



**AN ANALYSIS OF THE THEME OF WOMEN  
EMPOWERMENT IN THE DRAMA SAAR-E-RAHH  
BYADEEL RAZZAQ**

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**Abstract**

This research is mainly based on women empowerment and acknowledgement of their rights and the issues that they face which exist not only in our society but also across the world. This research study aims to highlight the struggle of women of every age in our society. To accomplish this goal, the researcher has collected the data from a renowned Drama Serial “Sar e Rah” to analyze the issues that are highlighted in the drama. Every woman character in this drama portrays how women face hurdles in their daily life. The drama overall discusses the idea of embracing change and flying high by losing all the weight for the women of Pakistan. It also gives a moral lesson about gender discrimination, where the female characters break the stereotypes. The drama is a true reflection of our society. Under the descriptive qualitative methodology, the researcher has examined the characters of this drama to highlight the specific representation of women of our society. The focus of the study is to shed light on how a women can overcome the fears of stepping out into the world.

**Keywords:** *Fears of Women, Gender Discrimination, Issues of Women, Pakistani Society, Stereotypes, Women Empowerment*

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## 1. Introduction

### 1.1. Background of the Study

Fischer (2021) Women empowerment means giving women more control over their lives by listening to them, teaching them important skills like reading and writing, and supporting their ideas. This can help women make choices about their own lives and challenge old-fashioned ideas about what women can and cannot do.

People are talking a lot about helping women to feel more powerful in the areas of development and money matters. Economic empowerment means that women can have power and make good use of things like money, things they own, and money they earn. It can also help control potential dangers and make women feel better. It may lead to ways to back up underrepresented genders in a certain government or social circumstance.

Gender empowerment is when people of any gender are given the power to control their lives, regardless of their biological sex. It is important to recognise that gender and biology are not the same thing. Women empowerment means giving women the knowledge; education, skills, and awareness they need to become stronger and make their own important decisions. This includes choices they were not able to make before. When people like countries, companies, groups and communities make rules and ways to make women stronger, everyone benefits. Women getting stronger helps countries and groups develop better. It's important to make sure everyone's rights and development are taken care of.

All women should be able to have kids when they want to, and they should not be hurt or forced to do things they don't want to do. This is true both during normal times and in times of crisis. Pakistan's plan for the future, called Vision 2025 includes five ways to help women be stronger and more equal in society. These ideas are: helping women feel good about themselves, giving them the ability to make their own decisions, making sure they have access to opportunities and resources, giving them the power to control their lives both at home and outside of it, and helping them have a say in how society changes. But, women in Pakistan still can't get them.

We can see unfairness towards girls starting from when they are very young. Girls, young women, and grown women have difficulties and problems when trying to make decisions about their own lives. They must overcome these difficulties to choose the path they want to take.

### 1.2. Principles of Women Empowerment

Cruz et.al (2021) The Women's Empowerment Principles give businesses advice on how to make women more powerful at work, in the stores, and in their communities. These ideas were made by two groups called UN Women and United Nations Global Compact. They are based on the Calvert Women's Principles. The Women's Empowerment Principles were created through a worldwide discussion involving many different groups.

This started in March 2009 and ended with the release of the principles on International Women's Day in March 2010. Subtitled Balance Implies Trade, the Standards emphasise the trade case for corporate activity to advance sexual orientation balance and women's strengthening and are educated by real-life trade hones and input assembled from over the globe. The Women's Strengthening Standards look for to point the way to best hone by expounding the sex measurement of corporate duty, the UN Worldwide Compact, and business' part in maintainable advancement. As well as being a valuable direct for trade, the Standards look for to advise other partners, counting governments, in their engagement with commerce.

- i. Build up high-level corporate administration for sex correspondence
- ii. Treat all ladies and men decently at work – regard and bolster human rights and non-discrimination
- iii. Guarantee the wellbeing, security and well-being of all ladies and men labourers
- iv. Advance instruction, preparing and proficient advancement for ladies
- v. Execute endeavour advancement, supply chain and promoting hones that engage ladies
- vi. Advance balance through community activities and promotion
- vii. Degree and freely report on advance to realise sex uniformity

### **1.3. Women Empowerment around the World:**

Jakimow, T. (2006). Women's strengthening as a concept was presented at the UN's Third World Conference on Ladies in Nairobi in 1985, which characterised it as a redistribution of social and financial powers and control of assets in favour of ladies. The Joined together Countries Improvement Finance for Ladies (UNDFW) incorporates the taking after variables in its definition of women's strengthening. Procuring information and understanding of sexual orientation relations and the way in which these relations may be changed.

Creating a sense of self-worth, a conviction in one's capacity to secure craved changes and the proper to control one's life. The history of women's strengthening within the old age is very befuddling since on one side it empowered ladies to select their life accomplice on their possess and on the other side, they were constrained to perform Sati as per social standards. The primary ever social organise for ladies was made in antiquated age, and it was known as the "Bhikkuni Sangh". It was made by the "Enlightened Buddha". As per Buddha, ladies as well can accomplish nirvana by the orderly hone of his lessons (Dhamma). This was an phenomenal step.

After different unused transformations and social changes amid the cutting-edge period, the condition of Ladies has begun recuperating and ladies are presently re-imagined by their qualities, abilities and their capacities. Nowadays, the lady may be a pilot, a specialist, a design, a lawmaker, a craftsman, a creator, a leader, a president and

much more; she could be a homemaker, a total director. It is the natural products of women's battle that we have got identities like Oprah Winfrey, Mother Teresa, J K Rowling, Benazir Bhutto, Malala Yosufzai and Phoolan Devi. Besides, ladies are joining the field of science and innovation. In truth, there's no circle of movement in which ladies are unacceptable or awkward.

Women's strengthening has presently ended up a worldwide plan. The Joined together Nations' constitution essentially anticipated separation against lady as a issue of widespread alert. This appears the kind of concern of worldwide community appears with respect to women's rights in common and their right to correspondence with men in specific. The affirmation gives that all the rights and essential opportunities are accessible similarly to both men and ladies without any special case. In this manner, the Widespread Announcement of Human Rights (UDHR) moreover played a really vital part in securing the rights of ladies.

#### **1.4. Women Empowerment in Pakistan**

Kilby, (2002). Sir Syed Ahmad Khan was a Muslim who helped make schools better and wanted women to have more power by going to school. Quaid-e-Azam Muhammad Ali Jinnah believed in treating women well. After Pakistan became its own country, Mohtarma Fatima Jinnah worked to make things fairer for women who were not treated well when it came to money and social status. Before 1947, many Muslim women in Punjab liked to vote for the Muslim League. They also participated in big public gatherings. In 1947, women in Pakistan were allowed to vote for the first time. This was made official by the Pakistan (Creation of Pakistan) Ordinance. Then in 1956, the right to vote in national elections was given to women again. Women were allowed to have special seats in Pakistan's Parliament from 1956 to 1973.

During the government of Zulfikar Ali Bhutto from 1970 to 1977, women were treated fairly and given more freedoms. Women can now access all government services that were previously not available to them. In the National Assembly and provincial assemblies, some seats were set aside for women. It was 10% in the National Assembly and 5% in the provincial assemblies. Women were allowed to compete for both these seats and the regular seats too. The Constitution of Pakistan, created in 1973, promised that men and women would have the same rights. The constitution says that it is not okay to treat someone differently just because of their gender. It also protects things like marriage, family, and the rights of mothers and children.

During the time General Zia-ul-Haq was in charge (from 1977 to 1986), there were some actions taken to help women make progress. The Women's Division was created in the Cabinet Secretariat. The creation of a group to look into the rights of women. The Sixth Plan had a chapter that talked about women in development. This was the first time it was

included. In 1981, General Zia-ul-Haq allowed 20 women to become members of the Majlis-e-Shoora.

In 1988, while campaigning, Benazir Bhutto spoke about problems facing women such as health care and unfair treatment. She said she wants to build special police stations, courts, and banks to help women. She said she would get rid of laws that limit what women can do. Benazir Bhutto was the leader of Pakistan, but she didn't make any new rules to help women in Pakistan when she was in charge. She couldn't change any of Zia-ul-Haq's laws that made Pakistan more Islamic.

In 1997, the Nawaz Sharif government proposed changing the general set of laws and supplanting it with an Islamic one. The lower house approved this idea, but women's groups, activists, and political parties in opposition did not. Due to the fact that it would override the constitution and existing laws, they strongly opposed the proposal. They argued that Hudood laws should be abolished because they violate women's fundamental rights and treat them unfairly.

According to the Pakistan 2010 Program (1997), it is crucial to improve how women are treated. The government's plan is very important here. The report neglected to incorporate ladies while discussing 21 significant subjects.

The Ministry of Women Development was established as the name of the brand-new ministry in September 2004. In 2006, General Musharraf made a standard that permitted around 1300 ladies who were held in prison for peaceful wrongdoings to be delivered on bail immediately. Pakistan amended a law affecting women called the Hudood Ordinances in 2006. The Women's Protection Bill was the name given to this. The Cabinet agreed to give women access to 10% of Central Superior Services jobs. The Benazir Income Support Program provides assistance to approximately one million women, and the National Commission on the Status of Women ensures that women's rights are upheld. An arrangement to have more ladies in the court framework is being checked out.

### **1.5. About Author**

Adeel Razzaq was born in Karachi, Pakistan, in the year 1985. Pakistani director and scriptwriter Adeel Razzaq He comes from a respectable family foundation. When he was young, he started working as a radio. He earned his master's degree from Karachi University in mass communication. For three years, he wrote advertising copy and performed in plays. He became a television scriptwriter after beginning his career as an assistant director. He has gained notoriety for composing scripts for Pakistani TV. Adeel's most memorable show sequential was Muqaddas, which was an enormous hit in 2015. Because of this achievement, he has composed a few other well-known series. Adeel has appeared in a number of well-known drama serials. He has gained notoriety for composing scripts for Pakistani TV like Thora Sa-Haq, Pukaar, Neeli Zinda Hai, and Sar-e-Rah. Adeel

is an incredible illustration of difficult work and devotion. His contents are loaded up with feeling and profundity that are elusive in Pakistani shows. He is an expert of his art and her accounts have charmed the crowd. The following is a list of dramas whose scripts are written by Adeel.

Muqaddas, Deewana, Kitni Girhain Baaqi Hain, Pukaar, Thora Sa Haq, Dulhan, Bharaas, Neeli Zinda Hai, [Mushkil](#), [Sar-e-Rah](#).

### 1.6 Summary of the Drama

Sar-e-rah is a TV show from Pakistan. Adeel Razzaq is the person who made it, and Ahmed Bhatti wrote it. The main character is Rania, played by Saba Qamar. It was shown on ARY Digital channel. The show only has six parts, but each one is powerful enough to affect society a lot. In Pakistan, there are not as many girls who can read or learn as boys. Women are not as informed as men. But despite these problems, women in Pakistan show that they can overcome challenges to succeed.

In the first part of the show, Rania is a taxi-driver's daughter who is going to marry a rich and smart boy. But the boy's mom always says mean things about Rania's family because they didn't give a big enough gift when they got engaged. Rania's dad got sick and couldn't drive the taxi anymore, so Rania started driving and taking care of the money for her family. Rania had a hard time deciding because her family did not agree with her choice.

This story tells us that Rania wanted to study more so she could have other job options, but her parents didn't let her because she is a girl. Her brother was allowed to study professionally. Most dramas show girls as quiet and pretty, but Rania is different. She's tough and speaks up when people are mean to her. For example, she told her dad she could do better if he had given her more education.

Today, many different jobs include women, but they don't use public transportation as much as men. People think that men are better than women at driving. Rania was the only woman driving among many men on the road when she drove for the first time. People were surprised when they looked at Rania. Some men made fun of her. Her family was worried about their reputation because of her job. Even her fiancé made fun of her for it. Despite everything, Rania kept going and didn't let society's opinions stop her.

With social media, women can freely discover themselves, start their careers, become famous, and earn money. Women are still judged and treated differently in this place. The story about Rameen who is famous on social media and was traveling with Rania explains this very well. Her video became very popular because she danced with boys at a wedding, but many people in her country said bad things about her. But she continues to make vlogs. Instead, she decided to marry the man she wanted even though his family did not approve. She also makes videos about fashion and teaches girls that they have the right to own property in their families.



Each show talks about a new part of women's lives, including how important being a parent is for women. The story of Dr. is about a person named Dr. (we don't know their full name). Muzna went through something similar when a doctor was teased for not having kids. When a man and woman can't have kids, people tend to blame the woman. The story teaches that a couple can be happy even if they don't have children.

This show is about Maryam, who is smart and works in an office. She has a hard time because some people don't treat her fairly because she's a woman. Even though she was working really hard, someone made fun of her and said that women only succeed by using their charm on men. This hurt her feelings a lot. Maryam decided to stand up to men who don't respect women. She showed that women can do well with their skills and effort.

The show shows different parts of a woman's life. It also encourages transgender people like Sarang, who became an officer, to follow their dreams. We should treat LGBTQ people with kindness and understand that they are just like us. If they grow up in a normal way, they can really help society.

Rania ended the story well by getting a new car and teaching a driving school for girls. This show is not only important for Pakistan but also for everyone worldwide. Many countries face common problems like harassment of women, lack of education, discrimination against women, male dominance, and criticism for someone's behavior or personality. The TV show is an example for people who write and make movies to create more shows that focus on women. In these shows, women are shown as brave, beautiful, smart, confident, and strong.

#### **1.7. Statement of the Research Problem**

This study explores the element of women empowerment in Pakistan. How women face issues in different places just because they are not males. The present study explores how female characters like Rania, Maryam, Rameen and Dr. Muzna in the story react to different hurdles and tribulations in their patriarchal society.

#### **1.8. Research Questions**

1. How do Rania, Maryam, Rameen and Dr. Muzna break the typical stereotypes about women and earn for their family?
2. What type of gender discrimination these characters face and how they overcome it.

#### **1.9. Research Objectives**

The Objectives of the study are

1. To highlight the characters like Rania, Maryam, Rameen, Dr. Muzna and the problems they face in male-dominated society.
2. The struggles that women face in every sector in their social, professional and marital life.

#### **1.10. Significance of the Study**

By studying this research, it would provide knowledge and bring awareness in people about women empowerment and women rights and how they are the equal part of the society. It depicts the true struggles of women in Pakistani society in order to achieve their basic rights of education, equal opportunities, right to play women sports, business, etc. It highlights the stereotypes broken by empowering women that results in motivating other women of all age to bring about their own ideas and to live a life of their own independently.

#### **1.11. Delimitations of the Study**

This research only highlights the theme of women empowerment, focusing two major characters even though it has a lot of other important themes. Due to the shortage of time and resources, ideas like gender inequality and social norms are not discussed.

### **CHAPTER 2**

## **2. Review of Literature**

### **2.1 Introduction**

Everyone, regardless of their gender, should be treated fairly. This is really important because it helps create a world where there is peace and people can thrive.

Girls and women are still having many problems all over the world. Women are often not given enough opportunities to be in positions where they can make important decisions and have power. Some people don't get paid fairly even though they do the same job as others, and there are things that make it hard for them to succeed in their work.

In some parts of the world, people think that boys are more important than girls. Instead of going to school, children are sometimes forced to do housework or get married before they grow up to get money. Every year, about 12 million girls who are not yet adults get married.

Though some places are improving, there's still lots of work to do to fix unfairness between genders.

Helping women become stronger is very important for the well-being and progress of families, communities, and nations. When women are happy, safe, and doing well, they can achieve all their goals and dreams. Using their talents at work can help people have happier and healthier kids. They can also help make economies sustainable and be good for societies and people in general.

Education is very important for helping people feel more empowered. Girls who go to school and learn important things can get good jobs and help their country make money when they grow up. When people have eight years of education, they are less likely to get married at a young age and this makes them and their families healthier.

### **2.2. Women Empowerment**



Pugare (2021) Empowering women means that they feel good about themselves, have the freedom to make choices, can use opportunities and resources, have control over their lives, and can make a difference in making the world a fairer place.

Empowering women and girls mean giving them more opportunities and helping them believe in themselves. This includes education, teaching new skills, and raising awareness about gender issues. It also involves giving women more control over resources and making changes to unfair rules and practices. All of these things can help women and girls to stand up for their rights.

### **2.3. Previous Studies**

Raghuwanshi (2017) Khaled Hosseini's "A Thousand Splendid Suns" is a story told from Mariam and Laila, two female characters, respectively. Each demonstrates how they were brought up, what they lost as a result of the war, and how, in the end, their resilience and unwavering optimism assisted them in facing their circumstances. Through the eyes of two women, the narrative follows three decades of anti-Soviet jihad, civil war, and Taliban tyranny. Mariam is the despised illegitimate daughter of a wealthy businessman. When she was fifteen years old, she was forced to marry Rasheed, who becomes increasingly cruel when she doesn't have a child. Eighteen years later, Rasheed marries Laila, a 14-year-old smart and spirited girl whose only other options are prostitution or starvation after her parents are killed by rocket fire. Mariam and Laila become partners in a fight with Rasheed, whose savage maltreatment is embraced by custom what's more, regulation. The author paints a powerful picture of a despotism in which women are reliant on their husbands, especially their sons, and that having male children is the only way for them to be accepted in society. In the end, every woman is forced to accept a path that will never be ideal for them. Analyzing Afghan women's marginalized status in light of Khaled Hosseini's novel "A Thousand Splendid Suns" reveals that these women in burqas set an example for all women around the world by demonstrating that their unwavering perseverance in the face of adversity is the only way to survive. In the context of the "Talibani" culture, the essay traces the characters' transformation from vulnerable and deplorable to shapers of their own destiny.

Kapila, P (2017), Focuses in her research on the growing population of women, which was qualitative research it says that women should be strengthened and empowered to work for the development of the country/world. They should be supported and encouraged to help make positive changes in many areas. Helping women do more things lets them take part in different parts of life, which is important for making economies better, achieving goals for the world's future, and making life better for everyone. If women have more say in money, society, and politics, and get to make decisions, things will be better for them and for later generations. This paper looks at how different countries and organizations are trying to improve the lives of women and their countries. This paper is

split into four parts: beginning, theories, international and national efforts, and ending. This text talks about how women can have more power in politics, money, and society. It also mentions a movement called feminism.

Cruz, et.al (2021). Focuses on the challenges and gender inequality that women face in their professional employment. This article talks about the problems that women have when they try to have a career under the paradigm of qualitative research. The path they travel has lots of challenges that are different from what men face. The work begins with the ideas spoken about at the "Women empowerment and gender equality, responsible research and innovation" workshop for the "Solidarity" research project. In the workshop, people had different opinions about the topic and talked about how it is related to being socially sustainable. They particularly emphasized how it relates to managing academics and research. This document talks about women's rights in a workshop setting. It covers important topics like balancing the roles of men and women, obstacles women face, and ways to overcome these obstacles. It also talks about the situation of women in academia and research management. Finally, the authors share their thoughts on gender equality. We believe that everyone should recognize women's important role in making society sustainable. We should work together to make a place for women to take leadership positions.

Mahbub,M(2021) focuses on women empowerment as important topic for the development of a country economically under the paradigm of qualitative research. People often talk about how women can become stronger and have more control over their lives in the fields of development and economics. Economic empowerment helps women control and make money from resources, things they own, and the money they make. It means that women can now make important decisions in life which they couldn't do before. Helping women become more powerful can be good for everyone, including the whole world, different countries, businesses, groups, and communities. It helps improve the people who can work to make things better.

Batool, H & Afzal,M(2021). This research aims to quantify the impact of women's empowerment on SDG achievement in Pakistan's Central Punjab under the paradigm of qualitative research. A sustainable development means organizing a community in a way that helps it exist for a long time in the future. We need to help women in order to make progress in the 2030 Agenda for Sustainable Development. This study wants to measure how much empowering women in Central Punjab, Pakistan helps in achieving SDGs. We asked 257 women in District Sheikhpura if they knew how to read and write. We used a questionnaire and a method called Multi-Stage Cluster Sampling. They used something called PPCA to create a measure called SEDI which shows how well countries are doing in sustainable economic development based on the SDGs. We use PPCA to figure out the CWEMI. Scientists used a method called Ordinary Least Squares (OLS) to study how

CWEMI affects things. SEDI is affected a lot by CWEMI, how educated the person answering is, technology, and work done at home without payment.

According to research by Jakimow, T and Kilby, P (2006) highlight the development groups want to help women in India who are being ignored by giving them the power to improve their own lives. Many people think that self-help groups (SHGs) have been successful in this project, so they are now being used a lot in India to help women become more empowered. But people have thought a lot about this success without actually proving it, and experts who evaluate it usually don't have a clear idea of what empowerment really means according to theories about power. This article wants to help people who are less fortunate to achieve their goals by using SHG programs to remove obstacles in their way. A study of how people run programs to help Self-Help Groups (SHGs) shows that these programs could make women more powerful. However, this usually doesn't happen because the people running the programs sometimes use methods where they make all the decisions, instead of letting the women in the SHGs decide things for themselves. This text means that SHG programs have a hard time changing how people act towards each other because they only focus on helping the most vulnerable people become stronger. Instead of stopping SHG programs in India, we can make them better by starting at the community level and understanding that SHG programs alone cannot solve all the problems related to women's empowerment.

Khan, J (2020) If women have powers and work, they can help make decisions and contribute to events on their own. This research is looking at how women can be empowered and get jobs by having more say in decisions made within their household. The main goal is to understand how decision-making power can help women become more independent and employed. People think that when women are empowered, they are more likely to work and make important decisions in their homes.

Patel, N (2020). A survey was done on women who want to start a business. Microfinance means giving money to people who don't have much. Research was done in 2019 on 512 people who are part of a group called SHG, from places called Aravalli and Mehsana in North Gujarat. People from 12 villages in North Gujarat took part in the study. The villages were in Bayad, Bhiloda, Kadi, and Mehsana talukas. The researchers used a method called paired sample t-test and also looked at something called the empowerment index to get their results. The test showed that when women joined the SHGs, they became better at making decisions. Additionally, researchers found that women who stayed involved in SHGs for a longer time and went to more meetings per year felt more powerful than other women. This research has important information for people who are members of self-help groups. More women should be encouraged to join small groups, called SHGs, because it gives them more control over their own lives and helps them make decisions. The members need to have meetings at the same time that works for everyone. The

women's groups should make sure their members can keep being part of the group for a long time.

Desai,G& Garg, R (2022). Highlighted many people are interested in doing research on how to make women more powerful and equal in society. Many studies aim to measure women's empowerment, including in areas like farming. They want to see how programs impact women's power and develop ways to measure it. Descriptive quantitative method was applied to this paper and they wanted to see how joining groups for small loans (called SHGs) affects women in rural areas. We will look at three types of SHGs and see how they help women make important decisions in their lives. We included economic and social empowerment in our study. We have helped out some of the poorest and most disadvantaged areas in the Navsari, Valsad, and Tapi districts in South Gujarat. We studied 250 women who were members of a self-help group. We used a way of looking at something and asked people questions about it for our research. Women who are members of SHG experience a big change in their income and have more freedom to make money. This is a good thing that will help them have more money and control over their finances. Helping women feel better about themselves and believe in their abilities, as well as working together as a group, can help make things fairer and give women more power. This is important for women's empowerment in the South Gujarat region, especially when making important decisions for their lives.

Fischer,F & et. Al (2021). The idea of giving women more power is a difficult topic in Pakistani society because of many cultural and social factors. Men are ahead of women in important measures of human growth. Therefore, it is important to study the different factors that make women feel powerful in Pakistan. This study looked at how women in Pakistan feel empowered. They used data from surveys taken by over 13,000 women between the ages of 15 and 49 in 2012-13 and over 15,000 women in 2017-18 to figure out what factors make women feel empowered. The report used easy methods to examine and understand the information. The study showed that almost all of the things they looked at (like age, money, social status, and access to information) were linked to women feeling more powerful. This was found in both sets of data they looked at. The analysis found that women who were older, had more education and money, had a skilled job, were the head of their household, and had access to information were more empowered. We studied two measures of women's empowerment: decision-making and ownership. The results of our study showed that the findings for one of these measures also applied to the other measure, except we didn't find a significant connection between ownership and the number of children or the gender of the head of household in both sets of data (2012-13 and 2017-18). In simpler terms, factors such as a woman's social, economic, demographic, and family background, along with the information she is

exposed to, all play a role in her empowerment. This report suggests some ways to help women in Pakistan have better lives.

## **CHAPTER 3**

### **3. Research Methodology**

#### **3.1. Research Method**

The research uses a qualitative method which is a natural way of understanding the phenomenon within the natural setting in the daily life. It is a realistic approach which enables you to be another person and what it feels like to be another person and understand the world as others experience it. This research is interpretive of the writer's views about different cultures and societies where woman oppression and discrimination is at its peak.

#### **3.2 Theoretical Framework**

Thematic analysis of the study is providing the theoretical structure for this research. As thematic analysis is an explanatory process. Thematic analysis will help in analyzing the main themes of the drama *Sar e rah*, written by Adeel Razzaq. The drama *Sar e rah* overall discusses the idea of embracing change and flying high losing the fear of being a woman, a woman who is always considered as weak and treated unequal everywhere in the society. *Sar e rah* shares the stories of women who are the victims of child marriage, girls who are harassed because of their gender, a girl who wanted to help her father but because of the society and the family members it was unable for her as their honor will be at stake and the transgender who are treated badly and inhumanly because of their identity.

#### **3.3. Data Collection**

Data for the research has been collected from the Pakistani drama *Sar e rah* written by Adeel Razzaq, directed by Ahmad Bhatti which was presented 4th February 2023, on screen of Ary digital TV. The drama was presented in a form of miniseries of six (6) episodes where it completely conveyed the message of women empowerment and show case their struggle in the society.

#### **3.4. Data Analysis**

In this chapter, the researcher discusses the women empowerment that is shown in drama serial *Sar e Rah* written by Adeel Razzaq. The researcher shows and analyzes that how the writer of this drama serial has shown the true colors of the society and how women can also be a dominant figure of this society. The researcher highlights how the writer has broken stereotypes in a subtle way through its characters.

## **CHAPTER 4**

### **4. Data Analysis**

#### **4.1. Introduction**

The play talks about the women of Pakistan learning to accept change and freeing themselves from their burdens to achieve success.

"Sar-e-Rah" is a really good TV show that talks about real-life stories that we often ignore. Sar-e-Rah will tell us about girls and women who are forced into marriages when they are still young, girls who are treated badly just because they are girls, daughters who can't help their dads without being shamed, and someone who is made fun of because they are transgender.

**4.2. To highlight the character like Rania, who is the sole bread earner of the family and what she goes through with references from the drama serial,**

Sar-e-Rah's first episode was quick, so it's not accurate to say it only showed the characters. We met many interesting and detailed characters and their stories began in this episode. The main character Rania was really good in the movie, and was played by Saba Qamar who did a great job. This episode showed the first step of Rania's journey and how her personality had different sides to it.

The episode had scenes of a girl who was in love and a girl who was strong, smart, and responsible. The best part was that the character seemed like a real person. Rania cared a lot about her mom and dad, she valued her dad's job, and she loved her little brother even though he didn't feel the same way. She gave her mother some money and asked her to continue giving some money to her brother, Hatim. This showed that she was not angry at her brother even though he was not helpful.

When Rania went for a ride for the first time, the writer did not want to portray her as a helpless person. Instead, the writer focused on showing her story as a hopeful one. This story is different because Rania didn't have a conflict with everyone else. Rania talked to many nice people who wanted to help after the first customer gave her good advice and support.

Rania's home and how it was managed is like many other homes that have less money. The parents use their money to teach their sons so they can make money for the family in the future. The change in the story was really nice in many different ways.

*Phupo, jo log jahez de kar bethi ko izzat dete hain, unhey bethi nahi dene chahiyay* (4:27/48:50)

"Aunt, we shouldn't give our daughters to those people who gives respect to them by looking at the dowry".

The above dialogue has been taken from drama Sar (episode 1) where Rania is speaking fearlessly to her aunt about all those formalities and social evils that has made the society disturbed. She talked for the women self-esteem and value that should not be judged by some pieces of dowry.

*Dekho Rania, tumhary abbo ko kuch nahi hona chahiyay, agar unhey kuch hogaya tho hum kaha jaengay?* Episode 1 (5:53/48:50)

"Rania look, nothing shall happen to your father, if something happened to him then we, where shall we go?"



Rania's mother being worried about their expenses when her father was going under heart surgery. As a member of this society, we rely upon the male figures and do not have sense of doing something on our own will.

*Abo, mujhe apka sahara banna hai. Taxi chalani hai apki* Episode

1 Scene (12:23/48:50)

"Dad, I want to become your support. I want to drive your taxi"

When Rania's father was bed ridden and they had no one to support their family and expenses of their kitchen. Rania was left with no choice but to support her family and drive her father's taxi. Breaking the stereotype that female can also drive a taxi and earn well.

*Jo kahayga na ami, usay kehna pehlay kitchen mein ghee ka dabba dal ke dein, abbo ke dawaiuon ka parcha pakraiya, kaheyga la kay dei, phir karta phiray bakwas. Khaney kay liyay ghar mein kuch hai nahi aur apko hai kay log kya kahengay?* Episode 1 Scene (14:47/48:50)

"Mom, whoever says then ask them to bring some oil for our kitchen first, handover dad's medical prescription and ask them to bring it first than talk rubbish. There is nothing in our house to eat and you are thinking that what will people say!"

Here in the story at this point is, Raina's mother worried about the societal norms when Rania said she will be driving her father's taxi. Rania addressing her mother and showing how one need to take stand for himself despite what people think about them because no human help or supports when you are in bad times.

*"I'm sorry abba, mujhe pata hai ap mujhe rokna chahte hai, lakin rok nahi payengay. Kyun? Yeh tho ap mujhsy behtar jantay hain"* Episode

1 Scene 15:19/48:50

"I'm sorry dad. I know you want to stop me but you won't be able to stop me. Why? Because you know it better than me"

In our society, it's not normal to see female driving a taxi. Rania could see her father not so happy with her being a taxi driver but their financial condition was the reason to ignore the overthinking.

*"Abbo, parhaya nahi apnay mujhe. Parhaya hota na, tho aj koi achi job karti"*. Episode 1 (16:10/48:50)

"Dad, you didn't educate me. If you would have then today, I would have been on a good job". Scene

Education is key to empowerment. Rania was not a high qualified girl despite of how hardworking and deserving she was. But their financial atmosphere couldn't help her study more than matriculation. And at this point she talks to her father that how her education would have helped her at this time.

*“Chup chap ghar mein betho. Khabardar jo tumney taxi chala kar poray muhallay kay samnay humey zaleel karnay ke koshish ke tho”*  
Episode 1. Scene (16:48/48:50)

“Quietly sit at home! Don't you dare to humiliate us in front of the entire neighborhood by driving a taxi”

The men ego hurts when Rania's brother came to know about her driving a taxi. The men in our society feel humiliated if women earn and look after family alone. Rania's brother himself doesn't work and support and still wants her to be at home because the people in their society would speak bad about his sister.

*“Le chalti hoon? La hawla wala qowata, ab larkiya chalaige taxi? Hain? Qayamat ke nishani hai”* (23:54/48:50)

“You will take me? There is no power and strength except with Allah, now girls will drive taxi! It's the sign of Qayamat (Doom's Day)”.

This is the dialogue of a random man seeing Rania as taxi driver. This shows the mentality of the society Rania belong to. This is how some people react and judge women in the society without knowing the fact that she might be going through a lot more which brought her to think about something that's not so common in a society and also bear people like them around herself.

*“Aur mujhe pora yakeen hai, is taxi nay pehlay jaisay humari zindagi aur humaray ghar ka kitchen chalaya hai na, agay bhi chalaigi. Abbo nay update nahi kiya, main kar kay dekhaongi”* (26:59/48:50)

“And I am very sure, the way this taxi has run our lives and our kitchen in the past, it will do the same in the future as well. Dad, didn't updated it, but I will do it and show you”.

These lines show the self-belief of Rania. Her confidence in herself is true empowerment. Whereas men like, her brother does not believe that a woman can earn in this society and always be the victim of this so-called man society.

*“Paiso ka koi jins nahi hoti, Na larka, na larki, koi bhi kama sakhta hai. Larka bhi aur larki bhi”* Scene (31:12/48:50)

“Mom, money doesn't have a gender, Neither a male or a female. Anybody can earn them, a girl and a boy too”.

This is one of the most powerful dialogues of Rania when she gave her mother money that she earned. In our society, mothers like Rania's mother do not believe that daughters can also be as supportive and independent as sons of the family.

*“Log sarkon par ghoomnay wali larkiyon ko buri nazar say dekhtay hai, Rania”* (33:00/48:50)

“Rania, people don't like those girls who wander on the streets”.

This shows the mentality of our male dominant society, where a girl cannot go out

of her home, no matter what the purpose might be. Faraz, Rania's fiancé depicts the view about that woman who earns for their families.

#### **4.3. The struggles that women face in every sector in their social, professional and marital life through references from drama serial, Saar e Raah**

Dr Muzna is the person who is traveling. She does not have any children of her own, and before taking in a child, she completed all required legal processes. However, when she told Rania about her mother-in-law Rania gets really worried and ask her that how is she going to take this baby home? because of muzna's mother-in-law, who never let Muzna to take any decision of her life she is worried about how her family will feel about her choice to adopt a baby.

We look back at Muzna's past. Muzna is married to Amir. Amir may have a problem making babies, but he doesn't want to fix it. Amir's mom only wants to make her unhappy. Muzna hasn't practiced for four years, but because she wants to have a child, Amir is allowing her to practice. Her mother-in-law is not happy with this either. When muzna comes home with the baby not only her mother-in-law but Amir also does not support her and ask Muzna to give back the baby to her biological parents else she can keep the baby but not in their house but somewhere else because she is also not welcome in this house anymore.

Muzna chose to take care of a baby whose biological mother didn't want it and leaves the house because she has already accepted her as her own child and she will do whatever it takes to keep her.

The dialogues below have been taken from drama "SAR E RAH" episode 2

*"Main toh isse ghar bhi nahi leja sakti kyunke wahan..."* scene (2:27/48:50)

"I can't take her home as well because there..."

Like alot of women in our society Dr. Muzna is also have no individuality of her own in her house. She doubts her decision after taking in the baby from hospital. She is well aware of the situation. She is suppressed by her mother-in-law and her husband is also not as supportive as he should be. She is helpless.

*"Who toh isse paida bhi nahi karna chahti thi bar bar mujhe keh rahi thi ke isse mar do"* scene (2:53/48:50)

"She didn't want to give birth to her as well; she was asking me to again and again to kill her before its birth"

This is another bitter reality of our society mostly people don't want girl they want boys. When Dr. Muzna explains the situation to Rania that the girl's mother did not want to give birth to her because of her gender.

*"pichle 6 saal se sirftaney sunn rahi hun aur maa banne ka intezaar kar rahi hun"* scene (7:41/48:50)

“I’ve been listening to taunts from the past 6 years and I’m waiting to become a mother”

This dialogue reflects most of the women in our society who are for any reason not able to have a child. They are under so much press from the society who are constantly blaming and shaming them. Which is unfair because it’s not only women who has complications. Despite being a doctor Muzna is also helpless.

*“Fault tum mein nahi hai, main shayed labhi bhi tumhe aulaad na de sakun”* scene (14:18/48:50)

“There’s no fault in you, maybe I will never be able to give you children”

Muzna asks Amir to do some tests to find out the reason as Muzna is perfectly fine according to medical reports. To which Amir revealed to her that he is the one who is unable to have children.

Women like Muzna go through all the harsh behaviours and questions from family and society even if they are innocent but are not able to take a stand for themselves.

**“lekin tum meri biwi ho, dost ho, meri raazdar ho mera libaas ho isliye tum kisi se kuch nahi kahogi”** scene (14:50/48:50)

“But you are my wife, my friend, my hide and my secret keeper that’s why you are not going to tell anyone”

This reflects the bitter norm of our society that is **“mard mein koi aib nahi hota”**

Women like Muzna who show courage and stand by their husband’s side and remains silent and continue to take blame eventhough they do not deserve any of it but still sacrifice everything to make their marriage work.

*“Sorry Ami! Mai mazed ghar beth ke apki jali kuti batein nahi sunn sakti. Mai doctor hun, mareezon ko meri zarurat hai aur mujhe unki duaon ki”* Scene (22:44/48:50)

“Sorry mom I cannot sit at home and listen to your taunts anymore, I am a doctor the patients need me and I need their prayers”

“Start your practice again”

When muzna’s mother-in-law steps in to stop her from going to hospital. Muzna takes a stand for herself finally and told her mother-in-law that she cannot stay at home anymore. Which is encouraging for the audience who are going through same situation.

*“Tum kuch ghalat nahi kar rahi ho, jo kar rahi ho belkul sahi kar rahi ho”* Scene (34:37/48:50)

“You are not doing anything wrong; whatever you are doing is right”

When Rania is about to drop Muzna, she told her that she is scared of the consequences she is about to face but as a strong supportive woman Rania tries to encourage her and told her that she's doing nothing wrong.

*“shifa ko uski maa ne chorh diya, aur maine shifa ki khatir Amir ka ghar chorh diya”* Scene (46:30/48:50)

“Shifa's mother had left her and I have left Amir's house for the sake of shifa”

For a woman of our society, it is very difficult to leave her house and live by her own but once women know her worth there's nothing that can stop her. Muzna decided to keep the child as her own she tried to convince her family but when there was no ray of hope, she took a big step and left the house because she couldn't sacrifice the only thing that completed her, the daughter.

Saboor Ali as Rameen in the drama play a role of a beautiful girl who is interested in fashion and vlogging, she is also studying for her master degree. Rameen stays updated with the latest fashion trends, vlogging is her passion she also earns from it. moreover, she faces a lot of criticism because of this her family and in law do not accept Rameen because of being famous on social media but her supportive fiancé always stands by her side ignoring all the norms and customs of the society and will her to be what she like to be. This situation become worst when a video of Rameen where she was dancing in her friend's wedding was viral by some of her colleagues out of jalousie and her brother along with her father strictly wanted to put an end to her social media career in the same time her father in law want to break the relationship of Rameen and his son therefore he reached Ameen house and announced to cut off with Rameen family but she has plane to get married to Shozib and start her life according to her choice. Rameen is a very brave and independent girl but still some of the dialogue of the drama are there where we can see that even a strong independent girl is deeply affected by the harsh criticism, and how it plays a role in her career.

*“Tum nahi samjogay main ek larki hoon”* scene (11:57/51:53)

“You will never understand “I am a girl”

Shozib was convening Rameen that there is no problem if what she dreamed she was doing but Rameen replied a typical sentence of the society that woman cannot do such things woman has a limit to live her life in around that.

*“Hum Jasey Middle class larkiyan showbiz mai nahi a sakhti”*  
scene (11:58/15:54)

“We who are middle class girls are never allowed to start their career in showbiz”

Rameen conversation with Shozib about her appearance in social media and showbiz that we middle class girls are never allowed to participate in such activities it don't matter how much talented we are it don't matter.

*"Is kay susar ko bhi is ki videos banana bilkul pasand nahi"* scene  
(18:18/51:53)

"Even her father-in-law don't like her making of videos at all"

This is the torture where everyone stresses you to change your choice about your life, Rameen was forced to leave her passion in order to keep her family and in laws happy

*"apni biwi say tum nay apnay nasal ko agay barana hai maray khandan maray nasal ka naam agay chalana hai thori si ghairat aur mardanagi ka mozahira to karo"* scene (26:20/51:53)

"You have to carry your family forward with your wife, my family name and race will carry forward by her so show a little masculinity and honor"

This is what happens in the society to a girl like Rameen, because she is independent and making her dreams come true the society start hating her and cut off all the relationships, this is how they are mentally tortured.

This show tells the story of Maryam, who is stuck working for a big company. She faces discrimination, being treated unfairly, and other challenges at work.

This play talks about bad things in our society it talked about a lot of things that affect women. It revealed that women who work in companies face unfair treatment due to their gender. It also revealed the difficulties all women face when they have to leave their homes because they have no other choice. The play showed very well how women have many difficulties in life and how they deal with them in different ways. Maryam was with two boys named Kashif and Salman, and they were also interesting. They only displayed two kinds of bad men, but that is sufficient for us to understand the difficult situation of women. People treat Maryam badly by talking down to her and treating her like an object.

The following dialogues has been taken from drama SAR E RAH Episode 5.

*"Rickshaw mai apna ap itna unsafe nahi lagta jitna inka sath lagta hai"*  
(7:21/48:50)

"I don't feel so unsafe in the auto Rickshaw as much as I feel the cab"

Maryam's personality is the perfect example of go-getter girls of our society but even for girls like Maryam it is very hard to step out of the house every day and face people like cab drivers who think of female passengers as their property once they step in their car. Cabs are supposed to be comfortable than any other auto rickshaw ride for females but then comes people who harass women no matter where or when.



*"Aaby Chuimui hai tu ghar mai Beth bahr niklege tu hum dekahngy"*  
(8:23/48:50)

"If you are so delicate then sit at home! We will stare you if you will come outside"

Maryam is a very transparent person who is very straightforward and does not hold back anything. As she shares her views and opinions about men who has sick mentality like cab driver, she expresses her anger to which Rania is quite surprised because she is not like other dependent and scared girl, she is very brave and do not let anyone harras her or mistreat her.

*"Tumhian pta hai tum kafi sarphire hu."* (18:58/48:50)

"Do you know, you are quite a bullhead"

Maryam is a very transparent person who is very straightforward and does not hold back anything. As she shares her views and opinions about men who has sick mentality like cab driver, she expresses her anger to which Rania is quite surprised because she is not like other dependent and scared girl, she is very brave and do not let anyone harass her or mistreat her.

*"Humary jo society hai na es nai larkiyan ko sirf ek bath baty jati hai , Larka nahi huga tu tum incomplete hu, tum akali kaisy kahre hu sakti hu tumhain sahara chaheya"* (21:16/48:50)

"In our society the girls are thought are only one thing, you are incomplete without if you don't have a guy's support, how you can start alone:

This dialogue reflects our society very well that our society does not accept a woman without the support of a man which is somehow a basic belief of our society that a woman should not be allowed to step out on her own and earn. In our society a woman needs a man in every step in her life she is consider nothing without a man.

*"Tum tu bahaduri ka kam kar rahe hu, warna es shaher mai itni khatrnak traffic mai taxi chahana azab hai azab"* (34:10/48:50)

"You are doing a work a lot and of bravery. Otherwise, tu drive a taxi in this city and that too in such a dangerous traffic "

This world is a place where with all negative people you may also find supportive one. Maryam supporting and praising Rania for the efforts she's making for her family. Maryam herself know how difficult for a woman is to work out of her home and face the harassment and violence.

*"Sach sach bata kis tarha es larki nai ye project approve karwaya?"*  
(38:43/48:50)

" Tell me the truth how come that girl got this project approved?

In this society, when a woman get her reward for the struggles and handwork. These man doubt them and point out their character.

In the beginning of the episode Maryam receives a bad suggestion from Salman. Maryam is very angry and she takes him forcefully to her boss' office. She talks a lot and deeply about how women work hard and should not be treated as objects. Salman got scolded, and Omer and Maryam's boss feel sorry for Maryam and her position. This moment showed how important it is to treat women with kindness and honor.

Afterwards, Rameen talks to her family and asks for their forgiveness and her share of the property. Her parents have forgiven her and they have shared their things equally among all their children. This part was very nice. It showed that when family members forgive each other and accept each other, it can help to fix their relationships. I will talk about asking for property while parents are still alive later.

Amir visits Muzna and brings her back to his house. He tells her parents that the reason they can't have children is because of him. He will give money to help Shifa, but Shifa will live with her mother instead of him. This part was sad, and it proves that it's sometimes better to release feelings and start fresh.

Finally, Rania receives a call from the person who fights for social issues that she met in the first episode. If Rania has a plan for a business, her NGO will provide her with money to support it. This part was really strong and encouraging. It proved that if you keep trying and putting in effort, you can achieve anything. Rania helps women learn how to drive and also has a taxi service only for women. Rania's family, including her parents, brother, aunt, and fiancé Faraz, are all happy for her.

*"mujhe lagta hai kesi bi awrat ko ghar nahi batna chaheya sub ko apna kam karna chaheya.." (7:55/1:01:41)*

"I feel, no woman should sit at home. Every woman should work.

Experiencing the life realities. Rania and many other women like her wants every woman to work and be independent from all the societal norms and traditions that put down women

*"koi b bacha by default bura paida nahi huta, ye society aur hum sub milkar usay bura bana daty hai" (40:42/1:01:41)*

"No child by default is bad. This society and all of us makes him bad.

Sarang experiencing the bitter reality of society that how God made humans taunts and highlight the flaws of other humans. God made every human equal. But this society is busy bringing one another down.

*"kisi bhi maa baap ko apna batiyon per atibar karna ka leya kesi bi sabot ki zarurt nahi hone chaheya . Har maa baap ko apna batiyon par atibar hona chaheya" (14:11/1:01:41)*

"No parent should a proof to trust their daughters. Every parent should trust their daughters completely.

Rameen faces some difficult times in making their confidence over her but luckily she got her parents support to live her dreams. A woman being in this society has to give explanations and proof to her parents and society but what the point is that, no daughter should be answerable. Her parents must have believe on their brought up and care they show up to their daughters.

*"Mai sub sai lar sakti hu es ka keya lakin es ko khud sai alag nahi kar sakti"* Scene (42:45/1:01:41)

"I can fight everyone for her but I will not let her go away from me.

When muzna took in the child she is determined to take care of her and love her as her own child. This shows the power of motherhood that a women hold she can fight and overcome the whole world for her child.

#### 4.4. Findings

This research sheds light on the many factors that influence women's empowerment in Pakistani society. The study demonstrates a variety of stereotypes and norms regarding our society's oppression of women. Additionally, these women defeat male dominance. It additionally mirrors the battles that ladies of each and every age and class of our general public countenances. The examination means to rise the situation with ladies through training, consciousness of their privileges , including tolerating ladies' perspectives and really trying to look for them .The show sequential sar e rah is a phenomenal illustration of mindfulness and is teaching the crowd on how ladies can represent herself and there is no disgrace in any enthusiasm or vocation decision for a ladies in light of being ladies , she can pursue her decision unreservedly out on any feeling of dread toward the general public

### CHAPTER 5

#### 5. Conclusion and Suggestions

##### 5.1. Conclusion

This study provides useful insights into women empowerment and its various determinants within Pakistani society. The study reflects different norms and stereotypes of our society oppressing women. And these women overcome male dominance. It also reflects the struggles that women of every age and class of our society faces. The research aims to rise the status of women through education, awareness of their rights , including accepting women's viewpoints and making an effort to seek them .The drama serial sar e rah is an excellent example of awareness and is educating the audience on how women can stand for her self and their is no shame in any passion or career choice for a women because of being women , she can make her choice freely out on any fear of the society.

##### 5.2. Suggestions

The research study suggests that more of such studies should be encouraged to motivate women and young fellows to ensure women empowerment by breaking down the

chains of stereotypes in Pakistani society. Moreover the research also is a suggestion for women to empower herself through education, awareness, and all such activities that can change her life according to her will, keeping looking for something good or change in society will never happen if any step is not taken for it. One step can lead to the whole journey.

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