



## Gender Stereotypes and Their Representation in the Pakistani Fiction: A Feminist Analysis

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### ABSTRACT

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The objective of this study is to examine how gender stereotypes are constructed, reinforced, and challenged in Pakistani fiction through a feminist lens. It aims to analyze the portrayal of male and female characters, focusing on how traditional gender roles shape identity, behavior, and power relations. The study also seeks to highlight how contemporary writers question patriarchal norms and offer alternative representations of gender. This research employs a qualitative textual analysis of selected Pakistani fictional works using feminist literary theory. The study closely examines characterization, narrative voice, and thematic concerns related to gender roles, domesticity, masculinity, and female subordination. The texts are contextualized within Pakistan's socio-cultural and patriarchal framework to understand how literature reflects and critiques gendered power structures. The findings reveal that Pakistani fiction often depicts women through stereotypical roles such as obedient daughters, sacrificial mothers, or submissive wives, while men are portrayed as authoritative and dominant. However, many narratives also subvert these stereotypes by presenting women who resist oppression, assert independence, and challenge male authority. Such representations expose reminders of entrenched patriarchy while simultaneously creating spaces for feminist resistance.

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## **1.0 Introduction**

The issue of gender roles and expectations are deeply entrenched in the structure of the society, which has an impact on the behavior of individuals and their formations of identity and power relations. The roles tend to be strictly defined in Pakistan, which is a country with complex socio-cultural and religious norms, which influence the public and the personal life. Literature, as a representation of society, does not simply reflect these dynamics, but challenges them as well, giving us a clue to how gendered expectations are formed, performed, and challenged. Pakistani fiction, specifically, provides an abundant arena of intersectionality between culture and patriarchy and identity, and how the narratives reproduce and disrupt established gender structures (Salam & Salam-Salmaoui, 2025). The usage of feminist theory can critically analyze the processes related to the allocation of social roles to women and men, the consequences of such allocations, and chances to resist and change social roles in literary domains (Ashrafi, 2025).

This paper is mainly aimed at the construction and representation of gender stereotypes, which are social and culturally constructed expectations about what men and women should, ought and are expected to do, feel, and be. The female characters are hardly ever portrayed as occupying any position that relates to home, obedience or sacrifice, whereas the male characters are described as authoritative, dominant and decision-makers. These are the variables of gendered representation and stereotypical characterization, which work in the narrative structures to either affirm or destabilize societal norms which is where a dynamic interaction between text, culture, and ideology is produced (Kohler, 2025). The theoretical framework of the present research is based on the feminist literary theory according to which literature is a product and a critique of patriarchal relations, and this research can be used to examine the power, oppression, and resistance in fictional worlds. Through these constructs, the research will help shed light on how literature is involved in the current process of gender identity negotiation within Pakistani society (Akhtar, Manzoor & Khizar, 2025).

Although the literature on gender representation in literature has expanded considerably, little work has been done on specifically examining how gender portrayal has been perpetuated, as well as the incidences where feminist subversion are evident in a postcolonial and culturally specific society. Current research tends to alienate the male or female representation, or to take a broad-based critical approach to patriarchy, without delving into narrative devices, characterization, and thematic approaches through which authors challenge or uphold gender stereotypes. This lacuna makes it clear that a thorough analysis is necessary to place literary works in their socio-cultural or historical context and relate them to the wider feminist theoretical discourse (Götze, Klingebiel, and Khalid, 2025). In a response to this gap, the current paper explores the ways of constructing, sustaining, and challenging gender stereotypes in the chosen Pakistani fictional literature, to offer a fine-tuned interpretation of literature as a place of ideological negotiation and social commentary (Shah, 2025).

The issue discussed in this study is related to the fact that the reinforcement of gender disparities by means of the cultural discourses shapes the social perceptions and expectations and tends to restrict the range of female agency and justify male power. Through critical analysis of

these stories, the research will be aimed at exposing the oppressive and resistance mechanisms and the possible role of literature in building awareness, challenging established norms, and enhancing progressive gender representations. The importance of the work is that it contributes to the literature of feminists and social analysis, because it does not only challenge how fiction reflects the inequalities of the society, but also underscores the possibilities of transformation that could be wrought by literature (Yanikkaya & Aydemir, 2025). Through the connection of the theoretical knowledge with the practical textual studies, the research can be considered as an academic contribution, as well as a socially significant critique that helps to deepen the comprehension of gender dynamics in the context of the modern Pakistani fiction and the cultural practices, in general (Salam & Salam-Salmaoui, 2025).

## **2.0 Literature Review**

The research on gender stereotypes in fiction has a solid theoretical basis that is closely connected with the feminist literary theory that analyses the ways in which literature mirrors and constructs socio cultural values in terms of gender, power and identity. Feministic theory assumes that text is not an apolitical artifact, but is enshrined in ideological systems that legitimize patriarchal relations of authority and gender hierarchies (Beauvoir; Mulvey in more general feminist texts). These frameworks highlight how gender roles are constructed socially and how narrative, characterization, and language are used or used to challenge these constructs in cultural discourse (Gill, Ishtiaq, & Khan, 2025). In this context, gender stereotypes are defined as established patterns of expectation about what ought to be the characteristics, behavior and role of both men and women within the society; these stereotypes are replicated by featuring narratives that authenticate men and deny women. Feminist literary criticism therefore offers a critical prism that can be used to read how the Pakistani fiction practice and challenge gendered power structures and how narrative practices can give spaces of opposition to the normalizing gender roles (Singh & Priya, 2025).

In the framework of the Pakistani literature, there is an emerging empirical research of the application of the feminist aspect to individual texts and genres that has shown the deep-rooted nature of the gendered representation and in certain instances, the countering. The recent qualitative textual studies have shown how women have continued to be portrayed as oppressed subjects whose voices and identities are suppressed in social patriarchal systems; a case of such studies about *Moth Smoke* by Mohsin Hamid indicates how women characters are under the oppression of the male dominance of the social fabric of Pakistan and how they have no voice. Similar studies using feminist stylistic analysis of novels by writers like Bapsi Sidhwa and Mohsin Hamid demonstrate that a sexist language and gender stereotypical roles still dominate narrative representation, and some characters do not necessarily conform to the existing gender stereotypes by displaying rationality and non traditional agency (ANANTHAN & KARTHIKEYAN, 2025). Further, the modern feminist criticism of the novel *Nobody Killed Her* by Sabyn Javeri stresses the significance of the current fiction as a bargaining with ideas of female ambition, power, and resistance to the sociopolitical restrictions that are set by a patriarchal society in the context of the plot of the story. The influence of patriarchy on the subjectivity of females and the affirmation of

traditional roles is also evident in other works about Pakistani short stories, which, again, is consistent with the long-established feminist perspectives on the reflection of gender inequalities in literature (Aslam et al, 2025).

Coupled with these genre specific studies, the larger literature on Pakistani and South Asian writing in general places the issue of female representation within historical and cultural traditions, and demonstrates that the voice of women has been a key participant in the critique of gender inequalities. Feminist movements in Urdu literature Literature works that emphasize feminist movements in Urdu literature highlight how female writers like Ismat Chughtai and Khadija Mastoor employed the narrative to challenge social oppression and dictate female identity against patriarchy. Likewise, the critical reviews of women literature in English note the role of literary expression by women authors in developing the feminist discourse by presupposing the experiences of women and undermining the ideologies of hegemonic genders (Chitando, Kamaara, & Chitando, 2024).

In spite of such a proliferating literature, there are still significant gaps. A significant part of the research done so far has concentrated on a single author or singular text instead of concentrating on comparative trends of gender stereotyping in a wider context of Pakistani fiction writing especially the fiction that cuts across both genders as well as forms of narrative. In addition, although articles often explain the existence of stereotypical representations or the resistance to the stereotyping, the connections between narrative techniques and character agency, as well as the socio cultural situation that facilitates supporting and disrupting gender norms, are often less thoroughly analyzed. This implies that there should be a study which not only maps out the representation but conceptually correlates character construction with other larger cultural and ideological processes which perpetuate or oppose patriarchy in Pakistani society. Moreover, the majority of empirical research is still qualitative in character, as well as specific to the texts, which allows the possibility of frameworks that would bring together a variety of feminist theories (e.g., postcolonial feminism, psycho feminism) to the comprehension of the way in which gender stereotyping is employed within the context of various narratives..

### **3.0 Methodology**

The given study assumes a qualitative research design, with the textual analysis being the main methodological tool that is used to investigate the depictions of gender in the selected Pakistani fictional literature. This study will be based on the feminist literary theory that offers the critical front through which the literary texts form, strengthen, and intervene with the ideological and gendered power dynamics of patriarchy. The chosen readings are interpreted with the help of close reading and with reference to such aspects as characterization, narrative point of view, and thematic issues regarding gender roles, domesticity, masculinity, female agency, and women subordination. Character analysis is devoted to the portrayal of female and male characters, their social status, limitations that they have to face due to family and society demands. Narrative voice is analyzed to find out how perspective, sentence language and narrator attitudes influence the perception of the reader about gender relations and the life that women pass through. Thematic analysis examines the common themes of marriage, motherhood, honor, resistance, silence, and

autonomy, and the way these themes are used to demonstrate the larger issues of gender inequality. The paper places the literary works in the socio-cultural, historical, and patriarchal context of Pakistan. Such a contextualization allows better understanding of how fictional text interacts with the real-world gender norms, influences of religion, formation of classes and cultural practices. Through the association of the textual representations with the realities of society, the study reveals that literature serves as a reflector of the existing gender ideologies and as a place of critique and resistance.

The interpretative process is directed by the feminist ideas of patriarchy, gendered power, male dominance, female marginalization, and agency. Instead of considering texts as a stand-alone aesthetic object, the analysis considers them as a culturally situated discourses, which negotiates gender relations in a society dominated by men. In this way, it is possible to examine the explicit and subliminal types of oppression, and instances of rebellion and change expressed through women characters. The interpretative and qualitative character of the methodology focuses on in-depth and not generalization. Although the results are not to be statistically representative, they provide subtle information regarding the role of Pakistani fiction in the current discussions of gender, identity, and social transformation. With the help of this methodological framework, the study draws some attention to the importance of literature as the means of challenging the established patriarchal paradigm and voicing feminist consciousness in the Pakistani environment.

#### **4.0 Findings and Results**

The study of the chosen Pakistani fictional texts shows that the notion of gender relations is complex and multi-layered. Although most of the stories reproduce traditional gender stereotypes based on the patriarchal ideology, they also provide the grounds of resistance and feminist criticism. This contrast reveals the conflict between the old and the new in Pakistani society.

##### **4.1 Representation of Women in Stereotypical Gender Roles**

One of the overwhelming conclusions of this research is the non-disappearance of the stereotyped women in conventional and confining gender roles. Women characters are often portrayed as compliant daughters, self-sacrificing mothers and submissive wives whose identity is determined as their relationship with men. Such women are supposed to live up to the standards of silence, patience, moral purity and emotional withering. Domesticity comes out as the key arena through which a woman exists which strengthens the idea that the worth of a woman is her capacity to serve the family and her cultural honor. Particularly, motherhood is depicted as sacred and as something that is a burden. Motherhood sacrifice is glorified, but at the same time, it is a process by which women are deprived of their individuality and self-actualization. Equally, the institution of marriage is commonly portrayed as an imperative and not a voluntary decision thus highlighting the powerlessness of women in their family and society.

##### **4.2 Construction of Masculinity and Male Authority**

On the contrary, male characters are depicted as the dominant, authoritative, and decision-making ones. The male gender takes control in the domestic and the open spaces, which strengthens patriarchal structures. Fathers, husbands, and brothers serve as the gatekeepers of female actions and control movement of women, their decisions and bodies in the name of

protection and honor. Masculinity within these stories is usually linked with prohibition of feelings, strength and prerogative, which leaves no room to be weak or morally responsible. This representation does not only justify the male dominance but it is also a revelation of how patriarchal demands enslave men by keeping them in the strict positions of control and power.

#### **4.3 Subversion of Gender Stereotypes and Female Resistance**

Although the traditional representations are widespread, the texts are also much challenged and subverted by the patriarchal norms. There are numerous stories where female characters act to defy oppression by defying, not saying anything, negotiating, or openly rebelling. These women challenge roles, feminine independence of the mind and emotion, and disobedience to male domination. Resistance does not necessarily have to be dramatic, even revolutionary but may take many other forms of resistance like inner opposition, lack of conformity or education and self-realization. These portrayals make the stereotype of the passive Pakistani woman difficult to realize and bring out feminist consciousness in the oppressive world.

#### **4.4 Exposure of Patriarchy and Feminist Critique**

The coexistence of the stereotypical representations and the opposition narratives reveals the hardcore nature of the patriarch in the Pakistani society. The writings serve as cultural commentaries on the ways in which gender inequality is mainstreamed by the social practices, family setups, and ethical demands. Concurrently, by preempting the struggles of women and their resistance, these fictional pieces expose the power of patriarchy and offer alternative ways of female agency. Literature is, therefore, formed as a critical zone where ideologies of dominance are challenged and supported. The image of women maneuvering through oppression, yet claiming independence tells the story as the changing nature of gender relationships, and as a source of change, the feminist resistance in the Pakistani fiction

#### **5.0 Discussion and Conclusion**

The results of this paper show that the fiction of Pakistanists both upholds and criticizes gender patriarchalism. The common portrayal of women as good daughters, martyr mothers and submissive servants of husbands echoes the longstanding effect of conservative socio cultural norms in a patriarchal system. These images resonate with the feminist critique of the socialization of gender in which the roles of women are characterized by the need to be responsible in the house, to be submissive, and to be subordinate to men.

The fact that men are portrayed as the dominant and authoritative figures also serves to accentuate the unequal power dynamic presented in the Pakistani society. The dominance of males over women in terms of their mobility, preferences and identity is a common norm in the narratives, showing how patriarchy is perpetuated by the family and social set-ups. The inflexibility of masculinity that makes power and control equal to masculinity, with little opportunity to express emotions or reflect on the ethical self is also displayed in such representations.

But, the existence of female characters who are not submissive to oppression makes these conventional representations more difficult. The resistance is depicted through the acts of education, self-awareness, silence, and defiance as the agency of women in the restrictive environments. These anti-interpretations fall in line with the feminist literary theory as they

challenge the essentialist conceptualizations of femininity as well as reveal the artificiality of gender roles. Instead of describing women only as victims, the writings disclose that women had the ability to bargain, rebel, and change the oppressive situations. Patriarchal ideologies are thus reproduced and challenged in literature as a very important site. The Pakistani fiction also offers to the feminist discourse at large and also represents the changing gender consciousness in the society through the depiction of their struggles as well as the resistance.

This paper finds that the relationship between the genders as presented in Pakistani fiction is a subtle factor due to the deep-rooted patriarchy and the new feminist opposition. Although the classic stereotypes still prevail in the representation of women and men, there are numerous narratives that upset these conventions by preannouncing female agency and opposition to the male power. These kinds of representations highlight the continuity of gender inequality, and at the same time create possibilities of change.

The research, based on the feminist textual analysis, emphasizes the importance of literature as a reflection of the society and the form of criticism. Pakistani fiction does not simply mirror patriarchal power dynamic but it also provokes these systems through the expression of women experiences, problems, and desires. Finally, the paper raises the significance of literary narratives in developing feminist awareness and to add value to the current arguments on gender, identity, and social change in Pakistan.

### Contribution

**Faheem Arshad:** Problem Identification and Theoretical Framework

**Saqib Javed Awan:** Data Analysis, Supervision and Drafting

Conflict of Interests/Disclosures

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