Assignment 9

Western Feminism and the Concept of Islam about Women's Empowerment

I. Introduction

II. Essence of terms - Western feminism and Islamic concept of women's empowerment

III. How western feminism is empowering women:

    A. Instrumental in pushing for legal reforms promoting gender equality

    B. Advocating for equal access for education and employment opportunities

    C. Raising awareness about women's issue and contributing to cultural shift

    D. Challenging societal norms and media stereotyping

    E. Empowering women by accepting intersectional feminism perspective

    F. Online activism contributing to a global feminist dialogue (# me too movement)

    G. Community building and support networks accepting women as part

IV. How islamic concept of women empowers them :

A. Advocating spiritual equality and accountability of their actions irrespective of their gender.

B. Encouraging the pursuit of knowledge and economic independence for both gender

C. Acknowledging the unique family and social roles of both men and women

D. Providing legal protection for women rights (marital consent, inheritance, right to divorce)

E. Acknowledging women political participation (Queen Saba, in muslim majority countries, women have served as political leaders i.e Benazir Bhutto. PM of PK)

F. Promoting community building through mutual consultation

G. Advocating social justice and compassion

V. Points of convergence for western and Islamic concept of women's empowerment :

A. Both share the ultimate goal of empowering women and achieving gender equality

B. Both advocate for women's education, access to resources.

C. Both recognize the need to challenge harmful stereotypes and discrimination against women

VI.

Points of divergence for western feminism and Islamic concept of women empowerment

A. Western feminism tends to prioritize individual rights and autonomy; while Islam empowers women through emphasizing family, community and religious values

B. Western feminism is generally secular whereas Islam empowers women within Islamic framework

C. Western feminism permits prostitution under the fallacy of sexuality while Islam promotes dignity and modesty

VI. The War on Muslim women's bodies: A critique of western feminism - the veil

VII. Muslim feminism views the western feminism as seeker of sexuality as empowerment

VIII. Why despite being the common goal, women empowerment is not achieved yet:

A. Misinterpretation of Islamic text and women empowerment being confused with sexual liberation

B. Misogynyst and male privilege - the enemy of both Islamic and western feminism

C. political authority in the hand of masculinity - the traditional conservative ideology seeker

D. Resistance to social change - fear of disrupting religious-social order "My guardian knows best for me"

IX. How to achieve women empowerment:

A. Reinterpretation of Islamic text and reinvision the western concept of women empowerment

B. legislative advocacy

C. Community engagement in raising awareness

D. Media promotion towards cultural shift of gender equality

E. Male allyship in empowering women.

X. Conclusion.

Art is an escape from reality

I. Introduction

II. Art and reality – an overview

III. Art is an escape from reality:

   A. Provides a welcome escape from mental fatigue and stress

   B. Transports us to exploration of different worlds and perspective

   C. Provides artistic medium to tap on own creative potential – creation of alternate realities

   D. Explores existential and philosophical themes – delving into the realm of abstract ideas

   E. Offers a sensory escape through experiencing aesthetic pleasure – focus on beauty forget about dark aspects of reality.

IV. Positive impacts of escaping from reality through artistic experience:

   A. Shared artistic experience fosters a sense of social unity and escape

   B. Serves as a source of entertainment by healing and catharsis

V. Adverse impacts of art using as an escape from reality:

   A. Forgets solving real problems

   B. Lives in imaginative world – meta world

   C. Life seems purposeless

VI. Art as more than escaping tool - the counter argument :

A. Art as a mirror to reality :
  i. reflects the social, political and cultural realities of life
     (Goya's "The third of May 1908)

  ii. Captures the essence of human emotions and experience
     (Frida Kahlo's self-portraits)

B. Art as a catalyst for change :
  i. raises awareness of social injustices and inspires action
     (The music of Bob Dylan and Nina Simone played a significant role in the Civil Right Movement)

  ii. Challenges the harmful stereotype and norms
     (The provocative works of Ai Weiwei)

C. Art as a form of individual expression and identity
  i. provides a platform for individuals to express their unique experiences
  ii. empowers marginalized communities and gives voice to voiceless.

VII. Case studies :
  I. Arab Spring
  II. # Me Too Movement

VIII. Why do we promote Art? Because;

   i. Art linkages with Mental, Social well-being
   ii. Art links to improved academic performance and emotional intelligence
   iii. Artistic interventions have been successful in ddressing social issues such as violence, porenty and discrimination

IX. Conclusion:

Should co-education be banned in Pakistan?

I. Introduction

II. Essence of terms - Coeducation

III. Arguments for banning co-education in Pakistan:

  A. Coeducation contradict Islamic values

  B. Seggregation of gender is seen as promoting piety and upholding religious values

  C. Coeducation disrupts focus and hinders academic performance

  D. Separate environments cater to different learning styles

  E. Mixed gender classrooms foster fear of inappropriate behaviour (harasment etc)

  F. Concerns extend to potential psychological and emotional harms to students

  G. Parental preference towards seggregated -Single-Sex- schools

IV. Why co-education should not be banned in Pakistan:

  A. Educational benefits

  i. improved academic performance for both boys and girls

  ii. Fosters critical thinking, communication skills

  iii. provides opportunities for social interaction and understanding between genders

B. Equality and social Development:
   i. Promotes gender equality by granting equal access to education and opportunities
   ii. Challenging gender stereotypes and contributing to a more just society.
   iii. Empowerment of women by fostering self-confidence, personal and proffessional development

C. Cultural and religious compatibility
   i. Adaptability to align with islamic values
   ii. Fosters religious understanding and promotes tolerance towards discrepancies
   iii. Islamic scholarship advocates for co-education

D. Economic benefits:
   i. Contributes to more skilled workforce
   ii. Empowers women in economic, political participation
   iii. Breaks poverty cycle and improves overall well-being of community
   iv. Affordability as it required limited resources

E. Addressing Concerns:
   i. Safety and security through implementing robust safety measures and awareness programs
   ii. Cultural sensitivity through open dialogue and collaboration at community level
   iii. Parents preference by raising awareness of political benefits of co-education

v. Conclusion