roots of tribalism and how it hijacks societal values will also be talked about in detail.

### **RESEARCH METHODOLOGY**

This research will be qualitative and non-pragmatic in its nature. The aim is to find out the cause and effect of how patriarchy has a whole different level in the tribal system and how Muslim's girls and women are always a victim due to societal and patriarchal taboos. The issues of subjugation and oppression will be highlighted as well. Different economical and societal aspects will also be discussed in the research.

### **THEORETICAL FRAMEWORK:**

The definition of Tribalism is as state which is organized in for a tribe or tribes or to advocate for a particular set of people. If we talk about conformity, we can also refer tribalism as a cultural term which is popular in sense that people are loyal to their own social group. The difference between culture and tribe is very clear that tribalism is part of culture but it comes from myths of the ancestors who blindly follow and trust their own set of people. In the twenty first century, individuals are educated yet unaware of the realities that are rooted in the system (Abdelrahim 2020). There are certain areas which are ruled by feudal lords and this research paper will highlight the facts and misuse of power and it is transferred from generation to generation in the tribal areas.

Tribalism is inevitable because it controls a massive measure of our culture. It also promotes abrogating reason. We can hardly imagine the things that are done for the sake of tribalism. Basically, we can relate tribalism as wiping out the others to guard our own system of people or us. Bigotry is what gives it a prominent chance to feel that its own tribe is always superior to another. There are individuals who end contact with their youth to make sure they set out to wed somebody within the same tribe or they will never be accepted. Refusal of development or environment changes and the logical realities for all these things also change with the tribal convictions.

Humans are social creatures and there are yet many examples of people creating a cult or a hidden system that is only loyal to its own causes. As an anthropologist and biographer Lazar (2013) said that we might not know at cognizant impact level that tribalism might have but there are certain social practices... The greater part is that whole system is going on unaware and things are happening. "Call it a faction, call it a system, call it a tribe, and call it a family: Whatever you call it, whoever you will be, you require one" (Lazar, 2013)

Simply put, the theoretical framework for this paper entails the extent to which tribalism affects the common woman in Pakistan, building on the notions of tribalism set by Margaret Mead in which she has described the difficulties women face, especially as tribes' women in south Asian cultures where she has extensively studied the sexual behavior of adults and children (Lutkehaus, 2018)

#### **LITERATURE REVIEW:**

If we talk about Feminism in our Muslim countries, we can say that it is growing with the basis of the indigenous needs of any individual which are at different stages of religious revivalism. On one hand we can say religion is there and on the other hand we have political, economic cultural and social complexities. Yet, there are some common aspects which in women movements also affect women all around the world. The beginning of a diverse discourse on feminism is started with this autobiographical novel *My Feudal Lord*. The help of English authors has also been taken in order to translate the novel. Still, we can analyze the innate Pakistaniness of the text and the author Tehmina Durrani. There are lots of problems faced by the women of Pakistan.

The author gives us the insight of how social values are being expected from a Pakistani woman. The behaviors should be according to the tribal mindset and rules. Mustafa Khar becomes the one who subjugates and oppresses his wife throughout her life's journey even before her marriage with Khar. The training is given unconsciously to every woman in Pakistan, especially Southern Punjab, about how they are to remain silent and just become spectators to their social injustice. The system is very careful about these affairs not going public and there are certain social constraints which have their limits and Tehmina resists and rebels against all of them (Durrani, 1996).

The social structure of a tribe can vary greatly from case to case, but the relatively small size of customary tribes makes social life in such of tribes usually involve a relatively undifferentiated role structure, with few significant

political or economic distinctions between individuals. Identity is shown different from the role because of their passing families, there are many acts which are considered superior and they cannot be justified in any possible way. Those acts are reckless in their very own nature and only used by the feudal card. There are many humans who are unaware of the authorities of feudal powers: how they have become blind worshippers of a feudal lord (Ali and Akbar, 2020).

There are differences between definitions of tribalism. Both definitions are seen through objectivity and subjectivity. It is important because tribal societies have been pushed by the Western world to the edges. The second type of definition explained by some writers and authors with the human brain which is always hardwired towards tribalism. Thus, this claim is usually linked to equating original questions of sociality with tribalism. The survival idea is when an individual has to adjust in different societies by their own norms and values and the person who fits in can never question the reality (Kaplan and Costa, 2014). The reality is to be inherited and taught through childhood. The core theme of this research is that when an intellectual question her own existence by blending in with the ideology and regional environment, reality of that very person is changed with the environment.

#### ***Research Objectives:***

This paper's objective is to show how tribalism is at crossroads with feminism and it has become an important part of our society. It has hijacked the roots of our culture which is shown through the quotes from the following textual references

#### ***Textual References and Analysis:***

“The Punjab is the largest province of the country, ruled by the whims of feudal lords who controlled vast land holdings and whose vassals voted as instructed. The Punjab wielded great political power in the federal government; therefore, its chief minister would be a man of consequence.” (Durrani, 1996, p.20) The province of Punjab possesses a great power in the politics and the true face of these elites is never shown to the public because they are meant to be the rulers. Tehmina Durrani shocked Pakistan with her powerful story because she questioned the feudal system at different levels. She became part of different cultures and explained the fundamental error in different cultural settings. Feudal lords live with superiority that everything is possible for them because they have power and money and they can always make loopholes in the system without any acquisitions to them. The talk about consequences is always hidden because the problem remains hidden. The problem lies deep in their customs, ruling area where they run free and do whatever they desire for their lives.

“After dinner, we adjourned to a sitting-room for cognac and liqueurs. The men smoked and so did some of the women. Mustafa was clearly the chief of this group, and all the rest of us were merely rank and file. As he drained the last of his Napoleon brandy, three men moved at once to replenish it. He rolled his cigar in practiced fingers and, the very moment he lifted it towards his lips, a

cigar-cutter appeared. When it was snipped and ready, six lighters flicked open.” (Durrani, 1996, p.21) The power given to a feudal lord is very prominent as they are honored, given ranks from their system. The chief of the clan in Pakistan is clearly the one who is sitting at the top and he is served like a God. The excess of power leads a common man to become special and the treatment is very clear that it’s the representations of their birth right as so far claimed by the chairman of the clan and therefore this whole idea is officially accepted by everyone.

“My mother demanded total obedience and, although I always complied, she discerned early signs of rebellion in both my expression and my body language. I obeyed, but my crime was that I did not look obedient.” (24) Durrani herself portrays the story of any common woman living in Pakistan. The decadence of her was from a Pathan family from Afghanistan, the role for women is very clear that they have to behave in expressions and body language. The position of women in feudal system is represented as very naïve, with no free will of the basic rights given to every human in this world. She was the one to stand up against the whole system because she could not bear the narrow thinking, her mind never accepted this reality made of flows and irregularities.

“Mother accomplished her objectives without even raising a hand to us. When we did misbehave, we were subjected to a neither stern lecture which we could neither react to nor counter. She was masterly at playing one of us against another, and we all became tiny spies.” (Durrani, 1996, p.25) Elders, teachers are meant to teach the things which are provided by ancestors and grandparents. An individual cannot question the reality of its nature because that is considered a great sin in our custom to question something that has already been done which can never be undone. It leads to the point if we are against authority, authority can never be challenged.

Marriage clearly is a sacred bond for two individuals and that bond is mixed with unnecessary questions that without marriage individual can never attain the level of respect or the rights. Individuals are not even allowed to question their rights because most part of their life, they live without the awareness. The question is that why this point was not raised earlier than this, the state of mind clearly determines the future and when the mind fails to develop at all, situations are forcefully imposed and measured with beauty or power. The process of discovering an individual’s true identity never starts unless provided the peaceful for growth.

“I realized that it was too late. No-one believed that I did not want to marry. They were all ascribing this to last-minutes nerves. Three days later, I became the most confused bride.” (37) The men of Kharral tribe are known to be taller than average, with marked features and legendary energy and endurance. One scholar described them as ‘wasteful in marriage expenditure, hospitable to travelers, thievish and with little taste of agriculture’ (Syed and Khan, 2017). A Persian proverb hold that they are ‘rebellious and ought to be slain’ (Syed and Khan, 2017). Their roots go back to Neil Bar region of India near Kamalia, but they fell into a dispute with the British rulers and they refused to pay tribute. After several lethal encounters, they decided to move west.

By systematic marrying the daughter of the tribal chieftain, Mustafa's grandfather, Malik Gulam, eventually became one of the largest landowners in the Muzaffargarh district of the Punjab. In the feudal system wealth equates with honor and power;" (Durrani, 1996, p.39) Mustafa Khar possessed a power from his ancestors having a history of proud vicious men who believed slaughtering innocent lives is a noble act. They refused to pay the taxes to the government because they had a vision to make their own empire and rule for generations. The history recalls it as the transfer of power to feudal system when Mustafa Khar's grandfather, Malik Gulam was considered one of the largest landowners of Muzaffargarh district of Punjab. The feudal system also has an advantage of wealth that represents power and honor. "Marx's theories about society, economics and politics collectively understood as [Marxism](#) hold that human societies develop through [class struggle](#). In [capitalism](#), this manifests itself in the conflict between the ruling classes (known as the [bourgeoisie](#)) that control the [means of production](#) and working classes (known as the [proletariat](#)) that enable these means by selling their [labor power](#) in return for wages." (Bloch, 2013). The feudal system always gets stronger by gaining more power and wealth. Thus, theory of Marxism can be applied that wealthy people are gaining more wealth and power. As the young feudal lords Mustafa and his brother had very little worries about social and legal proscriptions. Feudalism is an official license to rape, plunder and even murder.

### *Critical Study of the Book*

The whole case is different for tribal system when it comes to making decisions for other people's lives because there are set of people who can announce the result in any person's favor if they like them or they have a connection with them. They are above law and they are above all the authorities in southern Punjab. The modern-day laws and enforcements are nothing for them. There are many links to this point when you have a different authority and you know who they will favor and what they will ask in demand from you even if you have committed grave sins. The point in favor is that in Jirga people already know the circumstance of the guilty and they can be lenient in the punishment but still this is not the justice what laws can provide us.

"So, he simply divorced Safia and banished his offending younger brother. (It was at this time that I married Anees)" (51) Banishing wives is very common for the tribal people. It is very simple to divorce an individual just because they want to marry again with another woman. The position of women is very clear in the tribes, they are considered not even human, and this problem is always hidden. This problem was in our society all along but we never focused on it because it was always hidden by the powerful and ruthless lords.

"It was a future signal that he would not – now or later – take any instruction concerning his private life. This was to become the great contradiction in his character. He ignored Bhutto's objection and proposed. Sherry accepted and, nine days later, with the president attending, she became his fifth wife." (52) The political leaders are different from the feudal lords because they know about their reputation and how to behave in the society but the feudal lords do not care

about the society or the values. The private life of a feudal lord is different because they have a different law and order for them.

“In public, Mustafa treated Sherry with contempt. In conversation – with her there at his side - he constantly declared that Sherry was not the perfect woman for him, and he made it no secret that he was in the market and for the perfect wife. As she grew to trust me more, Sherry revealed other facets of Mustafa’s character. She was not allowed to visit her parents. Sherry’s mother smuggled clothes, through mutual friends, for her granddaughter, Amna.” (63) Public declaration for a new wife is so simple that you amuse people with your harsh opinions. The hypocrisy starts from here, already Mustafa took every decision of his life and when want to start over the process, and he made sure in public that he is doing best but his wife is not perfect. A married woman is not allowed to visit her parents because she is not allowed to expose the brutality.

“Anees was flattered by the supreme compliment that a feudal lord would allow his wife to dance with another man. He escorted Sherry to the dance floor and indicated that I should not refuse Mustafa.” (67) A middle-class person is always fascinated with the luxuries and the chances given to them from supreme leaders. Mustafa clearly had a plan when he complimented Anees and gave him the chance to dance with his wife. No wonder he never had affection or a connection with his wife so he did not care about her dancing with an unknown person. The comments were very bold and they were very obvious. Anees never understood the signals, Mustafa was very clear and all the women were staring at him. The state of mind was very difficult with only one ease that Durrani’s parents were in London, they never get to hear the rumors.

“I told him that the gossips and mockery had become too humiliating and that my conscience could not justify my position as ‘the other woman’. I said that I no longer felt able to cope with the situation.” (Durrani,1996, p.75-76) Anees was told by his wife that she is becoming the victim of gossips. The other woman is the true face of the situation that Tehmina is facing at the dance floor (Skilbrei,2018). She cannot even express the situation properly because she was left with no choice and the voices screaming in her own head were against her. Durrani had to settle with her husband, that is the story of every house wife in Pakistani culture. Anees was manipulated by Mustafa and he left his wife with no other option. For a Pakistani woman, it is always important to adjust and survive for the success of marriage.

“Mentally, I felt at a dead end. Mustafa was a more-than-taboo subject and, in any case, he was still married and heavily involved in politics. I became an outcast even in my own eyes.” (83) The feeling of bigotry shakes a person’s mindset, leaving with no other choice but to question their existence. Societal norms and values are also broken by a political leader who does not care about anything. A married person offering his own wife for dancing with another man, because he sees his wife as a bold act of shamelessness and brutality.



### *Feminism And Tribalism at Crossroads*

In Pakistani society status is considered very important for everyone. The special case of disowning is very dangerous because status is not easily gained until a person possesses position from the forefathers. Society always posts some stigma for being single or divorced. Parents can get very upset with their children and they always wish stable life and future for their children. The biggest stigma in Pakistani society is that the divorced are represented as the outcasts.

“The rumors mill reached my parents in London. They were very upset. Once more their rebel daughter had brought disgrace to their household. They announced that I was dead for them. It was comedy; it was tragedy. I wanted to spend all my time with Mustafa, yet I did not want him to neglect Sherry. I did not want to hurt Sherry, but her pain was palpable. I could never forget that she was pregnant and therefore doubly humiliated.” (93) There are two points concerning the whole idea of tribalism and social rules. First of all, you cannot live freely and happily with your own will and by some means you are capable of doing that, factors are against you that parents did not teach you well about the life and how to survive in it. Tehmina was disowned by her own parents because she became the wife of a politician who is already married. The second thing about the tribes is that they are senseless. One wife is pregnant and Mustafa is getting married with another woman. There is no judgment for him because he is the king of the jungle.

“One day Sherry asked idly if I would leave my ‘foreign clothes’ for her when I went away, as she could not buy them in Pakistan, I was confused, and asked what she meant. We had no plans to travel outside Pakistan. Mustafa told her that he had only married me to save me from all the vicious talk that was going around, and had said that I would only be in the house for a few months – until the much had settled. After that he would send me abroad and arrange a quite divorce. Sherry believed him, because she wanted to.” (97) Human rights are just debates which are never even discussed as a solution in the hypocritical society. Human rights have been the problem all along for many people. Society is fine with your sins or mistakes as long as its hidden, even a little glance of your freedom should not be showed to the outside. Once you are married in the rural system, you are not even allowed to visit any foreign country. Freedom is considered the biggest sin after you are married in the Pakistani society. Talking specifically about the tribal areas, the system will provide you power and status but it will banish your freedom.

The pain and torture get too much when an issue is put publicly. There is no forgiveness for a matter which is only between two individuals with commitment and later it is exposed in front of everyone. Mustafa was not a man of honor; his words collided with his actions. He was a seeker for forgiveness but he was never ready to change or improve that impolite behavior. He asked his wife to endure pain and keep up the appearances in front of others, so that his image remains presentable for others.

The feudal class has different opinions about women remarried. She was always bullied for being married and abused by her husband for fake allegations. Remarriage was a great stigma for her because now she was part of another culture and reinforcement of an image was not an easy torture to bear with the hard times after pregnancy. It took a lot of courage from Tehmina to bear the pain with fears. The fear that she cannot walk away from Mustafa and also if she escapes from this system, she would probably be caught and killed as punishment. She was so sure of the consequences in her head, that she will be hunted down by the lord himself. A feudal lord understands the strength of blood ties, but he also understands the power of physical violence. Physical abuse is the last stage of torture when you have nothing more left to fulfill your desire of brutality and authority.

“He turned casually towards Ayesha, who stood behind me, and said jokingly, ‘Get hold of her long hair and throw her out.’ Adila Giggled. I could have died of shame, but I found it impossible to react in any sensible manner. Mustafa had turned me into a vegetable” (Durrani, 1996, p.136). The teachings are very different for behaving in different situations with women. Ayesha was like a mother to the feudal lord and she herself enjoyed violence because she was a part of that brutal system where Tehmina was just an outcast and nothing else. In order to avoid more beating, Tehmina had apologies for her behavior. She knew that her comments had shaken the feudal lord and he will plan something to crush her down in any possible way and the remaining spirit she had left will also be killed.

Mother played the ostrich to perfection, pretending not to know that my wretched life had driven me to suicide. My father avoided the subject. (Durrani, 1996, p.138) The issue is very clear that decisions of life are made and later they have to survive with that at any cost. Tegmina’s own mother ignored the topic because the whole issue could not be solved and there was no point of discussing it in front of her parents. The only solution to this problem was simply not to discuss the problem. The fight for honor has no logic in it. The threat given to her had no logic at all, that she went to a male doctor for her examination and there was no forgiveness as it is considered as silly act in the tribal areas. Females are supposed to be treated by female’s doctors only and if they choose the other way around for any certain reason, they will be warned for punishment and no forgiveness.

“My greatest fear was that Mustafa would seek to punish me for my suicide attempt by somehow taking Naseeba away from me. I devised strategies to keep her away from him and his temper” (Durrani, 1996, p.139). The greatest fear of a married woman in the tribal society is that they will be abandoned and they have no place to stay for the rest of their life. Children also become a reason for tolerance to the brutal behavior; the fear of losing one’s own offspring is enough to negotiate with a human. Mustafa was a human without emotions and he used every possible situation for his leverage and benefit and there was no other way around for Tehmina but to surrender in front of the feudal lord. She used different strategies to keep her husband calm, so that things might never turn to worst.

“I was afraid to let Mustafa take her out on his own. An innocent walk in the park might turn into an excursion to hell. I dreamed of release, but reality stood in front of me like a stone wall. Divorce was just not possible. British and Pakistani law might be on my side, but in the feudal world, a man retains control of his daughter, and I knew that Mustafa would use her as a hostage to assure my loyalty” (Durrani, 1996, p.143) Mustafa order his wife to teach her daughter about obedience from an early age, the age of a year and half is never justified to follow orders. The example of a servant who obeys and there is no reward for their services. Divorce was not an option for her because she remarried and now, she will not be accepted by anyone else. Pakistani and British laws also could not help her because, she was in the feudal world and there was no turning back. The level of insanity and narrow-minded system is to keep your own daughter as hostage to assure the obedience and loyalty from her mother.

“Had Mustafa and Adila spent the day here together? Was he with her when she called me? Were they laughing at us? I shot an involuntary glance at the bed where I had slept all night. Had they been here? On those same sheets? I felt sick” (Durrani, 1996, p.152). When Mustafa was caught red handed with his sin when they are spending holidays in London, he had affair with Tehmina’s sister but they could not do anything. Even her mother told her not to raise finger on her husband because it will prove nothing in the end but destroy her life. The thought of them sleeping on the same sheet was not bearable because it was the harshest form of mental torture.

“Minoo had doubts, but both Mother and I used Adila’s explanation as sand in which we to bury our heads. Each of us maintained our personal charade” (Durrani, 1996, p.153) Tehmina was beaten just after two hours of her baby’s birth took place and she asked about her family from Mustafa. Later, she knew about her husband flirting with her sister and her mother agreed to bury everything. The level of insanity was out of reach, without any shame or remorse Mustafa did what he desired for him.

“I heard my sister ask my husband, ‘Do you love me? Tell me. Do you love me? I heard my husband respond to my sister, ‘More than you will ever know’” (Durrani, 1996, p.161) Tehmina had a clear proof of the betrayal by her husband but she was helpless as she could not raise her voice against the feudal lord and a politician. Raising a finger on Mustafa would solve nothing for her because she was already beaten and tormented with fears but the betrayal affected her own identity that she was being obedient to a person who is betraying by having affair with her younger sister. The worst humiliation was tolerated by Tehmina when she told her mother about the affair Mustafa was having with her sister. The punishment for her sin was to stand in front of him and take off her clothes. She was standing naked and she was supposed to call her mother and take back her words that Mustafa is innocent and what she said was nothing but lies. The importance of those moments is clearly mentioned above that she was humiliated at a personal level for exposing the mistake of his husband.

“Illegal heroin is plentiful in Pakistan. Fields of poppies grow in abundance in the northern region; smuggling occurs in even the highest circles. I found myself wondering how much heroin of two hundred pounds would buy in Pakistan. I

felt very unconformable with the whole business. He said that Pakistani authorities promised to release his friend if he would carry heroin to London and plant it inside Mustafa Khar's house" (Durrani, 1996, p.199) Police was not a problem for the feudal lords as they were the proclaimed authorities and they also had the political support. Heroin business was nothing new for them but a side activity to gain more money. Tribal society never had any issues and this made them more confident for doing these acts.

"Where will you go, Tehmina?" he taunted. 'To your father's? Your father won't throw a bone to you.' My mind raced. I suddenly realized that I had to do with the great caution. I *was* going to leave. I *had* to. Outwardly I relented, lulling his fears with silence" (Durrani, 1996, p.220). The decision was very bold and clear from Tehmina but still she was not sure about the whole idea. She was clearly told that her father would not accept her or the society. After all the physical and psychological abuse, she was still taunted with the question that where can she find a shelter for herself?

"Their Public goal was to attract the working-class elements among Bhutto's followers. Mustafa's private goal was to emerge as the logical successor to the Bhutto legacy" (Durrani, 1996, p.231). The following of a legacy was a great escape plan for Mustafa. He wanted to use the bigger slogan for his personal achievement and he was not afraid to tell the whole world that he was the leader and self-pro-claimed lion of his region. He clearly mentioned that it was his status that his wife was kind and obedient to him. The concept of followers is very clear with his ideas, he stood with the slogan and the name of his forefathers was also a bonus for him.

"I collapsed in fear. That agreement was my only protection, my last defense against this man's insanity. I know I had to do something, or I will be crushed under the weight of his re-establishment authority" (Durrani, 1996, p.235). Tehmina demanded divorce, she was slapped and the entire sudden, lawyer was called to revoke her agreement. Mustafa wanted her completely helpless and he had her with full planning and no other option. He was already having the children in her custody and he gave the most terrifying thought to his wife.

"Tell your Sahib when he calls to call me in five minutes or I'm going to send the police to every home where I suspect my children might be. Do you understand? (Durrani, 1996, p.239) A woman had to fight for her own rights and she wants her children. She had to take help from the law and order in order to find them and get them back. She was ready to fight the system and she was ready to fight the feudal lord himself for her children.

"The only way out is for Tehmina to return to me. Does this not prove how much I Love her? I had two choices: return to Mustafa or learn to live with only memories of Naseeba, Nisha and Ali. Both options were unthinkable." (Durrani, 1996, p.240) Mustafa gave the clear options to his wife that she should come back or forget her own children. There was no other way out because Mustafa had a mindset that he loves his wife and just wants her in life. The feudal lord simply proved again that he was above law and order and also, he held the reins of legal niceties in contempt. "My father contacted the highest

authorities in Pakistan, and even went to see Zia personally. But no-one could or would help. (Durrani, 1996, p.243) Tehmina's father was a known man and he also had links but that did not help with the problem. The case would be different if she was not the daughter of a well-known person. A poor girl would never raise her voice against the feudal lord because she would have been killed already. There was no other way but to fight Mustafa outside the tribal area because that powerhouse was his only strength. Tehmina also learnt many things from Mustafa, and the most important was that how to use the power and get the winning spot at any cost.

"Mustafa varied his strategy between threats and supplications. During one phone call he told me in a serious and sinister tone, 'Tehmina, I'm not giving you up. The fight was never won by Tehmina because the system is always there and it will never change. Mustafa did not accept his defeat and at his last moments he warned again that the fight is not over yet and when you will return to the tribal area, you will still face the consequences. "I saw all of my children in him and I thought: I have five children. Why is it that only one of them is with me?" (Durrani, 1996, p.246) Tehmina fought for her children and still she was not able to win the fight, she had only had one child with her. With all her effort and tries, she still could not defeat the feudal system or society because it was so powerful for her.

"This was regarding as a ridiculous waste of money, but in any event, it was pocket change to these feudal lords." (Durrani, 1996, p.269) Money was never an issue for the feudal lords because they were rich and utilized every penny of their wealth. They hunted animals for their fun and they enjoy every unnecessary luxury of life.

"Mustafa had anticipated this. In a respectful, rather apologetic tone, the man said, 'Khar Sahib says that this is his order. The stitches can be removed in Multan.' Jatoi was furious, and he nodded in agreement when I said, 'tell Mr. Khar I won't take unreasonable orders from him. He should not give me orders that he knows I shall not obey.' I slammed the phone down in anger" (Durrani, 1996, p.273). The torment can only end when you stand up against the ill behavior and brutal demands. Tehmina suffered a lot but she could not control the pain when she gave birth to a child and she needed a proper treatment and so, she disagreed to go with the authoritarian order from Mustafa Khar. She was loud and clear about the war this time, because it was becoming an endless loop for her. They're come times, when the right ones stand up against the pain and fight for its rights. Every person shares equal rights if they stand with the correct stance.

The individual feeling pain that can never be altered. There are no other options but to suffer and adjust with the humiliation. The torment is too much to forget and forgive because it creates so much effect in the head, that it is hard to take out on any point. There is no going back from this path, marriage is a limited commitment which can never be escaped and the only option left is to survive with the hardships and difficulties.

“Mustafa’s eyes burned with anger. He waited for a time, and then bolted from his seat. He marched to the padlocked door of the cell, banged loudly upon it and commanded ‘Kholo’ (Open!). A frightened guard promptly opened the door and saluted. I raced after him, trying to keep up. The guard followed at a distance, afraid of the consequences” (Durrani,1996, p.296). The guard can never be so afraid of someone that they open the cell gate. A man with great power can threaten anyone because he has made laws himself and there is nobody to stop him. The state of conscious is described here for a person who is getting angry and does not care about anything in front of him. There are people to support him and he has a great name. The whole case is different if he was not part of that cultural value that he is grandson of a wealthy and powerful man.

### **CONCLUSION:**

This research contains all the textual references from the book *My Feudal Lord* indicating how Feminism and Tribalism are at crossroads. Some concluding references and their critical analysis are as follows: “Our people are illiterate. They have no interest in pamphlets. They want a leader who can articulate their demands, who can feel their needs. You have to go out amongst them and speak to them in a language they understand.” (Durrani,1996, p.302) “A pathway was cleared through the crowd for me and the children to leave the car and join him at his side as he waved, acknowledging the general adulation. Our children finally were able to understand my lectures: their father was not a criminal; today, he was a hero. He personified hope” (Durrani,1996, p.324) for many tribal people Mustafa Khar was a hope and mentor because people do elect them and vote them for their own benefit. The only reason, these feudal lords are getting stronger is that people support them even when they are wrong, they receive a lot of favoritism and they actually enjoy all the luxuries with the little work done for the public. Truth be told, tribes have a different way of dealing with things and public is always manipulated by these tribal feudal lords. People want to survive in this region and they cannot demand freedom unless they face the consequences.

### **BIBLIOGRAPHY**

- Syed, K. H., & Khan, I. (2017). Impact of Politico-economic Changes on the Resettlement of Kharal Tribe in Punjab.
- Bloch, M. (Ed.). (2013). Marxist analyses and social anthropology (Vol. 2). Routledge.
- Skilbrei, M. L. (2018). The 'normal' and the 'other' woman of prostitution policy debates: new concerns and solutions.
- Abdelrahim, D. (2020). Tribalism and Corruption: Exploration beyond National Culture. *International Journal of Management*, 11(9).
- Ali, M., & Akbar, S. (2020). Brand Tribe Paradoxes: An Overview with Empirical Evidence from Pakistan. *Asian Social Science*, 16(4).
- Banes, S. (2013). *Dancing Women: Female Bodies Onstage*. Routledge.
- Durrani, T. (2013, February 16). Personal interview [Personal interview].
- Durrani, Tehmina, William Hoffer, and Marilyn Mona Hoffer. *My feudal lord*. Random House, 1996.
- Greenhalgh, S. (2013). Patriarchal demographics? China's sex ratio reconsidered. *Population and development review*, 38, 130-149.

- Kaplan, J., & Costa, C. P. (2014). On tribalism: Auxiliaries, affiliates, and lone wolf political violence. *Terrorism and Political Violence*, 26(1), 13-44.
- Lazar, S. (2013). *The anthropology of citizenship: A reader*. John Wiley & Sons.
- Lutkehaus, N. C. (2018). *Margaret Mead*. Princeton University Press.
- Zubair, H. B., Aslam, F., & Khowaja, M. A. (2019). Analysis of Patriarchal Pressures and the Struggle of a Pakistan Woman in *My Feudal Lord*. *Grassroots*, 52(2).