

Abstract

This thesis examines the marginalized identities in Anglophone Pakistani Literature. It demonstrates how the Christian identities in Pakistan are constituted by hegemonic socio-political structure of oppression that both define and delimit subaltern identities. The caste system in Pakistan further complicates the identities of the marginalized Christian community along the lines of gender and the class. By exploring the theme of postcolonial subalternization or domestic colonialism, I intend to argue how the intersection of caste (race), class and gender exploit both Christian women and men in the subcontinent. In fact, it further destroys the family structure, traumatizes the children and end up creating distorting relationship between all the members of the family. The selected Anglophone writers and their respective literary works do challenge the stereotypes generally associated with Christian characters in dominant Pakistani literature. I further argue that the while subaltern men, women and children in the selected fictional works claim their agencies but they are not exempted from hegemonic control. By representing the subaltern men, women and children, these writers do claim that their acts of representation do bear witness to these traumatic silences and the silencing process. Here, I intend to acknowledge that neither the system of oppression nor the healing process is linear. Therefore, all the subaltern figures do not respond to the oppression in the similar way. While on the one hand the historically emasculated Christian men may vent their frustration and wrath against the oppressors but end up silencing the doubly marginalized Christian women. Some subaltern children learn to survive the oppression whereas the others are traumatized into the silence.

Key words: Christian men, women, children, subaltern.