

Question Number 4:

Write in detail impact of Western Feminist....

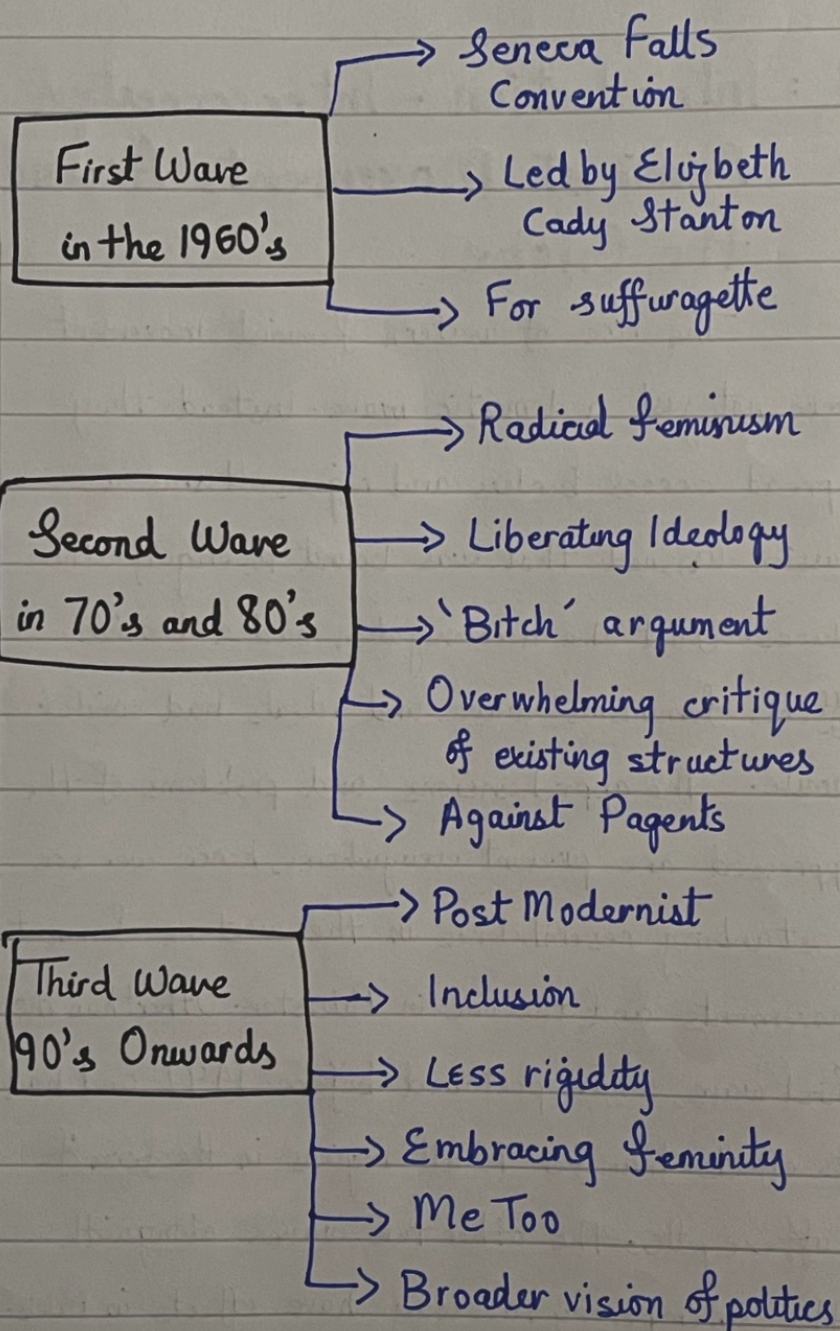
Answer Number 4:

1: Introduction - Interconnected Feminist Movements Around the Globe

The rise of western feminist movement were not just a domestic wave. Instead they spread across borders and regions. It was a passion unsued that was bound to engulf other places. Just like decolonization had a domino effect, feminism's waves and ideals had similar route. The apprehensions and problems of the oppressed are present everywhere, hence we see a striking resemblance in the western feminist movements and the one in Pakistan. Other than the first wave, which pertained before 1947 and had its effects transfer to all regions in the form of sufferegette, the other two waves along with the contemporary ideology have effects in Pakistan. The western movements seep through and

become a guiding pillar for movements in Pakistan.

2: A Snap Of Western Movements



3: Impacts of Western Movements on Pakistan

3.1 FIRST WAVE SUFFRAGE EMBEDDED IN PAKISTAN

Pakistan already bore the fruits of the first wave of feminism, as it was granted universal suffrage at the time of inception.

3.1.A FIRST WAVE'S INABILITY TO BE INCLUSIVE - ELITE CAPTURE

The first wave of feminism showed signs of elite capture in west. Even when women were granted the right to vote, it wasn't universal. It was only limited to rich and white. A trickle down effect of that can be seen in the first phase of assimilation led by Rai'na Liguat Ali in the form of ADWA. It supported women welfare but didn't challenge the norms or the government.

3.2 RESISTENCE MOVEMENTS OF THE 80's IN LINE WITH THE SECOND WAVE OF FEMINISM

3.2.A SITUATION IN PAKISTAN AT THE THEME

The 80's were a decade, powered by General Zia Ul Haq's islamization policies and the onset of Afghan Jihad. This introduced by radical way of living in Pakistan, specially the Hudood Ordinance. These started a wave of resistance in Pakistan, aligned with the second wave of feminism in west.

3.2.B ARTISTS ROSE AGAINST STRUCTURES

Like the rise of writers and poets in the west, Pakistan saw a similar wave of resistance. Ferhida Raza's 'Chadar aur Charduiari' and Khishwar Naheeds 'Hum gunehagar Auratein' towed the line of the movement like Betty Friedmans 'Femine Mystique'.

3.2.C ORGANIZATION FORMATION-WAF

The movements were held under a flag. In Pakistan the organization Women Action Forum was created to mobilize resistance like the west. This organization became the flag bearer of the resistance movement against the tyrannat regime.

3.2.D FIGHTING DISCRIMINATION AND CLASS STRUGGLE

Unlike the first wave, this phase incorporated women from all spheres of life, without class barriers. Women were united in rage against the oppressive regimes.

3.2.E ANTI MEN AND WOMEN CENTERED ONLY

This phase portrayed the real tenets of radical feminism and gave rise to women studies. There was no room for assimilation and understanding differing perspectives.

3.2.F THE OUTLOOK OF A REVOLUTION

The resistance movement and the second wave were not orientated to be a continuous movement, instead they were accelerated attempts of resistance. The environment was changed and the demands were immediate.

3.3 2018 ONWARDS ENLIGHTENED MODERATION IN ACCORDANCE WITH THE POST MODERNIST 3RD WAVE

3.3.A DIVERSITY AND INCLUSION

The current wave in West and Pakistan is hyper focused on diversity and inclusion. Leaving factions of society out is criminalized. Inclusion transcends to class system, ethnicity and races

3.3.B NO LEADERS, NO FOLLOWERS

The contemporary wave doesn't have a hierarchical organization and leaders. Everyone is empowered to be leader and a follower

3.3.C EMBRACING FEMININITY

Instead of rejecting female attributes and opting to be more manly, the current wave embraces femininity. Sexualization is not considered a taboo and applying makeup is considered to be a part of womanhood

3.3.D #MeToo MOVEMENT

The MeToo movement, which originated as a social campaign from west has reached

Pakistan. Women are exposing their harassers, which was not the norm in Pakistan earlier.

MeToo cases are varying in nature and even include some high profile cases.

3.3.E NOT ANTI MEN

The perspective of male feminist allies is now encouraged. Pakistan's aurat march also sees male participation now. There has been a shift from women studies to gender studies.

3.3.F BROADER VISION OF POLITICS

Issues such as environment and climate also raised, not just in Pakistan but in the west also. In fact awareness of such topics has been coming from the west.

3.3.G SINDH MOORAT MARCH

LGBT Q+ incorporation in the current feminist wave has transcended into Pakistan. The advent of Sindh Moorat March is a testament.

4 - Conclusion

Although the struggles that lead to movements are different in Pakistan and the west. However the problem at the core has been same throughout the years and hence the evolution also follows similar path. Both movements started from the basic of rights and now focus on post modern paradigms. Rate of change might be different in regions according to levels of education and culture barriers, but the aim is similar.