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[Analysis of Pedagogical Approaches to Pakistani Women Writers and Feminist Themes in English Literature: An Educational Exploration]

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ABSTRACT

This research investigates feminist themes in English-language literature created by Pakistani women authors, analyzing their roles in South Asian feminist discussions within postcolonial and socio-cultural frameworks. Using a secondary qualitative analysis, it explores common themes including female identity, resistance against patriarchy, intersectionality, and diasporic experiences in the writings of authors such as Bapsi Sidhwa, Kamila Shamsie, Qaisra Shahraz, Uzma Aslam Khan, and Moni Mohsin. Employing Elaine Showalter's three-phase model (feminine, feminist, female) along with feminist theories postcolonial, intersectional, liberal, and radical the study recognizes narrative techniques such as nonlinear storytelling, magical realism, and satire that enhance women's voices. This study provides a comparative thematic analysis that highlights common patterns of agency and resistance by filling gaps in previous research, which frequently concentrated on individual authors. It highlights the authors' function in confronting gender conventions and enhancing international feminist stories, while recognizing constraints due to its dependence on secondary sources and omission of non-English literature

Keywords: Cultural Representation, Empowerment, Gender Identity, Postcolonial Feminism, Resistance and Agency.

Introduction

Background of the Study

The state of Pakistani English literature was transformed after the country gained independence in 1947. In the beginning, it took the form of the English writing used during colonial rule. With time, the poetry began to show the nation's difficulties with the partition, identity issues and setting up a new state (Akram, 2019; Ahmad, 2022). The start of this writing was helped by the contribution of writers like Ahmad Ali and Shahid Suhrawardy. Many of them wrote about the challenges of blending two separate cultural identities. Over the years and mainly in the 1970s and 1980s, the literature improved and became more significant. Sara Suleri and Taufiq Rafat among others wrote stories with local language and cultural influence during these hard political and social times (Kazmi, 2022; Mdingi & Ho, 2021).

Pakistani women writers have recently played a substantial role in resisting rigid patriarchal traditions while advancing feminist ideals. Their narratives have revealed what it's like to be a woman in a society where gender rules and social constraints are important (Ahmed, & Imran, 2024; Ahmed, 2023). The emergence of feminist thinking within Pakistani English literature preceded independence but was galvanized during the 1970s, particularly during political instability and extreme religious oppression under military rule (Tasawar et al., 2023). Authors like Bapsi Sidhwa, Sara Suleri, and Zaib-un-Nissa expressed how women struggled under existential oppression. Their authorship challenged normative gender roles and examined widespread issues like domestic violence, honor killings, and women's choices (Kazmi, 2022; Anjum et al., 2023).

Pakistani women's writing in English revealed a unique feminist style, one that demonstrated an understanding of their position and a resistance to being seen as less

than equal (Sultana, Ahmed, & Imran, 2024; Khoso, et al., 2024). Employing Elaine Showalter's theory, they are structured into three stages: feminine, feminist, and female, with each stage, demonstrating a progression in how women represent themselves and the constructs surrounding them (Eacho, 2024; Belahmar Louazani, 2024). Feminism was not only a subject but was a means by which writers critically examined the intersections of gender, class, religion, and culture (Imran & Akhtar, 2023; Azhar & Imran, 2024). Their narratives often included female figures dealing with oppressive social structures, suffering from discrimination, and negotiating resistance to men's structures (Anjum et al., 2023). This vein of writing further developed interest in South Asian feminist literature internationally, and solidified the place of Pakistani women writers as leading scholars of both postcolonial and feminist literary studies (Khaskheli & Sangi, 2024).

Pakistani feminist literature in English also related seamlessly to the broader postcolonial discussions, signifying the ways that gender oppression was entangled with the residuals of colonialism and the socio-political climate of the country (Raja, et al., 2022, Raja, 2022; Raja, et al., 2021). In its inception, feminist ideas during the time of Pakistan's nationalism were already situated in writing that was critical of colonialism and the Partition, as evidenced in writers such as Ahmed Ali and Shahid Suhrawardy, who incorporated feminist concerns before the advent of Pakistan (Chandio, 2013; Tasawar et al., 2023). Modern writers pursued this passage by addressing issues of poverty, religious extremism, and attachments and obligations through global connections, showing that feminist writing in Pakistan was never straightforward and was always evolving (Qais et al., 2023).

Problem Statement

Scholarship on Pakistani women writers and feminist approaches in English literature has been extensive. However, most studies have taken an individual approach to single authors or singular works instead of looking at feminist approaches across multiple writers. There has been an extensive body of scholarly work on popular authors such as Bapsi Sidhwa, Qaisra Shahraz, and Sara Suleri to show how they articulate women's struggles within patriarchal societies (Shah et al., 2023). However, the broader themes and commonalities that emerge when looking at these authors have not been explored in detail (Malik & Junejo, 2022; Chaudhary, 2013). This, combined with the singular studies on authors and texts, has contributed towards the limited understanding of women's and feminist approaches to Pakistani English literature (Shah, et al., 2025; Imran, et al., 2023).

While several studies discuss the political or social setting of individual texts, they do not always investigate how feminist themes connect between different novels (Rehan, et al., 2024; Ahmad, et al., 2024). There is not as much research connecting feminist issues and relating them to similar themes across different novels (Anjum et al., 2023). By filling this gap, Pakistani women writers unite to question rules set by men, religious fanaticism and the restrictions faced by their society. Because of this, they build a richer feminist view that surpasses the viewpoint of one person (Malik & Junejo, 2022). There was no detailed secondary examination of broader topics, for example, the impact of local culture on global feminism or the representation of gender and identity in several works. Research highlights that postcolonial feminist studies stressed how important it is

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to study women's lives in Pakistan in their wider social and political contexts, but this aspect was neglected by studies that only examined individual texts without relating them to feminism (Bukhari et al., 2024; Khaskheli & Sangi, 2024). A careful analysis would have revealed better how Pakistani women writers asserted their power and resistance against patriarchy in their writings along with global feminist discussions.

This research gap indicated a distinct need for a comprehensive review that does not just address feminist concepts in works by various Pakistani women writers but also relates them to the broader literary and cultural traditions of Pakistan (Mohammad, et al., 2024; Imran, Zaidi, & Rehan, 2024). By performing a secondary qualitative analysis, the study identified shared feminist themes, narrative strategies, and shifts of ideas; thereby promoting a greater understanding of feminist literature within English literature in Pakistan. In addition, it presents the collective voice of Pakistani women writers, as well as their part in constructing feminist discourse, and corrects the practice of comingling English literary texts with feminist literary contributions, as these are still too often separated.

PURPOSE OF THE STUDY

The main purpose of this study was to discover and understand how feminist concepts appear in literature written by Pakistani women in English. It studied these texts by linking them to feminist theories and the social and cultural background of Pakistan. According to the Azhar, Iqbal and Imran (2025) many Pakistani women who write in English have spoken about what it means to be a woman in a culture where men hold the dominant role. In their writing, these authors challenged popular beliefs and underlined issues related to oppression, who we are and resisting injustice (Malik & Junejo, 2022). This study explores how these writers expressed an understanding of feminist issues by writing about women's experiences in their everyday and public activities, adding to the literary culture in Pakistan (Rooh, et al., 2025; Ali & Haq 2017).

Grounded in feminist theories, this research employed Elaine Showalter's model of women's writing as feminine, feminist and female to analyze how women's literature progressed in Pakistan (Malik & Junejo, 2022). By using this approach, I found that feminist concepts could be seen in different narratives, with a focus on how both individuality and shared gender experiences are related. Furthermore, the research connected these novels to Pakistan's traditions, where women are, in many cases, negatively affected by historical, religious and political influences (Chaudary, 2013).

SIGNIFICANCE OF THE STUDY

This study makes a significant contribution to feminist literary criticism by concentrating on Pakistani women writers and the communication of feminist issues through the lens of English literature, contributing to the wider South Asian feminist conversation. Many studies focus on one writer at a time, whereas this research provides a wider, thematic understanding of numerous writers, and situates the shared feminist issues of patriarchy, gender inequality, and women's agency, in the cultural realm of Pakistan (Hussain et al., 2024; Malik & Junejo, 2022). By presenting the different voices of these writers, the study conveys the resistance of Pakistani women writers who are together, undermining the historical notion of gender roles and producing a literary tradition that is diverse and thick with underlying themes and consciousness.

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Objectives of the Study

1. To identify and analyze recurring feminist themes in the works of selected Pakistani women writing in English.
2. To interpret how gender, identity, and resistance are portrayed through literary narratives.
3. To contextualize these feminist expressions within South Asian socio-political and cultural frameworks.
4. To synthesize secondary academic sources for a comprehensive thematic understanding.
5. To contribute to feminist literary scholarship and postcolonial gender studies.

Research Questions

1. What feminist themes are prevalent in the works of Pakistani women writing in English?
2. How do these writers challenge, reflect, or negotiate traditional gender roles and societal expectations?
3. How are identity, resistance, and intersectionality expressed in their literary texts?

Literature Review

Feminist Literary Theory: A Conceptual Framework

The development of feminist literary criticism has gone through phases that contributed new insights into the representation of gender in literature. The first phase concentrated on women's suffrage and legal status. The second phase focused on organizing gender issues into deeper issues about sexuality, identity, and male dominance in society (Shah, et al., 2024; Rasheed & Kiani, 2024). The third phase entered the area of intersectionality, which included that a woman's experiences differ based on not only gender but also race, class and culture (Malik & Junejo, 2022).

Because of this, many feminist ideas liberal, radical, Marxist and postcolonial allowed researchers to analyze literature in a new light. Liberal feminism wanted women to have equal rights and equal opportunities. Radical feminism looked closely at the ways men dominate society over women (Hafeez, Khan & Jabeen, 2024; Irshad, Khan & Mahmood, 2024; Khan, Sarfraz & Afzal, 2019). Marxist feminists argued that unequal economics are the main cause of women's oppression. Postcolonial feminism argues that the histories of colonization contributed to how women were seen and treated (Mehmood & Farooq, 2021; Salahuddin, 2021).

The feminist theory used gender as a tool to analyze how literature depicted, upheld or opposed ideas centred around men. It tried to show the stories of women through literature, as they had rarely been featured before. It also investigated the social and political scenes that shaped the way women were shown (Hanif, 2024; Islam, et al., 2020). The feminine, feminist and female model used by Elaine Showalter helped illustrate the growth of feminist understanding in literature, including works by Pakistani women who wrote in English (Malik & Junejo, 2022).

Historical Context of English Literature by Pakistani Women

The writing of Pakistani women writers reflects the important changes and events within the country. The work of Shahid Suhrawardy and Ahmed Ali included some of the earliest feminist concepts in Indian literature long before the partition (Mehmood & Farooq,

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2021). Once Pakistan became independent, writers used English literature as a way to express their thoughts during times of political issues, military control and rules related to Islam which affected what women could write about or how they could do so (Bashir, Saba & Hussain, 2023; Fatima, & Saba, 2020; Fatima, et al., 2020). The years when General Zia-ul-Haq was in power brought tough laws on gender and censorship due to Islamization. Therefore, writers among women began to use literature as a tool to break free from men and religion (Salahuddin, 2021).

Globalization and the transnational movement of individuals enabled Pakistani women's writing to become more diverse by incorporating both mixed identities and international feminist issues (Fatima, Khan & Kousar, 2024; Huda, Khan & Afzal, 2024; Farooq, et al., 2021). Other writers who resided abroad, like Bapsi Sidhwa and Kamila Shamsie, wrote about their experiences of displacement, living between multiple cultures, and the experiences of women from various locations (Malik & Junejo, 2022). The literature shows how Pakistani literature was growing in activity and flexibility in facing local traditions and global feminist aims (Ahmad, et al., 2021; Ali, et al., 2020; Ahmad, 2018).

Feminist poetry was produced by Urdu writers such as Fahmida Riaz and Kishwar Naheed, and it added to English literature (Khan & Haq, 2025; Haq & Khan, 2024). Their poetry reflected feminist power in Islamic and nationalist ideas and questioned feminist ideas that are centred on the West (Anantharam, 2009). Their poetry was outside of this tradition and revealed the importance of interlocking gender, religion and nationalism in feminist writing in Pakistan.

Overview of Key Writers

Pakistani women writers in English have contributed to discussing feminism by using various ways of storytelling. Bapsi Sidhwa is well-known in the field and her novels, including "Ice Candy Man" and "The Crow Eaters," deal with matters such as division, male violence and the rights of women. In this story, Sidhwa pays attention to how women face pain and tough situations during the violent split of India and Pakistan. Lenny and Ayah, among other female characters, battle against men's control and want to be free (Singh, 2015; Bhatti et al., 2024). People often analyze Sidhwa's writing from a feminist perspective to highlight the exploitation of women in their society's traditions, workplaces and religious institutions (Raza, 2024). Her tales demonstrate that women encounter unfairness and urge readers to resist being dominated by men (Arshad et al., 2024).

In "Burnt Shadows" and "Home Fire," Kamila Shamsie described the challenges of people's identities, their relocation and gender matters in places affected by conflict. She studied how the background of cultures influenced women's identities and dealt with the political obstacles they encountered. Shamsie pointed out how Pakistani women's lives were affected by the mix of gender, migration and acts of violence. She showed how the struggles of women in India connected to discussions on feminism around the world (Malik & Junejo, 2022).

Uzma Aslam Khan's story linked problems facing women with environmental issues. She made it clear, while telling the story, that damage to nature paralleled women's mistreatment, indicating that both issues were very closely linked (Shah, et al.,

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2024; Ali, et al., 2023; Yasmin, et al., 2020). Through her work, Khan advocated for the protection of the environment and spoke out against the political reasons women were overlooked in feminism (Salahuddin, 2021).

Moni Mohsin's "The Diary of a Social Butterfly" also used wit and satire in a novel to critique class and gender inequalities in Pakistani society, exposing the contradictions and restrictions of women who found themselves judging acceptance by societal standards and class structural limitations. When engaged in satire, Fatima Bhutto's "The Shadow of the Crescent Moon" examined the effects of militarism and political repression and showed the existence of women's resistance to political violence during political conflict. Qaisra Shahrzad's "The Holy Woman" presented how patriarchal norms and culture of honour restricted women's agency through direct attention to the struggle between traditional values and gender oppression while highlighting women's struggles within a conservative society (Malik & Junejo, 2022).

Review of Scholarly Literature

While academic research on Pakistani women writers and feminist themes in the world of English literature covers many areas, it is not unified. Various studies have looked into how women's experiences, acts of resistance and self-identities are shown in Pakistani English novels. Malik, Junejo and Shaikh (2022) pointed out that Pakistani women writers have built a special tradition centred around the problems and struggles of women living in a patriarchal society. The authors arranged women's writing using Showalter's model, showing how the feminist voice in Pakistani literature has changed over different periods. Similarly, Chaudhary's (2013) dissertation looked at female characters in novels by Pakistani writers, exploring topics including sexual victimization, control by men and looking for female independence. Chaudhary studied work in English and Urdu on feminism to open up a larger discussion of feminism in Pakistani literature.

Many studies have brought up similar topics, including resisting patriarchal expectations, combining different cultural elements and how social and religious situations affect gender politics. For example, analysis of archival material demonstrates that protagonists in Sidhwa and Ahmad's works challenge traditional hierarchies and explore their self-identity within closed cultural settings. They tend to discuss how women's bodies are governed by both historical customs and religious beliefs (Chambers, 2011; Mehmood & Farooq, 2021). Experts have used feminist literary criticism and theories about postcolonialism and gender to study how Pakistani women writers address feminist matters in their society (Salahuddin, 2021).

Research Gap

Yet, there was still a significant hole in the field of research regarding these matters. Studies generally examined one author or a certain text at a time and failed to connect themes between different feminist writers. A lot of the research focused on macro-level topics instead of exploring what intersectional and transnational feminism meant in Pakistan (Mehmood & Farooq, 2021). Moreover, analyses from feminist literary critics did not focus much on the effects of militarism, Islamization and globalization on society and often overlooked the connection between gender, religion and national identity (Chaudhary, 2013).

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Methodology

This study used a secondary qualitative analysis approach to investigate feminist themes in English-language literature authored by Pakistani women. Rather than gathering and collecting new data, the process was focused on understanding and interpreting what past researchers and scholars had already documented about the literature in question. In particular, I wanted to understand how issues of gender inequality, identity and resistance were articulated in literature, and studied through an academic lens.

This research used secondary data from articles, book reviews, academic essays, edited volumes and postgraduate theses. The secondary data was acquired from JSTOR, Google Scholar, EBSCOhost, ProQuest, university library databases, and internet archives. Only articles having a direct correlation to the subject of feminist readings of English-language texts by Pakistani women were selected. The study also used feminist critical theory and looked specifically at authors such as Bapsi Sidhwa, Kamila Shamsie, Moni Mohsin, Uzma Aslam Khan, and Sorayya Khan.

The study used thematic analysis for data analysis. Thematic analysis involved a process of reading and reviewing the secondary literature in a step-wise fashion to identify common feminist ideas and themes. First, the secondary literature was thoroughly read and re-read to develop a deep understanding of the texts. Next, salient points and arguments were highlighted coded throughout the texts, and codes with like meanings, ideas, and/or themes, were grouped together into larger themes. The research identified seven themes with the following titles: female agency; critique of patriarchy; gender roles; sexual autonomy; diasporic identity; and means of resistance. The themes emerged from the study, and when there were threads of feminist theories from the literature, such as liberal feminism, radical feminism, postcolonial feminism, and Islamic feminism, these threads were explored in situ.

The study recognized some limitations. Because it drew solely on secondary sources, it did not include direct examination of the primary literary texts or any new data, such as interviews or fieldwork. The study therefore relied on existing interpretations that may not have included all aspects of the primary works. Additionally, the study is also limited to literature written in English, so feminist viewpoints in Urdu or regional Pakistani languages were not included in the study.

Findings and Discussion

Theme 1: Female Identity and Subjectivity

English-language writers from Pakistan usually focused on the experiences of women and shared how their female characters experienced various matters emotionally, mentally and physically. Many stories in the period told of women seeking to discover themselves, managing difficult emotions and thoughts and aiming to gain identity and freedom in their families and communities.

Kamila Shamsie's "Burnt Shadows" powerfully examines this notion through the character of Hiroko Tanaka, who is suddenly placed into various cultural contexts by travelling through Japan, India, and Pakistan. What Tanaka experiences is a great displacement and transformation of her identity, through which Shamsie invokes a feminist concern with the notion of women establishing agency, authenticity, genuineness and true self amid sociopolitical circumstances (Kharal & Ashraf, 2021).

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Similarly, in Bapsi Sidhwa's "The Crow Eaters" women are situated in generations of tradition, responsibility, and muted resistance. The character Jerbanoo continues the legacy of a woman enacting selfhood in an oppressive patriarchal household an example of what Sidhwa terms the "female phase", in which the voices of women proliferate and become increasingly present in discourse in literature.

Experienced consciousness appears often in Pakistani women's writing, basing personal memories on real stories of their places (Malik & Junejo, 2022). By speaking of personal issues, women reveal the sexism that is often absent from male-centered ideas.

Theme 2: Patriarchy and Resistance

A major issue in Pakistani English literature was the disapproval of patriarchy and how women tried to overcome it. The books explained how families and traditions would justify keeping women from doing certain things.

In *The Holy Woman*, Qaisra Shahraz reveals the ways in which society can dominate women. Zarri Bano had to remain without a husband and serve God, because her brother was gone. It was done to safeguard both the family name and property (Bashir, 2022). Zarri Bano was a strong and educated woman, until her beliefs and family influence made her change. She initially raised concerns about the decision, but eventually attempted to deal with it and live by its rules. This demonstrated how challenging and complicated it was for women to decide things when men had control over their society (Fatmawati, 2019; Barokah, 2022).

The evolved style aligns with Islam, Rashid, & Subhan, (2024) argument that the subaltern woman sometimes openly resists and can also resist silently. The author showed the harm and injustice suffered under patriarchy through the character of Zarri Bano, who upon having her fate challenged, drew moral strength from oppressive circumstances (Afkarina, 2023).

Theme 3: Intersectionality (Gender, Class, Religion)

There were no simple struggles for feminism in Pakistani women's literature. Their choices were guided by things such as class, religion and ethnicity. Since multiple social backgrounds were involved, the movement for equal rights for women became more difficult, as their difficulties varied from one group to another.

Moni Mohsin noted in her diary that, despite disregarding gender and political matters, elite women played a role in dividing society by class. Butterfly Khan spent most of her time dancing and shopping in a society that cares only about fashion and parties, making her oblivious to the serious issues facing poorer women. Her situation as a wealthy woman suffering from patriarchy proved that rich women had a difficult position in Pakistan (Mohsin, 2009).

"*Thinner Than Skin*" by Uzma Aslam Khan incorporated another layer of environmental and ethnic aspects of intersectionality, where environmental destruction had greater impacts on marginalized women's lives than others. The narrative also brought together environmental justice with the oppression of women, particularly in tribal communities and rural areas of the world. This narrative added to the broader lens taken by feminist criticism (Rafaqat & Shabbir, 2024).

These writings helped Ajmal, Rehan, & Kanwal, (2024) prove that an analysis of gender should explore the many other aspects of identity that women deal with. Women faced

challenges because of their social class, religious beliefs and ethnicity, so feminism had to address these challenges in real life (Mohajan, 2022).

Theme 4: Diasporic Experience and Hybrid Feminism

A large number of Pakistani women's books described characters caught between different cultures, ways of thinking and places. These studies explored the ways in which migration influenced the development of women's ideas about feminism.

The novels "Home Fire" and "Salt and Saffron" by Kamila Shamsie tell the story of women living between both their own and a different culture in modern Britain. Having a Muslim-Pakistani background and being part of a Western culture, as shown by Isma and Aneeka, led to the girls dealing with Islamophobia, racism and doubting their loyalties. Most of Shamsie's characters were more than just what people assume about Muslim women. They discussed a type of feminism that connected religion, current affairs and traditions. Aliya realized in Salt and Saffron that her class and the legacy of colonialism continued to shape her in a place where many cultures mingle (Habib et al., 2023).

Diasporic themes revolve around how people remain loyal to their traditions as they get used to living in a different country. The ideas from (Ameen, 2022) hybridity describe how the characters struggled with two conflicting consciousnesses.

Theme 5: Narrative Strategies and Literary Devices

Using various techniques in their writing, Pakistani women authors managed to keep their creations interesting while talking about feminism. They made use of tales that were presented backwards, included realism with a magical touch, gave letters the feel of narration and used humor or satire.

Breaking up the structure of their stories, authors portrayed how women felt their experiences with patriarchy were disjointed and repressive. By using this approach, Shamsie and Khan showed how extreme events affected people and how they confronted these events again in the present (Malik & Junejo, 2022). Feminist issues were expressed through the use of magical realism. In 'The Holy Woman,' Swain mixed spiritual images with common experiences to challenge religious traditionalists. In The Diary of a Social Butterfly, the letters revealed what the main character felt about herself and the expectations of society.

Satire worked well for Mohsin as a way to expose social problems. Through emphasizing strange behaviors, she both opposed the system of patriarchy and criticized the privileges of the rich (Mocbil, 2024; Arshad, Qasim, & Noreen, 2024).

Synthesis with Feminist Theories

It was found that Pakistani women's literature is strongly related to many different feminist theories.

The term "Postcolonial Feminism" appeared in several texts, particularly in "Burnt Shadows" and "Home Fire". In these narratives, women resisted the dual impacts of colonialism and local misogyny. Such works emphasized the challenges postcolonial people faced and contended how women empowered themselves amid diverse cultures (Iqbal, 2023).

"Thinner Than Skin" and "The Diary of a Social Butterfly" highlighted how factors such as class, ethnicity, and religion impacted gender oppression. Studies illustrating the oppression of women from rural and minority populations that framed feminism focused

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on patriarchal norms pointed out the discrimination these women faced, which was largely neglected by feminist movements (Mohajan, 2022; Bhandari, 2023).

Liberal and Radical Feminism" contributed to the demand for women's autonomy, legal entitlements, and societal transformations. Figures such as Zarri Bano called for individual liberty and emphasized the necessity of institutional reforms to attain genuine equality (Chaudary, 2013).

Because of these various ideas, it was clear that Pakistani English literature offered many opportunities for discussion and change, helping to improve society.

Conclusion

This study explains that strong feminist concepts are prominent in English books written by Pakistani women authors. Many of their creative works address issues such as a woman's identity, the resistance to patriarchy, the way gender affects various social parts (such as class and race), and what it means to live between different forms of culture. For instance, Bapsi Sidhwa, Kamila Shamsie, Qaisra Shahraz, Uzma Aslam Khan, and Moni Mohsin include non-linear plots, magic, humor, and letters in their books to highlight the predicaments confronted by women in societies ruled by men and after colonialism. They discuss gender while also looking at class, community, spirituality, environmental issues, and migration. Because of their efforts, a strong feminist conversation is available to readers in Pakistan, as well as around the globe.

Contributions to Knowledge

By studying different authors, this study investigates how Pakistan's English literature depicts ideas from feminism. In contrast to studies that examined only one book or author, this project deals with common themes found in several writers. Through literature, women in Pakistan share their views on opposition, recognize their personal power and manage questions of identity shaped by distinctive customs (Mehmood & Farooq, 2021; Mansab, 2023).

Referring to postcolonial, intersectional, liberal, and radical feminism, the study relates literary works to gender studies. It allows us to see the unique perspectives Pakistani women writers give to discussions on feminism and postcolonialism. It shows how they helped individuals challenge injustice and adopt new ways of thinking (Arora, 2024; Khaskheli & Sangi, 2024).

Limitations of the study

1. The work examines only what has been written by scholars and does not engage with the actual writings. No interviews with authors or feedback from readers were conducted, which could have given a greater understanding of the subject.
2. Only English-language literature is reviewed, so no attention is given to the feminist views observed in Urdu and other languages. For this reason, it might not recognize meaningful contributions from non-English writers.
3. The analysis underlines the works of well-known and long-standing writers. This approach might suppress the voices of Pakistani women who are not famous, leaving out important authors.

Recommendations for Future Research

1. Future studies could use interviews with authors or surveys to find out the views of book readers on feminism. Studying feminist literature by women from similar

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countries outside Pakistan could add more context to Pakistani authors' writings.

2. Focused on poetry, drama, or memoirs to be a better understanding of how Pakistani women demonstrate their fight for identity and equality in various documents. Using these strategies would help feminist literary studies in Pakistan become more comprehensive and all-encompassing.

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