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EXAMINING THE RESILIENCE OF WOMEN IN KARACHI, YOU'RE KILLING ME: A POSTCOLONIAL FEMINIST PERSPECTIVE

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ABSTRACT

The purpose of the research is to explore the resilience of women's in Karachi, in the perspective of postcolonial feminist theory. For the sake of reference from the literature, we analyse the Saba Imtiaz's book Karachi, You're Killing Me! The book examines the life of Ayesha khan, a young journalist in Karachi. It is a vivid and often funny depiction of city life, full of clever observations about the difficulties facing young women in modern-day Pakistan. Postcolonial feminist theory is a theoretical paradigm that looks at how race, gender, and colonialism interact. It aims to draw attention to the ways that colonialism and gender interacts to create power structure and disparities, and to give voice to oppressed women in the global south who are often left out the mainstream feminist conversation. The findings of the research are that, Ayesha is a brave and courageous women who easily fall in love with someone we can see throughout the novel she falls in love three time with different person. But when her loved once break her heart we are able to see clearly that she goes through the dark phase of her life on the other hand we see her after some time same like before a brave and refocused girl who love her profession and she's very passionate towards her passion. The research also focusses on the things that novel portrayed with the characters of elite class people as they arrange parties with the alcohol and they smoke openly.

Keywords: *Women's Resilience, Postcolonial Feminism, Feminist Literary Criticism, Karachi, You're Killing Me*

INTRODUCTION

The bustling metropolis of Karachi in Pakistan are renowned for its vibrant and varied culture. On the inside, a city that struggles with gender inequality, postcolonial mindset and other social challenges may be found. The author of the book "Karachi You're Killing Me! Saba Imtiaz digs into the lives of Karachi's women while highlighting their tenacity in the face of adversity. Therefore, this study focusses on the exploration of women's resiliency in Karachi's urban landscape. Because it focuses on highlighting the resiliency of women in Karachi's urban landscape and focusing light on their experiences and hardships, this research is extremely important.

This study uses the qualitative methodology that combines social and literary analysis. The novel serves as the main source of the information. The analysis will involve through reading of the text with an emphasis on how female characters are portrayed how the interact with the urban

landscape and how the thinking of a colonized society effect on the city's environment. We will identify and analyse key themes and patterns connected to gender inequality, resiliency, agency and effects of postcolonial thinking. Additional information about gender issues in urban context will be gleaned from academic books, papers, journal articles, and reports tp enhance the textual anlysis. In order to comprehend the experiences of the women and assess their efforts to achieves equality in the face of patriarchal norms.

The busiest city of Pakistan, Karachi has undergone a tremendous socio-cultural shift in recent decades. In the middle of the vivid bustle and quick development, women's resiliency has become an important topic worth researching. In order to illuminate the resilience of the women in Karachi within the context of postcolonial feminism, this research delves into their daily lives.

The main goal of this research is to comprehend the experiences of women in Karachi, especially in light of their fortitude. We aim to expose the multiple levels of oppression, resistance, and agency that mold their lives by using the lens of postcolonial feminism. This study will add to the body of knowledge by offering a nuanced understanding of the numerous difficulties faced by women in urban landscapes as well as the methods they use to overcome these difficulties.

For a number of reasons, the study of women's experiences in Karachi is important. First, Karachi is a good place to study gender issues because it is a microcosm of Pakistan's complex sociocultural processes. Second, a postcolonial perspective of women's resilience has broad ramifications for feminist theory and practice, questioning essentialist concepts of victimhood and showing women as active participants in creating their own future. Lastly, this research aims to contribute to the creations of interventions and policies that can promote gender equality and empower women in urban landscape by exposing the lived realities of women in Karachi. The theory we will use in our research serves as the study's theoretical foundation. The intersectional power dynamics of colonialism, racism, class, and gender is examined via the critical lens of postcolonial feminism. It aims to question the Eurocentric viewpoints and dismantle the prevailing myths that have historically formed feminist thinking. This theoretical framework allows for a more comprehensive and nuanced understanding of gender oppression and resistance by placing a focus on the experiences of women from the theory's perspective.

Significance of the Study:

This study adds to the body of knowledge on gender studies, urban sociology, and literary analysis by examining the novel, through the lens of postcolonial feminist theory. It offers a through grasp of the difficulties women experience in patriarchal societies, particularly in urban
landscape. This research also intends to stimulate discussion and increase awareness of gender inequality, colonized thinking, adding to the ongoing worldwide dialogue on women's rights and empowerment

Research Objectives:

The main object of this research is to evaluate how women are portrayed in the book and how they deal with the difficulties presented by the patriarchal culture in which they live. This study specifically aims to;

1: Look at the cultural and societal aspects of gender gap in Karachi.

2: Examine the novel portrays the hardships, goals, and agency of the female characters.

3: Consider urban environment which affects women's experiences and the coping mechanism they use.

Research Questions:

1. What are the cultural and societal aspects of gender gap in Karachi, Pakistan?
2. How Saba Imtiaz portrayed the hardships, goals and agency of the female characters?
3. How urban environment affects women's experiences and their daily life routine?

Literature Review

Feminism is more than an ideology derived from organized political movements. It is an attitude, a frame of mind that emphasizes the role of gender in understanding the organization of society. The word "feminism" is derived from the French word " feminisme", while utopian socialist is given to Charles Fourier. It is a sociopolitical movement that started in france in the 1960s and spread to America in 1910. Feminism provides analytical tools to access how expectations of men's and women's behavior have led to unjust conditions, especially but not necessarily only for women. Feminism involves a political and intellectual awareness of gender discrimination and the rejection of practices that perpetuate such discrimination. Feminism is a means for women to fight for their rights in relation to ethnic and weaker groups. A new feminism has emerged as a result of the digital revolution (Mohajan).

Women are perceived as being denied of opportunities, information, and basic human rights everywhere in the world. Women are victimized and mistreated everywhere. They are therefore greatly disadvantages as a result. Since the early stages of time, man has worked to bring about gender equality in ancient civilization. Women possess the same "natural abilities" as men. Although feminism has existed since antiquity, its organized form first appeared in England in the late 17th century. Several political philosophies came into existence to protest against men's sexist behaviors during the second wave of feminism. While radical feminism contends that patriarchy is the root of women's oppression, liberal feminism emphasizes equal rights and advantages for both men and women. The focus of socialist feminism is socialism, and both

gender and class consideration must be made. Ecofeminism examines patriarchy and unite feminism and environmentalism. According to postmodern feminists, male dominance in heterosexual societies is a major cause of women's exploitation (Mohajan).

Feminist movement in many Asian nations have their roots in other rights-based movement. As a result, feminism and other social justice causes are combined. Undoubtedly, movements have force. On the other hand, prioritizing a right-based approach can also lead to fragmentation, a lack of robust political elements, a disregard for political and economic empowerment, and a disregard for preexisting power structure ironically, lack of inclusion and unity are frequently the biggest internal barriers to the growth of a movement. Furthermore, there is not much iteraction between feminist and other social groups, non-feminist academics, the business world, and policymakers. Feminist arguments are therefore seen as isolated and marginalized (Saigol).

Although there is already a feminist movement that is financially independent, Pakistani feminists dispute over what the movement and climate are. They don't seem to be any consistently articulated movements like in the 1980s, only string and bits. In the context of today's widespread cooperation and deterioration in national and international politics, it is helpful to understand how feminists conceptualize this issue. There are no such movements, but rather a number of organizations, platforms, networks, and alliances, according to Pakistani feminist Tahira Abdullah (abdullah). Some of the, she contends, claim to be "women's movement", but they are not always feminist. She said that feminism was the driving force behind the Women's Action Forum's conception, design, and management. However, the WAF is still operating in Karachi, Hyderabad, and Peshawar even if it has ceased operations in Lahore and Islamabad. Organizations that provide welfare and services are typically neither feminized nor based on human rights. Small geographic areas are home to movements that support certain feminist values, like the Sindhiani movements' founding mothers don't seem to have been able to mentor or aspire second- or third-generation young women with the same level of ardent dedication as in the previous decades (Saigol).

The Quaid-e-Azam said, "No nation can rise to the heights of glory unless your women are side by side with you; we are victims of evil customs. It is a crime against humanity that our women are shut up within the four walls of the houses as prisoners"' (Rakhshani).

But as a Pakistani we just value and quoting the words of our legends but we don't act on their valuable statements. In Pakistan, women's position differs depending on the area and culture. While Pakistan is mostly ruled by a patriarchal system where women are frequently sidelined and ignore in society, women in metropolitan areas have received some measure of equal rights. Typically, they are only allowed to preform domestic tasks inside the walls of their homes, such as cleaning, caring for children, an (Rakhshani)d continuously supplying the requirements of their families. Women are viewed as second-class citizens who are unable to contribute to society, especially in middle-class and rural communities. Domestic abuse, honor killing, kidnaping, marital rape, forced marriages and induced abortions are just a few of the difficulties faced by women in Pakistan. Conferring to the 2020 Global Gender Gap Index, Pakistan ranks 151 out of 153 countries, highlighting the significant gender disparities. According to a Thomson Reuters Foundation (TRF) survey, Pakistan is the sixth-most dangerous country for women. According to these findings, Pakistan has not fulfilled the goals of feminism; instead, the concept has drawn ire and been labelled offensive. Pakistan cannot make any development with women making up 48.76 percent of the population (Rakhshani).

When we talk about the condition of feminism in Pakistan, then it's important for us to describe the feminism in Karachi and when we talk about Karachi we can't stop ourselves to talk about

Lyari, the most fearful place in Karachi. The most significant information in this work, is that girls and women frequently find ways to have fun and enjoy themselves outside of the house, and that these experiences have the ability experiences have the ability to change gendered power dynamics. Pleasure may be used to imagine the "systemic revolutionary transformation of society as a whole," and women from the lower classes are subject to genuine mobility limits from their families, communities, and society at large. Due to pressure from the families, girls stop working in places like Lyari Girls Café and other café and restaurants. Local religious groups have stepped up their social media attacks against the restaurant's owners and members as well for corrupting and destroying Lyari's reputation (Kirmani).

One the one hand when we talk about the local women of Pakistan then on the other hand we will talk about the female journalists, writers, and poets out there. How they are surviving in the society where people are killed for doing good work in their field, that they are made an accurate revelation about a well-known personality. Before in order for those revelations to reach the general public, the author's work or the author itself is taken out of the way.

In Pakistan, attacks on journalists and press freedom are nothing new. Women journalists there face particular limitations on their work, workplaces that discrimination on the basis of gender, and being forced to contend with patriarchal standard may deter women from taking an active role. Society the threats to women journalists' physical and mental health have increased along with the number of instances of gender-based abuse against them online. Women journalists confront added pressure to limit their work and expression in the climate where media professionals are under constant pressure from influential interest's groups to give up independent and critical reporting. Conferring to Karachi-based journalists who have been covering the news for almost 20 years, we are accustomed to self-censorship because we have

always had to discuss a wide range of topics at work. It was forbidden. The majority of journalists have turned themselves into censors for this reason (shaukat and naeem).

The plight of female journalists in Pakistan is no different, particularly at a time when freedom of speech is constantly under peril and speech is so thoroughly monitored. Things are changing over time, but nothing happens suddenly, and change is never simple. Resistance to change is a constant. In Pakistan, women have taken on significant media roles, and the manner a narrative is told has also altered. Women have made progress when they can report sensitively and honestly on women's issues. Women who represent them and control what is published on

control what is published on and off television have had to overcome their own obstacles despite this tremendous change. There has been a significant gender bias in the types of beats given to female reporters and journalists; these beats are seen as having 'softer' subjects, such as 'nature', weather, and health,' even though they still cover topics like politics, sports, and crime. Additionally, economy is disqualified from coverage. Gender stereotypes are both the simple and complex cause of this. Because it's simple to dismiss women's ability due to gender bias, and difficult because there is more pressure to succeed the first time given the chance (Adnan).

Saba Imtiaz is one of those journalists who write the truth and tell the harsh but real facts of the society even if they have to do anything for it. She's a freelance journalist/ music critic/ column writer/ and author. She has written for various publications, including The New York Times, The Jazeera. Her debut novel, Karachi, You're Killing Me! was published in 2014 and was later adapted into a film. The novel is a satirical take on the life of young journalist in Karachi, Pakistan, and explores themes of love, work, and the city's social and political landscape. In addition to her writing, imtiaz is also a frequent speaker at literary festivals and events.

As I stated above that Karachi, You're Killing Me, Is a debut novel by Saba Imtiaz. Which follows the life of a female journalist, and how the novel takes us through the political and social situation of the city, devolving into different aspects of life. Ayesha describes the media flux within which all sorts of people come together, roles overlapping, exemplifying the cutthroat landscape within which they engage in the harrowing game of survival.

(Rafique) conduct their research on this novel by exploring the socio-political and cultural life of Karachi. They said that the novel portrays the city's fashion trends, events, and food, including the obsession with Haleem and chili chips. It also delves into the political power structures operating within the city. The novel depicts the role of social media networking in modern-day Karachi, where social media platforms like Twitter, WhatsApp, and Facebook have become essential tools for reporters and citizens to share news and information. They said that the author uses modern language and abbreviated terms to match the racy and fast-paced lifestyle of Karachi. The novel is more of a collection of surrealistic images presented from a reporter's perspective than a developed plot.

(Zaheer, Kanwal and Shams) said in one of their research work, that novel Karachi, You're Killing Me! Plays with the Orientalist formula by incorporating manufactured imperialist mentality. In an effort to support the negative stereotypes and conditions connected with Karachi in particular and Pakistan in general, this novel uses multiple layers of irony. In the current study (Zaheer, Kanwal and Shams) describe how the novel processed the Orients to be sold internationally. By using re-Orientalizing tactics, common cultural ideal became strange and people began to other themselves. It is determined that the novel reinforces common stereotypes about Orients. And it also portrays the presents dark picture of poverty, corruption, and inequalities in Pakistan, with the main focus being on poverty, corruption, and inequities. The

use of "this side of the bridge" describe the class division between the upper classes, creating ambiguity in the minds of readers. Saba Imtiaz's novel "Re-Orientalizing Pakistan" is an attempt to repackages the cultural implication for western consumption. It is a comedy of manners, an examination of a city with a dangerous edge. And an attempt to stand checklist on its head. The narrator is a female character who is courageous in contrast to the courageous in contrast to the other woman of Asia. Yet underprivileged in the patriarchal society. The novel compares the West and East society in terms of accountability and moral courage, and uses binaries to defend the colonization of the East.

(Abdullah) wrote about the emergent sexualities and intimacies in the novel Karachi, You're Killing Me! This research shows that how boldly the men and even women of that era talk about their sexual desires and share their personal sex experiences with their friends. The main character of the novel Ayesha describes her experiences having sex as a party girl with many men. Saad bragged of having sex with the

majority of the women at the Karachi Literature Festival. Ayesha speaks out loud about her desire of sex and talks about how much she enjoyed having sex with Jamie. This is a potent alternative discourse that demonstrate the postfeminist shift in Pakistani women's feminist goal. In addition, they also wrote about the party culture in the novel that how Saba portray that not only the leading character is participating in the parties, her best friend Zara does as well. They celebrate as though their lives were at stake. These gathering have a social purpose as well as a means of meeting new people and having fun. Moreover, this novel shows that how girls want to find men, as we see the character of Ayesha, who is open about her desire for men and makes is her New Year's resolution to not stay single. After being ditched by a white man, she eventually marries her childhood friend Saad. The novel does not stigmatize love or approaching men. Ayesha's longing for Sad is portrayed as an emotional and vulnerable moment. However, at times, the novel portrays men as an overlay sexualized and objectified by the female gaze. Ayesha's pursuit of a white man us described in explicit detail.

According to (qasim) research work, Saba Imtiaz gives us a thorough understanding of the city's many facets. It looks to be a living entity that is creating pro-life forces on the one hand, and a nasty being that is oppressing its residents and widening gaps between people and communities on the other hand. The legend, memories, and hopes of Karachi's inhabitants are preserved there. The reader is given the chance to view the city in a new way thanks to the unfavorable literary representation of it. Karachi is portrayed in the book as a wasteland, a place to deceit, corruption, and intrigue. The portrayal of modern Karachi prompts the reader to ask a crucial question of how to develop progressive societal values and create more institutions and physical space for a more human society.

The aim of this research to fulfil the literature gap between the researches because as we have seen many researches on feminism, feminism is Pakistan, but no one talk about the feminism in the specific city of Pakistan like Karachi, and the specific society as this research shed light on the feminism in the urban landscape.

Methodology

The data of this research work is collected from the book Karachi, " You're Killing Me". Data that has previously been gathered from primary sources and made easily accessible for academics to use for their own research is known as secondary data. It is a category of information that has previously been gathered. The information may have been gathered by one researcher for a specific study and the made available for use by another researcher. In the case of national census, the information may also have been collected for general use without a specified study goal. Data that is categorized as secondary for one research may be main for another. When data is reused, it becomes primary data for the initial research and secondary data for the subsequent research for which it is used. Books, private sources, journals, newspapers, websites, government documents, etc, are example of secondary data sources. Compared to primary data, secondary data are thought to be easier to find. Utilizing these sources requires relatively little investigation and labor. The development of electronic media and the internet has made secondary data sources more widely available (Martins, Cunha and Ribeiro).

The type of this research work is qualitative research. In qualitative research, non-numerical data (such as text, video, or audio) are collected and analyzed to better comprehend concepts, beliefs, or experiences. It can be applied to get comprehensive understanding of a situation or to come up with fresh research concepts. Qualitative research involves gathering and analyzing numerical
data for statistical analysis. Qualitative research does not. In fields like anthropology, sociology, education, the sciences of the humanities and social sciences, history, etc. qualitative research is frequently employed. Qualitative research is done to comprehend how individuals see their surroundings. Although there are numerous ways to qualitative research, most of them are adaptable and put a strong emphasis on preserving rich meaning when analyzing the data

(Ospina).

For the sake of this research on the novel Karachi, You're Killing Me! By Saba Imtiaz, the aspects of the theory of feminism are used.

Theoretical Framework

A sequence of resistance activities against the idea of patriarchy, social injustice, and the part capitalism plays in the oppression of women gave rise to the social movement known as "feminism". Feminist theory began as a fragmented and confused system of critique against phallocratic thought and action, but it is now a well-established area of critical analysis and study. The goal of feminist literary theory is to create male-centric literary discourse while also reclaiming and building women's independent identity in both the social and literary realms. In order to define, established, and realize women's rights today, a wide variety of feminist philosophers have applied Post-structural, Psychoanalytical, Marxist, and Postcolonial methodologies.

Here we analysis the different aspects of the postcolonial and the theory of postcolonial feminism. The word post "postcolonial' implies resistance to "colonial" power and associated ideologies, which continue to influence many different cultures, especially those revolutions have formally severed connections to their colonial rulers. Therefore, postcolonial theory focuses on subverting the colonizer's discourse that aims to misrepresent the realities and experiences of the colonized people and assign them a lower status in order to exert complete control. Additionally, it is concerned with the creation of literature by colonized people that expresses their past despite the unavoidable otherness of that past. A postcolonial theorist's duty is to introduce the colonized subject, which is the frequently absent from the dominant discourse, in such a way that it challenges or subverts the authority of the colonizers.

A subset of feminist theory called postcolonial feminist theory is concerned with how gender, race, and post colonialism interact. It first came into being in the latter half of the 20th century as a reaction to the constraints of conventional feminist theory, which primarily disregarded the viewpoint and experiences of women in non-Western, postcolonial context. The goal of postcolonial feminist theory is to undermine the prevailing ideologies and hierarchies that were shaped by colonialism, imperialism, and patriarchy. It acknowledges that in postcolonial nations, women's experiences are influenced not just by their gender but also by their racial, social class, ethnic, and cultural background. Same as we see in the novel "Karachi you're killing me! By Saba Imtiaz, that how women were treated in the different fields of their life on the bases of their gender, and class. It shows the colonized mindset of the people how they consider party culture, sexual relationships, and consumption of alcohol relate them with the western culture. But they don't know in this way they show their colonized mindset.

Criticizing assertions of universal knowledge and the western scientific paradigm are significant postcolonial feminism traits. It is the goal of feminists to examine and depicts the lingering detrimental repercussions of western colonialism. They also draw attention to the fact that"insufficient food, the rising cost of living, declining services, and eroding economic and environmental conditions" have a particularly negative impact on women and children not developing countries. He greater rate of poor women of Himalaya and or immigrant women who perform labor in the domestic sphere supports the growing equality and privilege of Western women. Additionally, there is increased attention paid to regional movements outside of the West, such as the Chipkoo Movement in India. Women from Himalayan India organized the initiative and peacefully demonstrated to defend their trees local indian women used civil disobedience to draw attention to the devastation of the woods, watersheds, and soils that support their way of life and culture.

Similar to immigrant women working as domestic servants, women who were forced to immigrate to the United States as a result of colonialism or extreme economic hardship in their own countries present complications for western feminism. They contest the idea that

while women in the west are obtaining more equality, poor immigration women are still required to work in the home. The higher percentage of low-income women who work in the home supports Western women's growing privilege and equality.

By emphasizing the multifaceted character of women's experiences and offering a critical viewpoint on the effect of colonialism and imperialism, postcolonial feminist theory has substantially broadened the field of feminist analysis. It has affected a number of academic fields, such as gender studies, postcolonial studies, and cultural studies, and it has aided larger social and political movements that promote equality and social justice.

Analysis

The humorous and sarcastic book "Karachi You're Killing Me! Offers an original viewpoint on daily life in Karachi, Pakistan. The novel, written by Saba Imtiaz, chronicles the life of Ayesha, a young journalist attempting to distinguish herself in the cutthroat field of journalism. The book takes place in Karachi, a place renowned for its turmoil and irrationality. Imtiaz does a fantastic of encapsulating the spirit of Karachi and its inhabitants. She paints a picture of the city that is both lively and bright and yet also marred by corruption, destitution, and violence. Imtiaz brings to light the difficulties that residents of Karachi deal with on a daily basis through Ayesha's experiences. Imtiaz's writing style is one of the novel's advantages. She has a distinctive voice that she is appealing and humorous. She does a wonderful job of bringing her characters to life and giving them a strong sense of identity. Particularly Ayesha, who is fighting to find her place in the world, is a relatable figure. She has intelligence, ambition, and tenacity, but she also has flaws and is vulnerable. Ayesha's portrayal by Imtiaz is one of the novel's highlight.

The character of Ayesha

The novel is about a contemporary young woman, Ayesha, who continually wrestles with worries and uncertainties and second-guesses her choice. She is always thinking about all the things that went about all the things that all went wrong throughout the day. She lacks all the qualities of her friends or coworkers. Every aspect of her life that she wishes she could alter. Although the novel is assuming to read, there are also "clues" dotted throughout to demonstrate that our protagonist is an unreliable narrator. During the analysis of the novel we observe that her employer, the owner of the entire newspaper, is always calling on her despite her protestations that she is locked in a dead end position where no one respects her. Ayesha claims that her father doesn't even notice that she is there and is more concerned with the cat, but we can see that he welcomes her when she enters the house at night and when she leaves in the morning and makes an effort to encourage her to eat better and lead a healthy lifestyle. She also claims that she is awkward afraid, and all the other awful things we constantly believe about ourselves. However, she will later remark in passing how she once caught up in a firefight while covering a gang battle or how she had ties with everyone from high profile officials to crooks to religious extremists. It is up to the reader to piece together the facts and come to the conclusion that this woman is exceptional even though she is unable to recognize it about herself.

Humor in the Novel

The novel's humor is another asset. Imtiaz employs satire to make fun of Karachi's individualities. Her witty sense of humor and sense of humor and attention to detail make the book both enjoyable and thought-provoking. Ayesha's personal lie is included in the humor, in addition to her experiences as a journalist. Throughout the book, her interactions with her family in particular serve as a source of humor. Despite the humor, the book also discuss the real problems Karachi is experiencing. The rampant crimes, violence, and corruption in the city are not avoided by Imtiaz. She emphasizes the difficulties people encounter on a daily basis and the effects these difficulties have on their wellbeing. Imtiaz accomplishes this by offering a detailed and nuanced portrait of Karachi that is both truthful and intelligent. The novel has been criticized for lacking substance, among other

things. Imtiaz's emphasis on humor and sarcasm, according to some critics, precludes a more thorough examination of the problems facing Karachi. Although this criticism has some merit, its crucial to remember that imtiaz didn't set out to write a political analysis of Karachi. She preferred to offer a unique and interesting viewpoint on city life.

Resiliency of the Protagonist and the women around her

Besides the plot an interesting thing in the novel is the recurring theme of extremely resilient women simply refusing to give in against the patriarchy, discrimination, and other atrocities that they have to face in their day to day life. As we know that Karachi is a city of lights as well as danger. Where there are gangs of extortionist mafia, robbers, and people involved in various types of crimes. There we see the protagonist of our story Ayesha, how she is passionate about her career in journalism even though she is a girl of 28. Ayesha is a young journalist who is trying to make a name for herself in the competitive world of journalism. Throughout the novel, she faces a number of challenges and setbacks, but she also has some positive experiences that help her grow as a person and a journalist. We can see Ayesha is a resilient woman in the novel, because she encounters several difficulties during the novel. Ayesha's ability to preserve is demonstrated by the way she manages her work as a journalist. Ayesha keeps working hard and won't give up despite receiving a lot of criticism and abuse. Even when it's challenging, she keeps reporting on crucial subjects and speaking truth to authority.

Ayesha's perseverance in pursuing a profession in journalism in the face of numerous challenges, including a challenging supervisor, a lack of resources, and dishonest industry, exemplifies her fortitude. Now let's talk about Ayesha's snobby boss Kamran, he is the newspaper's chief editor, and Ayesha is a journalist there. Kamran is the difficult person to understand and to work with him he is a rigorous and frequently challenging supervisor. He often belittles Ayesha and her work, despite this Ayesha is determined to prove herself and make a name for herself in the industry. As she strives to meet her boss's demanding deadlines and demanding schedule, her job turns into a nightmare. These things show the resiliency of Ayesha that how she is resilient and she know how to face difficult time and comeback with more power.

Same like Ayesha we notice the character of Saad's mother as she wants to stop her son to come to Pakistan, as she is a brave woman. She can live on her own and she don't need a man in her daily life. On the other hand, the character of Zara is also very resilient in every field. As she is also a journalist like Ayesha or better than her, but she also doesn't want to marry and depend on any guy.

Feminist aspects

Another thing that we analyze while studying the novel is that the character of Ayesha fully reflects the ideas of feminism. As she sticks to her profession, she works as well as the men she works with. She never portrayed herself as an oppressed girl who is the victim of her boss's bitter and hateful words. She stands equal with men in the field of journalism. After sometime, Kamran's attitude totally changed towards Ayesha after sometime, as he encourages Ayesha to put in more effort and write better stories. Despite this, he also Ayesha's good friend, mentor, offering assistance and support when she is requiring it. Additionally, Kamran is a bit of playboy who has a history of dating younger women. He and Ayesha occasionally clash because she doesn't like the way he acts. Nevertheless, despite their differences, Ayesha and Kamran respect and love each other, and their professional partnership plays a significant role.

Family

Ayesha's family consisted of her, her father and her cat. Her father was very oblivious to her, all he cared about was his cat. But sometimes he disagrees with her more liberal and outlandish lifestyle she leads in short, Ayesha had numerous disagreements with her father throughout the novel. The norms of the society where Ayesha lives, pressuring her to wed and start a family although she is more interested in pursuing her

career as a journalist is one instance of thisThis also shows the resiliency of Ayesha that she bares all the good and bad compliments from the society, regarding her profession and the way she is independent and outspoken, she knows how to reply these words and these compliments with actions. We also noticed the ignorance that she faces from her father when she talks about her father's cat that he took good care of his cat then his own daughter. Despite this, Ayesha was adamant about living life on her terms and disdains having the society influence her decisions. Ayesha frequently experience friction and conflict with the societal norms as a result of this, but Ayesha never waver in her convictions or her desires for independence. With the passage of time the attitude of Ayesha's father became good towards her. Over all, Ayesha's relationship with her father plays a significant role in the novel and brings attention to the friction that might exit in Pakistani society between traditional and modernization.

Loyalty

From her family to the society, then her friendship with Zara and Saad, we can see Ayesha remain resilient. Ayesha had a strong bond with Zara and Saad, Zara is fellow journalist who works at a competing publications, whereas Saad is Ayesha's best friend since their childhood. Saad and Ayesha have a close friendship that is particularly solid and is built on their common experiences and interests. Saad is an obedient and helpful buddy who is there for Ayesha whenever she needs him. He has feelings for Ayesha that are beyond from friendship. On the other hand, zara is more of Ayesha's rival because they frequently vie for scoops and stories. Regardless of their differences, Ayesha's friendship with zara is significant to the story, including saad they give her a source of support and company while she deals with the difficulties in both her professional and personal life. Ayesha also exhibits resilience in her friendship by remaining a dependable and helpful friend through difficulty or dispute. Ayesha is loyal to their friendship and is always ready to assist zara. Similar to this, Ayesha and saad have an unbreakable bond and support one another no matter what. Ayesha exhibits her tenacity by defending her friends and being there for them when they need her. She remains a staunch ally even under trying circumstances because she is not hesitant to speak her thought or take chances to safeguard the people she cares about. At this stage, we again notice the feminist aspects that Saba Imtiaz portrayed with the character of Ayesha, zara, and saad where they drink and smoke together. They are not bound to the gender, status and class. With the lens of feminism, it is okay for both men and women to drink and smoke. But according to the society where Ayesha lives in, it is okay for men to drink alcohol and smoke cigarettes, but on the other hand, they think of women who drink alcohol as characterless women.

Forbidden Love

From Ayesha's relations with her father to her friends we can see the love life of Ayesha we noticed that she is a brave and courageous woman. Firstly, Ayesha fall in love with Hassan, Hassan is an elite class guy but Ayesha is not. He forces Ayesha to quit her job and live a happy life with him but Ayesha give importance her career on her love life. Because she noticed that Hassan's mother is not interested in her to marry with their son. This thing breaks her internally but after sometime she recovers and resume her normal life. She finally recovers, refocuses on her profession, and start to look into new opportunities for love and fulfilment. Than we found another guy in the novel named Jamie, he is a British journalist. Ayesha found him like a guy that she wished for, and they both build a sensual relationship. But after some time when she broke up with Jamie, she is devastated and finds it difficult to move on. After all these heartbreaks she demonstrate resilience in her romantic relationships by being able to recover from heartache and disappointment and by persevering in her pursuit of happiness in the face of challenges. Ayesha's perseverance in her romantic relationships throughout the story is evidence of her fortitude and tenacity. Despite the difficulties she encounters, she is able to overcome setbacks and challenges and keep pursuing her own pleasure and fulfilment.

As we see Ayesha as a totally feminist girl in the novel that how she treated her boss, the society around her, and even how she recovers from her breakups this thing is totally relate with the thoughts of the feminism theorists. But when we analyze her with the lens of anti-feminism we can see how badly she need love and want a man in her life. There are the feelings of a girl who craves love and companionship of a man. So far, we have seen Ayesha as a strong and independent girl, but when it comes to her inner feelings, we can see her as a loving girl. Who needs love, care and companionship of a man. She often openly says this to her friends that she needs a man. She wants to be in a relationship with someone who love her badly.

Writing style and setting of the story

When we see the writing style of Saba while reading the novel, we see the setting of the story and the conversation between different characters in the story, it is clear to us that this novel is set in Pakistan. Which is a patriarchal and conservative society. But when the writer has written about this conservative society, she has portrayed such a society does not actually exist in Pakistan. It's not her fault people love to read stories and watch movies like that. In this novel we notice the thing while analyzing that the story indicating that those postcolonial thoughts are still with us, the way they arrange parties and the use of alcohol and smoking there, it's not enough we see the girls and boys of that time are in the physical relationships and they think its normal. Somewhere or other, such things make us believe even today, which are reminiscent of western ideas and we find them classy. Because we still follow the colonizers, even post-colonialism because we think they are tasteful. Without any doubt, all these things are happening among elite people in Pakistan as it is presented but as openly portrayed as this is not common in Pakistan.

Because if we look at it from Pakistan's point of view, it is not so practical and not even possible.

The things that are common in the novel and we found these thing as well as in our theory are;

Consumption of Alcohol and Smoking

After Ayesha's breakup with Jamie

As Saba Imtiaz wrote how Ayesha and her friends, Saad and Zara would sit together drinking and smoking when they were happy or sad. Most notably how Ayesha do all these things in her house in the presence of her father and her father does not even know all these things. As novel depicts post-colonial thoughts, it also depicts alcoholism and smoking, but all this is not so realistic in Pakistan because Pakistan is not only religiously but also drinking alcohol is also legally prohibited.

Yet, the author identifies such a setting with colonial ideas. Because the setting of the novel was like this, we have chosen post-colonial feminist theory. So that we highlight the hidden aspects in this novel. Then when we read it from this point of view, the remnants of post-colonial feminism were found in it. As the theory suggests

Gender Discrimination

Ayesha's visit Garhi Khuda Bakhsh

So we see in this novel how women are expected to behave in a certain way and they are behaving in this way. Similarly, when Ayesha went to Garhi Khuda Baksh to cover a rally, she was criticized because she was a modern girl and did not have dupatta on her head. Ayesha was forced to put dupatta on her head. Here we see how women and men are segregated so that wherever a man goes there is no specific dress code for him, but in the other hand, a woman has to wear clothes according to the places where she wants to go.

The another thing that we found from the novel that relate with our theory is;

Religious Discrimination

Bomb blast during a religious rally

How one Firqa or one religious party is against the other Firqa or party. As there is an incident in the novel, when Ayesha was passing by a road, she suddenly heard the sound of bombing then she started to go towards it. The event was being held by a religious party and the opponent of the party bombarded their rally.

It was an exceptional piece of writing in which we see the all aspects of independent women and

also the aspects of feminism, and it also reflect the inner societal conflicts, everyday life of elite class, gender and religious discrimination, and many other things in the perspective of post-colonial feminism.

Conclusion

This study examines the resiliency of women in Karachi, Pakistan, through the lens of post-colonial feminism. The main goal of this research is to understand the experiences of women in Karachi, especially in light of their fortitude, and no expose the multiple levels of oppression, resistance, and agency that mold their living. The study of women's experiences in Karachi is important because it is a microcosm of Pakistan's complex sociocultural processes. A postcolonial aspects perspective of women's resilience has broad implications for feminist theory and practice, questioning essentialist concepts of victimhood and showing women as active participants in creating their own future. This research aims to contribute to the creations of inventions and policies that can promote gender equality and empower women in urban landscape by exposing the lived realities of women in Karachi. The research objectives are to evaluate now women are portrayed in the novel and how they deal with the difficulties presented by the patriarchal culture in which they live, and consider how urban environment affects women's experiences and coping mechanism. The aim of this research to fulfil the literature gap between the researches because as we have seen many researches on feminism, feminism is Pakistan, but no one talk about the feminism in the specific city of Pakistan like Karachi, and the specific society as this research shed light on the feminism in the urban landscape. Feminist theory is a well-established area of critical analysis and study. Post-colonial feminist theory is concerned with how gender, race, and post-colonialism interact. Postcolonial feminist theory examines how women were treated in different fields of their life on the basis of their gender due to the colonized mindset. Secondary data is data that has been previously gathered to be reused for new questions. Qualitative research is a type of research that uses non-numerical data such as text, video, or audio to better understand concepts, beliefs, or experiences. The novel Karachi,

you're killing me by Saba Imtiaz is a humorous and sarcastic look at daily life in Karachi, Pakistan. It chronicles the life of Ayesha, a young journalist attempting to distinguish herself in the cutthroat field of journalism. Ayesha's portrayal by Imtiaz is one of the novel's highlights, as she has intelligent, ambition, and tenacity, but also has flaws and is vulnerable. Imtiaz's writing style is appealing and humors, and her characters are relatable and have intelligence, ambition, and tenacity. The novel has been criticized for lacking substance, but Imtiaz wanted to offer a unique and interesting viewpoint on city life. Ayesha have some good and close friends, their friendship is built on common experiences and interests. Saba Imtiaz's portrayal of Ayesha and her friends reflects the feminist aspects of the story. Ayesha is a brave and courageous woman who fall in love three times throughout the novel. The novel also depicts the postcolonial ideas such as alcoholism, smoking, girls interest in boys and the party culture, which is note realistic in Pakistan.

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