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Tehmina Durrani's Conflict of the Self in *My Feudal Lord*: A Psychoanalytic Study

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Abstract

This research paper is designed to psychologically analyze the protagonist of Tehmina Durrani's autobiographical novel *My Feudal Lord* that is Durrani herself. Sigmund Freud has developed the structural theory where he proclaims that any imbalance among Id, ego and superego results in serious conflicts in one's personality. Freud's theory of structural personality has been employed on the character of Durrani which does unravel the internal conflicts of Durrani during the course of the story that affirms the desire oriented-psyche of hers. The research on the one hand is an in-depth study of Durrani's psychological condition and on the other hand is a source of great moral lesson for the people who do not value the suggestions of their closed ones and are greedy and materialistic in their approach. The researcher has read related articles and books in order to achieve the objectives of this research. By the end of this research, it is concluded that the psyche of Durrani is strongly Id-driven whereas, her ego remains dormant.

Keywords: Durrani, *My Feudal Lord*, Freud, Psychoanalysis, Id, Ego and superego

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Introduction

Tehmina Durrani, a Pakistani writer and human rights advocate, was born in Karachi on February 18, 1953 in a highly influential family of Pakistan. She is the daughter of Shakir Ullah Durrani who had served as governor of State Bank of Pakistan and granddaughter of Nawaz Sir Hayat Khan who had the privilege of serving as Prime Minister of Patiala state for an extended period of time. However, in 1991, Tehmina decided to write an autobiographical novel named *My Feudal Lord* which was published by Vanguard Books of Lahore in June 1991. The novel struck the chords in all quarters of the world irrespective of the country of her origin or other than that. Her novel has the honor to be translated into almost forty languages and it has been considered as sensational European bestseller. As the novel has features of fighting against the perceived patriarchy, so it was embraced by a huge number of feminist activists and scholars globally. They considered her novel a turning point in feminist fictional arena of Pakistan which expounds the traumatic conditions of females and also, they welcomed Durrani as a real women rights' novelist. Geeta Chhabra, a famous English poetess of subcontinent of India, views this novel as an extra ordinary real tale that tells us how helpless women are, and that Tehmina sets an example for other women by challenging the patriarchal society. A report published in book review (Chhabra, 2014).

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The story of Durrani's *My Feudal Lord* caused controversy in Pakistani society because of the sensational exposure of her politically famous but abusive husband Ghulam Mustafa Khar who had an influential political background. He had served as chief minister and also governor of Punjab in the reign of Bhutto's premiership. The novel, dealing with human relations, is classified into three parts which are: Lion of the Punjab, Law of the jungle and the Lioness. In all these three sections, Tehmina portrays the cruel treatment which she faces from her initial life to the point where she gets separation from her second husband Ghulam Mustafa Khar. The novel, apart from family issues, also sheds light on the politically turbulent events of dictator general Zia's regime after dissolving the democratic government of Bhutto, rather inadvertently. As common features of novel, it has, too, many characters with their distinct qualities, but the main character, with which the research study is concerned, is Tehmina Durrani herself, who happens to be the protagonist of the novel.

Sigmund Freud, the famous Vienna psychologist and neurologist, has carried out immense work on the demonstration of psyche and its working mechanism. He enriched the field of psychology and established the foundations for the methodologies of psychoanalytical criticism related to literature. The entire base of psychology stands on Freud's concepts of psychoanalysis. Furthermore, his theories regarding memory, sexuality, personality and therapies are known globally. It was Freud who argued that the dormant part of human mind controls apparent activities and manner, the unconscious. In order to reveal the hidden wishes, sexual desires, and numerous other socially prohibited driving forces of an author, a piece of his/her written text is analyzed. This is how one can unfold the unconscious of an author's psyche.

As psychoanalysis technique, Sigmund Freud usually focused on those experiences of his patients which occurred to them in their childhood, and from those experiences he would treat them. Presently, if we employ the very same techniques for the perusing of piece of literature, we in fact involve in the course of psychoanalysis or psychoanalytical criticism. Freud building on the concept of "psyche", which was initially proposed by Franz Brentano, put forth his suggested components of it which are: Id, Ego and Superego. Freud stipulates that human personality is the depiction of mutual interaction of these three categories of human psyche. He has of the opinion that any imbalance among these three components results in serious conflicts in one's personality. To further elaborate these three categories, Freud, in his book *The Ego and the ID*, proclaims Id to be present in human psyche since birth and is constituted of whims and wishes. Ego according to Freud is that part of psyche which assists in fulfilling the desires of id when a suitable event occurs, and that demands are acceptable in the eyes of society too (Freud, 1923). The last part of human psyche is superego which according to Freud is present in the form of societal limitations. However, according to Freud, ego works as mediator between the previously mentioned Id and superego in order to keep the balance in an individual's personality (Freud, 1923). In the psychoanalytical school of thought, Sigmund Freud gives the structural personality theory that proves to be opening reason for different theoretical horizons. The most famous theories of Freud are Id, ego and superego, defense mechanism, life and death instincts, conscious, unconscious and subconscious, and psychosexual stages.

Cherry, who is the author of one of the prominent books: *Everything Psychology*, on further delineation of Freud's psychoanalytical theory of personality proclaims Id to be the most primitive one in the three components of human psyche. It is only involved in giving in for human cravings and desires. This component of human psyche, as proposed by Cherry, cannot be taken hold of from achieving its objectives irrespective of the circumstances and situations in which the individual resides. The actions involved in these circumstances are on unconscious level. Contrary to Id, Ego is that part of human psyche which reins in the whims of Id and lets it off when it sees the situation and circumstances give the permit for it. Ego is more rational than that of previous part, the id. It screens the genuine cultural standards or guidelines for directing the unconscious to liberate or extricate in an innocuous manner. However, the actions involved in this circumstance are still on unconscious level. According to Cherry (2019) Id follows pleasure principle while ego works according to reality Principle. The last part of human psyche is that of Superego which forges itself in relation to standards of right and wrong which are set by human society, hence acting as a further barrier for unruined whims of id, expounds Cherry (2019). Furthermore, it acts as an extra censor for those restless desires in the first part which is id. The superego capacities on good and social standards to watch the person against any social maligning. It helps as a guarding arbiter to drive those immoral desires back to level of unconscious. It can be maintained that human Id is always prompt to be unleashed and Human Superego is always on guard to not let happen such malice hence symbolizing their extreme positions on negativity and positivity level, but Ego, in this tense relation of Id and Superego, works as mediator between the two in not letting them to adopt their extreme positions. After these assertions, Cherry (2019) sheds more light on the idea of Superego by dividing it into two parts: the ego ideal and the conscience. The ego ideal includes the good behavior standards that are set by our parents or elders. Obeying this ego ideal or meeting the standards of good behavior leads to ones feeling of pride, worth and success. Whereas, the conscience includes the list

of behaviors considered as bad by the society and doing such an act falling in this category of immorality or bad behavior leads to punishment or the feeling of guilt (Cherry, 2019).

However, the psychoanalysis is not only useful for dealing human being neurotic illnesses, but, in fact, this is also employed as psychoanalytic lens for examining psyche of characters of a selected piece of literary work. My interest in this current endeavor is to apply Sigmund Freud theory of structural personality, which is a sub theory of psychoanalysis, on the protagonist of the novel *My Feudal Lord* Tehmina Durrani herself. Her personality has different layers as depicted in the novel with having passion, sensitivity, confusion and rebellious attitude which at one time fill her life with bliss but at another push it towards despondency. At a very young age of seventeen Durrani marries a person of relatively low social status, Anees khan and has a daughter Tanya. But she becomes ensnared in the love affair of a ruling elite class feudal lord Mustafa Khar. Her love for Khar later becomes the reason for divorce from her first husband Anees khan. After separation from her first husband Anees, she marries Khar, who had been married five times before and becomes his sixth wife. They have four children; Naseeba, Nisha, Ali and Hamza. However, her marriage to Mustafa Khar soon turns into a nightmare which later gives rise to many serious traumatic problems for Tehmina. After thirteen years, they set divorced.

Therefore, the present study aims to psychologically analyze the character of Tehmina in the light of Freud's psychoanalysis with the focus mainly being on structural personality theory. The novel's portrayal of Tehmina's experiences makes it significant for psychoanalytic criticism.

1.1. Research Objectives

- To explore the conflict of the desires of the Id and the demands of the superego in Tehmina Durrani's character.
- To highlight Tehmina Durrani's character as an imbalanced personality dominated by Id?

1.2. Research Questions

1. How does the character of Tehmina Durrani reflect the conflict of the desires of the Id and the demands of the superego?
2. How does Id work as the dominant component of Tehmina Durrani's imbalanced personality?

1.3. Rationale

Various researches have been conducted their study on the novel *My Feudal Lord*. But the psychoanalytical aspect of structural personality theory is missing. This research gap was discovered during the literature review. Rationale for this study is an attempt of the deep insight to analyze the characters complete the gap in the persona of Tehmina Durrani. The study will contribute many new dimensions for the upcoming researchers in further researches concerning the novel in precise and literature in overall. The theory application will expand the horizon of knowledge for students, teachers and general people belonging to the field of literature. Furthermore, it will contribute to the knowledge of the researcher.

1.4. Significance of the Study

The study is significant as it provides an in-depth character analysis of the author Tehmina Durrani. It gives a new dimension to the novel from psychoanalytical aspect. It serves as a guide to future researchers for the application of psychoanalysis theory on the characters of different literary piece of literature. Moreover, this endeavor also stands apart in inculcating in readers concepts which helps them in understanding themselves and to be aware of psychic flaws which they possess. It is therefore significant that this research highlights psychological facts and defects of Tehmina Durrani in specific and the society in general. Therefore, I believe that this perspective makes this research significant both for individuals and society.

1.5. Delimitation of the Study

There are many characters in the novel *My Feudal Lord*, but the researcher has delimited this research study to the psychoanalysis of the protagonist Tehmina Durrani, who is also the author of this novel. Similarly, there are many theories in the field of psychoanalysis, but this study is limited to Freud's theory of structural personality which includes Id, Ego and Superego.

2. Literature Review

My Feudal Lord is considered one of the most important literary works in Pakistani literature. Many researchers and critics have revealed different aspects in the novel. However, the following are a number of authors and critics who have conducted their works in several area of this autobiography.

Sumalani and Khan (2018) study the protagonist of the novel *My Feudal Lord* by keeping their focuses chiefly on the character's entanglement in traumatic stress and her ability to guard against those mental repressions by invoking her defense mechanisms. They base their efforts on the character's intrinsic strength mainly her mental prowess and her triumph or fall in pursuit of rebelling against her social and familial bindings. Their aid in this strive is the theory proposed by Sigmund Freud which is referred to as 'theory of anxiety and ego defense mechanism'. This employment of psychoanalytic perspective made it possible for them to extract those events from the novel which are revolting for the character and their forging of the character's psyche. They believe these stressful situations stirred anxiety in the character; in respond to them she shows in her subconscious various defense mechanisms which help her in tackling those stresses as well as making her able to balance her ego, superego and id. Furthermore, they believe that these ego defense mechanisms are adopted in various forms which are repression, idealization, sublimation, rationalization, and altruism. In response to the anxiety which emerged in her during her childhood due to her being of dark skin color her repressive defense mechanism comes to act and these narratives of her early life are repressed in the story. They claim that idealization of Khar by Durrani in response to quench the desires of her id like moving high up in the social stratum by being in his company can be deemed as the defense mechanism of idealization. She invokes, as they assert, the sublimation defense mechanism when she thinks about her husband to be detached from her social surrounding. She attempts at justifying her beseeching Khar even after facing torture in his hands; this, they claim, as her rationalization defense mechanism. They highlight her altruistic defense mechanism when they signal towards those instances of the novel where she is seemed as helping people in hospitals. The psychoanalytic analysis of the novel *My Feudal Lord* has made the researchers able to find out the stimuli behind the defense mechanisms of Durrani: her memories of her past life.

While discussing the condition of women in a third world country like Pakistan, Habib *et al.* (2013) seem to be concerned about women being deprived of recognition, name, societal status, liberty to choose and their children who are their extension. Their feministic effort at studying Durrani's memoir is inspired from the insights suggested by French feminist author Julia Kristeva's ideas of symbolic and semiotic order, which makes them opine that symbolic social order helps in letting women to be exploited by men on account of the same social setups' validation of it for them. They deem social limitations for women to be putting them in states of desperation, discontentedness, and anxiety. They believe that women are at mercy of men's decisions to spend life in various parameters of society. Women are considered inferior in every part of the life. they do not have the right to enjoy their own lives in their own ways. Women are only allowed how to dress and how-to getup in order to please men. Men have the honor and full direction to settle on choices for women and females must have to follow their choices in family, clan, culture and society. All those women, who try to expose the patriarchal nature of the society, face the cruel criticism just like that of Durrani who confronted very harsh criticism after challenging the male centric society by writing her autobiography. The researchers suggest that, in order to get the basic rights, every woman must fight and learn that how to go up against the aggressive instructions against women which have been considered truths since centuries. The authors, further, have the opinion that they have conducted this research study in order to highlight the issues of woman, with the goal that the state of women can be updated.

However, in questioning these narratives of feminists, Zahra *et al.* (2017) contend that these narratives of feminism must be challenged due to them being helpful in creating such situations in society where men have to be at the receiving end because of erroneous narratives of feminist intellectuals. They contend that the endeavours such as like them helps in propelling efforts to challenge those falsely beliefs which are associated with male cantered society. They believe that these pseudo intellectuals are sorted to exaggerated narration in describing the heartening situations of third world countries and they accuse patriarchy to be the reason behind it. They claim that the term 'patriarchy' is rather misused by feminist circles by equating it with those social institution which create such situations for women which help in them being oppressed, subordinated, secondary and set aside and even pushing them to the level of being considered as slaves of men; which goes against the interpretation of it be referring to such family systems where father heads the family. The researchers consider the novel of Durrani as an attempt at winning the sympathies of its readers by unilateral interpretation of her life and depicting her miseries to be caused by male oriented social setups. The researchers have the opinion that one cannot generalize the nature of Khar to the whole males' members of the society. They also argue that if there are men like Khar in our society, we can see males like that of Anees too in our society who

highly respects women. They contend that the novel of Durrani's portrayal of her being the victim falls short in providing any evidences and her endeavor is symptomatic of her attempt to be flagbearer of feminist narrative.

Kaur (2016) exposes different establishments like feudalism, man-controlled society, religion, social, political, and cultural components which, as indicated by Tehmina, are the main causes of suppression, misuse and oppression of women in Pakistani society. The present paper proposes to disassemble the current women identity of agreeable, tame, mild, feeble, and uninvolved to solid, dynamic, talking, and courageous as the writer does. The researcher contends that women do not speak for their basic rights because they are made subjected by their very own relatives and the general public. By ending the age-long quietness for the sake of respect, women ought not to endure viciousness, abuse and subjection as a feature of their predetermination. They should raise their voices against a wide range of suppression. Tehmina has attempted to vindicate that confronting all sort of abuse, enslavement and brutal conduct is not reasonable in any way. By refusing a feudal lord and by offering divorce to him, Tehmina dismisses a wide range of subjection in the public eye. She demonstrates that a separated woman likewise has her very own existence. This study proves that by raising the voice against the powerful feudal lord, Tehmina sets an example for all those women who think that they are inferior to men and that their voices will not be heard. The researcher closes the paper by saying that Tehmina is presently a prevalent name and has made herself heard. Everybody is aware of Tehmina, as her voice has not stayed unheard.

Besides, Rind and Sangi (2016) examine gender disparity in Durrani's novel *My Feudal Lord* by employing Pierre Bourdieu's (1977) concept of habitus. They apply this idea of Pierre on the struggle of Tehmina and Khar by concentrating on their struggle, success or failure in making or breaking their social habitus. The researchers argue, on the basis of their study, that Tehmina and Khar's habitus started building in their earlier stages of life. They believe that even if it arises in Khar, it comes down from his ancestors. Furthermore, they claim that their habitus developed with the passage of time. They hold the opinion that sometimes they themselves reared it and on some other occasions it was the needs and circumstances which forged it. The received habitus which Khar has inherited in the early stage from his ancestors make him exercise authoritative and exploitative prowess to manipulate and harass women but in later stages he does the same due to his needs and requirements. The researchers note that even from the dawn of their marriage Khar harasses and persecutes Durrani. They further observe that when she helps him to be freed from the jail, he gets very pleased. But right after coming out of jail he mistreats her. They believe that this aspect of him shows his keeping up with his habitus. They also highlight the habitus of Durrani, which according to them is in accommodating features of the changes in her life: from an obedient spouse to a tough and challenging woman. This change in her status of habitus is shown in the depiction when she breaks away from the counsels of her habitus about being patient and obsequies under every circumstance. She had received instructions to be that sort of woman who lacks any control on her life. Her identity depends upon her family members: her name is to be associated with her father or husband to be known. For her marriage to prosper, she needs her marriage itself. However, she develops her own identity and breaks away from those relations which had banded her under servile conditions. Consequently, she gets separation from her prominent and influential husband. She also tries to make others familiar with her struggles to challenge the habitus of man by publishing her memoir. The authors conclude their research study by asserting this belief that if woman has hold upon herself, she can bring down the habitus as portrayed by the character of Tehmina Durrani.

Similarly, Jamwal (2017) investigates the book to find feministic approaches of the author and her internal desire behind composition this gigantic and earth-shaking personal history in a nation where clearly nature appears to be moderate, yet the truth of the matter is that it is a traditionalist society and women are particularly denied in all point of view of social marvels. Her investigation demonstrates a tussle of identities and of admiration between two sexual orientations and a periphery difference among forces and break down in Tehmina's book. Women face physical or mental maltreatment all through their lifecycle in male ruled society. This research demonstrates a psychological struggle of a woman who is particularly liberal and moderate yet denied by social moral educating and unmistakable jumping that incite her to experience right through. Pretty much every woman like Durrani faces harsh criticism if she dares to write fearlessness against man dominancy or man centric society systemization. The researcher concludes the study by saying that the most ideal approach to battle against this animosity is for the battered to occur and for the general public to hold up the person in question. She accepts on the recommendation that is to teach our people in the exchanges of the mankind, however that of our colossal religion Islam as well. There is an incredible and indispensable prerequisite for assembling and adequately utilizing all related divisions of society for arranging arrangement and plans in order to highlight women' issues, so the state of women can be redesigned.

Dadashova (2018) writes about power and portrayal in women' life autobiographies. The researcher talks about the epistemological parts of intensity and the elements of its observation during the time spent life-composing. The paper

recommends that keeping in touch with one's very own life empowers the author to all the more likely comprehend the past. Because of a review self-investigation, the researcher shapes another take a gander at the fringes of his/her own capacity and the level of its reliance on others. The investigation comprises of two sections. The initial segment is theoretical and questions the idea of individual power. It discovers relations between composing the personal life and cognizant strengthening, contending that the creator turns out to be progressively cognizant about the possess personality in the wake of having broken down the past choices from the point of view of present occasions. The following part introduces two collections of memoirs by woman writers from two distinctive Muslim societies: Pakistani writer Tehmina Durrani, *My Feudal Lord*; Azerbaijani author Banine, *Caucasian Days and Parisian Days*. The researcher has the opinion that the two life accounts are the authors' endeavors to break the built-up framework of recognitions, forced standards, and addition capacity to fabricate the genuine image of their identity.

Storr (2001) in his book *Freud: A very Short Introduction* explains that Id is that part of the mind which is totally based on unconscious behavior, and it repeatedly tries to find out the things in order to satisfy instinctual driving forces. The ego is responsible for managing reality, in which it attempts for the practical and socially appropriate approaches to fulfill the id's whims and desires. The last part of the mind is the superego which manages liable feelings and fear of punishment. However, Tehmina Durrani who is the protagonist in *My Feudal Lord*, presents the real images of these states of mind.

3. Research Methodology

The current research study is qualitative in nature as it analyze the behavior and actions of the character of Tehmina Durrani in her autobiographical novel *My Feudal Lord*. The researcher has explored the protagonist psychological struggles with the focus principally of Freud's concept of personality which consists Id, superego and ego.

3.1. Data Collection

There are two kinds of data sources are used in the researches which are known as primary and secondary data. The primary data of the current study has been taken from the selected novel *My Feudal Lord* composed by Durrani. The secondary data, however, is taken from several sources: library and internet have played an important role as secondary data.

The researcher has used the following primary sources:

1. Text
2. Books

The researcher has used the following secondary sources:

1. Internet
2. Library

3.2. Theoretical Framework

In literature, theories are always valuable to analyze a particular selected piece of literary work. In this research study, the researcher has applied Sigmund Freud's psychoanalytic theory of personality in order to explore and understand Durrani's psyche in the novel *My Feudal Lord*.

Sigmund Freud is believed to be the founding father of psychoanalysis. He has worked a lot on human psyche and its functioning mechanisms. He enriched the field of psychology and established the foundations for the methodologies of psychoanalytical criticism related to literature. The entire base of psychology stands on Freud's concepts of psychoanalysis. Furthermore, he gives the concept of structural personality theory that proves to be opening reason for different theoretical horizons. The most famous theories of Freud are Id, ego and superego, defense mechanism, life and death instincts, conscious, unconscious and subconscious, and psychosexual stages.

His theory of psychoanalysis sheds light on the significance of human's unconscious thoughts, emotions and feelings in shaping their daily lives. According to Freud's theory of structural personality, there are three mental zones which inhabit our psyche: Id, Ego and Superego. He argues that Id is the instinctive and primeval portion of mental zone. It comprises of the entire constituents of personality existing at the time of birth. It is considered to be that part of human psyche which is impulsive in nature and reacts according to fundamental needs, urges and desires. Freud asserts furthermore that it chiefly follows the whims of pleasure principle which holds that every instantaneous desire and whim must be fulfilled without having any consideration about the outcome of it. On achieving Id's demands, one realizes the feeling of ecstasy, on the other hand when fails in achieving it Id leads to anxiety and stress. It is illogical and irrational.

Contrary to id, ego works according to reality principle by taking care of reality checks which come in its way. It helps in bridging the gap between Id and superego. To avoid backlash from society it compromises as well as postpones the urges of Id. It also attempts to satisfy desires of Id, but this happens in constrained way which is to take care of reality. The last component is superego which corresponds to the values and norms of a person which he inherits from his parents and people who become associated with him. It is believed to be developing around the age of 3-5 years which is termed as phallic stage of psycho sexual development. It protects a person from all those things which are considered bad by the society (Freud, 1923).

However, the current research study is an effort to deeply analyze the character of Tehmina Durrani in the novel *My Feudal Lord* by employing Freud's theory of structural personality. The researcher has studied the novel thoroughly and has focused only on Tehmina's actions, words, discussions and activities with other characters in the novel in order to know her inner psychological struggles. Her personality has different layers as depicted in the novel with having passion, sensitivity, confusion and rebellious attitude which at one time fill her life with bliss but at another push it towards despondency. Therefore, the novel's portrayal of Tehmina's experiences makes it significant for psychoanalytic criticism

4. Discussion

Tehmina Durrani, the protagonist of the novel, is a self-centric, indecisive, obstinate, rebellious, immoral and confused lady belonging to highly influential family in Pakistani society. The reasons behind her various actions in her life are symptomatic of her self-centered desires. Most of the time, her actions reflect her failure at deciding between right and wrong. Her story reveals the events of her life and her experiences of her disastrous losses. Therefore, this character of the novel is an utmost symbol of psychically influenced temporary behaviors which forge the ultimate shape of one's life.

While analyzing this current narrative through a psychoanalytic lens, one can easily find in the main character that is Durrani herself the three primary factors of Freud's structural concept which consist of Id, ego and superego. Firstly, her Id-driven force can be analyzed. Most of the time, without taking into consideration the drawbacks, Tehmina makes her choices in haste. She is extremely emotive and is unable to manage any practical situation on the basis of logics and reasons. That is the reason that Tehmina later regrets many of the choices which she makes in her life all of a sudden in anger. Anthony Storr, a famous psychologist, proclaims within his book *Freud: A Very Short Introduction* that "The Id is primitive, unorganized, and emotional: 'the realm of the illogical' (Storr, 2001). He, in addition, also inscribes about Id from Freud's lectures within his book that:

We approach the Id with analogies: we call it a chaos, a cauldron full of seething excitation... It is filled with energy reaching it from the instincts, but it has no organization, produces no collective will, but only a striving to bring about the satisfaction of instinctive needs subject to the observance of the pleasure principle (Storr, 2001).

Same is the case with Tehmina Durrani; she makes her life's choices in a very thoughtless way, which comes in the category of pleasure principle. In the very first section of her account: *The Lion of the Punjab*, Durrani falls in love with a twenty-eight years old person Anees Khan while she is just seventeen years old and studying in the boarding school in Murree, Pakistan. Tehmina does not know much about Anees and his family. She meets him only one time and thinks that she is in great love with Anees and decides that she would marry only with Anees.

Akin to the feelings of every romantic personality, I extracted in natural manifestations glimpses of Anees. The scent of pines and the clanking of raindrops on tin stirred in me adorations for Anees. I visualized him flanking me in hilly areas and muddled wayfarers. The thought of accompanying him changed Murree for me into Switzerland, and I thought to be relishing with him the honeymoons instances more blissfully than sitting in the exam halls (Durrani, 1991).

However, Tehmina tells her mother regarding her relationship with Anees and that they both want to marry each other. But her mother protests and tries to stop her of meeting with Anees by saying that his family is not very well-to-do or well-known and that Anees is not good enough to marry her.

I informed my mother about our relationship and mother told me rudely that Anees's mother had already come and proposed the marriage, but she rejected the proposal excusing of my young age for it. But to me the real reason was Anees being belonging to a family which had no social clout and influences, and his ordinary salary being the prominent reason for it. Because Anees was just an executive, earning the worthless salary of eight hundred rupees per month (Durrani, 1991).

But Tehmina insists in front of her mother that she would marry only Anees or no-one. “I responded to mother by claiming that I, except Anees, would marry none, without your say in the matter” (Durrani, 1991). And finally, her parents agree to her decision. Because, as the researcher has mentioned in the very first, Tehmina is so stubborn lady. She does not listen to anyone once she takes decision of something. “And a short while after, my mother’s heart melted and she admitted my wedlock with Anees” (Durrani, 1991)

Yet, three days before her wedding, Tehmina realizes that she has made a mistake and regretting her decision by saying that she does not want to marry Anees and does not love him at all. Here, one can clearly see the confused nature of Tehmina’s personality. At the start, she did not listen to anyone while taking the decision of marrying to Anees. But she regrets later of her decision.

At the point of three days to marriage, I felt resentment towards Anees, even without having any regular interaction between us. At this time, I realized that I was not in love with him and felt not to tie knot with him (Durrani, 1991).

From the above-mentioned lines which are taken from the original text, one can easily understand that Tehmina takes her decision of marrying Anees on the basis of her emotions, illogical and irrational. Her parents try to stop her so many times, but she does not care. However, Tehmina marries Anees but she is not happy with him. Because there is a huge difference between their family background; Tehmina belongs to an elite class family and Anees belongs to a lower-class family. This is what her mother tried to make her understand about the difference but Tehmina could not realize it at the first place. So, it is now clear that her decision is totally based on her id-driven desire and pleasure principle.

Another Id driven element can be seen in the personality of Tehmina Durrani after marrying Anees. They both were invited by government officials in Punjab House to attend a dinner program. On the dinner table, Tehmina meets Ghulam Mustafa Khar who is a wealthy and authoritative married man and also Chief Minister of Punjab, Pakistan. His wealthy and authoritative personality attracts Tehmina and with the passage of time she falls in love with him. Although she knows from the very start that Mustafa is a womanizer, immoral man and also an abusive husband. Many people inform Tehmina about Mustafa’s ill reputation. “Some of my friends so tried dissuade me from Mustafa on the grounds of him being woman manipulator. They warned me of his evil character and its damaging consequences on my marriage too” (Durrani, 1991).

However, Tehmina, a married woman now, starts meeting Ghulam Mustafa Khar secretly. She knows all about Mustafa that he is vulgar, womanizer and abusive man, but her Id driven desires controlled her actions, not letting her to differentiate between right and wrong. She betrays her husband Anees who is very loving and civilized man.

Every action, now, of mine reflected my attraction towards Mustafa: I cladded for Mustafa, I was overwhelmed by his sight of mine and got bitter when he overlooked me. I was prevailed over by thought of my nuptial bonding with Mustafa and I was assured of break up with Anees. Our rendezvous of meeting was partially built cabin which was inside the house which was in the making (Durrani, 1991).

Even one day Mustafa sends Anees to Peshawar for top secret but fake government mission in order to meet Tehmina at her home. As an influential man, Mustafa uses government authority to send Anees to Peshawar so that he can meet her wife at her home. “To arrange our meeting, Mustafa would send Anees to Peshawar by having excuse of a high-profile secret mission” (Durrani, 1991). Now, she starts thinking to leave her husband Anees. Because she wants to marry a strong and wealthy man, like Mustafa Khar, in order to fulfil her selfish desires.

I knew from the very start that Mustafa was an authoritarian, and wealthy man. That were the reasons for me to desire to get close to him and attracted me so much. I was so indulged in the relation with Khar that there was no appeal remaining for me in bonding with Anees (Durrani, 1991).

In another place Mustafa’s fifth wife Sherry requests her to get out from her husband’s life but she does not care at all. Even Sherry warns her about Mustafa’s ill reputation that he will ruin her life. “Sherry begged me not to destroy her life. She decried of her life being destroyed by Khar and warned me too not let my life to be shattered” (Durrani, 1990). Sherry tries to convince Tehmina that Mustafa is a violent, dangerous and an abusive man. She requests her to save her marriage with Mustafa by not entering in their life. But instead of feeling pity for Sherry, Tehmina, showing her selfish nature, does not believe her and even blames Sherry that she is not woman enough for his charismatic, powerful man and see her failure. “However, despite the requests and warnings, I was sure of marrying Khar. On top of that I considered Mustafa’s grace and charisma too much for sherry which she was not able to handle and saw this as her failure” (Durrani, 1990).

However, Tehmina breaks her relationship with her first husband Anees for Mustafa Khar and asks for divorce. Anees is a very civilized man, he agrees with her and gives divorce. Finally, Tehmina, ruining the lives of Anees and

Sherry, gets married to Mustafa Khar. After her marriage with Mustafa, the dictator general Zia overthrows the civil government of Bhutto and builds a military administration. Khar was displaced to London and their marriage quickly became a terrible relationship for Durrani. Mustafa beats Tehmina violently every night. Meanwhile, after experiencing Mustafa as a violent and an abusive husband, she starts regretting her decision of marrying Mustafa, and wants to leave him. More than four times she leaves Khar's house, but she returns again and again by thinking that one day Khar will be an authoritative man. Here, one can see the materialistic nature of Tehmina Durrani. She does not like Khar and does not even want to live with him anymore. But she lives with him only because she knows that one day Khar will be the prime minister of Pakistan and she will get the power of being the first lady as a wife of Khar. One day she decides to leave Khar and goes to her parents' house in London. But after a while she regrets her decision of leaving her home and calls Khar to pick her up from her parent's home. Again, she is so confused. She cannot differentiate between right and wrong. "Mustafa dropped me in my parent's house, on entering it, I found it a strange place for me. In that large mansion I was alone, desolate and despondent. I contacted Khar to take me with him" (Durrani, 1991).

Another ID driven element in the character of Tehmina is that one day she works in the kitchen, warming food for the children. Mustafa comes and tells her of going somewhere but Tehmina, not in the mood for outing, resists that she is not going anywhere. However, Mustafa insists and tries to bring her forcibly but Tehmina grabs the pot from the stove and throws it at him. She pushes him in the chest and threatens him to never dare again of touching her otherwise she will kill him. Mustafa screams in pain from the burning brew. And later on, she gives some ointment for his burns and he applies it. "In the heat of that moment I threw a pot towards him which struck him, and he was screaming with pain. I thought, for an instant, him to be paralyzed" (Durrani, 1991).

The second component of Freud's structural personality theory is superego which is more worried about the external issues of a person. It is the defense of all moral values of an individual which his/her cultural and parental background has established. However, Anthony Storr asserts in his book *Freud: A very Short Introduction* that Superego is accountable for all those moral values which forges itself in relation to standards of right and wrong set by the human society. It is the advocate of the impulse towards perfection and acts as a further barrier for the unruined instincts of Id. He further opines of the superego that it constantly helps as a guarding arbiter to drive back those immoral desires back to the level of unconscious. It is continually gritty to suppress the immoral demands of the Id because of the fear of punishment and disgrace in the society. Furthermore, the superego always tries to stop the person from all those immoral doings which are considered as unethical by the general public. In short, it tries to make a person's personality an ideal and respectful in the eyes of the society (Storr, 2001).

Similarly, Tehmina Durrani, sometimes, thinks about the human society more than herself. She worries not only about her own self-respect and position but also about the dignity of her family that is being given to her and her family by the society. As she thinks for a while of the social consequences of meeting with her lover Mustafa by saying that: "I became weak by considering all the social consequences of it regarding my family: parents, my brother, unmarried sisters; Anees and his family" (Durrani, 1991).

Despite of her love for Mustafa, all her concern is with her husband's dignity and her family's reputation. Tehmina is fully aware of the consequences that she is cheating on her innocent husband Anees who is very loving and caring husband, and about her parents and her sisters' reputation in the society. She considers it a cause of shame by thinking that people will talk and that she does not want to hurt her poor husband Anees. Meanwhile, the superego of her psyche tries to realize Durrani's consciousness about her spouse Anees Khan, her family and the dishonor which can be exposed to the society if her relationship with Khar is exposed to the society. So, finally she decides to leave Mustafa.

To get over my troubled life I made my mind to pay visit to a relative in Kasowal (a village in interior Punjab, Pakistan). The village was lacking any telephonic connection with outside world and electricity. This village seemed ideal for me to break away from Khar (Durrani, 1991).

But at the same time, Tehmina regrets her decision of going away from Mustafa. She knows that Mustafa would come behind her and would bring her back with him. She starts missing Mustafa in the village and asks question from herself that why is she so unhappy of being away from Mustafa.

At the same time of deciding to go away from Khar I felt an inner voice stirring in me the belief that I was the person he wanted to choose. The following some days of mine were spent in confounded thoughts. Even at the decision which to me seemed sane but still then I used to ask questions from myself that why I am so unhappy and unsettled (Durrani, 1991).

Later on, when Mustafa comes to know about her this action, he immediately comes to the above-mentioned village and brings her back with him to Lahore. "When Mustafa came to know about my visit to Kasowal, he immediately came

to Kasowal from Lahore in his private aeroplane in order to take me back. And he convinced me going back to Lahore” (Durrani, 1991).

From the above discussion, one can see that Tehmina tries to end her immoral relation with Khar. But her ID is so much strong, no letting her to take decisions based on morality. The dominancy of Id is clearly visible in the personality of Tehmina even after separating from her second husband Khar. After spending thirteen long years with Khar, she asks for divorce from Khar. However, after divorce, she decides to write a book, as a revenge, in order to expose Khar in Pakistani society. So, her decision of writing this novel in itself is an action dominated by ID.

Khar was furious when heard about the international publication of *My Feudal Lord*. He called me and asked: what is this nonsense. I reminded him one of our lunch conversations when he told me that I have no identity of my own and the world would only know me as Khar’s ex-wife. And then I replied him that soon the world will know you only as Durrani’s ex-husband (Durrani, 1991).

The third component of structural personality theory is ego. Anthony Storr in his book *Freud: A Very Short Introduction* asserts about the dimension of ego by saying that it is that part of human psyche which acts on the concept of reality. Ego sees the legitimacy of all practical realities. It is more rational and screens the genuine cultural standards or guidelines for directing the unconscious to liberate or extricate in an innocuous manner. Ego, in the tense relation of ID and Superego, works as mediator between the two in not letting them to adopt their extreme positions (Storr, 2001).

However, the ego is totally not working in Tehmina’s case. She is unable to bring stability between her outward stimuli and morality with the inner instincts together with stingy wishes and fulfillment of dreams. She consistently pushes herself to make herself aware of all the implications of the results of the matter but still she is incapable to stay away from all these because of her strong self-qualified disposition and her strong personality directed by Id. this is where her ego fails to provide a balance role between her superego and Id’s demands which is, without any doubt, the duty of the ego.

5. Conclusion

After analyzing the character of Tehmina Durrani in her autobiography from psychological perspective, the researcher finds her character a self-indulgent, indecisive, obstinate, rebellious, immoral, and a confused lady who is always in needs to fulfill her selfish desires and dreams. She becomes immoral in various actions of her. Despite many suggestions and counseling of her parents, Sherry and so many other people, along with the persuasions of the superego, she takes many foolish and immoral decisions of her life of which she later suffers an irreparable loss. The Id of Tehmina’s psyche is very strong. Her parents, specially her mother, tries to make her understand that Anees is a middle-class man, he cannot afford her, and that Anees’s family is not that much wealthy. But she does not listen to anyone. After marrying Anees, she regrets her decision. Similarly, she repeats the same mistakes when she falls in love with Mustafa Khar. She knows about his ill reputation that he is an immoral, violent, womanizer and an abusive husband. Even Sherry, who is the fifth wife of Mustafa Khar, warns her about her husband’s ill treatment. She warns Tehmina that Mustafa will ruin her life as he ruined her life. At one place Tehmina tries to leave Mustafa, because of the persuasion of her superego, but she fails to do so because of her strong Id dominated personality. She struggles with her conscience and wants to do the honorable thing. She decides that she would not meet Mustafa any more. But at the same time, deep inside her, she is regretting her decision of living Mustafa. She feels unhappy when she decides to leave Mustafa. The influence of Id is so much on the personality of Tehmina for gaining a higher position in the leading class society that later proves to be curse for her. However, the ego part of her personality is completely non-active. She cannot handle any practical situation on the basis of logics and reasons which is the responsibility of ego. Her character is therefore dynamic, unbalanced, and extremely confused, rebellious, emotive, offensive and immoral in consequences. However, seeing all the above discussion, we can infer the study that the persona of Tehmina is based on low ethical standards and she has the idea of all the consequences of the wrong doings which she does in her account.

However, still, there are many aspects in this novel that can be analyzed. Therefore, in the future, the researcher recommends to the other scholars to explore the other potential aspects of *My Feudal Lord* that are not examined in this paper.

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