

**RESEARCH PAPER****Feminist Movement in Pakistan: Challenges and Consequences****¹Sahr Razaqat*, ²Tooba Shabbir and ³Sudaish kumari**

1. MS Scholar, Department of Political Science, GC Women University Sialkot, Punjab, Pakistan
2. MS Scholar, Department of Political Science, GC Women University Sialkot, Punjab, Pakistan
3. MS Scholar, Department of Political Science, GC Women University Sialkot, Punjab, Pakistan

Corresponding Author

sahrarazaqat@gmail.com

ABSTRACT

The Feminist movement in Pakistan has faced a number of issues religious, cultural and institutional while fighting for women's rights and gender equality. One of the challenges which Pakistani Feminists have had to face had been the split between secular feminism and Islamic feminism each wanting different forms of gender justice. Grass root movements especially from rural based organizations are quite important in the fight for gender equity within the society, specific initiatives aimed at ensuring that women are educated, empowered economically and that legal support offered to women is adequate. . In any case, thanks to the digital content and progressive campaigns such as #AuratMarch and #MeToo that brought feminist message to the elucidated discourse sphere there is constant awareness and organization. Despite these efforts, one of the primary barriers still includes resistance from the conservative minds together with weak effectiveness in the implementation of the laws.

Keywords: Feminism in Pakistan, Women's Empowerment, Grassroots Movements, Digital Activism, Patriarchy

Introduction

What the people of Pakistan have been doing to fight for women's rights is a part of the fight of the feminism all around the world but in the suitable environment for Pakistan. Being a relatively new trend in Pakistan, feminism faced and still faces a highly patriarchal environment rooted in cultural ethic of fundamentalist religion and Pre-modern Islamic culture both in official and personal level. The movement has achieved considerable results in raising awareness; legislation and women rights provision despite the challenges aforementioned.

However, its growth has not been as smooth as a ride on a bicycle's treadmill with regular no-gears jerkiness. Hearths for Soka University of America The organisations of conservative have strongly condemned that the principle of feminist movements, asserting that it will destroy the family system, is a material imported from western countries, and desire to punish the activists. To this end, this essay aims at analysing the factual data on emergence of feminism as a movement in Pakistan, pointing out most critical challenges that constitute the core of the movement and, therefore, assessing the function performed by it in the society.

Literature Review

The second article namely Shaheed's (1991) examines women in the fight for Pakistan independence. These people apart from campaigning for the liberation, and women's right, and social reforms were also part of the fight. They bestowed Fatima Jinnah with the honor of Mother of the Nation and because of her remaining generations of women activists made the people understand the importance of women in politics. Begum Rana Liaquat Ali Khan had envisaged to uplift the firing position of women in the society and had

opened employment and education opportunity like the All Pakistan Women Association. Shaheed also traces how these beginnings laid the framework for the formation of a feminist practice in Pakistan, which linked a politics of 'izzat with a politics of gender justice. The paper also analyzes the cultural and society constraints in the lives of these women especially in a cultures that are resistance to change. Therefore the present study synthesizing the historical background of feminism in Pakistan seeks to employ Shaheed to explain how political, cultural and social processes joyously collaborate to construct the socio-political paradigm of feminism.

With reference to the theme of this article, Weiss (1999) undertaken the analysis of the effects of the Islamic reassertion ever in Pakistan that was felt during the military rule of General Zia-ul-Haq. She also noted that in the invisibility and subordination of women, Zia cemented the gender injustice's arrival, and made women afraid through what she did, including the Hudood Ordinances. According to the above regulations, legal and religious domains had intersecting aspects because the law cut off the basic legal immunity of the female people to defend themselves in the cases of adultery or rape accusations. Weiss describes how Women's Action Forum that he states was very instrumental during this period in fighting these oppressive practices. Namely, activities in which WAF planned to engage referred to protest, legal action and event with the aim to challenge the polices of the regime and to uphold women rights. The analysis shows how women's rights activism shifted to becoming the symbol for a struggle against something led by authoritarianism, this clarifies the one-year struggle of feminism against structural violence. When examining the role which religion has played in the conflict, Weiss considers how the religion has been mobilised for oppression and construction in an assessment that takes stock of the conflict in terms of the Islamic revivalism. As for sociopolitical dimension of Pakistani feminism the findings of this paper show that her writings provide a valuable input towards the understanding of this aspect.

Jamal (2005) provides a history and culture of Pakistani feminism in the context of south Asia. In her book she smashes the beginning of feminism to colonial modern history as she points out how British powers impacted gender and sexual functions and norms. The paper also Pay divine on departure of Pakistani feminism has been found most reactive is says that it focuses lith national problems and policies of the state only. For instance when General Zia-ul-Haq decreed the patriarchal Charter of the rights which wanted the woman to remain a house bound being only a purveyor of babies in the 1980s a feminism movement began. When speaking about gender and class relationships, Jamal mention that early feministic movements included only the rights of the educated metropolitan women and that is the reason they could not address working class and rural women In her speech and the recitation of the speech, she also discusses the differences in the ideology of the Islamic and the secular feministic movements. Islamic feminists are doing makeover on the religious view to bring the change of women's equality and other feminists are backing basic human rights of every person. From a political, cultural and historical perspective, Jamal, through writings, affirmed a number of agonizing elements that is associated with the emergence of feminism in Pakistan.

Critelli (2012) states the focus of the analysis as a cross cultural and despite cultures prejudices set for the Pakistani women's rights movement cross culturally by patriarchal societies in regard to the challenges faced and achievement registered. She also says that tradition poses an enormous significant threat to women liberation and all other subsequent feminism endeavours. Despite, and at the same time, as much as, this study is devoted to both the identification and critical analysis of the patriotic cultures that hamper one's advancement and reinforce gender discrimination, including early marriages and restricted mobility of women, Critelli makes an effort to stress the significance of such activity as Women's Action Forum and Aurat Foundation, as well as their work towards social and legal change. These organization have however been useful in societies by

creating awareness on matters such as honor killings, job harassment and wife battering. However, owing to pressure from the general public most of the time they are restricted and because government support is seldom available they cannot meet their goals. The study also looks at how international organisations can support feminism and as noted earlier sometimes Such support can cause controversy regarding the promotion of the 'Western way of doing things.' Critelli precisely explains the culturally sensitive strategies that would address oppressive practices as well as context sensitivity. If left alone, her work would contribute to explaining to the social contexts within which Pakistani fourth-wave feminist movements exist and the ways through which they navigate around them (Kaifa, Yaseen, & Muzaffar, 2024).

Shirazi (2016) analyses the concept of Pakistan particularly vowing feminism as a 'western encroachment' and conceives the idea as a strong threat to feminism. One thing about this perception that she has got knowledge in their culture and history especially where colonization and western especially feminists are understood to have influenced their view. As Guardian put it, the conservatives have appropriated this story to repudiate feminist campaigning arguing that it is unfamiliar with Pakistani religion and culture. The image that is invoked thus hampers the victory of societal groups that could otherwise support feminism, according to Shirazi. She also speaks on how these women activists have attempted to transcend this narrative in lets the demands in Islamic perceptive. For example, some sisters are fond of teaching their fellow women that the Quran is quite liberal on issues to do with women rights, and this could not be further from the truth as it goes against the tenets of patriarchy. The practice @2 shown in Shirazi's work seems to support the view that culture has to be considered when advocating for feminist because, when advocating for women rights, the wrong perception has to be debunked. More importantly, her studies provide richer insights regarding the problems experienced by the feminism protester organisation in Pakistan and how the latter deals with those challenges.

In the paper by Bano (2012), the author attempts to define what Islamic feminism is, and how this paradigm can be used to introduce the current trends on equity between the genders while relying on religion to strengthen the rights of women in Pakistan and for the reason of integrating religion into the societal and personal's lives of the people in Pakistan, the author is of the opinion that the Islamic feminism is a more cultural effective turn of events than others. Considering this area of study, the ability of Islamic feminists in advocating for the change of the patriarchal models by actualising gender justice through interpretation of scriptures is examined. Such kind of cites verses of Quran that remain the word of God and thus advocates that these verses should be used for the promotion of women rights especially that allowing equality. She also points out some of the risks that the women's right activists, for instance: an internal conflict within the femininists and an outside conflict with the fundamentalist mullahs. Despite that, according to Bano, Islamic feminism holds the prospect of enhancing the relations between religion and secular society together with the theory of gender equality. Her study is about religion and feminism in Pakistan and she emphasized on religious perception that should adopt cultural behavior which support injustice.

When Zia in 2018 was writing about Pakistani secular and Islamic feminists she has been categorically stating that this fragmentation is not good for the overall feminist movement. She traces the origins of this divide and highlights the disparate approaches to gender equality and advocacy: Islamic feminists have called for textual reinterpretation in the interest of asserting justice and gender equality availing arguments that reformation is done for cultural and religious acceptability purposes other than secular feminists who rely on human rights to substantiate their push for reformation in the interest of justice and equity for women. Zia argues that these ideological differences make creases and suspicion among the women and therefore the women movement fails to fight patriarchy establishments. She also explains how state and societal actors mobilise these divisions to

nullify feminine Struggles. However, in the work, Zia, bends the secular and or Islamic feminists understand that they are on the same side. Her study, therefore, offers and extensive review of the inter-politics of feminism, on thus, a stressing on the fundamental aspect for incorporation in the fight against gender prejudice in Pakistan.

Hadi's (2018) presented shocking statistical trends of domestic abuse in Pakistan that makes the society to wake up and realize how common gender based-violence is. Hadi citing from the national surveys and reports reveals that domestic violence takes place in almost one third of the Pakistani women and many of these cases remain open partly due to shame and possible vendetta. The resulting study becomes even more important in identifying the cultural and theological explanations for domestic abuse, for things such as male domination or female submission.

Another concern that Hadi has is the economic and psychological situation of the given women who experience domestic abuse and turn into circulation of violence, inequality, and poverty. Regarding the four strategies highlighted in the report; awareness activities, legal frameworks, shelters, and services for survivors, the report has laid down a detailed outline that needs to be followed. Hadi the necessity of community participation and several of feminisms and gender equalitarianism that subvert standards. Hence his work is significant in...unequivocally documenting that Pakistan has an entrenched problem of domestic violence that has been institutionalised and exposing the tactics that will have to be employed when addressing them.

In the report on honor based violence in Pakistan, Amnesty International explains how often these incidents are: Forced Marriages, increasing torture, the use of acid, Stoning's, honor killing among others. As in most research done on HIV/AIDS, the study is concerned with these behaviors endorsed by and operationalized by patriarchal cultures and beliefs often adorned with the justification of protecting the honor of the family. But, according to Amnesty, there is often no someone to punish offenders: these people are usually let off the hook by some legal loopholes, or with the help of other individuals. For instance, the clauses that provide an opportunity for the members of the family to forgive will justify those offenders who will not endure the punishment. In an effort to address these voids and advocate for justice to the victims the study recommends the following subpoena legal changes. It also lets the general public campaign against any cultural excuse for honour related violence. It also goes to the groups organising for survivors and campaigning for worldwide sympathetic legal change. Consequently, the result of the findings is that the problems concerning honour killing and women rights violation in the South Asian country of Pakistan are most effectively solved at structural level.

In Cheema (2020), the author plays a devil's advocate for the proposition that digital activism, which comprises social media campaigns such as #AuratMarch; #MeToo will complicate the problem of feminism in Pakistan. In her opinion, the activist feminism has been made possible through the internet technologies to the disadvantaged populace. This paper is centred on how social media has been utilised in order to increase the awareness of matters like Gender-Stereotyping, Domestic Violence, and Sexual Harassment. Besides, Cheema also encapsulates the dilemmas of liberatory activism with credible inclusion of things like hate speech, cyber bullying among other Online injustices ; and Second, how the affordances mentioned above are a preserve of rural females only in some scenarios. She notes the potential of internet based forums to assist in uniting people and coordinating activists despite of all these challenges. The paper also discusses relationship between the internet campaigns and legislation and the public awareness of awareness for example, the rules against workplace harassment. Cheema opposes the opinion that internet activism is an effective way of raising women's authority and social change, but not a solution.

The advantages and disadvantages of Hashtag feminism would be analyzed by pointing out that Iqbal in his / her study conducted in 2021. She also notes that there actions

such as #AuratMarch and #MeToo have completely revolutionized the ease through which the basic form of the feminist campaign is carried out by providing relatable causes. These movements accept facts such as violence against women, violence within the family and workplace harassment. Iqbal also pointed out that the hashtag feminism to her mind is to some extent as the information is not easily available to the rural women who are not Social media savvy and who are perhaps not fully aware of the gender issues. She also speaks of past misfortunes that these groups have encountered such as being labelled as agents of 'westernisation' as well as have abuses on social media relativistic to these groups. Iqbal replies, saying that although the hashtag feminism has made this deliberate so activism is possible and more can engage, it demands mobilizable masses. In addition to it, she explains how sociable projects should be introduced in connection with ONA to make them sustainable and accessible. Overall I think her study is a fair assessment of the positives and negatives of Pakistani digital feminism.

Siddiqui. (2015) analyzes the impact of legislative reforms on gender justice in Pakistan especially hazarding a glance on historical laws like the Protection against Harassment of Women at Workplace Act. change is highlighted here as crucial for providing legal avenues for those women subjected to harassment and discrimination . What Siddiqui does is shed light on the enforcement disparities and the cultural backlash that often undermines them. For instance, many women who received harassing language never report such incidences due to social embarrassment or blatant threats. This paper also examines the efforts of advocacy organisations which have pursued these changes by raising awareness of the problem and providing legal support. However, Siddiqui also calls for rigorous procedural measures on these laws including awareness of members in court or police force. Her study underscores the need for policy implementation in light of justice as well as gender equity.

In Khan. (2018) critically assesses the Pakistani utilization of gender legislation; the barriers that hinder its effectiveness are discussed. She identifies comprehension deficit, social resistance, and weak implementation as the main inhibitors to realization of laws reforms. For instance, there are laws against workplace harassment and domestic abuse, but the latter have not been enacted because there are a number of employees who do not report such cases and because presumably independent courts do not deliver justice. Khan also reviews what might be done by these advocacy groups in these areas, stressing on their efforts to support the victims and raise public awareness. Still, she notes that such programs often are not backed by institution or sufficient funding to make any serious difference. Otherwise, Khan believed that only a three-pronged approach, which consists of building up the institutional capacity , social education, and legal changes can effectively eliminated gender disparity. Her work also brings valuable insights into the factors that renders Pakistan's gender laws challenging to implement.

It addresses Pakistani women's experiences based on its elements of intersectionality through the lens of class, race, and geographical location in Ali. (2019). She also argues that connector gender inequalities which affect subordinated groups such as the transgender populace, the people of colour, and rural women are often unseen by typical feminism movements. For instance, rural women face other challenges such as enhanced gender base violence because they lack healthcare, education and other fundamental human rights hence experiencing multiple forms of discriminations. Taking to the rooms these interlocking kinds of oppression calls for an inclusive feminist approach which is underlined by Ali. For these purposes, she stressed the need to rely on community approaches and locally appropriate strategies. In doing this the study supports another kind of, based on more balanced and context – sensitive understanding of Pakistan's feminisms.

Although similar to other Third World countries, Pakistani women have employed Crenshaw's original intersectionality theory often altered to address gender inequality. She or he argues that objects experience of oppression is created by interaction of several kinds

of discrimination including racism, sexism, and classism. This approach helps in making a comparative study of how other factors like socio economic status, ethnicity and rural or urban differences compound the problems related to gender in Pakistan. As a result of using the intersectional approach in her research, academics have employed it to examine issues such as, Pakistani underprivileged women and their right to healthcare, education and legal redress. Her theoretical perspective should understand that collective oppression requires simultaneous struggles against the oppressor institutions. While Crenshaw focused on African American women in the United States alone, her concepts are rather valuable to decode Pakistani feminism.

Ahmed. (2020) focuses on the role of feminism groups in villages of Pakistan and program that gives woman more economic and educational rights. She highlights how such groups address the challenges that farming and rural women face like; heightened mobility restrictions, high levels of patriarchy, and inadequate basic needs. Of particular interest is a discussion on concrete examples of how these specific businesses enable women in rural areas to be financially independent by providing them with micro-finance opportunities as well as offering the necessary vocational training. She also look at the challenges culturally that these initiatives come across like the refusal of the local people and traditional leaders. According to Ahmed, they are more effective in the rural areas as they work with the people in those areas because of cultural differences. She specifically points out that empowering the community to fight gender poverty and inequality is a way to use the best of sustainable development in rural Pakistan.

education measures in promoting gender equity in Pakistan is the subject of this paper and for that purpose, Zaidi. (2019) has done a research on the subject. Thus, she points out that education for girls might allow women to compete in politics and economics as well as question patrilineal hegemony. This paper examines the ways in which government policies offering education incentives to female children, including the Benazir Income Support Program (BISP), can reduce gender differentials in schooling. Zaidi also looked at challenges implementing such initiatives as and ; inadequate financial resources; and communities' unfavourable attitude towards girls education. Despite the progress made she underscores the following as barriers to universal education for girls namely poverty, cultural biased and bad policies and their implementation. Thus, education has been presented by Zaidi as one of the key tools for the implementation of gender equality; however, in this case it is necessary to apply not only gender-based but also all-comprehensive, context-oriented approaches.

Hashmi. (2016) examines the representation of Women in Pakistan media and its impact on the role of gender in the society. She argues that many types of the media often reassert patriarchal attitudes and perquisites by presenting women as maids or housewives. It also seeks to bring to focus new work on emerging alternative media platforms which debunk such myths of helpless female characters by promoting strong independent women characters and real life women who embraced challenge. Examining the ways in which feminist journalists and filmmakers advocate gender-sensitive material and how conservative bodies condemn such material, Hashmi constructs the latter category. This paper establishes the fact that while media influences culture in promoting tradition norms they also have positive impacts in bringing change. To overcome the problem and to produce the more empowering image of women in Pakistani society, Hashmi makes recommendations to reform the regulation acts and to increase the women's role as the media producers.

In Nawaz (2022), the subject is the Aurat March as a contemporary Pakistani feminism campaign focusing on changes in policy on women and readers' attitudes. She counts how the march brings focus on the important issues, like the reproductive rights, sexual harassment at work, and sexual assault. Nawaz turns toward the concerns these readers had with the movement when describing it, including accusations of a 'Western'

agenda and the ideological chasm between Islamic and secular feminisms. As she said it still has been very beneficial for the Aurat March to talk about women's rights in the country and to motivate other forms of activist groups. Nawaz also discusses how social media was used by the participants to publicize the march and how they connect with each other. Nevertheless, it faces, her study also emphasizes the role of Aurat March in shaping modern feminism movement in Pakistan.

Rizvi. (2021) in drawing the analysis of how male supporters have contributed Pakistan's feminism, Rizvi elucidates on why males should be included in the fight for gender equality. She argues that any form of gendered oppression must include recognizing men as both, offenders and defenders of these oppressive measures against women. These include seminars, farm tilling and fun fairs and activities that help male engage on gender issues, masculinity and the importance of embracing equality. She also uses examples of males campaigning for women on issues to do with women rights and child abuse. Rizvi also outlines some of the challenges in engaging males in fights for women rights for example cultural barriers and other myths that feminism isophobic for independent males.

Historical Background

The protest of women rights in Pakistan can be said to have passed through certain phases which the political progress and the transforming economy was a hallmark in each phase. Struggle for freedom laid the foundation for the struggle for women rights, prominent leaders of Pakistan including Begum Rana Liaquat Ali Khan, Fatima Jinnah greatly pointed woman's contribution in the making of the nation.

After independence the movement grew in 1970s when many organisations like Women's Action Forum (WAF) was established in the backdrop of oppressive Hudood Ordinances passed during the regime of General Mohammad Zia-ul-Haq. These legislation brought the feminist movement and gave form to sexual discrimination.

Shah claimed that the feminism scene in Pakistan has shifted recently due to occasions such as the Aurat March and the rise of the #MeToo movement online. Women have launched such movements to address their concerns all over the world, though they face organized resistance which is an indication of the culture of struggles of feminists to campaign in a conservative society.

Exploring Feminist Advocacy: A Qualitative Approach to Analyzing Challenges in Pakistan

Patriarchal Society and Cultural Resistance

It is seen that the most heavily internalized patriarchal norms remain a severe challenge regarding the further extension of feminism in Pakistan. Family responsibilities are more important than personal achievements as women, and; men and women are given explicitly defined roles. Any deviation from such standards is at times followed by vociferous condemnation, rejection or in some cases, physical assault.

Such challenges are made worse by the fact that feminism remains culturally taboo. This opinion can be slanderous to the feminist activists because one is often cited for promoting the "western agenda," or undermining the family values. This point of view not only directs possible supporters away but also brings reaction and opposition from 'traditional' foundations.

Religious Misinterpretations

Religion in Pakistan is also giving a lot of importance, and when this is forgotten, religion is often instrumental in justifying gender bias. Campaigners fight for women's rights while respecting the religion of the population is a dilemma that faces the feminist campaigners. Due to the repression of women rights via Misogynistic readings of Islam, the grounds for stupendous feminism movements are conditioned.

Legal and Policy Constraints

While Pakistan has enacted several bills in the recent decades that favors woman status, but their implementation is still some what compromising. The problems empower and legal struggles facing women include Hudood Ordinances which were introduced in the 1980s. While some of these laws have been modified women are still affected by what is left behind by those laws. Enhancing this deterioration of confidence is that, in cases of gender-based violence, a victim seldom receives justice immediately from the legal system.

Economic Inequality

Cynically, in Pakistan particularly the case at the time this work was being carried out gender disparity was sensitive and Second, economical disparity compounds the problem. Because of this, they are limited in their options of looking for a job/work or studies especially the rural area. They mentioned that women are most likely to experience harassment and unfair salary at the workplace despite having employment. Decision-making power is further still eroded by the idea that most women are financially dependent on the male counterpart or other male relatives.

Violence and Security Issues

Unluckily, after several decades, gendered violence is still a significant issue in the Islamic republic of Pakistan. Women are sexually harassed, they get willingly acid attacked, have their honor killed and are physically assaulted in their homes. Survivors join the ranks of the silent because social attitudes dissuade them from seeking justice even with the protection of legislation. New challenges have also resulted from the enhanced cyberbullying, especially tweeting young female opinion leaders.

Strategies and Activism

Role of Grassroots Organizations

Generally at the micro level, organizations for women are important in addressing the problems that affect women. Some of the organizations that focus on women's right are Shirkat Gah and Aurat Foundation these organizations support women's right through; capacity building, legal aid, and education. These groups have a crucial part in challenging traditional authoritarian and producing legislative changes.

Media and Digital Activism

Social media has altered Pakistani female advocacy since its emergence. Everything such as #MeToo movement and #AuratMarch means women now have a medium through they can share their experiences and call for support. However, there are disadvantageous effects of the internet world also; campaigners get threatened and abused mostly.

Policy Advocacy

Having said that, the following discussion has demonstrated that the activist groups, including those of the feminists, have recorded considerable progress when it comes to advocating for legal reforms. That however has not strictly been the case because laws that

sought to address issues of honor killings, job harassment and domestic abuse have been passed but not effectively implemented. Advocacy must persist, so that in the future, legal imperatives are matched in practice; for people with ID, this is far from the case at present.

Male Allies and Intersectional Approach

Therefore the feminist movement needs male supporters to work with in fighting toxic masculinity and advocating for gender equity. Also, the movement can become more inclusive and successful if it applies an intersectional tactic that will consider the regional factors, class, and ethnicity factors.

Feminist Movement in Pakistan: Challenges and Consequences

The Case of Qandeel Baloch

Pakistani activist and social media personality, Qandeel Baloch was openly rebellious and was one of the most controversial women in the country. She often passed provocative comments and provocative pictures on matters of patriarchy on social media platforms including Facebook in order to challenge the conventional norms of sexual orientation.

Qandeel Baloch, a famous model who was strangled to death by her brother in front of the media in 2016 – he called it ‘honor killing’ was a pivotal point in Pakistan’s feminist movement. Her death occasioned a lot of anger and this made more people focus on the fact that honour related killings was rife in the country.

Impact on the Feminist Movement

Legislative Change: Following her death which sparked massive protest across the country, Pakistan’s Parliament passed a law against honor killing, eliminating legal technicalities that would allow the perpetrators to use the system to escape by taking advantage of the family pardon provisions.

Enhanced Awareness: It found that more pressure groups pressuring Pakistani lawmakers were feminist groups; they increased their pressure after Qandeel’s case exposed women in the country to the rest of the world.

The Case of Mukhtar Mai

Of course, the most familiar example of GBV and personal triumph in Pakistan is Mukhtar Mai’s case. In 2002 tribal council gang raped Mukhtar, a Punjabi rural woman because of her brother’s wrong doing.

Mukhtar was able to defy social culture or pressure, abandon shame and report her attackers. As a consequence, she rose to fame as an emancipation symbol against gender based violence despite her bravery leading to convictions in lower courts but which were overturned.

Impact on the Feminist Movement

Legal Reforms: The experience of Mukhtar in particular to drive discussions on the need for proper legislation against rape and the other forms of abuse of women.

Empowerment Initiatives: As a woman with the ability to make her own decisions Mukhtar supported the notion of educating woman, and as a result of the money she received from the payout opened a school for girls.

Data Supporting Feminist Advocacy

Gender-Based Violence Statistics

In fact, PDHS 2017-18 reveals that every other woman with working experience countrywide between the age of 15-49 years physically abused at some point in lives, a ratio of 28 percent.

Coz it is still practiced today, with a suspected 1,000 honour killings annually as people continue to 'defend' family honour (Human Rights Watch, 2021).

Economic Disparities:

As per the Global Gender Gap Report 2023, Pakistan stands a poor 142nd out of 146 countries when it comes to women's participation in the economy or the opportunities they get in the job market.

Female earners have a meager earning capacity of 16% that of their male counterparts despite the female representing only 22% of the labor market (World Economic Forum, 2023).

Education and Literacy

The female literacy rate in Pakistan is 49%, and for male it is 71 % (UNESCO 2022).

Since 60 percent of the girls do not complete their basic education, the status of rural women is even worse (Pakistan Education Statistics, 2021).

Political Representation

As of the writing of this paper, women occupy 20.2 % of the seats in the National Assembly due to reserved quotas (Inter-Parliamentary Union, 2023).

However, the cross-listed barriers persist and deme DomesticP7 an restrict women from equal opportunities in the decision-making process.

Consequences of the Feminist Movement

Positive Outcomes

Legal and Policy Reforms: The Anti-Rape (Investigation and Trial) Ordinance and the Domestic Violence (Prevention and Protection) Act, legal procedures, were included in the legal processes mainly thanks to the feminism.

Improved Representation: Contents However, today the women have made a lot of progress in business world, media as well as in the political related fields .

Resistance and Backlash:

Cultural Opposition: All most all Pakistani feminism movements including the Aurat March could easily be pointed a finger at for ant-Islamism, westernization among others. However, some placards which followed the march have over time necessitated discourse on Appropriation or reproductive oppression and the role of women's demand.

Threats to Activists: It also revealed that Feminist leaders and participants are more likely to face harassment in both cyber and physical space. For example, the women who were involved in Aurat March in 2020 honestly said they received threats of violence which included threats to kill them.

Sociopolitical Polarization

The activist movement has therefore instilled a clear pathology of the Pakistani society involving the conservative right-wing and the liberals or... timespec mostly on women issues. This polarization is especially evident in the public political discourse, in the Haya March by the conservatives, and protests' countermeasures.

Conclusion

Despite many changes that Pakistani Feminist movement has brought to Pakistan, there are still challenges at social, religious, and legal level. However, the kind of problems women encounter has been brought to the forefront while pushing for the movement had legal amendments for many and inspired self-assertion in many to seek for what they desire.

Recommendations

Education and Awareness: Fund creation, to shed light on the cultures regarding women as being substandard to men.

Legal Reforms: Enhance the enforcement of the laws that was enacted as a guard to the disabled persons and also the accountability structures.

Grassroots Engagement: Promote bottom up strategies for enhancement of perception and implementation of the peculiar area of interest for women in rural areas most of whom have been marginalised.

Dialogue and Inclusion: This means that feminism activists and the conservatives should engage in real conversations so that the two can merge.

The problem with knowing what precisely feminism in Pakistan is, is that it is not a movement, in fact it is a social transformation where society has a capacity for reconstruction. Thus, Pakistan's ladies may well be cutting the trail to the life where gender equality is no longer a dream but reality.

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