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Analyzing Feminist Ideologies and Aspirations: A Critical Discourse Analysis of the Last Excerpt of Durrani's My Feudal Lord

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Abstract

The study investigates the last excerpt of Durrani's My Feudal Lord (1994). The study aims to explore feminist ideologies and aspirations expressed in the text. Purposive sampling of the last excerpt of Durrani's My Feudal Lord is done as it concludes the whole book. Fairclough's three-dimensional model is used as a theoretical framework. Findings reveal that, at the description level, values of words and grammatical elements show the contestation between patriarchal thoughts and feminist aspirations. At the interpretation level, the interpretation of the text reveals that Khar, through harsh words, represented patriarchal thought, which is challenged by Durrani and the interpretation of context reveals the silence of women as the primary cause of increasing male dominance. At the explanation level, the excerpt seems non-normative as it challenges patriarchal oppression and empowers women to define their own essence as Durrani decides to break the traditional silence.

Keywords: critical discourse analysis, feminism, ideologies, my feudal lord, patriarchy

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Title

Analyzing Feminist Ideologies and Aspirations: A Critical Discourse Analysis of the Last Excerpt of Durrani's My Feudal Lord

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Abstract

The study investigates the last excerpt of Durrani's My Feudal Lord (1994). The study aims to explore feminist ideologies and aspirations expressed in the text. Purposive sampling of the last excerpt of Durrani's My Feudal Lord is done as it concludes the whole book. Fairclough's three-dimensional model is used as a theoretical framework. Findings reveal that, at the description level, values of words and grammatical elements show the contestation between patriarchal thoughts and feminist aspirations. At the interpretation level, the interpretation of the text reveals that Khar, through harsh words, represented patriarchal thought, which is challenged by Durrani and the interpretation of context reveals the silence of women as the primary cause of increasing male dominance. At the explanation level, the excerpt seems non-normative as it challenges patriarchal oppression and empowers women to define their own essence as Durrani decides to break the traditional silence.

Keywords:

[critical discourse analysis](#), [feminism](#), [ideologies](#), [my feudal lord](#), [patriarchy](#)

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Introduction

Critical Discourse Analysis (CDA) is an interdisciplinary approach introduced in the early 1990s by scholars, including Theo van Leeuwen, Gunther Kress, Teun van Dijk, and Norman Fairclough (Wodak & Meyer, 2001). During that period, theories and methodologies of Critical

Discourse Analysis (CDA) were developed to distinguish this paradigm from other ideas and approaches in Discourse Analysis. Subsequently, the phrase has been referred to by other designations. Certain scholars opt for the term Critical Linguistics (CL), based on their specific research areas or fields of study, while others prefer to use the name Critical



Discourse Studies (CDS). It can be inferred from this that Critical Discourse Analysis (CDA) is an interdisciplinary approach that professionals from various fields, such as historians, business institutions, lawyers, politicians, etc., can utilize to examine social issues related to their respective work, as mentioned by Bloor and Bloor (2007).

Fairclough and Wodak (1997) utilize the criteria described earlier and establish eight fundamental concepts or principles of CDA, which are as follows:

1. Critical Discourse Analysis (CDA) examines and tackles social issues.
2. Power dynamics are expressed via language and communication.
3. Language and communication shape and form society and culture.
4. Language and communication serve ideological purposes.
5. Historical factors influence discourse.

Critical discourse analysis interprets and explains meaning in a sociopolitical context. Discourse is a category of social actions. (Van Dijk, 2003, p. 353; Jahedi et al., 2014, p. 29). In the view of Wodak (2001), CDA is done to research social injustice with the aim of analyzing how it is expressed, signaled, constituted, legitimized, and followed through language or spoken words. As Meyer (2001) defined it, CDA aims to identify the language aspects that constitute articulations of social injustice and inequality, according to Fairclough (1992, p. 315 cited by Min 1997, p. 148), who says that Foucault's minutiae provide a practical way of understanding the goals of CDA. These are, for instance, studying the social functions of language, describing the facet of language in relation to the social aspects, and determining the ideological and political impacts. It is thus essential when carrying out CDA, to explicate the social role of language and give an exhaustive description of linguistic explicitness, which is unveiled as the ideologies contained within the discourse under analysis. In the opinion of Widdowson (2004), it is possible to turn simultaneously to linguistic forms to view how language is used to construct social identity and social relations, and consequently, social injustice.

As highlighted by Fairclough (2001), CDA can be described as a form of social science whose objective is to analyze people's dilemmas in unique sociopolitical environments. It also strives to offer information that enables individuals to deal with the mentioned difficulties. In the description given by Van Dijk (2003), CDA can be defined as a type of research that investigates how dominating and discriminating power relations are created, reproduced, and negotiated through language and communication in social and political contexts. According to Kazemian and Hashemi (2014), Critical Discourse Analysis (CDA) is a multidisciplinary approach that analyzes relations between power and language or communication. It focuses on how power relations, gender, race, and other forms of social relations are constructed, sustained, reproduced, and/or resisted in both written language and speech.

In light of the definition above for Critical Discourse Analysis in this study, the true and terrifying picture of feudalistic society must be uncovered. The narrative mainly revolves around the feudalistic characters and their actions. Durrani is the offspring of the former Governor of the State Bank of Pakistan and the individual in charge of Pakistan International Airlines. Samina, the mother, initially marries Hebat Khan, the son of Nawab. They are part of a tribal community that restricts its women from leaving their houses and enforces the practice of never removing their veils or purdah. When Samina becomes pregnant and the nun is summoned for her delivery, the nun states, "The family lacks a female child due to their adherence to the belief of infanticide towards newborn baby girls" (My Feudal Lord, 1994, p.19). Upon receiving this information, my mother was startled and promptly left for her ancestral residence in Lahore to give birth to the child. It is evident that in many locations, there is a strong manifestation of intense animosity against the female gender, to the extent that their very existence is neither accepted nor celebrated (Mukta & Partha, 2022). Mustafa Khar, a feudalistic and chauvinistic individual, reveals the true nature of men - their power and oppression over the silenced feminine

group. Mustafa embodies the hidden, immoral aspect of the feudal lord, who can rationalize his actions by exploiting the norms and customs of society. According to Durrani, every feudal lord had the power to demonstrate the acceptability of his actions (p.26). Mustafa manipulates women's lives by marrying one and abandoning the other. Re-marriage is a commonplace matter for him. He frequently changes romantic partners, treating them as mere possessions. Despite having multiple women simultaneously, he does not find satisfaction in that alone. He violates the norms of social behavior and ensnares his sister-in-law, Adila, who is Durrani's younger sister. He entices Adila to betray her own older sister. He actively and persistently seeks out women, employing strategies and techniques similar to those used while hunting birds. To assert his dominance, he subjects them to mistreatment, reprimands, and physical violence, ultimately resulting in their demise. He employs every form of cruelty available to him in order to punish them. He transforms into the most untamed partner for his sixth bride, Durrani, who gets rid of them and decides to write a book to break the silence.

Problem Statement:

My Feudal Lord (1994) has been analyzed from various perspectives, including feudalism, feminist, and psychoanalytic perspectives (Hassan et al., 2021; Akbar, 2023; Rehman, 2020). Masculine hegemony is also analyzed using the CDA model in this autobiography. However, this research analyzed only the last excerpt of *My Feudal Lord* to investigate the ideologies invested in it. Addressing the topic will give us comprehensive insights to analyze ideologies embedded in novels and autobiographies.

Research Questions:

Question 1: What are the different ideologies invested in the last excerpt of *My Feudal Lord* (1994)?

Question 2: Does the discourse sustain or challenge the existing social structure?

Literature Review

Concerning *My Feudal Lord*, it is treated from a different perspective. Researchers in the field tried to explain how women are oppressed and marginalized due to male dominance. Salman and Rasool (2023) explored the relationship between masculinity and femininity using Reeser's theories of masculinity and femininity. They found mental/psychological, emotional, socio-cultural, and religious differences between men and women. Findings also hint at the differences between masculine and feminine traits, highlighting the privileges the former has had over the latter, leading to gender and social polarities. Noor and Riaz (2014) examined masculine hegemony and gender politics in Durrani's *My Feudal Lords* using the CDA model and found that the text provides numerous examples of masculine gender hegemony and violence. It illustrated how women face social constraints, including disappointment, dissatisfaction, discouragement, and teasing. Hassan et al. (2021) explored the marginalization faced by rural Pakistani Muslim women and their experiences and found that the underlying structure of tribalism and male supremacy oppresses and marginalizes women. They further noted that women's rights and discrimination are pressing issues in the rural areas of Pakistan, as depicted through Durrani's experiences as an urbanized, educated lady navigating a tribal system. Riaz (2021) analyzed feudalism in the novel and found that Khar illustrated the concept of 'presentation of self,' revealing feudal culture through his behavior. Due to their lack of education and breeding, feudal lords attempt to join the elite class and control women through marriage.

Akbar (2023) closely examined social attitudes towards women presented in the book "*My Feudal Lord*" authored by Durrani. He found that women are treated as sexual objects by the feudal in the patriarchal society. Khan et al. (2021) investigated the treatment of women in Durrani's *My Feudal Lord*. Findings indicated that women are subjected to oppression and subjugation despite their class and race. Ehsan et al. (2015) explored the issue of violence and harassment,

and they found that women are harassed, tortured, and oppressed in the feudalistic society even by their male counterparts. Zubair et al. (2018) examined patriarchal pressure in the novel through autobiography, and they found that it is not only the life of Durrani but the representation of most married women in feudalistic society.

Sulamani and Khan (2018) analyzed the sources of anxiety or trauma and the main character's defense mechanisms in the novel "My Feudal." They focused on analyzing the protagonist's inner workings, specifically her mental state and her ability to handle social and domestic issues using Freud's defense mechanism theory, and found that. Kaur (2019) analyzed works of women from diverse cultural backgrounds, blending facts and fiction to depict the realities of marginalized groups. She studied and compared Alice Walker's *The Colour Purple*, Joyce Carol Oates' *Marya: A Life*, and Pakistani writer Tehmina Durrani's *My Feudal Lord*. She found that writings are primarily based on social realism and feminism. Instead of altering patriarchal structures, female heroines transform by reclaiming their identities in hostile environments. Rehman (2020) analyzed the psychoanalytical perspective of Durrani's character in her autobiographical novel *My Feudal Lord* using Freud's structural personality theory and found her desire-oriented mind. He further commented that Durrani's psychological state serves as a moral lesson for those who disregard their loved ones' advice and prioritize material possessions above advice. He concluded that Durrani's psyche is primarily Id-driven, while her ego remains dormant.

Khan et al. (2021) aimed to highlight the status of women in Pakistani societies, particularly in the Punjabi feudal system, using Lazar's theoretical conceptions of feminism. They found that feudalism in Pakistan is a patriarchal social order that gives men greater freedom to survive than women. This unjust lifestyle must be addressed as a critical issue to resolve or decrease. Kaur (2016) examined the autobiographical novel *My Feudal Lord*, examining cultural and gender constructs perpetuating women's exploitation. She found that as a response to

oppression, she transcended her submissive status by divorcing her husband in a traditional community, demonstrating her autonomy and identity. Neelofar and Mufti (2021) studied it as an empowering narrative. They found that Durrani released herself from the restrictions imposed on her by her husband and decided to define her essence. Chowdhary (2016) explored the struggles of an educated woman caught between society and family, hindering her individuality. She found that women are defined by their cultural behaviors and that misconceptions about faith in popular traditions contribute to their disadvantaged status. Moreover, they found that Durrani, as an educated woman, overcame physical and mental abuse to challenge cultural and religious roles and establish her own identity.

Research Methodology

This section clearly defines the research technique, organized under certain areas.

Research Design

This research is structured as a qualitative study, using Kothari's definition: "Qualitative research focuses on qualitative phenomena, which are phenomena that pertain to or involve quality or kind." Kothari (2004, p.04) and Cresswell (2007) have explained the breadth of this field, stating that it involves the investigation of research questions that seek to understand the significance that people or groups attribute to a social situation (Cresswell, 2007, p.37). The research is based on the transformative paradigm, defined by Mertens (1997) as directly addressing the politics in research. Mertens (1997) also states that the transformative paradigm examines how the results of social inquiry on inequities are connected to political and social action.

Theoretical Framework

The three-dimensional model of Fairclough is presented in the book *Language and Power* (1989). The three-dimensional paradigm is divided into three stages: description, interpretation, and explanation (Fairclough, 2001, p.127). Nevertheless, he

characterized them, stating, "The division of labor is consistent with the contrast I established in chapter 2 between description and interpretation and explanation in terms of the type of analysis they entail" (Fairclough, 2001, p.127). Fairclough's three-dimensional model is explicated below.

Description

The ten queries (Fairclough, 2001) define the values of words, grammar, and text structure, which are the focus of the description stage. In the description stage, grammatical features and words are analyzed at the expressive, relational, and experiential levels. Fairclough (2001, p.130) defines experiential value as a "trace and a cue to how the text producer's experience of the natural or social world is represented." The words are crucial for analysis, as "the vocabulary of a text is what is ideologically significant" (Fairclough, 2001, p.131). The experiential values of words are examined in terms of classification schemes, collocations, synonymy, antonymy, and hyponymy. The experiential values of grammar encompass the types of sentences used, the type of agency, and the employed processes. In relational values, we are interested in "how the selection of language in a text influences and contributes to the development of social relationships among participants" (Fairclough, 2001, p.134). In the context of relational values of words, we observe the construction of formal elements and euphemistic expressions to either introduce or reinforce an existing ideology. Similarly, the relational values of grammar demonstrate how using pronouns and relational modality facilitated the introduction of an ideology. We examine the persuasive or aggressive language used to maintain power relations and invest or reinforce particular ideology in discourse as conveyed in words in the expressive values of words. The expressive values of words pertain to using persuasive or aggressive language in conjunction with a particular ideology and using expressive modality to conceal specific ideologies as categorical truths (Fairclough, 2001, p.144).

Interpretation

The interpretation mediates the relationship between text and social structures. Fairclough defines it as "these discourse processes, and their dependence on background assumptions, are the concern of the second stage of procedure, interpretation" (Fairclough, 2001, p.155). This is further reinforced by the fact that it involves the combination of the text and the background knowledge or the members' resources (MR) of interpreters. The process of interpretation is divided into six distinct phases. Context is interpreted at two levels: situational context and intertextual context, while the text is interpreted at four stages: the surface of utterance, the meaning of the utterance, local coherence, and global coherence (Fairclough, 2001, p.156).

Explanation

In this stage, we observe the discourse's role in the social process, its determination by social structures, and its reproductive effects on society by either challenging or sustaining existing power structures (Fairclough, 2001, p.172). We observe the preservation of power relations at the situational, institutional, and societal levels. Additionally, an effort is made to emphasize invested ideologies during this phase. Lastly, discourse effects are observed in society as they either maintain or transform existing power structures (Fairclough, 2001, p. 175). Discourse is comprehensively analyzed using this three-model analysis to reveal invested ideologies and the role of the discourse in maintaining or challenging existing power structures.

Data Analysis

Description Stage:

At this stage of analysis, we analyzed the values of words, the values of grammar, and the overall structure of the text.

1-Values of words

Words are analyzed at experiential, relational, and expressive levels.

(i) Experiential Values of Words

Experiential values of words are analyzed from the elements discussed below;

(a) Classification Scheme

In the first two paragraphs, the word scheme seems to show a negative portrayal of a happening. Words like "taken away," "no identity," "exhaust," "nothing," "bored," "threat," "tears," "no one speaks," "discarded," and "spat out like a sugar-cane chaff," "destroy" and "died" represent the right ideological scheme. The last paragraph of the excerpt is a response to the happening. It is an amalgamation of positive and negative words. Words like fallen, alien, tortuous path, crime, injustice, subservience, malignant hypocrisy, and feudal lords show the response to the negative happening. This is reinforced by positive determination from words like "raise their voices," "realized," "determined," "cast a stone," and "break the traditional silence," which represent the positive ideological scheme. The excerpt is based on the negative and positive ideological word schemes. A clear transition from negative to positive ideology theme seems from the word "taken away" to "breaking a tradition." This indicates the transition from oppression to the voice against oppression.

(b) Collocations

We have observed different collocations used in both classification schemes so far. Collocations associated with negative word schemes include "taken away," "surname," "breathed out," and "conventional politics." All these collocations seem to support the existing power structure and support the new ideas. On the other hand, "decided to," "cast a stone at," and "break the traditional silence" are the words and phrases that represent the opposition to the existing power structure and true representation and expression after breaking the traditional silence.

(c) Overwording:

Overwording is also found in the text under analysis. Based on the classification schemes, the words "everything" and "thirteen years" seem to be repeated many times in the discourse under analysis, seem to represent the ideological struggle in the text, and seem to belong to a negative word scheme. Moreover, "I" seems to be repeated many times in the text using positive scheme words, including realized, determined, and decided. This indicates the ideological realization as the first pronoun seems to repeat with aspiring terms. So, overwording is associated with both the positive and negative scheme words.

(d) Synonymy

Synonymy is rarely found in the discourse. However, ideologically rich discourses always have words that have some synonymous relation. In this excerpt, "cooly and contemptuously" is used to describe the behavior of the man who seems humiliating his wife. However, "thrive and multiply" is used by the wife while describing the conditions of women who do not resist oppression, and it gets doubled by male members of the society. This synonymous relation is also based on negative and positive classification schemes. A negative synonymous relation is countered by a positive synonymous relation.

(d) Antonymy

Antonymy's relationship is seen when Mustafa attempts to realize the power of patriarchal society to Tehmina by saying that she would have no identity of her own as "you removed your name from mine." (My Feudal Lord, 1994, p.294). This view represents the essential of binaries in a patriarchal society to the extent that she would be no more important if she removed her husband's surname. This represents the hold of patriarchy on women.

(e) Hyponymy

Hyponymy is the term that shows the relation between various things in the chain form. In this excerpt, the first phrase is "no identity of your own." As this is said by a male member to the female member of the society, this 'no identity' unveils a series of ideas that leads us to believe that discourse is built from the patriarchal society. This thing further sheds light on the position of women as submissive, dependent, and having no identity without their male counterparts. Similarly, another hyponym can be guessed from words like "injustice," "subservience," and "hypocrisy"; that discourse is built from third-world countries that cannot come out of the colonial legacy and are struck by colonial evils.

(ii) Relational values of words

Relational values of words are defined by these two elements;

(a) Euphemism

The excerpt is based on the conversation between Durrani and her husband, Khar. The excerpt contains harsh words that cannot be sublimed. However, euphemistic expressions are used to lessen the intensity of harshness. As Durrani aimed to challenge the existing power structure, she urged that "Muslim women must raise their voice against the injustice" (My Feudal Lord, 1994, p.250). This expression can only be understood in the discourse context where a woman is denied her separate identity. The use of the word "Muslim" reinforces the effects and makes it more relatable in the context of the religious society. Similarly, "I decided to cast a stone at hypocrisy" (My Feudal Lord). This is also a euphemistic expression as "decided" is added to show the intentions, not the actions. Moreover, using an idiom/phrasal verb also lessens the intensity of denial.

(b) Formal or Informal Vocabulary

As the excerpt is part of an autobiography, most of the time, the use of language is informal. The writer did not make much use of formal elements as it seems unfit to give the exact impression of her experiences.

Words and phrases like "start anew," "stock of stones," and "thrive and multiply" indicate literary language as it loses formality, which is usually expected in academic writing. The use of phrasal verbs and chunks of poetry makes it subjective and informal. Moreover, the last excerpt of the discourse under analysis becomes personal. These words seem to be used intentionally to develop interpersonal relations with the reader so that they can engage with the writer's true aspirations.

(iii) Expressive values of words

The discourse is based on dialogue and monologue and contains both aggressive and persuasive words. Aggressive words/phrases like no identity of your own, exhaust, and threat are used by Khar to describe the vulnerable position of Durrani in society as she is no longer his wife. Similarly, aggressive words like taken away, everything, injustice, hypocrisy, and crime are uttered by Durrani in response to the oppression, subjugation, and marginalization she faces in the patriarchal society. Moreover, Khar utters persuasive words and phrases like "start anew," "being determined," "being decided," and "breaking the traditional silence," which indicates her aspirations and feminist thoughts to oppose oppression and marginalization.

2-Values of Grammar

(i) Experiential values of grammar

Experiential values of grammar are analyzed from the elements discussed below;

(a) Type of participants and processes predominate

The twenty most striking clauses are taken for systemic functional grammar analysis to see which participants and processes are predominating. Two types of processes seem to be dominated by a single participant, Durrani, who seems to be introducing feminist ideologies and aspirations through mental and material processes. As the mental process is related

to cognition, it has a significant role in introducing ideologies, especially those that challenge or aim to challenge the social structure for transformation. "Realize," "determine," and "decide" are the mental processes uttered by the sensor (Durrani) in the context of a patriarchal society (phenomenon). Another process that seems to dominate is the material process, which is based on actions and execution of plans. Having to "start anew," "condone," "learn," and "break" are the material processes by an actor (Durrani) in the circumstances (patriarchal society) where she starts to oppose patriarchy practically. These material processes show actions that push against the established social structures and are compelling to take measures to establish new orders. These mental and material processes seem to introduce ideology related to women's empowerment and compel women to think outside of the box.

(b) Is agency clear or not?

The excerpt clearly defines agency. An actor and goal are properly defined. In the conversation between Durrani and Mustafa, the agency is clear as they change the relations of sayer/receiver, sensor/recipient, and actor/goal. Moreover, in the monologue, when Durrani shows aspirations to break the traditional silence, the agency is clear there, too, as she uses the personal pronoun I.

(c) Sentences active or passive

Most of the sentences in the excerpt are active, as there is a passive receiver present. This indicates the conscious struggle to introduce traditional ideologies and produce counterarguments in the discourse, as visible in Durrani's monologue.

(d) Are sentences positive or negative?

There are a few sentences in the discourse that are negative and are strongly associated with ideologies. These are "You have no identity of your own" (My Feudal Lord, 1994, p.249) and "Women will not let you come to their homes" (My Feudal Lord, 1994, p.249). Here, the use of negative sentences indicates that it has ideological solid implications. Similarly,

Durrani uttered, "I realized I could not do greater service for my country" (My Feudal Lord, 1994, p.250), which indicates that chances of progress are low for women in the patriarchal society. Women should have this realization to progress and to serve their country.

(ii) Relational values of grammar

Relational values of grammar are defined by these two elements;

(a) What modes are used

In the dialogue between Khar and Durrani, declarative sentences are mainly used. "I have to start a new" (My Feudal Lord, 1994, p.249) is uttered by Durrani, which indicates her declaration of intentions to Khar and her readers. Moreover, "you will exhaust your stock of stones" (My Feudal Lord, 1994, p.249) is uttered by Khar, indicating his misogynist approach towards her wife. Here, the role is of speaker and receiver. Interrogating sentences are also used, and they also have ideological implications. "Do you realize that you have taken everything from me?" (My Feudal Lord, 1994, p.249). Here, the speaker demands realization from the receiver. In the declarative sentences, Khar seems to inform her of the consequences of revolt against the patriarchal society. However, Durrani's aspiration of a new start is rejecting and negating patriarchy. Her question seems to hint at the damage caused by the patriarchy to her. This is also conceived as a complaint against her marginalization and subjugation.

(b) Use of Pronouns

Pronouns like "you" and "I" are frequently used in the discourse, indicating different ideological assumptions. "You" is used in sentences that signify othering, and "I" is used in sentences where female aspirations and ideologies are expressed explicitly.

(iii) Expressive values of grammar

There are various modal auxiliaries used in the discourse undertaken for analysis. Present modal auxiliaries are used in Khar's speech. "You are a threat

to their marriage" (My Feudal Lord, 1994, p.249). The use of these auxiliaries expresses the authority of the male participants over the female participants. Durrani, while discussing her past, said, "I could not relate to her" (My Feudal Lord, 1994, p.249). The use of negative auxiliary with identity indicates their dissatisfaction with her position in the male-dominated society.

(iv) What interactional conventions are used in the text

In this discourse, the first two paragraphs are dialogue-based, and the last two paragraphs are monologue-based. In the first paragraph, Durrani asked questions about the damage Khar caused to her in a harsh tone. Khar replies to her in a "cooly and contemptuously" manner. Power relations seem to be developing correctly between them. Durrani, who is resenting, seems powerless about Khar, who is being addressed. This is confirmed when he replies to her, showing his authority over her. Moreover, in the monologue, she seems to resist authority and indicates a change in the trend as she intends to break the silence by writing a book.

(v) What larger structure does the text have?

This discourse opens with the complaining participant showing resentment for everything that has been done to her in the thirteen years of her life. This became the cause to initiate the reply of her husband, who was listening to her complaints carefully. In response, he humiliates her, saying that she will have no identity without him. After this, Durrani's monologue starts in which she thinks about her married life and aims to write a book by breaking traditional silence and pen down the subjugation and marginalization she faces. Overall, the text undertaken for analysis has a cause-effect structure.

Interpretation

This is the stage where the "member resources" of the analyst are activated by the cues given at the description stage. The interpretation stage is divided

into two parts. One is the interpretation of text, and the second is the interpretation of context (Fairclough, 2015). Interpretation of text is divided into four stages, and interpretation of context is divided into two stages.

Interpretation of text

Interpretation of text is divided into the four stages described below:

(i) Surface of utterance

This is the first stage, where we separate the words, phrases, and grammatical features, especially those with ideological implications. Fairclough termed it a non-essential stage as the researchers have already separated words, phrases, and grammatical features that have ideological implications at the description stage. We separated different words/phrases like "no identity of own," "caste a stone at," and "breaking traditional silence" at the description stage. Moreover, material and mental processes seem associated with the central ideology of the discourse.

(ii) Meaning of utterance

At this stage, an attempt has been made to interpret the meaning of utterance we identified in the values of words and grammar. The excerpt is based on the conversation between the author, Tehmina Durrani, and her husband, Mustafa Khar. It contained words and grammatical features that showed contestation between negative and positive ideological frameworks. It simply shows the contestation between patriarchy and feminist aspirations. At the level of words, many words are associated with patriarchal thought. As Khar said, people would become "exhausted," "bored," and she would have "no identity" of her own, become a "threat" to their houses, and exhaust their "stock of stones." These words and phrases indicate the humiliating behavior of patriarchy towards women. Durrani counters these with the protesting sentences that you have taken "everything" from me and wasted "thirteen years" of my life. Feminist aspirations to challenge and break

the traditional patriarchal structures are visible from the words and phrases "start anew," "realized," "decided to cast a stone," "determined," and "break the traditional silence."

Moreover, SFG analysis shows that verbal, material, and mental processes associated with Khar's speech indicate humiliation as explicitly expressed in "addressed," "exhaust," "bored," and "removed." In Durrani's monologue, material and mental processes indicate female aspirations to live independently and unveil patriarchal oppression and subjugation. These are clear from "taken away," "have to start anew," "determined," "decided," and "break the traditional silence." Furthermore, "I" is used to stress the individuality of women. Euphemistic expressions are used to power the idea of women's independent individual identity. As the reference to Muslim women is made, this thing is done intentionally to develop an interpersonal relationship with the audience to whom the idea of feminist aspirations has to be delivered. Literary language and poetry are used to draw the exact representation of women and the heartbreaks they face.

Moreover, the persuasive language of Durrani in her monologue is used to empower women to raise their voices against male oppression and to define their essence. Moreover, declarative sentences are mainly used to challenge patriarchal thought clearly and to introduce feminist ideology in the simplest way. Lastly, relational and expressive modalities also hint that most of the sentences uttered by Khar are authoritative, and the use of negative vocabulary indicates that women are dissatisfied with their position in the male-dominated society.

(iii) Local and Global Conference

In this part, we interpret how paragraphs are formed, the ideas expressed in them, and how paragraphs are arranged in order to form the excerpt. In the first paragraph of the text, when she is complaining, she mentions someone who is listening to her complaints. The second paragraph starts with the response by Mustafa, and with each passing sentence, it becomes more and more bitter. This thing is aligned with the

ideology of the patriarchy in which the male members of the society used to tease and humiliate their female counterparts. In the third paragraph, she only thinks about her past, which destroyed her life. The fourth paragraph is significant as, at its start, she decides to abandon her husband's surname. She also thinks of the damage caused to her both by her husband and society. Ultimately, she decides to cast a stone at hypocrisy and breaks the traditionalists' silence by writing a book. The text interpretation at the global coherence level indicates that a complete shift has been seen from the first and the second paragraph, in which Durrani seems marginalized, objectified, subjugated, and oppressed, to the third and fourth paragraphs, in which she condemns the patriarchal thought and aims to redefine her position by breaking the silence in the male-dominated society. In this discourse, a logical connection has been made to tell how the ill-treatment by the patriarchy is resented and challenged, and aspirations of a new identity are made.

Interpretation of context

Interpretation of context has been done at two primary levels. One is the situational context, and the other is the intertextual context. At the situational level, we interpret who is involved in the discourse, what is going on between them, in what relations they are engaged in, and what the role of the language is. In interpreting intertextual context, we interpret how the discourses within the discourse under analysis are historically, socially, or culturally connected.

(i) Situational context

Situational context is divided into four further stages.

(a) What is going on- Institutional setting and Institutional role

The discourse under analysis is based on the institutional setting of the family as the conversants have a legal relationship of marriage, which seems to end in this discourse. Moreover, the discourse is based on the conversation between husband and wife. It is an informal conversation between husband and wife, which Durrani recalls. In the conversation, both are

showing resentment. The starting paragraph is the conversation between husband and wife. However, the fourth paragraph is the monologue in which Durrani seems to the women by sharing personal experiences and her feelings and urging them to challenge the marginalization and patriarchal thought. By the end, she expresses her aspiration to write the book to break the traditional silence.

(b) Who is involved

Durrani and Khar are involved as the discourse is based on dialogue. In the case of activity, the wife resents her husband for the damage he caused her in the past thirteen years of her life, and he listens to her. Then, he humiliates her with misogynist remarks. Finally, Durrani seems connected to the audience to whom she writes a book in the last excerpt, where she expresses her remarks on patriarchal society.

(c) In what relations

As the conversation is made between husband and wife, the husband seems to maintain power relations and show his control over his wife in the male-dominated society in the first three paragraphs. But this control and hegemony are directly challenged in the fourth paragraph by Durrani, who resented patriarchal structures and ill norms and aspired to speak for the individuality of women by writing a book.

(d) What is the role of language

Language in the text plays a great role in interpreting the ideology hidden behind it. Mustafa Khar's words seem harsh, offensive, humiliating, and degrading, which represent true patriarchal thought. On the other hand, Tehmina Durrani's words protest against the patriarchy. Moreover, she uses persuasive words to inspire women to stand against oppression and raise their voices for their rights and position in society.

Intertextual context

"Silence condones injustice, breeds subservience, and fosters a malignant hypocrisy" (My Feudal Lord, 1994, p.250). This line indicates that oppression, marginalization, and subjugation result from the silence of women. This reference simply hints at the presupposition that victimization, if not opposed, does more damage than anything else. Furthermore, this reference is reinforced through "In Pakistan, the system is merely used to hoodwink those who are already exploited" (My Feudal Lord, 1994, p.250). This reference confirms that the discourse between husband and wife is set in Pakistani society, which has patriarchal rule and a corrupt system.

Explanation

This stage consists of three levels of organization: social determinants, ideologies, and effects.

1-Social Determinants

At this level, discourse is explained at three levels. At the situational level, the discourse seems to challenge the patriarchy. As the excerpt opens, Durrani seems to complain to her husband about the damage he caused to her. In the next paragraph of the excerpt, Khar seems to humiliate Durrani by telling her that she would have no identity of her own and trying to realize her position as "other." However, by the last excerpt, Durrani aspires to destroy the notion of being other and urges women to raise their voices for their rights. At the institutional and societal level, this discourse challenges the position of women in society. Women are treated as "other" by their husbands or male members of their house. Durrani attempts to realize that women are equal in society and should raise their voices for their rights and equal positions instead of being submissive and subordinate to their male counterparts. Moreover, at the societal level, this seems to challenge the established notions of women as objects, women as other beings, and women as meek and obsessive. In the last excerpt, Durrani urges to empower power to cast a stone at hypocrisy and define its essence.

2-Ideologies

From the values of words and grammar, structures of text, interpretation of text and context, and social determinants of the discourse, it is clear that discourse is based on feminist ideologies. Feminist ideology intends to criticize patriarchal thoughts, sexism, and women as objects and to confine women to traditional gender roles at its core. In the present discourse, the first three paragraphs depict the patriarchal oppression, subjugation, and sexist attitude of Khar to Durrani. This depiction is done intentionally to criticize the patriarchal society and its trends of treating women as inferior and others. The second core element of feminist ideology is to empower women to stand against oppression, raise their voices for their rights, and define their essence as they like. In the last paragraph of the excerpt, an explicit attempt has been made to empower women to raise their voices against injustice. Moreover, they could not do great things if they only relied on their male counterparts. They can do a lot if they raise their voices for their rights and societal position. They must define their essence by breaking the silence and speaking for their individuality.

Findings

1-Description:

Different elements analyzed at the description stage are summarized in Table 1.

Table 1

Fairclough's model description stage in the last excerpt of My Feudal Lord (1994)

Description		
1-Values of words		
Experiential values of words	Relational values of words	Expressive values of words
<p>(a) Classification Scheme: Two classification schemes.</p> <p>Right ideological framework: "taken away," "no identity," "exhaust," "nothing," "bored," "threat," "tears," "no one speaks," "discarded," and "spat out like a</p>	<p>(a) Euphemistic expression: "Muslim women must raise their voice against the injustice" (My Feudal Lord, 1994, p.250). Reference is made to make it aligned with the readers.</p>	<p>(a) Persuasive words: "determined," "decided," and "breaking the traditional silence"</p>

Description		
1-Values of words		
Experiential values of words	Relational values of words	Expressive values of words
<p>sugar-cane chaff," "destroy" and "died".</p> <p>Left ideological framework: "raise their voices," "realized," "determined," "caste a stone," and "break the traditional silence,"</p> <p>(b) Collocations: Used in two senses.</p> <p>Right ideological framework: "taken away, "surname," breathed out," and "conventional politics."</p> <p>Left ideological framework: "decided to," "cast a stone at," and "break the traditional silence"</p> <p>(c) Overwording: "everything" and "thirteen years", "I"</p> <p>(d) Synonymy: Used in two senses.</p> <p>Right ideological framework: "cooly and contemptuously"</p> <p>Left ideological framework: "thrive and multiply"</p> <p>(e) Antonymy "you removed your name from mine" (My Feudal Lord, 1994, p.294).</p> <p>(f) Hyponymy 'no identity', an indication of othering and hints at the patriarchal society.</p>	<p>(b) Formal elements: Use of formal words and expressions: Words and phrases like "start anew," "stock of stones," and "thrive and multiply" indicate literary language as it loses formality. Moreover, chunks of poetry made it more subjective and expressive.</p>	<p>(b) Aggressive words: "taken away," "everything," "injustice," "hypocrisy," and "crime" are uttered by Durrani in response to the oppression. Khar also used aggressive words to humiliate Durrani.</p>

2-Values of Grammar		
Experiential values of grammar	Relational values of grammar	Expressive values of grammar
<p>(a) Processes and Participants: Predomination of material</p>	<p>(a) Modes:</p>	<p>(a) Expressive modality</p>

2-Values of Grammar		
Experiential values of grammar	Relational values of grammar	Expressive values of grammar
processes by actors and mental processes by sensors.	Declarative mode is used. Interrogative mode is also used at few places.	Categorical truths are represented through expressive modalities. "You are a threat to their marriage" "I could not relate to her" (My Feudal Lord, 1994, p.249).
(b) Agency clear or unclear Agency is clear as personal pronoun "I" is used.	(b) Use of Pronouns: "You" is used in sentences that signify othering, and "I" is used in sentences where female aspirations and ideologies are expressed explicitly.	
(c) Active or Passive sentences Most sentences are active.		

3-Larger structure of text
Durrani opened the conversation, humiliated by her husband's sexist attitude and decided to cast a stone at hypocrisy by breaking the traditional silence.

2-Interpretation:

Different elements interpreted from text and context at the interpretation stage are summarized in Table 2.

Table 2:

Fairclough's model interpretation stage in the last excerpt of My Feudal Lord (1994)

Interpretation			
1-Interpretation of text			
(i) Surface utterance	(ii) Meaning of utterance	(iii) Local and Global Coherence	
This is not of particular importance here as we have already separated different features at the description level.	Words uttered by Khar are the representation of patriarchy. SFG analysis also showed that the words uttered by him seemed humiliating to Durrani. On the other hand, the words uttered by Durrani belonged to a positive scheme and represented feminist ideologies and aspirations to define their own essence.	The starting paragraph in which Durrani seemed to complain represented her dissatisfaction with her position in society. Khar's remarks revealed the ill structure of patriarchy. Durrani's evaluated the conditions and decided to challenge the established structure by the end.	
2-Interpretation of context			
(i) Situational context			
(a) What is going on?	Who is involved?	In what relations?	What is the role of language?

<p>It is the discourse based on the institutional setting of the family. It is the conversation between husband and wife. In the conversation, both showed resentment.</p>	<p>Durrani and Khar were involved as the discourse is based on dialogue. In the case of activity, it was the conversation between them. By the last paragraph of the excerpt, Durrani seemed connected to the audience in her monologue expressing her aspiration to break traditional silence.</p>	<p>The husband seemed to maintain power relations and showed his control over his wife during the conversation.</p>	<p>Khar used harsh words which were the representation of the patriarchy. On the other hand, Durrani used persuasive words to inspire women and to raise their voices against the ills of patriarchy.</p>
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(ii) Intertextual context
 "Silence condones injustice, breeds subservience, and fosters a malignant hypocrisy" (My Feudal Lord, 1994, p.250). This line indicates that oppression, marginalization, and subjugation result from the silence of women in the male-dominated society.

3-Explanation:

Different elements explained at the explanation stage are summarized in Table 3.

Table 3

Fairclough's model explanation stage in the last excerpt of My Feudal Lord (1994)

Explanation		
(i) Social Determinants	(ii) Ideology	(iii) Effects
<p>(i) Situational institution: At the situational level, the discourse seemed to challenge the patriarchy.</p> <p>(ii) Institutional and societal level: At the institutional and societal level, this discourse challenged the position of women in society and aimed to empower women.</p>	<p>This discourse is based on feminist ideologies.</p> <p>(i) In the first three paragraphs, an attempt was made to criticize patriarchal thoughts, sexism, and women as objects and to confine women to traditional gender roles at its core.</p> <p>(ii) In the fourth paragraph, an attempt to empower women is made by encouraging women to break traditional silence which is the second core element of feminist ideology.</p>	<p>(i) Discourse challenged the power dominance at all three levels.</p> <p>(ii) Discourse produced is non-normative as it not only showed the patriarchal mindset but also urged women to stand against all these ills and maintain their position by defining their own essence.</p> <p>(iii) Durrani directly challenges the existing patriarchal structure by saying, "I decided to cast a stone at hypocrisy" (My Feudal Lord, 1994, p.250).</p>

Discussion

Research Question 1:

Main ideologies in the discourse:

The central ideology of the discourse is feminism, as is evident by the end of the excerpt. One of the significant proponents of feminist theory is to criticize patriarchal oppression and sexist attitudes. The discourse explicitly addresses the oppression, humiliation, and insult caused to Durrani by her husband. Patriarchal tone and sexist attitude, as evident in the excerpt, are the highlighting elements in My Feudal Lord as confirmed by different research (Salman & Rasool, 2023; Hassan et al., 2023; Akbar, 2023; Noor & Riaz, 2014). Another theme of feminism is women's empowerment. This is also evident in the excerpt as Durrani aspires to cast a stone at hypocrisy, is determined to challenge the ill norms of patriarchy, and decides to break the traditional silence by writing a book.

Research Question 2:

Discourse sustains or challenges the social structure.

The discourse challenges the existing social structure as it criticizes the sexist, unequal, and abusive attitude of patriarchy toward women. The discourse opens up with Durrani's complaint to her husband for damaging her life. The complaint is replied to with sexist remarks by Khar, who tries to convince Durrani that she does not have an identity of her own. This is what pushed Durrani to think about her life. She does an in-depth analysis of the subjugation, oppression, and marginalization of women. She finds out that silence is the main cause of injustice and subservience. Finally, she concludes that women should raise their voices against the oppression they face. They should define their essence. After this critical evaluation of the miserable cause of women's conditions and suggestions to improve it, she aims to unveil the

hypocrisy and ills of patriarchal society. Not only does she aim, but she also breaks traditional silence by writing a book in this regard. The idea of women empowerment and encouraging the marginalized to raise their voices, as evident in this excerpt, are the central themes in My Feudal Lord, as confirmed by different research (Khan et al., 2021; Neelofar & Mufti, 2021; Kaur, 2019; Chowdhary, 2016; Kaur, 2016).

Conclusion

In this study, we intensively analyzed the last excerpt of Durrani's My Feudal Lord (1994) to see the ideologies embedded in it. Words that belonged to the right ideological framework and show authority major power share and are associated with Khar's speech to Durrani when he seemed to realize her other. On the other hand, words belonging to the left ideological framework are associated with Durrani as she seemed to challenge authority, trying to unveil its oppression and define her essence by breaking the silence in a traditional patriarchal society. The interpretation stage revealed Khar as the accurate representation of the patriarchy and Durrani as the victim of oppression and humiliation caused by her husband. However, she seemed determined to challenge and break the traditional cycle of silence. Lastly, the explanation stage showed feminist ideology as the prevalent ideology depicted in the excerpt. It was confirmed from the critique of patriarchy, which is the core of the feminist agenda. Moreover, feminist aspiration to define the meaning of their life is also confirmed as Durrani casts a stone on the hypocrisy of patriarchal society by writing a book. This discourse seemed to challenge the existing patriarchal thought and aimed to empower women to define the meaning of their lives. This research paves the way for further research to be conducted to analyze specific ideologies invested in the novels and autobiographies.

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