

A Study of Ego Defense Mechanisms of the Main Character of Novel “My Feudal Lord”

KHAIR MUHAMMAD SUMALANI

M. Phil. Scholar Department of English

University of Balochistan, Quetta, Pakistan

Prof. Dr. FARIA SAEED KHAN

Dean, Languages University of Balochistan, Pakistan

Abstract:

The purpose of this paper is to explore and analyze the causes of anxiety or trauma and the defense mechanisms employed by the main character for coping with those anxieties in the novel “My Feudal Lord” of Tehmina Durrani. Durrani is one of the initiators and pioneers among Anglo- Pakistani narrators who raised her voice against the cruelty of feudal lords in Pakistan. Her works give a vivid picture of societal complications of feminine population like psychological sufferings, trauma and domestic violence and issues related to sexuality in Pakistani elite society. So, the main emphasis of this paper is on character’s inner working particularly protagonist’s mind and how she succeeds or fails in tackling her social and domestic problems. Psychoanalysis in literature is hermeneutics particularly the theory of anxiety and defense mechanism presented by the father of psychoanalysis Sigmund Freud will be used as a lens for interpretation of the text of Tehmina Durrani’s My Feudal Lord. Perhaps Sigmund Freud’s theory of defense mechanisms is most appropriate for investigating the narrative because this theory lets one to examine the characters psyche and psychological effects of society on the characters.

Key words: Defense Mechanisms, anxiety, Trauma, Psychoanalysis, Sigmund Freud.

INTRODUCTION

Tehmina Durrani is one of the authors and pioneers of Pakistani feminist literature. She characterizes the genuine dictatorship of feudal and governing class and shocking conditions of women in her fictions. She owns a revolutionary and socialist enthusiasm in her activities and texts for the improvement of dominated masculine in general and feminine population in particular in country. She has established a new societal realism for womenfolk rights in Pakistan and ‘My Feudal Lord’ is her triumph which is translated in more than thirty nine languages, her very first autobiographical narrative enjoyed considerable admiration worldwide. It is a turning point in feminist fictional arena of Pakistan which expounds the traumatic circumstances of females. A huge number of feminist critics across the world welcomed Durrani as a real women rights novelist and her first narrative as an exemplary of feminist oppressed fiction. Geeta Chhabra known as one of the very well-famed contemporary English poetess, of subcontinent of India comments that, “The novel (My Feudal Lord) is based on extra ordinary real tale that retains moral tenacity to illustrate how helpless women are – how women suffer in stoicism and this narrative of Tehmina is a notice that the position of womenfolk is challenged not only in Pakistani social settings but in rest of the world as well, A report published in (Book Review). Tehmina Durrani born on February 18, 1953. The novel under my study is her autobiography “My Feudal Lord” which portrays experiences of her offensive and traumatic second marriage with Mustafa Khar then the chief Minister of Punjab.

Unquestionably, the notable discoverer of psychoanalysis is the Vienna’s psychologist and neurologist Sigmund Freud (1856-1939) who laid the basis for the methodologies for the psychoanalytical criticism regarding literature. It was Freud who argued that the dormant part of

human mind controls apparent activities and manners, the unconscious. The ideal technique to examine a piece of literature is to concentrate on the mechanisms of unconscious in novelist's mind to unearth the concealed wishes, erotic desires, and many other socially banned impulses that may be easily released in camouflaged content that we actually appreciate apparently.

While tackling to the psychological illnesses and defects, Freud used to focus on the childhood experiences. Now if we employ the very same techniques for the reading of literature, we in fact involve in the course of psychoanalysis or psychoanalytical criticism. Sigmund Freud has proposed well known and famous method for the classification of the human psyche that is known as typographical model, "the tripartite model" (Bressler 122). According to this model the human psyche is divided into three portions which include the id, the ego, and the superego (Freud, 78). Id comes first and ultimate purpose of id part is to gratify or please it's all instinctive desires, these desires are needs usually may comprise the sensible sexual desires, for id's own pleasure sake. According to this model the id is the utmost imperceptible part of human psyche which easily we can ignore. The id contains many unrestricted and objectionable thoughts for example undisclosed desires, atrocious wants. The second important part is ego part which is more rational than that of former part, the id, it monitors the real societal norms or rules for guiding the unconscious to liberate or extricate in an innocuous manner, however the actions involved in this situation are still on unconscious level. The superego is the last part that acts as an extra censor for those restless mechanisms (desires) in the first part which is id. The superego functions on moral and social principles to guard the individual against any social defamation. The superego assist as a guarding mediator to drive those immoral desires back to level of unconscious. Therefore, the human psyche ego part plays a balancing role to

pacify the intenseness amid the superego and the id as the id desires to get liberated from the repression towards the conscious, on the other hand the superego becomes gratified to inhibit the incoming of the unconscious.

In fact, the psychoanalysis is not only useful for dealing human being neurotic illnesses but this is also employed as psychoanalytic lens for examining psyche of characters of a selected piece of literary work. Tehmina Durrani in *My Feudal Lord* narrated by Tehmina Durrani herself is the one of the characters whom I employ Sigmund Freud’s theory of anxiety and Ego defense mechanisms which is a sub theory of psychoanalysis. She is the protagonist of this narrative. She, earlier in novel’s settings is a wedded lady in Pakistani middle class society, but she becomes ensnared in the love affair of a ruling elite class feudal lord. Her this love later transforms in divorce from her first husband Anees Khan and remarriage to Mustafa Khar, this marriage later arises many serious traumatic problems that Tehmina repress. When she confronts problems after then she employs her ego defense mechanisms to cope with anxiety situations, these defense mechanisms can be seen while studying the novel between the lines.

Therefore, this paper aims to discover different reasons of anxiety that the protagonist faces and to explain some of the ego defense mechanism of Tehmina to release anxiety.

LITERATURE REVIEW

As Tehmina Durrani proved to be one of the vibrant Pakistani feminist novelist. She personifies in her characters the candid tyranny of feudal and governing class in patriarchal social settings of Pakistan. She also well describes the deplorable conditions of womenfolk’s in her all narratives. She possesses a thought provoking and socialist enthusiasm in her daily routine works and manuscripts for the development of subjugated population in country. Durrani has established an innovative

social sanity for women rights in the region and 'My Feudal Lord' is Durrani's victory that is interpreted in more than thirty nine languages, her first novel adored significant admiration globally. This novel is a turning fact in feminist fictional field of Pakistan that illustrates the shocking positions of women. A huge figure of feminist critics universally hailed Tehmina Durrani as a genuine women rights author and her first novel as a model of feminist subjugated narrative.

Moreover, Hafiza Nilofar Khan of University of Southern Mississippi compiled a thesis titled "Treatment of a Wife's Body in the Fiction of Indian Sub-continental Muslim Women Writers" (2008) in her dissertation she has thoroughly argued and showed that due to absence of adequate reasonable and particular Muslim Personal Laws concerning to marriage, a worrying gulf exists amid what the essential treatises of Islamic belief and approach to masculinity hold, and the real situation of repression of Muslim wives that becomes ostensible from the narrative of Chugatai, Hossain and Durrani. These authors struggle that wedding does not fully refuse a wife of her agency to undermine the status quo although socialization of her body under the auspice of the institution often proves devastating for her irrespective of her class, age and location. Siti Saridah Adenan another produced a thesis for the completion of requirement for the degree of Master titled as "Trauma Narratives in Muslim Autobiographies" (2013). She critically examined the portrayal of Pakistani females' gendered know-hows in her research. Tabinda Meem a student of BRAC University Dhaka compiled her research work with the title "A Portrayal of Violence, Obstacles and Agency of Muslim Female Characters in the Novels, *Woman at Point Zero* and *My Feudal Lord*"(2017). She accomplishes that, insightful reading of the narratives, like, *Woman at Point Zero* and *My Feudal Lord*, aid us to comprehend our own state of affairs and to commence and carry on a radical struggle against tyrant patriarchy.

Besides the said novel came under study of Bushra Habib, Sofia Dildar Alvi and Baseer Ahmed entitled as “Women in Tehmina Durrani’s My Feudal Lord: A Feminist Study” (2013) these researchers noted different sufferings faced by women characters in man governing structure as Durrani herself and scholars established that every woman should challenge such adversities the way Tehmina bravely confronted. Another researcher Rajpal Kaur Assistant Professor Department of English Guru Nanak College, Budhlada (Mansa), Punjab did a research study named as “Speaking from the Margins: Tehmina Durrani’s My Feudal Lord” (2016) focused the fight of Tehmina against domination of her husband and rising of her voice against the ruling feudal lord. The scholar accomplishes that the main character (author herself) encourages the others males in general and females in particular that the individuals on the margins can also speak and their voice will be heard. Dr. Najia Asrar Zaidi and Dr. Misbah Qureshi also fascinated by autobiographical novel of Tehmina, the two of them in their research article “Autobiography and Woman Empowerment With Reference To Tehmina Durrani’s My Feudal Lord” (2015) established Tehmina as daring woman who confessed and proved as a reformer of feminine worries like patriarchy, Women Empowerment, Discourses of Power. Muhammad Ehsan, Rabia Tabassum and Syed Kazim Shah are other researchers whom were fascinated by Tehmina’s My Feudal Lord. They examined the story with entitled as “A Study of Violence against Women in Feudal Society with Special Reference to “My Feudal Lord” by “Tehmina Durrani” (2015) concentrated the brutal behavior of patriarchal society in general and violent acts of feudal lords in particular. Soumita Adhikary a Ph.D. Researcher also produced a research paper titled as, “Autobiography as Testimony: Truth and Fiction in Tehmina Durrani’s Writings” (2014). The scholar shed light on wretched condition of womenfolk in man dominant social order in “My feudal lord” text. The researcher brilliantly represented

masculine hegemony causing in psychological sufferings among women. Pinkish Zahra, Amara Javed and Sumaira Akhtar wrote a very interesting and thought provoking article titled as "Voicing Male Ethos: An Anti-Feministic Study of *My Feudal Lord* by Tehmina Durrani" and drawn in results that the self-centered tradition of feminism need to be competed because when there is intense in feminization in social structure at the end it proves exploitation of men due to the false illustration in various discourses by feminist critics. These researchers have demonstrated that Anti-feministic literary criticism basically counter the feministic charges that are falsely leveled against patriarchy. Exaggerated descriptions of oppressed feminine of third world are described in diverse writings to show that women are in wretched conditions because of patriarchal system. Though the terminology 'patriarchy' signified to express the rule of father in a male-ruled family structure, yet it is being used outside its real meaning, and often defined out of scene and reaching to the level and become a social and legitimate structure which considers men as a fundamental cause of most of the problems faced by women and enclosed an insensible subservience complex to the women which creates a sense to feel subordinate, subaltern, secondary, sidelined and even describes ladies as slaves to men. These researchers try to establish that in Durrani's *My Feudal Lord*, she attempts to gather the empathies of readers by demonstrating one-sided tale of her, she displays her miseries are because of patriarchal society. The researchers assert that this is clear from their study that she is not the actual victim and just portrayed one side of picture to prove herself as a supposed feminist novelist. Beside these researchers many others also completed their researches and articles on *My Feudal Lord* but to my knowledge no one produced a study by using psychoanalytical lens.

DEBATE AND DISCUSSION

While investigating the narrative through a psychoanalytic lens one can find many traumatic situations which effected psyche of main character that is Tehmina Durrani herself. These complications trigger protagonist's anxiety therefore, she on the level of unconscious employs different ego defense mechanisms to cope with anxieties. Here are some reasons that caused anxiety to Tehmina and she managed them by employing defense mechanism.

Repression

According to Freud the repression is one of the most important strategy and is employed by most of population across the world, and it is also proven that it provides foundation for all of the defense mechanisms used by an individual. Therefore, one can easily find different parts of narrative where the narrator's signs of repressing the traumas of her early and later life can be observed.

Tehmina was traumatized and her life depicts repressed thoughts and feelings of childhood and adolescence for coping with them she employed defense mechanisms, when she discovers that her family members particularly her mother considered her own daughter as distressful member of family because of her dark skin,

“Only over time would I come to understand what a shock I was to my mother, she was a light-skinned beauty- and proud of it; her family was fair-skinned and considered itself to be superior by that fact.” (Durrani, T. 1995, p. 22).

On discovering this behavior of family for the first time she becomes anxiety stricken.

“A dark child condemned to neglect. And yet there I was, arriving in the world in 1953 with a dark skin. It seemed

evident by my mother's attitude that she regarded me as ugly and was embarrassed to present me to friends and relatives. Even as a baby I felt my inadequacy. My surrounding seemed hostile to the way I looked, and very early I withdrew into an isolated, condemned by-nature cell." (Durrani, T. 1995, p. 22-23).

Durrani from her childhood was isolated and faced internal complexes which later in her life caused her to become effected from other influential society circle this compelled her for emotional decisions of her life later.

"I never remember my mother hugging or kissing me when I was little. Regardless of my growing, deep-rooted internal complexes.....outsider." (Durrani, T. 1995, p. 23).

On the other hand her father had affection for her yet Durrani feels her father's compulsion for not showing his affection for Durrani,

"To me he was a rather distant figure: he controlled his affection. Whenever he had a chance he would tell me he loved me most of his children, but chances were rare." (Durrani, T. 1995, p. 23).

Durrani in her novel describes her father's helplessness and obedience before her mother that impacts her psyche and she expects her father as an ideal man, a head of family to control the family matters but she develops a hopelessness concerning her mother supremacy in family matters which were prejudiced on skin complexions,

"I loved my father. Six feet tall, he had the presence of a film star. He was the handsome as my mother was beautiful. They made a very glamorous couple, though my mother was the dominant partner and seemed to

have the final say in everything." (Durrani, T. 1995, p. 23).

Observing her mother's love towards her sisters and brother she becomes envious to her sisters and brother because the differentiating behavior of mother towards children creates a condition of rebellion in Durrani,

"Mother was not subtle in playing favorites. Almost every word and action indicated her preferences for her white skinned children, her son Asim and her daughters Minoo and especially baby Adila. Rubina, Zarmina and I- the darker daughters- never seemed able to please her." (Durrani, T. 1995, p. 25).

Durrani displays her ugliness and different suggestions of her mother in her narrative regarding her appearance that made her reactionary against mother,

"Her emphasis on my appearance brought out the worst reactions in me." (Durrani, T. 1995, p. 27).

In other words this complex of ugliness and her interest of painting had worst influenced her childhood. As she quotes,

"Poor grand-mother never realized how deeply the complex of being ugly was setting in - how much it would affect my life. Grandmother had another paranoia...what might take me further into a mad world. (Durrani, T. 1995, p. 27).

Durrani expresses her experiences of panic in novel which had a great influence on her personality development, created an environment for identity crisis, these practices were repressed in her unconscious level from childhood, and she thought of escaping the situations,

"Looking back, I realized that we were being raised to be schizophrenic; an appearance of perfection was more

important than genuine feelings...my mind became a sanctuary for secret thoughts of escaping from this household. But for that, there was no other goal in life but marriage." (Durrani, T. 1995, p. 29-30).

Her anxiety of getting rid of strict family don'ts, looking ugly and as declaring her not attractive by her family compelled her to go in anxiolytic condition and she wanted to overcome this fear of isolation she proved to be hurried to make decision of her wedding, because she believed she may not get a man to love her as, gossips were roaming about fair skinned girls future husbands, but Tehmina was dark skinned, these were the reason she hastened in making decision to marry her first husband Anees Khan though in real she was not in love with Anees. She explained as under,

"I was panic stricken at the thought of losing a man whom love had blinded, so that now he perceived me as some great beauty. My low esteem convinced me and made me fearful that this error might never occur again. No other man would find it possible to love me." (Durrani, T. 1995, p. 33).

"I overheard a conversation between my mother and her best friend, who said, 'Samina she's not your best-looking daughter. It won't be so easy for her to find a boy who'll love her as Anees does. I suggest you agree to the proposal. You still have three daughters for who your passion will be stronger.'" (Durrani, T. 1995, p. 34).

Due to childhood experiences of complexity Durrani has developed an envious attitude not only towards her white skinned and most loved sisters but she has evolved a sort of jealousy against her mother who has always shown affection to her fair skinned children. Such routine of her mother has made Durrani reactionary against her mother she desires to get rid of mother,

"At first I was relieved that Mother would not be in the same town, or indeed the same country as myself. The prospect of her leaving made me feel free. Until now she had been paramount in my life...the pain of parting the rest of my family was diffused." (Durrani, T. 1995, p. 36).

As earlier mentioned that it becomes vivid from later events and conditions that Durrani's marriage decision was immature and was sort of escape from household extreme sanctions on her and while investigating the text it seems that her elder half-sister Rubina also did the same and succeeded in marrying a pilot that is in real her fruitful escape from her home in the form of marriage to her husband. However in the case of Durrani herself escape was successful with the help of idea of love but it due to absence of love towards Anees Khan it turned into bland plateau with in few months,

"Then reality dawned. Three days prior to wedding, it occurred to me that, despite our limited contact, I was already bored with Anees. I did not love him enough and most definitely did not want to marry him... I probably do not love you. I was only in love with the idea of love. I wanted to escape from my family." (Durrani, T. 1995, p. 36-37).

As quoted earlier above in the discussion, according to Durrani, her all actual sufferings which became source of her anxiety were conditional to her father's weak role in the family structure. She always desired her father authority over family but due mother's dominance on every single matter her father failed to take over the charge of all domestic issues therefore, such problems occurred to all family. In beginning wedding to Anees seemed her as a compensation to her wishes but Anees too proved to be like her father without having a better strategy for the family. But Durrani wanted to fulfill her desires what she had dreamed in past a head of family with full authority,

conservative and overpowering with better future plan for the Durrani and her children, her views regarding Mustafa Khar are;

"Psychologically I had suffered from my father's weak role in our family. Now here was someone who presented a quite different personality." (Durrani, T. 1995, p. 39).

While recalling injustice treatment of her by her family members and particularly her mother's ruthlessness attitude towards her,

"I stood in front of the mirror wondering why I was born in the first place. I remembered Mother's words, every time she had been upset with me....Mustafa asked the doctor, 'Will she live.'" (Durrani, T. 1995, p.137).

Idealization

As idealization is a defense mechanism that an individual employs when the person creates an ideal impression of someone, an object or a place. This idealization is done by an individual by emphasizing someone's positive traits and neglecting qualities of the person that are negative. By utilizing this defense mechanism an individual adjusts the path by which he or she sees the world around him or her, this can lead someone to take decisions that assist our idealized perceptions regarding a person, place or an object.

Tehmina employs her defense strategy of idealization instead of hearing all whispers and allegations of vulgarity and had observed disrespect, contempt of his wife Sherry, in public instead of all these about Khar character she had idealized Mustafa and could not judge him. By showing superfluous respecting characteristics to women She was magnetically attracted to him. On the other hand she considered her husband Anees as inconsequential because of misgivings that echoed prior to her marriage in her house.

Now the spirit of serving the oppressed population through socialist party of Khar, was the reason that Durrani was trapped in the net of Mustafa who was well looking and overpowering personality and her marriage was on stake with Anees,

"I became convinced that my future was with Mustafa and that my marriage to Anees was over. We met as frequently...my emotions overwhelmed me." (Durrani, T. 1995, p. 68).

As initially Durrani was attracted to Mustafa by his slogans for unprivileged and middle class later it is disclosed by Mustafa's wife Sherry that,

"She claimed that his political idealism was merely an attempt to gain access to our class and that his concern for the poor and downtrodden was a sham." (Durrani, T. 1995, p. 94-95).

Later Tehmina experiences her new husband's genuine behavior which is very violent not only towards his all house workers, son, family members to Tehmina which is depicted by Durrani in various parts of narrative this violence created a traumatic condition among all family members and particularly Tehmina herself,

"I was very scared, and I could only stammer. 'You are hiding things from me, he charged. 'There's more to it...I begged in a weak voice, 'please, God! I need to go - I need to go to-to bathroom.' He allowed me to stagger off." (Durrani, T. 1995, p. 102-103).

Tehmina describes brilliantly without any hesitation in her novel tyranny of the very feudal and other feudal lords like him and portrayed the fear and anxiety which develops among the females who are merely feminine objects for such feudal lords.

In another place in narrative Tehmina explains the impacts of tyrant and strict behavior on her life in these words,

"I became incapable of thinking logically; indeed I was afraid to think, for irrationally I was certain that he could penetrate my mind...I was afraid to sleep, lest I dream images that would annoy him." (Durrani, T. 1995, p. 108).

Later in text she has expressed her panic-stricken condition induced by her husband considering himself her ally, while living in England in her parents' house, he would say,

"I think I will discuss with your mother your misgivings about your relationship...he knew that I would panic." (Durrani, T. 1995, p. 102-130).

As we discussed many events of the novel quoted by Tehmina in the text of narrative which clearly depict the traumatic conditions that caused anxieties to the main character who is Tehmina Durrani herself here are some events which can be considered as the defense mechanism of sublimation which the main character employed on unconscious level to cope with anxieties.

Sublimation

Though Tehmina confronted many traumatic conditions that were caused by her husband Mustafa Khar but beside those all brutalities Tehmina utilizes her defense mechanism of sublimation and becomes empathetic to her own tyrant husband when he seems isolated from rest of the society,

"Mustafa felt increasingly isolated too. I was quite amazed to realize that I understood his predicament and wanted to help him deal with it...I reached out to him and tried to build his morale. I learned to forgive him his temper and abusive nature." (Durrani, T. 1995, p. 102-131).

Rationalization

While investigating the narrative through psychological lens scenes of rationalization are found where the main character tries to rationalize different aspects of her husband's personality psychologically particularly the tortures of her caused by her husband however she employs the very defense strategy to explain her this behavior and creates other excuses for doing so,

"I even found myself perversely thankful for the beatings, because they would be followed by his groveling remorse...degrading position brought a twisted measure of glee." (Durrani, T. 1995, p.132).

Here she expresses her thoughts being a member of elite what type of desires she had repressed and stored in her unconscious now she was searching to give a genuine shape to those feelings which were doubted by family members in case of her wedding to Anees,

"I needed a strong man who could manage his own professional life without my interference. I was also thinking of how inadequate a person I had become in my mother's eyes – eyes that represented entire world to me. I was weakened by my attachment to Anees, because he carried no weight to strengthen me." (Durrani, T. 1995, p. 64).

As quoted above from the text it is clear that Tehmina rationalizes her partition with her first Anees Khan and remarrying to Mustafa Khar by declaring prior as inconsequential and over powering the later one.

Altruism

Altruism a deed or action for an individual, group or a population that is identified as altruistic behavior that is utilized by a person as way to diffuse a potentially anxious

situation. It is employed as a strategy being especially helpful to someone or a group or particular population. Sigmund Freud has considered this mechanism one of the important mechanisms employed by people in their lives,

“This defensive process serves two purposes. On the one hand it enables the subject to take a friendly interest in the gratification of other people’s instincts and so, indirectly and in spite of the super-ego’s prohibition, to gratify his own, while, on the other, it liberates the inhibited activity and aggression primarily designed to secure the fulfilment of the instinctual wishes in their original relation to him or herself.” (Freud, A. 1937, p.140).

Like other defense mechanism used in the narrative of Tehmina many examples of altruism can also be found, As Durrani was deprived of abstract love and affection feelings therefore, she had developed a soft corner for deprived people and desired to help masses for their rights. In her life she could not meet any one to assist her in this regard and Mustafa Khar being apparently a socialist leader was ideal for Durrani to be followed. Besides his leadership qualities Khar seemed fully authoritarian and overpowering to her. In start she perceived her as a leader merely,

“Mustafa articulated thoughts that had buzzed in my brain since childhood, I was a product of the powerful, privileged class, but I had been a misfit, an underdog in my own surroundings. I understood the zeal, for I was a rebel in search of a cause and Mustafa Khar defined the cause for me. For the first time in my life, I felt a purpose beyond mere existence.” (Durrani, T. 1995, p. 58).

In another place in the text where Tehmina becomes much sentimental for masses expresses her altruistic nature and wants to help these deprived people truly to satisfy her,

"Feeling a need to do something constructive rather than sit around gossiping, I decided to visit the children's ward... The child's stomach was severely distended, and I asked a nurse what was wrong with her. 'Liver cancer,' she replied." (Durrani, T. 1995, p. 268).

While observing the poor conditions of patients in hospital Tehmina not only extremely becomes sympathetic for the patients who are helpless and sidelined but strives to help them financially too,

"I pulled 500 rupees (about 11 pounds) from my purse and handed it to the woman, instructing, 'When your husband returns, give this to him and tell him to go and buy the medicine.' She looked at me...I had raised 60,000 rupees (about 1400 pounds) for medical supplies. He advised me not to hand it over. 'If the drugs and supplies are here,' he warned, 'they will just be stolen by the nurses and interns and wind up on black market.'" (Durrani, T. 1995, p. 269).

CONCLUSION

After studying Tehmina Durrani's 'My Feudal Lord', the researcher acquires some sketch of types of ego defense strategies or mechanisms that are quoted by Tehmina in her autobiographical novel. The main character in this narrative (Tehmina herself) has catastrophic experiences causing anxiety to main character which compel the protagonist to employ different defense mechanisms like, repression, idealization, sublimation, rationalization and altruism. All these ego-defense mechanisms of Tehmina are the images of her psychological states.

The reasons for these defensive mechanisms are induced to main character from Tehmina's life background, particularly her childhood, her mother's preferences to her white skinned

children, her father's weak role in family structure, and her idea of love and marriage to Anees for escaping her family. She strives to disremember what occurred in her lifespan, however she fails to eliminate those traumas from her mind. Therefore, to counter her anxieties Tehmina seems to employ the defense strategies to diminish her anxiety and attempts to balance her three zones of psyche id, ego, and superego. The very ego-defense mechanisms which main character adopts are repression, idealization, sublimation, rationalization and altruism.

Repression defensive mechanisms is used to suppress the anxieties faced by Tehmina especially during her childhood when she suffers anxiety due to her dark skin color that causes a sort of negligence among family member for Tehmina such memories of her life are repressed in narrative. Idealization defense mechanism is employed by the main character specially she tries to idealize Khar to fulfill her desired wishes aroused by her id like obtaining a better place in elite social structure which later proves to become a curse for her. She sublimates when she thinks that her spouse has become isolated from society. Rationalization is utilized by Tehmina when she rationalizes beseeching of her husband that is followed by Khar's torture. Finally she employs altruism defense mechanism especially for deprived population and children in hospital.

By investigating the narrative My Feudal Lord from psychological perspective the researcher discovers that the previous memories are the main causes that play most significant roles in utilizing different ego defense mechanisms as discussed in above discussion. These defense strategies impact entire life of protagonist as we can observe in this novel. Finally, the study emphasizes on the psychological problem (anxieties) and the self defense mechanisms of the main character My Feudal Lord. Still, there are many more possible aspects which can be evaluated in this narrative. Thus, the

researcher proposes the other scholar in future to study the other possible aspects of My Feudal Lord that are not examined in this research article.

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