



FEUDALISM AS A COLONIAL LEGACY: A POSTCOLONIAL EXAMINATION OF DANIYAL MUEENUDDIN'S NARRATIVE

Iqra Batool
Iqrab5044@gmail.com

Bachelor's student, Department of English, International
Islamic University, Islamabad, Pakistan.

Shabnam
Shabnamrehman4@gmail.com

Bachelor's student, Department of English, International
Islamic University, Islamabad, Pakistan.

Maryam Majeed
maryam.majeed@iiu.edu.pk

Teaching & Research Associate, International Islamic
University, Islamabad, Pakistan.

Abstract

Feudalism is the prevalent issue in Pakistani society and is the greatest threat to democratic autonomy. It harmonizes with colonialism in terms of its treatment of individuals. This study aims to present a post-colonial analysis of Daniyal Mueenuddin's short stories, a Pakistani Anglophone writer, from his renowned collection, "In Other Rooms, Other Wonders" (2010). The stories, taken into consideration, from Mueenuddin's anthology (2010) include "Nawab din Electrician," "Saleema," "In Other Rooms, Other Wonders," and "A Spoiled Man". These selected stories recount the tales of the feudal hegemonic framework of governance. The selected narratives are examined using Edward Said's (1979) notion of "Alterity or Othering." Afterwards, the study encounters the deep integration of Bhabha's (1984) vision of "Ambivalence" along with Robert Blauner's idea of "Internalized Colonialism." Subsequently, the research uncovers the concept of "Colonial Desire," presented by Robert J. C. Young, and "Double Colonization" (Petersen and Rutherford, 1986), embedded within the narrative of Mueenuddin (2010), that reflects the socio-political condition of people living under feudal rule. Thus, the theoretical framework embracing multiple views of diverse theorists enables this study to present an account that has broader implications. Comprehensively, this study highlights the legacy of colonialism, which exists even today, but with a distinct designation and manifestation.

Keywords: *Colonialism, Daniyal Mueenuddin, Feudalism, Orientalism, Pakistani Anglophone, Post-colonial study.*

Corresponding Author: Iqra Batool (BS student, Department of English,
International Islamic University, Islamabad, Pakistan)

Email: Iqrab5044@gmail.com

1. Introduction

1.1. Background of Study

Do you really think that “colonialism” has ended, or has it changed its shape? Colonialism is deeply rooted in the doctrine of the geopolitical power structure, based on the capitalist agenda to expand Western authority, which creates the narrative of unity, civilization, and collective growth. (Borocz and Sarkar 229) It began back in the 15th century, during the time of Western exploration, and has been on course for years. Although it has formally ended, the tenets of the notion of colonialism are still practiced. Even today, the world operates on the grounds of hierarchical structures. These structures have developed their core principles from the broader concept of colonialism.

The feudal system is one of the primary examples that stands on the foundation of colonial ideals. It is the system of land ownership, where the landlord hires individuals for work purposes and military services. (Cartwright) In their exchange of services landlord provides them with basic needs, but keeps them dependent on him, so that they cannot become capable of self-rule. **The term feudalism stems from Latin and Germanic terms, the late Latin term “*feudum*,” which means “a grant of land in exchange for military or other services,” whereas the Germanic term “*fehu*” means “cattle, property, money.”**(Etymon line) Thus, these meanings of the term “feudalism” clearly point toward the broader capitalist assumptions of colonial rule, underscored by Karl Marx and Frederick Engels.

Karl Marx and Frederick Engels, German philosophers, political theorists, and active economists, in their remarkable piece “Manifesto of the Communist Party,” critique the capitalist standards of the world. According to him, this capitalist system is the greatest evil of society. This entire system only benefits the elite ruling class by removing the working class from the cycle of progress. Feudalism has been there in the West for centuries. With the dawn of the 15th century, Capitalism took the stage by replacing feudalism and became prominent. (Katz) This shift from feudalism to capitalism is just a transition in terms of changed expression. The critical inquiry highlights that underlying patterns are similar, benefiting aristocrats while exploiting the proletariat class.

Although the governing system of Pakistan is democratic, but this system has a strong feudal influence. (Tariq) Therefore, Literature, being the reflection of the socio-economic and political conditions of society, directly captures and then depicts this issue. Daniyal Mueenuddin’s short story collection, “In Other Rooms, Other Wonders” (2010), directly portrays the feudal system and the related concerns arising due to this system of governance. By using selected short stories from Mueenuddin’s (2010) collection, this research aims to intervene in the pre-existing discourse of colonialism, making this study an attempt to prove that feudalism is an extended tale of the colonial notion of dominance, deeply rooted in ideals of colonialism.

This study intends to uncover the crucial components of feudal and colonial discourse that make them alike. Moreover, the similarities and differences between the socio-economic and political conditions of people living under colonial rule and feudal governance are also brought to question. Finally, this study utilizes a post-colonial theoretical framework of different theorists to justify feudalism as a colonial legacy.

1.2. Research Questions

This research aims to formulate and address the listed queries.

1. What are the key elements of feudal discourse that align with the colonial agenda?
2. How does Daniyal Mueenuddin's narrative of social life, depicted in his collection, harmonize with colonial servitude?
3. How does the post-colonial study of the selected short stories from the collection "In Other Rooms, Other Wonders" provide a room to look at the broader colonial legacy of feudalism?

1.3. Significance

Despite the hierarchical layout of the world that is deeply tied to a power structure, individuals, thinkers, theorists, and researchers still do not pay attention to their encapsulated origin. It is mandatory to be aware of the origin of the entity to confront and defy it. This research aims to shed light on the genesis of feudalism, which is the greatest threat to the democratic system of governance. This study unveils the nexus between feudalism and broader colonialism, so that the masses, living under this administration or observing this system from outside, stand collectively against this governance. This study is of immense importance to students, educators, policy makers, institutions, researchers, and even common people, as it is a matter of significant concern for everyone. In addition to this, the study holds substantial theoretical worth because of its connection to colonialism, which ends. But this study evaluates that colonialism is still in exercise, but in a different form. This inquiry launches a new threshold for theorists to research in this field. Regardless of the theoretical significance of the study, it also exhibits certain limitations. First, the data taken for this research is extremely limited and belongs to a creative fictional world, not a real-life story. Secondly, the post-colonial concepts taken into consideration are also limited. More studies with different concepts are possible, even for this limited set of data.

2. Literature Review

Human history is marked by numerous instances of Colonialism, making it an inevitable part of the world's historical record. (Kohn and Reddy) According to Kohn and Reddy (2023), colonialism is defined as a "Practice of domination," characterized by the brutal oppression of individuals living under this rule. Similarly, Ronald J. Horvath (1972) believes that colonialism is a form of control in any manifestation. He [Horvath] characterized even economic control under the framework of colonialism, as it imposes

dependency and asserts domination of those sitting above and exercising control. Thus, this idea of supremacy is intricately linked to the notion of power. (Horvath) Throughout history, many renowned critics have utilized theories related to power, justice, social injustices, and cultural hegemony to both reinforce and resist colonial bodies. (Kohn and Reddy) Goldsmith (2001), in his article, "Development as Colonialism," clearly states that Marxists use the word "Development" to maintain their influence by inheriting this ideology of success and innovation in the psyche of subjugated individuals.

The British colonial regime, the most successful one, incorporates numerous systems to make the situation stable in the colonial region. This mechanism is defined as "colonial stabilization" by Myerson (2022/2023). Despite the use of cunning approaches, the immense inequality in terms of socio-economic conditions is created because of colonialism. (Robinson and Acemoglu). According to Robinson and Acemoglu (2017), colonialism does not impact the developmental program of colonizing societies, but it appears as an inevitable death to the development of those who are colonized. Through these procedures, Colonialism sows the seeds of unimaginable trauma, intimidating socio-economic and political structure, cultural identities and hierarchies, and individuals' psyche and mental cognition. (Pass). Robinson and Acemoglu (2017) further mention that the economic upheaval observed today has its roots in the history of colonialism. Thus, providing evidence that colonialism just disappears in its formal pattern of occurrence, but deep down, it is still operating, and its consequences are evident all around the world.

The emergence of the post-colonial idea provides grounds to dismantle the myth of distinction created within colonial and colonized identities created by colonialism. Dr. Aliya A. Mulla (2024) mentions that post-colonial literature challenges the dominant colonial hierarchies by presenting critiques as well as alternatives to the pre-existing discourse. (409) Critics like Edward Said (1979), in his renowned book "Orientalism," offer a fierce criticism of the preceding colonial ideologies and bring to light the reality of colonial rule. Following that, Chinua Achebe, a critic, and author, through his seminal work, "Things Fall Apart," delivers an alternative opinion of colonialism about non-Western or native people as mysterious and confused. Similarly, Salman Rushdie, through his novel, challenges the account of homogenous identities and brings forward the need for hybrid identities in the moment of diverse post-colonial subjects. (qtd in Mullah)

Pakistan is one such nation that has remained under the influence of colonial rule for years before partition. (The land of pure people) Therefore, the legacy of colonial rule always undermines Pakistan's political system, in one way or another. (Barech) Robert J. C. Young reflects on this idea by defining a state "in-dependent" rather than independent. (Qtd. in Alishba Barech) Post-colonial literature has gained enormous value due to its ability to offer alternatives embedded within the social situation of the country. (Bhanbhro et al.) Feudalism is one of the prevalent issues in Pakistan, which influences the Pakistani

governance system constantly. (Ahmed et al.) From the time of independence until now, this feudalistic structure has supported the landlord in terms of both political and economic power. (Isra) For this reason, Daniyal Mueenuddin's (2010) short story collection "In Other Rooms, Other Wonders" is favored over other Pakistani Anglophone writings because his narrative vividly reflects socio-economic and political life beneath the feudal system of governance.

There is a lot of research already done on Daniyal Mueenuddin's (2010) short story collection. For instance, Dr. Neelum Almas and Dr. Amer Akhtar (2019) deconstruct this collection through the lens of subaltern women, and they are made doubly marginalized, firstly, by their local patriarchal system, and then by foreign colonizers. Similarly, Ambreen Hai (2014) shed light on the inferiority status of servants portrayed in short stories. Hai's (2014) study uncovers the dehumanizing behavior with which the servants are treated due to their class status. Moreover, Humaira Tariq (2018) put this study in the framework of Marxism and analyzed the prevalent social stratification due to class struggles. Finally, Dr. Barirah Nazir et al. (2022) focuses on cultural reflection by engaging the analysis in the theme of cultural otherness created due to feudalism.

Even though Daniyal Mueenuddin's collection, "In Other Rooms, Other Wonders," remains a major concern for various theorists for the purpose of building ideologies upon. The literature review clearly illustrates the quality of work done about our selected Mueenuddin's collection; still, there exists an empty space that needs to be filled. By identifying this gap, the researchers in this study aim to fill it by providing an insightful analysis that connects feudalism with the colonial legacy.

3. Research Methodology

This research employs a Qualitative approach to unveil the prevalent thematic concerns by grounding analysis in the theoretical framework of post-colonial theorists. This approach suits the analysis because of its ability to discuss multiple dimensions at a time. In this investigation, the researchers utilize a qualitative approach to analyze a Pakistani Anglophone text by integrating post-colonial concepts to uncover colonial doctrines prevalent in society.

4. Theoretical Framework

Since the study focuses on the potential gap between colonialism and feudalism, post-colonial research is required to dismantle this niche. Given that, the researchers opt for data from Pakistani Anglophones because this region has remained under colonial influence for a long time. Specifically, Daniyal Mueenuddin's (2010) narrative is taken into consideration as it encounters the feudal system of governance. Based on the rationale, aspects of post-colonial theory are needed to meet the required motives of the study.

At the heart of the study lies Edward Said's (1979) concept of "Othering." The concept deals with the idea of how the West projects in the East as exotic, irrational, and

mysterious. This projection creates a binary of “us” versus “them,” between colonial masters and colonized peoples. Such abstract boundaries created by colonizers, defining them as superior and the other (The East) as inferior, craft a disturbing relationship between both entities. This behavior is best understood through Homi K. Bhabha’s (1984) notion of “ambivalence.” As its name suggests, the connection between colonizers and colonized, in accordance with Bhabha’s narrative, “may be both exploitative and nurturing, or represent itself as nurturing, at the same time.” (Ashcroft et al., pp. 10-11)

Moreover, “Internalized Colonialism” by Robert Blauner, presented in his book “Racial Oppression in America,” published in 1972, is incorporated to add further depth to this study. Internalized Colonialization views that individuals who live under the hegemonic framework of colonialism become accustomed to their inferior status and start mimicking colonial masters with the aim of gaining acceptance in the eyes of dominating colonizers. Besides, colonial powers possess a deep obsession with their colonized slaves in emotional, cultural, and especially sexual terms. This manner is labeled as “Colonial Desire.” This way of Contemplation was discovered by Robert James Craig Young, commonly known as Robert J. C. Young, in his famous book, “Colonial Desire: Hybridity in Theory, Culture and Race.”

Finally, the inquiry integrates the theory of “Double Colonization.” This concept uncovers the doubly marginalized status of women, firstly, oppressed due to foreign colonizers, and secondly, because of the native patriarchal system. This is one of the prominent themes found within the literature produced under the influence of local as well as international organizations. The inculcation of this theme inserts a layer of exploitation, specific to gender, that further strengthens the investigation’s claim. This concept is introduced and used by several theorists, and multiple other theorists incorporate different dimensions related to diverse concerns. The researchers, in this study, employ Kirsten Holst Petersen & Anna Rutherford’s edited book named “A Double Colonization: Colonial and Post-Colonial Women’s Writing.”

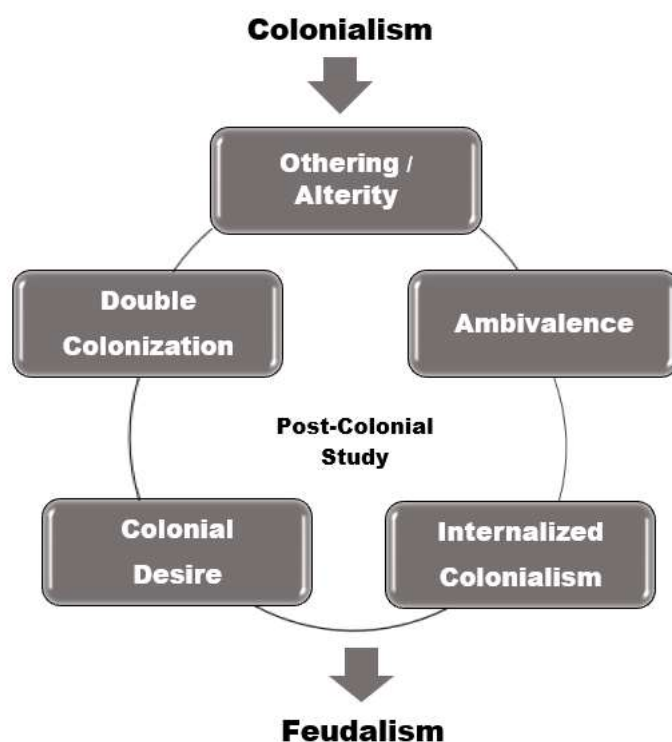


Figure 1: Theoretical Framework

Overall, the analysis of the study proceeds systematically and is divided into five different steps, based on differences in themes \ theorists. First, the data taken for research is analyzed using Said's (1979) concept of Othering, followed by the notion of "Ambivalence," coined by Bhabha (1984). Later, the analysis integrates Robert Blauner's (1972) view of "Internalized Colonialism." This inculcation further paves the way for the subject of "Colonial Desire," discussed by Robert J.C. Young (1995). Subsequently, the study ends by incorporating the theme of "Double Colonization" to interpret the broader colonial concerns that align with the feudal system, making it a living tale of Colonialism.

The researchers conducted a close reading session for the purpose of data collection. After that, the researchers opt for Daniyal Mueenuddin's short stories entitled "Nawab din Electrician," "Saleema," "In Other Rooms, Other Wonders," and "A Spoiled Man." These stories are selected based on their thematic relevance to our study. These tales shed light on the everyday life and concerns of people living under feudal dominion.

5. Analysis

1) Othering / Alterity

Beginning with Said's notion of "Othering," this is portrayed in the short stories. While in colonialism, the West functions as the master and the East as the slave, the same

is observed between a feudal landlord and his servants. In the short story “Nawab din Electrician,” a binary of self and the “Other” is established in the form of K.K. Harouni (the feudal landlord) and Nawab din electrician (his servant), respectively. Nawab din requests a motorcycle to tend to the farms assigned to him, as he can no longer travel on his bicycle. Upon hearing this, Harouni grants his request, but he does not care about the interest of his servants, as the text mentions, “He didn’t particularly care one way or the other, except that it touched on his comfort – a matter of great interest to him.” (13) This indicates that if it were not for the disturbance in Harouni’s comfort, his wish would not have been granted.

In “Saleema,” the feudal landlord K.K. Harouni is old and dependent on his servants. Despite this, there is a gap between them where the master serves as the self and his servants as the “Other.” Similarly, even the master’s daughter Kamila does not consider the servants as the book mentions, “Haughty and proud, Kamila allowed no intimacies.” (26)

In the short story, “In Other Rooms, Other Wonders”, Husna despite being a support to the landlord’s (K.K. Harouni) wife, she is not given any respect as the text notes, “When she went out in society with Begum Harouni, Husna was not a guest, not even really a presence, but a resource for the old lady, to fetch and carry, to stay beside her so that the Begum would not be left alone.” (91) Even after being in a relationship with Harouni, she is not acknowledged as a human by his daughter, Sarwat. When Husna mentions that she is glad to meet her, Sarwat looks down at the girl with a wolfish grin. (101)

In the short story “A Spoiled Man,” the feudal master (K.K. Harouni) and his American wife (Sonya) perceive Rezak (their male servant) as the “Other.” This is mentioned in the text as, ‘Are you kidding?’ Harouni said. ‘These guys don’t get bored.’ (182) Harouni is of the view that people from the lower class never get bored, or they are not familiar with the feeling of boredom when his wife mentions that Rezak needs electricity in his cubicle.

2) Ambivalence

Moving on, this concept of “Othering” is intricately linked with “Ambivalence” as discussed by Bhabha, whereby the relationship between the colonizer (feudal landlord) and the colonized (servants) can be both exploitative and nurturing. In “Saleema,” the concept of ambivalence can be witnessed through both Kamila and Saleema (the female servant at Harouni’s house). Kamila avoids any interaction with the servants, considering them inferior. Likewise, Saleema views Kamila with envy as she once found her immense emerald set in gold, which she “held in her palm for a long time, feeling the heat of the stone, guessing what it must be worth.” (31) This highlights that deep down, Saleema desires a life like that of her master’s.

The concept of ambivalence is explored in “In Other Rooms, Other Wonders” through the character of Husna. Sarwat allows her to have a relationship with her father, but when it comes to accepting her presence, she looks astonished, “As if the furniture had spoken. (101) This depicts that she has a contradictory feeling towards her existence. Even on the part of Husna, she too has a conflicting relationship with them. She hates Harouni’s daughters for throwing her out of their house after their father’s death, but at the same time, “She wanted to be like them; they were what she had lost.” (109) She wishes to be like them, so she does not have to struggle for the necessities in her life. Even though the elite masters consider Rezak in “A Spoiled Man” inferior to them, they still feel an attraction towards him, which is the basis of ambivalence, a common phenomenon that marks a relationship between a master and his servant. This is mentioned in the text as follows: “But she wanted to give the old man the same as all the others. It made her happy to think of spoiling him in his old age.” (180)

3) Colonial Desire

Similarly, the colonial (feudal) masters develop a desire for the colonized (servants), which can be emotional, cultural, and sexual. This is explicitly highlighted in the story “In Other Rooms, Other Wonders” as K.K. Harouni is in a sexual relationship with Husna. Even though he is not serious about her, he still stays with her to get companionship and some entertainment in his lonely life. Besides, Sonya in “A Spoiled Man” has a fascination with Rezak’s lifestyle when, during a party with friends, she invites her guests to see Rezak’s cubicle. She says, ‘It’s wonderful!’ and ‘Come see.’ (181) Even after the death of Rezak, “She told them to bring it up to the big estate and park it in a shaded corner somewhere not too visible, as a memorial. Her husband, a raconteur, could show it to his guests and tell them about Rezak, the old man who entered service bringing his own house.” (195) For them, his life is a mere show for the people coming into their home, nothing more.

4) Internalized Colonialism

The colonized subjects (servants) thus accept themselves as inferior beings of the colonizers (feudal masters). When Nawab din requests a motorcycle, he shows gestures such as bowing his head in submission and using phrases like “I beg you” and “forgive me my weakness.” (13) He does not show that it is his right to ask for comfort when managing such an enormous number of farms. Rather, it is an extra favor that can be done for him. Moreover, Husna “In Other Rooms, Other Wonders,” has accepted her inferior status, and she feels embarrassed even when she uses a rickshaw as her means of transport. According to her, a rickshaw is something that “Only the lower classes used.” (92) This inferiority complex leads her to eventually develop a relationship with Harouni because when she sees all the wealthy girls in the market, she is envious of their lifestyle and ease in life. She believes, “All this might come to her through Harouni, if she became his mistress.” (95)

Her desire for a better life is so strong that she does not mind becoming a mistress instead of someone's wife. Rezak in "A Spoiled Man" waits for hours to receive recognition from the master's wife because "He had plenty of time." (175) It is as if only wealthy people have less time and their time is of utmost importance. On another instance, when Sonya passes by and greets Rezak, the text mentions, "His heart, his soul melted, as if a queen had spoken to a foot soldier." (180) This feeling of inferiority is accepted by him. Even when his wife runs away, and the police torture him for no reason, he still blames himself and not the ones in power torturing him, albeit innocent as he says, why should I complain? The policemen did as they always do. The fault is mine, who married in old age, with one foot in the grave. God gave me so much more than I deserved when I expected nothing at all.' (193) He believes that desiring one's basic rights to be fulfilled is also not something that should be asked by servants. He should have been grateful for whatever was given to him by the feudal landlord.

5) Double Colonization

In a colonial (feudal) setting, the colonized men and women are subject to oppression and exploitation. However, it is often the women who are under double colonization. Coming from a broken family where her mother worked as a prostitute and her father was a drug addict, Saleema must be at the mercy of the men around her. She sleeps with the other servants for basic things such as food. When she fails to keep the male servants around her happy, she must endure punishment from them. This is portrayed in "Saleema" that when Hassan (the male cook) no longer needs her, he punishes her and "For days on end the servants' food would be inedible – keeping with Hassan's policy of collective punishment." (25) To get protection and shelter, she must go from one man to another. After Hassan, she begins to develop a relationship with Rafik (the male driver) and has a son with him. However, when K.K. Harouni dies, and his daughter decides to sell his house, Saleema is again left alone. The men with whom she slept and gave her body abandoned her. The story ends with her becoming a beggar, an addict, and eventually dying on the roads. This depicts that she faces oppression from the elite masters as well as from the men of her own social status.

6. Conclusion

This research has extensively answered the first research question that feudalism promotes the same exploitative agendas as colonialism. Just like colonialism, people under feudal rule are subject to oppression and are dependent on their feudal masters for basic survival needs. Colonial rulers would get hold of the colonized world by taking over their lands and thus making them subservient. In the same manner, feudal landlords conduct this method as they own most of the land. To answer the second research question, colonial rules need to be paid some attention to. Under colonial rule, the colonized subjects remained silent and obedient due to their dependency on their masters. Similarly, the

servants of feudal masters exhibit the same obedience as they too, are dependent on their masters for their livelihood. Lastly, this research unveils that despite putting an end to colonial oppressive rule and gaining independence, oppression is still at work by the feudal landlords. This is revealed with the help of a postcolonial reading of the text *In Other Rooms, Other Wonders*.

Briefly, colonialism, which seems to have ended, has its traces left behind in the system of feudalism, which is a widespread practice in the countryside of Pakistan. Like colonialism, feudalism exercises its control through some key ideas, such as “Othering” given by Edward Said, Ambivalence given by Homi K. Bhabha, colonial desire presented by Robert J. C. Young, internalized colonialism given forth by Robert Blauner, and double colonization by Peterson and Rutherford. This has been explored in the collection *In Other Rooms, Other Wonders* by Daniyal Mueenuddin. The text proves that feudalism is a mere continuation of colonialism and not an entirely new concept.

Due to certain constraints, the research could not cover everything. The future researchers may compare this text with texts from other regions within South Asia to explore the similarities and differences between the two. Moreover, diverse texts like this can be used to create critical awareness among the masses and thus terminate the notion of class division.

References

- “Feudalism - Etymology, Origin & Meaning.” *Etymon line*, www.etymonline.com/word/feudalism. Accessed 9 Dec. 2025.
- Achebe, Chinua. *Things Fall Apart*. Chelsea House; Roundhouse, 2002.
- Ahmed, Shafique, et al. “THE ROLE OF FEUDAL LANDLORDS IN SHAPING NATIONAL GOVERNANCE IN PAKISTAN.” *Pal Arch’s Journal of Archaeology of Egypt/ Egyptology*, vol. 20, no. 2, 2023, pp. 1347–1357.
- Almas, Dr. Neelum, and Dr. Amer Akhtar. “Subaltern Women: Shadows of the Other in *In Other Rooms Other Wonders*.” *Journal of Gender and Social Issues*, vol. 18, no. 2, 2019, pp. 67–79.
- Ashcroft, Bill, et al. *POST-COLONIAL STUDIES The Key Concepts Second Edition*. 2nd ed., Routledge, 2007.
- Barech, Alishba. “Echoes of Colonialism in Pakistan.” *The Yale Review of International Studies*, 3 Nov. 2025, <https://yris.yira.org/column/echoes-of-colonialism-in-pakistan/>.
- Bhabha, Homi Kharshedji. *Of Mimicry and Man: The Ambivalence of Colonial Discourse*. Vol. 28, 1984.

- Bhanbhro, Sumera, et al. "The impact of postcolonial literature on Critical Thinking and Identity Formation among Pakistani students." *Quantic Journal of Social Sciences and Humanities*, vol. 5, no. 3, 30 Sept. 2024, pp. 81–96, <https://doi.org/10.55737/qjssh.173554482>.
- Blauner, Robert. *Racial Oppression in America*. Harper & Row, 1972.
- Borocz, Jozsef, and Mahua Sarkar. "Colonialism." *Encyclopedia of Global Studies*, SAGE Reference Online ed., Thousand Oaks, CA: SAGE, 2012, pp. 229–234
- Cartwright, Mark. "Feudalism." *World History Encyclopedia*, Org #organization, 22 Nov. 2018, www.worldhistory.org/Feudalism/.
- Goldsmith, Edward. "Development as Colonialism." *The Case Against the Global Economy*, 2nd ed., Routledge, 2001.
- Hai, Ambreen. "Postcolonial servitude: Interiority and system in Daniyal Mueenuddin's in other rooms, other wonders." *Ariel: A Review of International English Literature*, vol. 45, no. 3, July 2014, pp. 33–73, <https://doi.org/10.1353/ari.2014.0024>.
- Horvath, Ronald J. "A definition of colonialism." *Current Anthropology*, vol. 13, no. 1, Feb. 1972, pp. 45–57, <https://doi.org/10.1086/201248>.
- Isra, Malik Ramzan. "The Evils of Feudalism in Pakistan: A Personal and Political Narrative." *The Freethinker*, 23 Aug. 2024, <https://freethinker.co.uk/2024/08/the-evils-of-feudalism-in-pakistan-a-personal-and-political-narrative/>.
- Katz, Claudio J. "Karl Marx on the transition from feudalism to capitalism." *Theory and Society*, vol. 22, no. 3, June 1993, pp. 363–389, <https://doi.org/10.1007/bf00993533>.
- Kohn, Margaret, and Kavita Reddy. "Colonialism." *Stanford Encyclopedia of Philosophy*, Stanford University, 17 Jan. 2023, <https://plato.stanford.edu/entries/colonialism/?f%5B0%5D=region%3A46&countryid=391>.
- Marx, Karl, and Friedrich Engels. *Manifesto of the Communist Party*. Wilder Publications, LLC, 2011.
- Mueenuddin, Daniyal. *In Other Rooms, Other Wonders*. Bloomsbury Publishing Plc, 2010.
- Mulla, Dr Aliya A. "ADVANCES IN POST-COLONIAL LITERATURE: A PERSPECTIVE." *International Journal of Research and Analytical Reviews (IJRAR)*, vol. 11, no. 3, Aug. 2024, pp. 408–413.
- Myerson, Roger B. "Stabilization Lessons from the British Empire." *Texas National Security Review*, vol. 6, no. 1, winter 2022/2023, pp. 35–50.
- Nazir, Dr. Barirah, et al. "You sell me out: Representation of peripheral Pakistan in Daniyal Mueenuddin's in other rooms, other wonders." *PAKISTAN LANGUAGES AND HUMANITIES REVIEW*, vol. 6, no. II, 30 June 2022, pp. 284–295, [https://doi.org/10.47205/plhr.2022\(6-ii\)24](https://doi.org/10.47205/plhr.2022(6-ii)24).

- Pass, JC. "The Enduring Psychological Scars of Colonialism." *Simply Put Psych*, Simply Put Psych, 19 June 2024, <https://simplyputpsych.co.uk/global-psych/the-lingering-psychological-impact-of-colonial-rule-on-former-colonies>.
- Petersen, Kirsten Holst, and Anna Rutherford. *A Double Colonization: Colonial and Post-Colonial Women's Writing*. Dangaroo Press, 1986.
- Robinson, James A., and Daron Acemoglu. "The Economic Impact of Colonialism | CEPR." *Centre for Economic Policy Research*, 30 Jan. 2017, <https://cepr.org/voxeu/columns/economic-impact-colonialism>.
- Rushdie, Salman. *Midnight Children*. Vintage Classics, 2023.
- Said, Edward W. "Project." *Orientalism*, Vintage Books, 1979.
- Tariq, Humaira. "Feudal system of Pakistan in Daniyal Mueenuddin's short stories." *Linguistics and Literature Review*, vol. 4, no. 1, 30 Mar. 2018, pp. 30–40, <https://doi.org/10.32350/llr.v4i1.275>.
- The land of pure people. "British Empire (1849–1947 CE) - History of Ancient Pakistan." *The Land Of Pure People - PAKISTAN*, 11 Jan. 2025, <https://thelandofpurepeople.com/british-empire-1849-1947-ce/>.
- YOUNG, Robert J.C. *Colonial Desire: Hybridity in Theory, Culture and Race*. Routledge, 1995.