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A COMPARATIVE ANALYSIS OF WESTERN FEMINISM AND PAKISTANI FEMINISM

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ABSTRACT

This research makes a comparative study of Pakistani and Western feminism. This analysis indicates that Western feminism has a distinct viewpoint on the emancipation of women from all the atrocities against them. This clarity of thought makes the main difference in the thinking patterns of the two regions. The legal, political, and reproductive rights of women in Third World countries are less examined as compared to the West. As a cosmopolitan society, Pakistan has diverse subcultures, and Western feminist theories are sometimes embraced, implemented, as well as resisted, and rejected by various factions in Pakistan. Rejection happens because Pakistanis prioritize their culture and indigenous values and oppose foreign cultural intervention. This study investigates how the incorporation of Western feminist theories interacts with and, in certain cases, contradicts with deeply embedded cultural and religious norms of Pakistan, producing a dynamic conversation between global feminist ideology and local reality. This analysis suggests that Western feminism has supported the development of women's rights in Pakistan. Even though the gap between individual authenticity and cultural authenticity, and the war on existential choices all contribute to Pakistani society being a complex phenomenon for feminism.

INTRODUCTION & BACKGROUND

According to Third World feminism, gender discrimination is not the only or most significant factor contributing to the subjugation of Third World women. They claim that other forms of oppression, including racial prejudice and economic exploitation, must also be removed. They think that feminism should be widely defined as the fight against all types of injustice to improve women's rights. Regardless, women's movements throughout the world appear to be addressing more fundamental women's rights issues. Limited studies have been conducted or published on the philosophical disputes surrounding feminist ideas. According to Tong (2009), it is "a worldwide movement that seeks to improve the political, economic, and social position of women and to fight for gender equality in all facets of society."

Feminism is a global movement that promotes women's equal involvement in government and the workplace, in addition to equal pay and social and political rights. Similarly, feminism aspires to eradicate all types of oppression against women and to promote global sisterhood among women (Beasley, 1999). As a social and political movement, feminism has been conceptualized, executed, and manifested in a variety of ways. Feminists have evolved numerous diverse ideas to address the unequal power dynamics between men and women. Feminist theorists discuss the optimal approach to advancing and protecting women's rights. Numerous feminists have provided their distinct explanations for what causes and perpetuates women's oppression, as well as recommendations on how to end it (Tong, 2009). The always-significant divide between the North and South is increasing. Despite the benefits that globalization and capitalism have given to women in the North, women in the South are disproportionately likely to be impoverished, to lack access to excellent education and healthcare, and to be subjected to deplorable working conditions.

Feminists outside the West abandoned the tenets of Western middle-class feminism in favor of their own, historically rooted practices (Oyewumi, 2003). In addition, Pakistani women begin in a unique position, which is the outcome of a long history of women's participation in a range of collective organizations. Women's rights activists may hold a variety of sexual orientation perspectives. On problems like abortion, female genital mutilation, infanticide, female isolation, polygamy, and homosexuality, women all over the world, both historically and today, may have held wildly divergent viewpoints.

Following a comprehensive assessment of the literature, each available and pertinent study on Pakistani feminism and Western feminism was read, analyzed, and reviewed. Primarily, books and scholarly publications were used for study. After a cursory examination of the titles, abstracts, and synopses, every relative publication was investigated in depth. We analyzed the received qualitative data for this reason. The reviewers have analyzed every piece of literature utilized for the systematic review.

Aguilar is among several Asian feminists who have criticized Western feminists for employing their theoretical frameworks to impose Western politics on the rest of the globe. According to her, Western feminists have been oblivious to

the significance of contextualizing philosophy in many cultural contexts. By emphasizing the historical role of Pakistanis as clan leaders, Pakistani feminists seek to refute the assertions made by Western feminists. Due to Pakistanis' political disempowerment, this function existed before the arrival of European colonizers. Pakistani feminists have responded to many declarations made by Western feminists. People in Pakistan attribute their belief that Western values are being forced on the country to the West. Furthermore, it is asserted that Western feminism is insufficient since it does not address the unique difficulties Pakistani women experience. Women of the World is more than a collection of individuals with similar origins and perspectives. Depending on their cultural background, religious views, racial identity, social status, and level of education, individual women endure a variety of pressures that are influenced by these factors (Mikell, 1997; Oyewumi, 2003).

Western feminists typically believe patriarchy only affects women, however, Pakistani feminists feel both sexes are oppressed and that gender equality is not about that. Pakistani feminists concur that the struggle for gender equality is not about eradicating men's and women's oppression. It should not come as a surprise that Western feminist movements have transformed the nature of heterosexual partnerships, given that homosexuality has been widely recognized as normal human behavior in the West and other societies for a very long time. The origins of feminism in the West lie in the imperialism of Europe and North America, as well as the European colonization of Pakistan and Asia. Any assessment of the evolution of gender roles in a Third World country is required to analyze the influence and significance of Western culture.

In Pakistan, the current Islamic feminist movement and secular liberal feminism are the two most influential schools of thought within the realm of feminist discourse. These two kinds do not exist exclusively in Pakistan. In actuality, they owe a substantial amount to globalized, modern feminist ideologies. However, when these two currents are connected with geographical, historical, and contemporary social settings, the accompanying ideas and practices emerge in ways that reflect the singularity of the feminist position in Pakistan. Geographic context, historical context, and the present social context are examples of context. Understanding this Pakistani hybrid necessitates knowledge of both its historical origins and the current social milieu in which it thrives.

Feminism is an intrinsic aspect of human rights, according to the secular feminist philosophy that promotes gender equality and views feminism as an integral part of human rights. For secular feminists, feminism is merely another manifestation of human rights. Shahnaz Rose, Fouzia Saeed, Farida Shaheed, Khawar Mumtaz, and Nigat Saeed Khan are among the most well-known modern secular feminists in Pakistan. In addition to advocating for a vast array of nonreligious human rights causes, these individuals have written the majority of Pakistan's secular feminist literature. The perspectives of secular feminists on religion and politics differ from those of their Islamic sisters, who urge for the continuation of close ties between religion and politics. From this perspective, Islam represents an obstacle that women must overcome. Fouzia Saeed, for instance, has spoken out against sexual harassment and violence in

the workplace, citing Islamic causes for the problem. This harassment was perpetrated in the name of Islam as a kind of intimidation to coerce women out of public sector employment ("Negotiating New Terrains" 91). Saeed pledged to fight for the equality of atheist and agnostic women globally after this traumatic incident (Abid). Said is a secular feminist who, based on her viewpoint, concludes that Islam and equality are irreconcilable. Consequently, a significant portion of secular feminist rhetoric has centered on "enlightening" Muslim women with liberties that are incompatible with Islam. This "paternalistic" attitude is one of the primary reasons why secular feminists and the majority of Pakistani Muslim women are at odds.

Western Feminism Effects in the Third World

There is a tie between the establishment of Western feminism and the rise of European, North American, and worldwide European colonialism in Pakistan and Asia (Oyewumi, 2003). The feminist movement, which questions the legitimacy of preexisting gender roles and expectations, has encountered significant criticism from a wide range of sectors. They contend that understanding the significant biological distinctions between males and females is advantageous for all parties (Jayawardena, 1986).

Some people considered that the positive effects of the social and legal reforms had been exaggerated, while others believed that males and families had endured the most detrimental consequences as a result of the reforms. Pakistan is dependent on Western Europe and North America on various fronts, including economics, politics, and culture, as a result of the changes that have occurred over the past five decades, Pakistan has been exposed to many conflicting viewpoints, which can sometimes be detrimental to the nation. As a result of feminism's influence on culture, media coverage of issues affecting women, particularly those that affect their personal lives, has increased. Modern feminists have expanded their focus to encompass contemporary issues such as AIDS, homophobia, and technology. To criticize new technology and protest nuclear weapons, some feminists have combined feminist principles with pacifist and environmental values. It has been argued that reproductive technologies, such as in vitro fertilization (IVF) and surrogacy, are instruments that men use to exert dominance over the bodies of women. Third World countries have a lot in common when it comes to the status of women because they are all economically less developed than Western countries. Even though their cultures and societies are vastly different, this is the case. In addition, these women are subjected to oppression. Women's suffrage, increased employment of women at fair wages (equal pay for equal work), the right to file for divorce and "no-fault" divorce, and women's autonomy over their own bodies and medical decisions are just a few of the numerous advances in Western civilization that can be traced to feminism. The right to divorce for any reason, the right to file for divorce, and the right to file for divorce are further instances. The staunchest proponents of feminism refer to all women as "ladies," regardless of whether or not they are married (Lewis & Mills, 2003).

Analysis with Exemplifier

In Pakistan, the "Aurat March" campaign is an autonomous synthesis of internet outcry against sexual harassment and enormous street demonstrations. This campaign was inspired by the global #MeToo movement that is presently sweeping the world. Since its introduction in 2018 in various locations across the country, it has become a cultural symbol for both supporters and opponents (Saigol and Chaudhry 2020, A.S. Zia 2020a). With each passing year, the amount of misogynistic and angry responses to these controversial speeches and the performance activism that took place during these rallies increased. After four years, the misogynists' headwinds have strengthened and threatened to derail this celebration of female achievements. The horrific consequences of Pakistan's Islamic Republic's male-dominated military, religious, and religious authority are exposed here.

In the days that followed the events of the 2021 Aurat March, several legal complaints were filed against the event's organizers. Some of the accusations were for fairly minor offenses, such as what the event's organizers termed "cultural assassinations" by persons of other nationalities. The petition states that as a result of the Aurat rally, "two intellectual and cultural plots threaten Pakistan's Muslims." False accusations of blasphemy have been made against several individuals by both Westerners and Hindus. grievances (Shah 2021). These violent backlashes shed light on the flaws of resistance politics, which either ignored or minimized the inherent conflicts between the two main pillars of the Pakistani state's hegemonic framework, namely religious politics and military nationalism. It is assumed that the organizers of the Aurat march were conceptually or politically unprepared, which caused them to fall into the religious patriarchal trap they were attempting to escape. If they had achieved the same level of intellectual and strategic clarity as their inventive performance politics, this would not have occurred.

In 2018, a fresh wave of young feminists protested patriarchy, male aggression, the moralization of women's bodies, and the suppression of sexual choice for women and disadvantaged genders by taking to the streets of Pakistan. They were furious with all of these circumstances. Since then, the March 8 celebration of International Women's Day has developed from a grassroots event led by NGOs to the cutting of a cake into a more solemn occasion. In large cities, there was no evidence of a sexuality-focused Aurat March, and in fact, serious demands were made for LGBTQ rights. These demands were not part of opposition politics before these events (The News 2019, Khatri 2020). Anti-feminist and conservative criticism in the mainstream media, as well as death threats on unregulated social media platforms, should have been anticipated in response to the heated shouts and performance activism of these marches (Mohyidin 2019). Many pietist women's collectives (Minhaj ul Quran 2019, Ali 2020) and some established foreign "influencers" (Shek 2020) who are backed by the state to promote Pakistan contribute to the patriarchal hatred that permeates Pakistani society.

Despite the cautions of other feminist collectives that they needed to create a clear ideological position and plan for dealing with the state and religious

political opposition, the organizers of the Aurat March made the surprising decision to continue with their actions the next year. The organizers of the Aurat March decided to continue their activities the following year despite these red flags. The "submissive agency" of pietist Muslim women entering politics (Mahmud, 2005) poses a direct threat to feminist activity and objectives, and some younger members of the movement have defended this viewpoint. (A.S. Zia 2018) This occurred immediately after the upheaval of the preceding year subsided. In 2019, right-wing and fundamentalist groups organized counter-marches under the banner of the Haya March, also known as the March of Modesty, in response to feminist rhetoric that drove street sex and fitna (socio-sexual chaos). A large number of women who do not even identify as Islamists are drawn to these pious females because they are so highly organized and dedicated. Their actions challenge the belief that chauvinism is only tolerated in "Muslim gender norms" and the far right.

Members of the Women's Action Forum from an earlier generation of feminists were exposed to beatings and tear gas in the streets throughout the 1990s when they demonstrated against discriminatory Islamic legislation and the military government. Instead, they wanted the implementation of the laws and policies of a secular state. Human rights activists are familiar with the state's responses and threats, which frequently entail the physical or social extinction of a group. In this climate, feminism in Pakistan took root and grew into the influential political force that it is today. For decades, these activists have been persecuted for speaking out against patriarchal authorities. Due to their actions, they frequently receive death threats, are dismissed from institutions, and are labeled as anti-Islamic, anti-Western, and even RAW agents. On the other hand, we learned from them the significance of forming constructive alliances with political parties and legislation, as well as adopting a more long-term, ideological strategy for influencing government policy.

Given the paucity of research and discourse on sexuality politics in Pakistan, it is not unexpected that senior members of the liberal progressive movement in Pakistan were uncomfortable with the use of sexually explicit language during the Aurat processions. They campaigned against Zina (adultery) laws and honor crimes for a lengthy period, arguing that the victim was always and permanently innocent or had never broken Islamic laws against adultery. This action was taken to halt these practices (Khan 2006; Jahangir and Jilani 1990). They agreed that some women intentionally disregarded sexual norms, but they offered no strategic answer to the rising desire for sexual autonomy. The promotion and protection of women's rights have resulted in the emergence of an underlying logic that promotes the privatization of sexual autonomy.

Some elderly individuals and residents of less populous capital cities consider sexual rights and sex positivity as a watered-down form of feminism. These individuals are less concerned with the current economic, social, and democratic difficulties. However, they did endorse the Aurat march and urged the organizers to create connections between the sexual liberation and anti-violence protests and the rights of women's bodies, health, and the workplace. Additionally, they urged that the march coincide with the Aurat march. Many individuals continue to view sexual pleasure, desire, and the politics of sexually

explicit language as forbidden topics because they believe that the latter is a sensationalist, even violent, and patriarchal instrument.

As a "post-elite" and political platform, social media has enhanced the dissemination of ideas, inspired new forms of activity, and mobilized younger activists more successfully. In addition to fostering the growth of greater collectivism, it has assisted this development. The most recent waves of the women's movement make this more challenging than it has ever been, as there are more ideological differences and "male allies" actively involved, and the aims are veiled and buried beneath discussions regarding representation on panels, platforms, and performances. Furthermore, more "men allies" are directly participating. The main root of millennials' skepticism regarding the idea that the secular political struggle with Islamism is always "Western" is their mistrust and isolation from the state. This skepticism grew after the September 11 attacks. Many academics who are also activists believe that the only way to overcome faulty discursive binaries, defend Islam from Islamophobia and Islamic extremism, and safeguard liberal, secular, and sexual liberty is to develop an as-yet-undiscovered hybrid and fluid recipe. It appears that those opposed to the Aurat procession were unable to comprehend what was being stated to them.

In each city, the groups responsible for organizing and directing the aurat processions are notably diverse from one another. Each municipality has its unique aurat procession. Regarding the status of religion and its strategic relationship to the state, which encompasses things like political parties and the legal system, there is no global consensus. The organizing committees for the Aurat marches in Hyderabad and Sindh were composed of secular Marxist women, who overcame opposition from religious groups with finesse, courage, and sometimes even without engaging in purposeful confrontation.

When it comes to the position of women's pietistic subjectivity and even Islamic feminism, the founding members of the Islamabad/Pindi Left Women's Democratic Front are more ideologically certain than the younger, Western-educated Punjabi collectives. This is because the Islamabad/Pindi Left Women's Democratic Front was founded by its founding members. Pious women have spent the past decade searching for a theory of choice and uncoerced "submissive agency," but they suddenly find themselves in a catch-22 since focusing on "toxic masculinity" as the driving force behind their politics is illogical.

The "middle" generation attempted to bridge this political chasm by, on the one hand, encouraging older feminists to recognize the importance of resisting sexism and, on the other hand, encouraging the "Aurat March" organizers to make the connection between their performance activism and legal affairs and public policy. An attempt was made to bridge the political divide between the two generations. Multiple times, they hammered home the point that the rights requested by the demonstrators in Aurat require an ideological and strategic foundation. Due to the Islamic Republic's dedication to strict sexual and gender standards, the fact that the spirit of the Aurat march went against and opposed these norms made this an extremely significant event. The young feminists first

did not respond well to the criticism or the warning. As a response, some folks have gone to social media to express their discontent with this level of caution. The expanding phenomena of online "male allies" have supported them in this endeavor. After four years, the women responsible for organizing the marches were confronted with claims that shook the organization from the inside out and called their plans into question.

To emphasize their disagreement with the principal rallying cry of the Aurat march, which was "Mera Jisam Meri Marzi," several pietist organizations conducted demonstrations in 2019 under the banner "Mera Jisam Allah ki Marzi" (My body, my option). In 2020, opponents of the March on Washington actively pursued legal action to prevent the events from occurring. Even though the measures brought about much-appreciated respite, the march's organizers could not proclaim them overwhelming triumphs. Chief Justice of the Lahore High Court Mamun Rashid Sheikh issued an order directing individuals participating in the Aurat march to "avoid animosity and immorality" while saying that "the Aurat march cannot be outlawed under the law and the Constitution of the country" (Bilal 2020). When she denied a request to restrict the march and stated that the petitioners should have known better, the chief justice of the Islamabad High Court, who is widely regarded as the most liberal justice, stated that the petitioners should have been aware of the extent of violence against women in the country. On the other hand, he did request that march participants "act themselves according to principles of decency" (The Express Tribune 2020a). The state may have rendered a neutral legal judgment, but the moral censure determined what was deemed acceptable in terms of women's rights and the scope of freedom and justice.

In the year 2020, movements such as the collectives that participated in the Aurat March took to the streets to fight for their cause. Students of the Jamia Hafsa women's college tore down a mural that had been painted in preparation for the Aurat march in Islamabad as a form of protest (Ali, 2020). In response to the "Aurat" march, which was attended by men carrying banners and pious women wearing headscarves singing, "Only Islam grants rights to women," these peace activists organized a gathering in opposition to the "Aurat" march. Stones, shoes, and sticks were thrown at Aurat demonstrators, but the authorities managed to keep the situation under control.

In the year 2021, the political and economic unrest that has been building up across the country as a result of the global spread of the COVID-19 virus has reached a fever pitch. Even though there are still open questions about getting "No Objection" certificates (NOC) from the city authorities, the "Aurat March" is not about to lose steam. As a direct consequence of this, concerns have been expressed regarding the viability of female protest, which, depending on the circumstances, may be regarded as inappropriate (such as the 2021 Aurat March in Islamabad) (such as the 2021 Aurat March in Islamabad). When NOC is absent, the state is free to shoulder the blame. There were arguments within Brewing over who should speak at events and how queer symbols and language should be used. It was obvious that the "Aurat March" collectives in various locations had diverse political perspectives, ideologies, and strategies, and that these distinctions had an effect.

Pakistan's political speech has descended into profanity under Imran Khan's Riyasat e Medina regime. Threats to rape and kill women activists, journalists, and even MPs were prevalent in the past but went unpunished during the Khan era since no leader or authority publicly condemned or even condemned such behavior (Gul 2020). On the other hand, after the uproar surrounding March 2020, Prime Minister Khan voiced his opinion that "foreign cultural influences like those observed in the Aurat march" must be eliminated (Tang, 2020a). General Zia ul Haq's "Islamic" rule inspired a return to an environment of conservatism and censorship (1977-1988). Ali (2021) mandated that female students wear the Islamic abaya, and when Ali Zafar, a popular singer and ardent admirer of Imran Khan, was on trial for sexual harassment, the government continued to honor him with national honors (Tang, 2020d).

Supporters of the Aurat march were moved by the chilling effects of these incidents and by the condescending criticism that it had ignored the "genuine" issues of Pakistani women. There is no mention of sexual freedom or independence in the 2021 Manifesto, which instead focuses on women's health, and neither were "Mera Jisam Meri Marzi" banners prominently displayed at the march. Some event planners have presented oversimplified answers to the media when asked about "offensive" slogans and placards, while others have distanced themselves from the gatherings, claiming they have no power over the speech of the attendees. They also tried to limit the number of people who showed up and the amount of coverage the event got in the media, and some people flat-out denied that it was meant to promote homosexuality. 5 Despite these attempts, the March's detractors tried to punish the March's "original sin" and core values. Statement Avoiding Controversy in 2021 (Ahmed 2021). Journalists present at the events questioned the demonstrators on how they squared their demands with their religious commitments as Muslim women.

Most of the coverage reflects the sexism of reporters and the hyperbole of TV hosts who share the same sadness about the lack of non-binary gender representation at these events. During the Aurat March, several people raised opposition to the "one-sex, gay wala notion," and Bol TV host Fiza Akbar addressed this issue and the reasons why gay and lesbian debate is not acceptable in the Islamic Republic on her show. An experienced feminist activist was present and attempted to defend it by saying that it wasn't homosexuality per se but rather queer people who were "not the same as gay." The female host then quipped that there would be more disruption because of the presence of women on the panel in response to a chaplain's complaint that she wasn't allowed to speak. In addition to the standard moral objections to bai-hayaye (obscenity), the priest also brought up an important point about the underlying meaning of the March slogan "My Body, My Choice"; if it needs reinterpreting, it is not an innocuous or unambiguous reference to safety from violence, as its defenders have argued are now trying to water down its assertion of sexual freedoms. He questioned other divisive posters as well, such as one that took joy in being a "drifter" and a "loafer," and he warned against a billboard that argued for women's rights to sit with their feet apart. Exciting developments on March 8th.

After March 2021, profanity and distorted photographs became popular on social media again, as they had in previous years. Pornographic and even blasphemous scenes have been added to artwork and slogans. Blasphemy is a capital offense in Pakistan, and its perpetrators have faced death threats, vigilante attacks, and killings in the past, including that of the late Punjab governor Salman Taseer and many professors and students (HRW 2019).

Some prominent media sites reported on a blasphemous parody of the original slogans yelled by organizers at the gathering in Karachi (Farmer 2021). Organizers in Lahore had to address a multimedia cover-up that had been misunderstood as making fun of the tradition of God's prophetic figures and contained proof of sexual abuse of a kid at the hands of a religious teacher (Samaa online 2021). Even the terrorist organization responsible for the murder of tens of thousands of Pakistani citizens, Tehreek-e-Taliban Pakistan, has spoken out against the march (The Express Tribune 2021b).

For such false communication, force and political motivation must be meticulously organized in advance. The anti-Nowruz movement is characterized by an intriguing logical twist. It appears that the genuine messages of the Aurat March were not enough inflammatory for ardent nationalists to manufacture excessive content by filming, fabricating lies, and circulating misinformation to disrupt the event. This method was extremely demeaning to individuals. This punitive pietistic politics tackles the fetishization of female sexuality, the production of erotica, the dissemination of masculine lewdness, and the distortions that lead to accusations of blasphemy. However, the precise principles that feminist "culture killers" have fought against have become the objects of this punitive pietistic politics. The opponents of the women who participated in the "Aurat March" could only blame themselves, proving the authenticity of their perspective.

Since March 2021, the disinformation and pressure campaign has led to the dismissal of at least two blasphemy petitions filed with the Sindh and Peshawar High Courts. Several of the alleged organizers have been identified, and vigilantes are increasingly targeting those operating in the shadows, according to the claims.

As a result of the stress generated by the event, several participants in the Aurat March have deleted their social media profiles and timelines. Some of them even considered leaving the country permanently. Blasphemy laws are employed as weapons to address personal or political hatred through false allegations, and they are also utilized by those claiming real religious hurt and offense. The attack was audacious, but it confirmed what activists have argued for years: that blasphemy laws are used as weapons to address personal or political hatred using false accusations. In certain situations, any commonly held nonreligious belief can be considered blasphemous.

Post-secularists say that no one in Pakistan can ever "blaspheme" or feel genuine remorse for committing such a crime, notwithstanding their willingness to consider accusations of moral harm. Even though they are willing to consider charges of moral injury, they assert this. The confidence of Western Muslims is

not under dispute. Some argue that the purpose of blasphemy accusations is to give vulnerable minorities more protection from the majority of Muslims. Feminist studies, on the other hand, contend that the purpose of blasphemy laws is to prevent the prosecution of minority viewpoints inside Islam. These assessments are based on the assumption that this objective motivates the application of blasphemy laws (including the heretical Ahmadiyya sect). Contrary to popular belief, the vast majority of blasphemy claims are leveled against those from the same social class or group as the accused Muslim (NCHR 2018).

Despite all of the academic acrobatics, a new generation of activists is not as vociferous as their predecessors were during the secular regime in favor of removing blasphemy laws. This contrasts with the previous generation of activists. Instead of risking the fury of those who allow abuse of the law to occur with impunity, it is now generally agreed that the prosecution's procedures must be modified to diffuse the abuse of the law, rather than risking the wrath of those who allow abuse of the law to occur with impunity. The confusion and lack of clarity that came after the 2021 March as several female collectives debated how to respond to legal claims and public backlash alarmed the organisers of the Aurat March. These debates occurred as a direct result of the March of 2021. The military-mullah patriarchal triumvirate may be overthrown if three changes are implemented: complete civil dominance, institutional and social secular options, and equal sexual autonomy for both sexes. A single treatment for the symptoms can activate the rescue mode in unharmed sibling cells. Despite thirty years of feminist struggle based on these objectives, the collectives that participated in the "Aurat March" did not originally invest in the politics of "changing the state," nor did they have a plan for dealing with religious resistance. Even though these ideas had been at the center of the conflict, this was the case. Members of the Aurat March defended sexual liberties based on macho behavior and patriarchal traditions, as opposed to addressing the contradictions of the Islamic law that forbid this or directing their demands for equal legal rights in terms of sexuality. Without addressing the fact that Islamic law bans this, it was carried out. As a result of these multiple factors, the "Aurat March" swiftly reached a stage of intellectual and political stagnation.

Although their demands have expanded and become more political over time, it is unclear from the manifesto whether they are anchored in Islamic thought and constraints or in universal, secular human rights. Even though their demands have gotten increasingly political over time, this is the case. They may lobby the state to meet the requirements of political parties, or they directly appeal to state officials. How do they, however, distinguish themselves from other long-standing pressure groups, and what exactly gives them their radical bent? The Aurat March is not a political movement, a purely pleasant event, or a planned demonstration because each city's participants follow their course. Moreover, the Aurat March is not a manufactured demonstration (Saigol and Chaudhry 2020).

It is conceivable to find members of sexually oppressed groups participating in the Aurat March; but, the platform has lost its radical edge and will no longer be able to promote the cause of sexual freedom in the coming years. The

organizers of the 2021 Aurat Azadi March in Islamabad chose to hold the jalsa (public assembly) at a park because of the harsh reception they received and the false blasphemy claims made during the march. Several top activists in Islamabad viewed this as a loss of territory and a victory for conservatives, which prompted the latter group to organize unexpected rallies.

The initial appeal of the "Aurat March," which centered on disorderly bodies, disorderly language, and unfettered expression, has been gradually eroded over the years, as seen by diluted slogans, posters, and realistic manifesto demands. This has occurred as a result of their education and discipline, as indicated by slogans, posters, and pragmatic manifesto demands that have been watered down. Any rights-based movement in Pakistan is vulnerable to constant external pressures; nevertheless, there is no cohesive theoretical framework or plan to combat the pervasive online negative analysis, internal conflicts, religious patriarchy, or nationalist troll farms. This hinders the movement's ability to make progress. Unfortunately, this movement runs the risk of becoming a group of cultural appeasers rather than a radical "killer" group.

CONCLUSION

It is evident that the theory has some flaws, the most major of which is its failure to fully acknowledge or resolve the concerns noted by specialists and even those who have been directly touched by the issue. This has led to the emergence of a substantial number of critics of both types of feminism. In Pakistan, feminists are hesitant to embrace Western feminist theory for concern that imperial powers will damage their culture and identity. This concern derives from the reality that white women dominate Western feminist philosophy. This is very obvious given the pervasiveness of neocolonialism in our daily lives. Members of this subculture, on the other hand, believe that it is preferable to attempt to improve one's circumstances by making challenging decisions than to just give up. This proclamation is made because "sisterhood" and related concepts are significant to us.

However, Westerners generally fail to convince Pakistanis of the significance of these theories. In contrast, they improve when Pakistani feminists misinterpret new views. When Western feminists generalize all women of the developing world as acting equally, they display the same weakness as Western feminists. The practice of female genital mutilation (FGM) must be viewed within the context of male sexual domination, as this viewpoint is often held by Western feminists who are familiar with the practice. Some Western feminist writers attempt to justify their emancipation claims by finding parallels between the objectification of women in Pakistan and other so-called "third-world" countries. Colonial discourses usually portrayed non-Western cultures inaccurately and ignored their true existence. As a direct result, conversations in the West about Pakistan are dominated by preconceived assumptions of Pakistani subjectivity.

Due to the numerous circumstances in which feminism can manifest, Third World feminism can have a distinct anti-imperialist attitude while still fighting against institutional feminism. In the third world, the typical methods of tyranny employed in the first world are entirely unsuited. When Western feminists

generalize all women of the developing world as acting equally, they display the same weakness as Western feminists. Consequently, Western feminism must widen its reach to address issues of class, imperialism, and exploitation, as well as partner with other kinds of feminism to alleviate the difficulties that women around the world bear. To preserve women's rights without supporting their subjugation in any location, whether in the West or the Third World, it is vital to analyze each feminist theory in light of its historical and cultural context. This is the most effective strategy to protect women's rights.

CONFLICT OF INTEREST:

The author declares that they have no conflict of interest with any person or organization.

ETHICAL STATEMENT:

This article does not contain any studies with human participants or animals performed by the author.

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