# Paper attemptation

* 1. Comprehensive intro (keywords ko dalna) end on positive note
* 2. Max Headings…Markers
* 3. Quoting from books n writer
* 4. Examples…domestic…regional,,,inter
* 5. Language n key terms
* 6. Data…Chart….survey
* 7. SWOT analysis
* 8. Conclusion

# Pakistan

## Women in Pak (khawar Mumtaz 1987)

* Pak women as a whole never took two step forward rather elite did; they are stationary rather then backwards. Elite women are being forced to take step back (through islamization) a step closer to rest of pak women; chance for moving together forward against patriarchy.
* **Founding father view**: He took his sister wherever he went; focussed qually on women; source of strength; supported their rights; in a speech delivered in Aligarh 1944 he said
  + *It is a crime against humanity that our women are shut up within the four walls of the houses as prisoners*

## Pakistani woman

* Depending on her geographical location, a Pakistani woman can find herself in a tribal, feudal or urban environment.
  + a highly qualified and self-confident professional, or a self-effacing peasant toiling alongside her menfolk; she can lead a highly cloistered life cut off from all decisions and information in the urban lower-middle class ghettos of respectability or in the wide expanse of the nomadic regions, or she can be a central figure of authority in the limited circle of influential women in government and business circles. The Pakistani woman then, is a myriad creature for whom a single image does not suffice. To talk of Pakistani women is in fact to talk of groups of women- of clusters of similarity in a disparate reality.
* The fact is that the state of women reflects best what author Kazim Saeed titles his book, **Dou Pakistan**. We have had a female prime minister, a young girl as a Nobel laureate, female pilots, mountaineers, millions of women teachers and highly qualified doctors and so on.
* On the other hand, the **UN Women’s 2020 report on the Young Women in Pakistan** tells us another story. Only 63 per cent of women from 15 to 29 are literate. Nearly 14pc of married women report domestic violence (which is under-reported) while 44pc believe that a man is justified in beating his wife. It is therefore not surprising that only 24pc are in any way involved in decision-making in the family. Most of those who work do not even have control over their own cash wages.
* woman's life is influenced by the social system, region and class to which she belongs, and differences occur in each of the four provinces of Pakistan.
  + less populated provinces of Baluchistan and the North West Frontier Province (NWFP) life is strictly governed by a rigid code of tribal beliefs and patterns of behaviour. Here, the slightest deviation from this code has disastrous consequences. To all extents and purposes, she is alienable property, and once the bride-price has been paid, she cannot be returned, whether in a state of divorce, separation or widowhood.
  + In (Pun, Sindh) even after marriage, a woman retains links with her own family and can depend on her brothers or father for support in the event of a separation or divorce. Marriage is not arranged through a bride-price but on the basis of a dowry, and separations and divorces do take place.
* **Summary**: they are the first to rise and the last to sleep. They must light the fire, prepare breakfast, have the dishes washed and the house cleaned before setting out on their 'working' day to being the last to eat, they eat less well and suffer from anaemia and malnutrition. But whether a Pakistani woman belongs to the elite or the toiling masses, whether she lives in the remote villages of the tribal areas cut off from change, or in the dynamic environment of Karachi, her life is governed by the same rules of patriarchy which cut across class and regional differences to create some measure of uniformity and similarity.
* In Pakistan the attitude towards women as inferior beings is visible from the birth of a girl, liability and social burden. A woman's assets are calculated only in terms of her power of reproduction, and as an object of sexual satisfaction. She is seen as a commodity, eventually owned by her husband. This leads to the concept that a woman is only a 'visitor' in her father's family to be kept in trust until claimed. Countless songs and local sayings reiterate this belief (postmodern feminism). From birth, a girl is conditioned to think in this manner herself (social construction). Even in the upper classes, a girl will be told by her parents that their greatest wish is to sec her settled in 'her own home', meaning her husband's.
* **Socialization**: In films and TV old spinsters simply do not exist, all women get married if they live long enough. In novels, commercial films and TV plays, women are self-denying mothers who sacrifice themselves for the sake of their children (in most cases their sons). Similarly, the 'good' wife is a self-sacrificing person who suffers without complaint all the miseries imposed on her by her husband and in-laws. Women who show any sort of independence of mind, particularly in TV plays and films, are always portrayed negatively. Working women in particular face sharp criticism from the mass media and are accused of neglecting the house or the children.
* Pakistani girls are expected to help out in household and agricultural tasks from a very early age. This type of socialization is also visible in the West, where girls are given dolls as well as a host of mini-housewife toys; witness the USA where miniature vacuum cleaners, ovens and irons are sold as 'toys' for girls. For the majority of Pakistani girls, toys are not necessary since when they are as young as six or seven, they will often have to take care of the younger siblings and it is not uncommon to see six-year-olds picking cotton along with their sisters and elders. Similarly they will help in the cooking, cleaning and washing.
* **Economic oppression**: Tasks performed by women are either ignored, or where innovations have been made, arc often transformed from being unpaid female work into paid male jobs. An example is flour, which is either milled at home by women who receive no payment, or by men who operate mechanized mills for which they are paid. While it is perfectly acceptable that a woman should serve food in a private home, no woman works as a waitress in any restaurant of Pakistan.
* One method of keeping women dependent on male relatives has been through the **institution of purdah**. Purdah, which operates at both the social and economic level, consists of segregating the sexes and secluding women. It has proved to be an effective system for dividing the public and private spheres of life and for excluding women from both the economic market place and political decision-making.
* Through her sons, a woman finally has some prestige and a means to gain a foothold in the family decision-making hierarchy. often spoil their sons and favour them over their daughters, who in any case 'belong' to their in-laws. It is precisely because a woman's only degree of power or authority is through her sons that she views her daughter-in-law as a source of potential danger, for should the son care for his wife, he may decide to listen to her instead of his mother. In this way women themselves have become instruments in the perpetuation of a social and political system which represses them.

# Intro to GS

## Gender

* **Def**: the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women.
* **Concept of Gender** came into common parlance early 70s; to draw a line of demarcation between biological sex differences and social roles and norms assigned as masculine and feminine
* **Multiple meanings: Binary; cisgender; transgender; fluid; Agender**
* **Sex/gender distinction**: biological difference exaggerated to maintain patriarchal sys of power; create a conscious woman naturally suited to domestic roles; Sex, Gender and Society Ann Oakley
* **De Beauvoir** states gender differences set in hierarchical opposition; masculine principle is favoured norm and feminine becomes positioned as Other; Femininty a lack btw male and eunuch
* **Butler**: Gender is a masquerade-the point of which is to make it look natural; gender is not something we do, but rather that gender produces us It is almost impossible to make sense of anyone without thinking of them as gendered – even if we decide that a man is rather ‘feminine’.
* **Deconstruction of Gender:** socially constructed hai to deconstruct bhi socially krna paray ga; radical: sex/gender distinction; Butler’s Gender Trouble, post-structural feminism k ideas; sex-role theory (non-sexist child rearing practice); putting end to androcentrism; gender stereotyping ki elimination.

# Feminism

* Feminism is the radical notion that women are people. ~**Rebecca West**
* Origin French form ‘feminisme’ 19th century; feminisation of a male body or women with masculine traits
* Goal of feminism: end social political economic disparites between men and through social deconstruction;

## Liberal Feminism

* Other names: Egalitarian/mainstream; moderate branch
* **Basis**: Eligntenment beliefs rationality, education, and the natural rights that extend to all men and women. Being denied expression in antislavery movement
* **Proponents**: professional, middle-class women who identify as feminist in some way but don’t want to overturn the social status quo in order to achieve better social conditions for women
* **Approach**: not complete structural overhaul as proposed by radicals; do not use the language of ‘revolution’ or ‘liberation’; democracy is sol
* **Focus and goals**: individual autonomy, rights, liberty, and independence. Emphasise the power of the individual to change things, campaigned for right to vote, education, fair wages, maternity leave, against domestic violence, rape; rights in marriage and divorce
* **Credits**: universal suffrage, reproductive rights, right to own property
* **Core theory**: vindication of rights of women
* **Solution**: political and legal reforms
* **Time period**: Emerged in 1st wave, and resurfaced in 60s and 90s
* **Famous organizations**: National Organization for Women, Women Action Forum, National Women’s Political Caucus
* **Critique**: ignores underlying structures and values that disadvantage women, racist, classist and heterosexual; it does not focus on the patriarchal social structure but on individuals. So mere institutional changes are not enough, the whole system needs to be changed.

## Radical feminism

* **Emergence**: not allowed to present their positions on the causes (Civil rights; anti-vietnam war movements)
* **Issues**: Sexism; patriarchy; traditional gender roles; objectification
* **Sol**: if men problem, no system (capitalism, socialism) will solve problem (coz they created them); women- centred separate institutions; abolish patriarchy
* agrees with cultural feminism (different is superior) (nurturing, caring) is better than (brave,)
* **Men position**: early radical argued men as part of problem should be part of solution. Later, women-centric politics devise in women-only space; separatism
* **Political formation**: free from male defects (leader-based movements and hierarchical structures)
* **Infamous Slogan**: Personal is Political popularized by Carol Hanisch; Problems that seem to be individual about sex, relationships, access to abortion, domestic labour were in fact systemic and political.
* **Objectification**:
  + Beauty pageants to advertisements
  + Pornography: contributes to sexism, object for sexual use and abuse by men; men’s pleasure; anti-pornography movement (sex for many feminists moved away from being a question of pleasure and desire, to simply a means through which male power is enacted)
* **References**: Sexual politics 1970 Kate millet explained how cultural discourse reflects a systematized subjugation and exploitation of women.
* **Famous feminists**: Marilyn Frye, Simone de beauvoir, Kate Millet, Catherine Mackinnon are prominent radical feminists.
* **Critique**: Dominated by WASP; unable to work with men to effect change through political channels- reinforcing **gender essentialism (**men and women can’t work together, not equal and cannot come to terms with each other and that “men are acting only as men when they oppress females.) not inclusive (race, class); accused of misandry; prostitution free choice (why poor do it)

## Marxist feminism

* **Reference**: The Origin of the Family, Private Property, and the State (1884) by Frederick Engles
* Individuals who do not own **means of production** are in a situation comparable to enslavement.
* Separation of private & public spheres → wage labour assigned disproportionately to men.
* **Gender oppression closely related to class oppression**.
* **Productive**: the labour results in goods/ services that have monetary value in the capitalist system and are thus compensated in the form of paid wage.
* **Reproductive** associated with the private sphere and involves anything that people have to do for themselves, such as cleaning, cooking, rearing children (uncompensated labour in the capitalist system)
* **Interest of capitalist** institutions to exploit the labour of women as an inexpensive method of supporting a workforce.
* Higher profits for producers → constant supply of workforce
* In **nuclear family**- unequal power dynamic, domestic work is exclusive to women; Leads to male control in private/ public domains.
* **Solution**: Wages for housework (inclusion of domestic work within the waged capitalist economy; sharing the responsibility of reproductive labour
* **Critique**: too much focus on economy

## Social Feminism

* Two pronged: broadens Marxist feminism’s argument for the role of capitalism in the oppression of women and radical’s theory of the role and gender and patriarchy.
* **Liberation**: ending both econ-cultural sources of oppression; don’t see patriarchy as primary source of oppression instead class is their focus; financial dependence of women upon men is reason
* Emma Goldman, Selma James, Ellen Willis some of prominent theorists
* **Critique**: by liberal feminists (favour of capitalism) and radical feminist

## Psychoanalytical Feminism

* **Psychoanalysis**: Famous father Freud; theory of unconscious: structured on this idea that there were parts of the mind’s functioning that were inaccessible to the individual themselves, but which were manifested by other means – dreams, slips of the tongue and physical ailments
* **Oedipus complex**: she lost male genitals by castration; penis envy; inferiority
  + **Resolution**: acceptance of castration; taking mother’s place in her father’s affection; thus acquiring feminine attitude; penis envy longs her for a baby boy
* **Feminist Critique:** Beauvoir (in Second sex) takes Freud to task for not considering the social origins of masculine and paternal power and privilege and deems his theory inadequate to account for woman's otherness. If women envy men, she argues, it is because of the social power and privilege they enjoy, and not because of anatomical superiority.
* Many feminists(**Nancy Chodorow**) have found the unconscious to be a useful organising concept because, in Freudian theory, it assumes that there is a dimension to our identity beyond the reach of our conscious thoughts and actions that determines what we do and how we feel without us knowing it, and which comes through, via projection, in our behaviour to others. It can perhaps be best expressed as the site of repressed desires, compulsions, anxieties, phobias, obsessions and dreams and in Lacanian thought is the driving force behind language formation.
* **Psychoanalytic feminists** explain women’s oppression as rooted within psychic structures and reinforced by the continual repetition or reiteration of relational dynamics formed in infancy and childhood. Because of these deeply engrained patterns, psychoanalytic feminists wanted to alter the experiences of early childhood and family relations, as well as linguistic patterns, that produce and reinforce masculinity and femininity.
* **Prominent Psychoanalytical feminists**: Judith Butler, Nancy Chodorow, Germaine Greer, Juliet Mitchell
* **Gender roles from psychoanalytic lens**: household practices of parents, reinforces boy’s desire to dominate and girl’s willingness to cooperate.
* **Solution**: register, changing parenting practices
* **Critique**: Dual parenting is not a panacea for all women woes.

## Postmodern feminism

* Used interchangeably with **post-structuralism**
* **Key idea**: things are not certain, orderly and fixed but opposite
* **Questions binary system** of classification of gender; gender diff created by language
* **Goal**: destabilize patriarchal norms entrenched in society-> causing gender inequality, gender neutral language
* **Approach**: rejecting essentialism and universal truths; embrace the differences existing among women; all women are not same
* **Credit**: how lang influences in treatment of genders
* Simone de Beauvoir, Michel Foucault, Jacques Lacan and Luce Irigaray argument that what we conventionally regard as feminine' is only a reflection (opposite) of what is constructed as masculine, which is partly done through language.
* **Heterosexual matrix**: (Judith Butler)a grid produced by institutions, practices and discourses, looking through which it appears to be 'a fact of nature that all human bodies possess one of the two fixed sexual identities, with each experiencing sexual desire only for the 'opposite sex'.
* the removal of this grid or heterosexual matrix will reveal that sexuality and human bodies are fluid and have no necessary fixed sexual identity or orientation.
* All these (infants born with no clear determining sexual characteristics, or eunuchs, or men and women who choose not to follow the dress norms prescribed for their gender) are either marginalized, criminalized or forced to fit into the existing two- sex model in some way or the other. Most modern languages have no way of speaking of a human who does not fit into either sex.

## Post-Colonial movement

Undo legacies of colonialism within feminist activism; more than just a pursuit of a western world and its people; evolved in rection to western feminist centring of white experience; illuminates the vast diff among women; feminism elucidates **white saviour complex** in activism; us interference in afg; Other common instances of the white saviour complex in white feminism include protesting the wearing of the hijab in all situations (for example FEMEN’s ‘International Topless Jihad Day’)

## Multicultural/Global/Transnational Feminist Networks

* Focus intersection of gender with race, class, and issues related to the colonization and exploitation of women in the developing world; contends no woman is free until the conditions that oppress women worldwide are eliminated.

## Men’s movement

Two types

* Emerged at the time of women liberation movement; men need liberation from masculinity; just as woman needed
* Recent: Men Going Their Own Way (MGTOW /ˈmɪɡtaʊ/) is an anti-feminist, misogynistic, mostly online community advocating for men to separate themselves from women and from a society which they believe has been corrupted by feminism.

## Cultural feminism

* Men and women have diff approaches; greater value should be on women; women way of looking world superior

# Movements

* The apparent pattern of rise and fall of feminism over time has led to the ‘wave’ analogy.
* Mvmt arose to answer two questions: How women are viewed and treated in society? How women ought to be viewed and treated in the society?
* A woman’s experience has been of subordination, discrimination and oppression since antiquity.
* Why? Age old view: women are by nature week and irrational.
* The relation of male to female is by nature a relation of superior to inferior, and of ruler to ruled. Aristotle
* Charles Darwin believed that a man in intellectually superior to women.
* This notion remained unchallenged till 18th century.
* Socio-economic and political changes in US and EU spread the ideas of liberty, equality and dignity; a transition from subjects to citizens.
* However, citizenship and all benefits associated with it were available to men only.
* This discrimination was socially accepted and justified, falsely declaring that men represent women interests. This assumption was first challenged in 1792 by Wollstonecraft in her iconic book Vindication of the rights of women.
* Mary posits that women are equally capable and possess reason so they shall have all rights that men enjoy. The book gave rise to demand for equality and end of discrimination.
* Abigail Adams wrote to her husband, John Adams, in 1776, “In the new code of laws which I suppose it will be necessary for you to make, I desire you would remember the ladies and be more generous and favourable to them than your ancestors.

## First Wave

* Time period: 1880s-1920s; liberal
* Period may be dated back to French rev 1789; first concerted demands for women’s rights were made. Impo influence on Mary Wollstonecraft (Vindication of the Rights of Women 1792) first substantial feminist treatise;
* However, first wave feminism (in Britain and the USA) is most often dated as occurring between c.1880s and the 1920s. campaigning centred around securing change in legislation. struggle for the vote, for access to education and the professions, to have legal rights of property ownership, rights in marriage and divorce and so on.
* **Link with abolitionism**: Lucretia Mott and Elizabeth Stanton were abolitionists. Frederick Douglas spoke at the SFC, arguing for women’s suffrage; women of color like Sojourner Truth, maria stewart were not just working for women but universal suffrage.
* **Racism**: 15th amendment passage in 1870 outraged white women that their former slaves will get the right to vote before them; black women were barred from some demonstrations or forced to walk behind white women in others.
* In 1916, Margaret Sanger opened first birth control clinic in defiance of NY state law that forbade the distribution of contraceptives.
* Popular writings: Ain’t I a woman? Sojourner Truth
* Susan B. Anthony was found guilty of violating the Enforcement Act of 1870 and New York law by illegally voting, and fined $100. **Is it a Crime for a Citizen of the United States to Vote?** Title of her speech prior to her trial given on 3rd April 1873.
* Susan made her case by saying that in The preamble of the Federal Constitution It was we, the people; not we, the white male citizens; nor yet we, the male citizens; but we, the whole people, who formed the Union. And it is a downright mockery to talk to women of their enjoyment of the blessings of liberty while they are denied the use of the only means of securing them provided by this democratic-republican government - the ballot.

### Main demands and key features

* **Demands**: Women’s suffrage, right to education, better working condition, marriage and property laws, reproductive rights
* **Key features**: **Emancipation** from **discrimination** (most imp issue women faced), through **Equality**
* **Aim**: legal and political equality

## Second Wave

* False assumption of 1st wavers: political equality will bring social, economic and educational equality. For example, women got jobs but only in those sectors which were deemed appropriate for them like nursing and teaching.
* Timeline: 1960s-1980s;
* Two major approaches Liberal & Radical
* **Liberal**
* Revival of demands of 1st wave; socio,eco & edu equality
* Friedan’s The Feminine Mystique book 1963; woman has no individual existence she lives a relative life as a mother, sister, etc.
* Betty founded National Org for Women in 1966, Org campaigned for Equal Rights Amendment, a proposed amendment to US Constitution; to guarantee equal legal rights for all American citizens regardless of sex. However, during the mid-1970s, a conservative backlash against feminism eroded support for the Equal Rights Amendment, which ultimately failed to achieve ratification by the three-fourths, of the states.
* **Radical Approach**
* 1968 protest against Miss America beauty pageant; protest was against the objectification of women; **Freedom Trash Can**: women threw high-heels, lipsticks objects symbolizing objectification
* Shifted focus from discrimination to oppression; mindset, attitude of society, internal restrictions
* On this basis of this shared experience of Oppression women constitute ‘Sisterhood’.
* Solution: a radical social change; liberation.
* SWF was highly theoretical for dismantling the various structures of oppression; discussed and explored the concepts of patriarchy, gender-sex distinction, public-private dichotomy, etc.
* Academic study of feminism began
* **Key features**: Achieving **Liberation** (SWF turned into Women Liberation movement demanding end of patriarchal values and institutions) from **oppression** through **difference.**
* Women are diff from men in terms of quality and nature, their qualities and nature is superior then men. Hence, women should celebrate their distinct nature rather than abandoning it.
* Moreover, women cannot be accommodated in a society which is based on principles made by men, need diff se of theories, philosophies, a systemic reboot.
* SWF gave rise to ‘women-centred’ identity politics; problem was that does the universal category of women represent a common grievance? Experience of a woman depends upon the context, if context is different, experience will be different.
* While the struggle for the vote remained the symbolic centre of first wave feminism, arguably for second wave feminists the key site of struggle was the female body itself – its representation and the meanings attached to the bald fact of biological difference. women’s chief battle was against the ideological positioning of women as much as their material position was of crucial importance to the first wave feminists.
* Delayed reaction to the renewed domesticity of women after WW2.
* Began with **The Feminine Mystique**, sold three million copies in three years; made its way into the hands of housewives.
* Issues of Activism: changing the way society thought about women, cared about casual, systemic sexism ingrained into society, objectification, sexual liberty, family issues ( domestic violence, marital rape, etc)
* **Success**: The Equal Pay Act 1963 theoretically outlawed gender pay gap not practically; Title IX gave women the right to educational equality, 1973 Roe V. Wade guaranteed women reproductive freedom, Nebraska passed first law against marital rape 1976; JFK’s commission on the status of women; worked to name and legislate against sexual harassment in the workplace, 1st women studies course 1969, the outlawing of marital rape, reed v. reed 1971, legalization of no-fault divorce.
* **Critique**: white middle-class women, black women found themselves alienated and created ‘womanism’; Black women wanted to fight for the right to contraception and to stop forced sterilization of people of color(not a concern for the mainstream women’s movement).
* **Backlash**:1980s was Reagan era conservatism positioned 2nd wave feminists as humourless, hairy legged shrews who cared only about petty issues instead of real problems. Unhappy women are feminists! Image of feminists as men-hating, lonely, angry, etc.
* **Famous writings**: The second sex, feminine mystique, Ain’t I a woman? Black women and feminism by Bell hooks 1981, sexual politics by Kate Millet.
* In her most famous essay, "**The Master's Tools Will Never Dismantle The Master's House**," Audre Lorde argues that women need to be truly unified in order to be free from sexism and misogyny, and that the existence and self-advocacy of non-white or non-straight women poses no threat to this unity. When feminist movements themselves kowtow to or display racism, hetero-sexism, or other forms of discrimination, they are metaphorically making use of "the master's tools."

## Third Wave

* 1990s-unspecified; liberal, postmodern/structural, black, men, intersectional, psychoanalytical feminism, etc..
* "I am not a post-feminism feminist; I am the Third Wave." **Rebecca Walker**
* Beginning of third wave is pegged to two events; The Anita Hill case 91 and emergence of Riot Grrrl Group in early 90s (combined feminist consciousness with punk style and politics)
* Hill Case: Anita Hill Case (1991) - Anita Hill testified before the Senate Judiciary Committee that Supreme Court nominee Clarence Thomas had sexually harassed her at work.
* Thomas made his way to the Supreme Court anyway, but Hill's testimony sparked an avalanche of sexual harassment complaints, (Harvey Weinstein phenomena)
* It became an awakening for young people.
* Issues of Activism: response to the perceived failures of 2nd wave, broadened their goals, focusing on ideals like queer theory, intersectionality, gender-based violence, abortion, glass ceiling, workplace harassment, income inequality, etc.
* Crenshaw coined the term intersectionality to describe the ways in which diff forms of oppression intersect.
* Judith Butler’s gender performative theory
* 3rd wavers embraced language/aesthetics and ideas 2nd wavers worked to reject like makeup, high heels, etc. if it pleases them. Reclaiming derogatory terms like slut to use it to praise someone looking attractive. Post-structuralists posit that words do not have inherent meanings but are artificially constructed by the society.
* 3rd wavers embrace of girliness was a response to the anti-feminist backlash of the 1980s the one that said that they were shrill, hairy and unfeminine, no man would ever want them.
* They believed that the rejection of girliness was in itself misogynistic: girliness was not inherently less valuable than masculinity or androgyny.
* Pro-choice feminism: It was pointless to censure women for doing things that brought them pleasure (makeup, burqa); choice is central to agency and autonomy, objectification is rejecting woman’s autonomy and agency.
* More cultural rather than structural; no major legal or legislative achievement like right to vote or Roe v. Wade to their credit.
* Very diverse lacked cohesion
* Famous writings: Gender Trouble 1990 Judith Butler, The beauty myth Naomi wolf 1991, Backlash by Susan Flaudi 1991

## Fourth Wave

* Digital activism like #Metoo movement, feminist blogs like Jezebel and Feministing, Paxfemina
* Essential characteristics of 4th wave : queer, sex-positive, trans-inclusive, body-positive and digitally driven against rape culture
* #MeToo Mvmt started by Tarana Burke launched in 2006 to assist survivors of sexual violence, especially females of colour. Gained widespread attention beginning in 2017, after it was revealed that film mogul Harvey Weinstein had for years sexually harassed and assaulted women in the industry with impunity.
* The Women's March was a worldwide protest on January 21, 2017, the day after the inauguration of President Donald Trump. It was prompted by the fact that several of Trump's statements were considered by many as anti-women or otherwise offensive to women. It was the largest single-day protest in U.S. history.
* Ali zafar, Junaid akram case
* Positive aspects: can carry the message across the world within a minute; people from every socio-economic, cultural backgrounds can participate.
* Negative aspects: dependency on tech (censure issues), education, fake news, cyber harassment, doctored videos, blackmailing; porn revenge (Hindutva twitter)
* **All the rebel women: The Rise of the fourth wave of feminism**

### Pak

* **Aurat March**: 8th Mar 2018 inaugurated a new phase in activism that seeks to radically transform
* No funding no association policy to maintain their autonomy; Breaking from feminisms of the past, Aurat March introduced ‘a critical juncture for feminist struggles around **bodily rights and sexual autonomy**
* large number of placards that mocked real life situations were deemed inappropriate and vulgar by a conservative society and media unprepared for sexual rights and body autonomy asserted openly and unapologetically
* slogan; the most contentious and caused heated controversies across the country was **Mera Jism, Meri Marzi** (My Body, My Right).
* no other person has any right to dictate how they should feel, think, desire, act, sit, stand, walk or laugh, ‘challenged the status quo and put patriarchal authority thresholds to doubt’
* They were saying what their grandmothers could not dare to think and their mothers could not dare to speak.
* The curbs on women's freedom of speech (don't talk to much or too loud), movement (don't go out into public spaces) and body (don't sit with your legs open wide, don't walk that way) reflect the minute regulation of women's sexualized bodies and violate many of their fundamental rights
* One placard that evoked a severe conservative reaction said lo baith gai, theek se (behold, I am sitting properly) carried by a woman sitting with her legs wide open instead of legs crossed which is considered 'proper' and decent'.
* fourth wave feminism seeks to **dismantle the false public-private binary** constructed by patriarchy to organize production and reproduction in separate spheres
* the new feminists reject the traditional norms of the private sphere, on the other they seek to reclaim their spaces in the public one
* In 2015, Sadia Khatri started Girls at Dhabas 'to encourage women to occupy public spaces that society has excluded them from - parks, streets, and most importantly, dhabas
* **contested the gendered division of labor**; warm your own food, warm your own bed, how should I know where your sock is,
* The new movement is clearly more intersectional than any before it, nonetheless subtle underlying contradictions, conflicts, ambiguities, and tensions characterize the activism in different cities
* **Issue**
  + once a year to celebrate is commendable, but a movement requires sustained and continuous engagement round the year 39 Aurat March consists of many organizations such as Bolo Bhi,, DRF, WAF, WDF, Hum Aurtain, Feminist Collective and several others who come together on International Women's Day for the activities, but for the rest of year these feminists are focused on the specific agendas of their organizations.
  + many of the organizers speak and write English on the internet and elsewhere, which immediately differentiates them from rural and lower classes who cannot express themselves in the rulers’ language.
  + Furthermore, access to the internet and other resources is obviously limited for women from well to do classes
  + Most of marchers in urban centers are foreign educated upperclass feminists who use their class privilege/connections to raise funds and media attention. They have huge social media followings, among the same class, while young feminists in Quetta, Multan, Hyderabad or Sukkur don’t have the same privileges. Urban area organizers are mostly from upper class; their class background shields them from direct threats; but in the rural areas, organizers are dealing with immediate and expected threats after the march too; three women were killed after Aurat March Sukkur who joined the march without the permission of the tribal leader.
* **Comparison with previous movements**: Feminisms of past were less concerned with challenging the private sphere for various reasons. Their complete focus was on the state - the public sphere of law, regulation, and policy.
* Another major departure from previous articulations, that represent an older generation, is the inclusion and upholding of the rights of the **LGBTQ community**.
* the **use of social media** as a strategy. The use of digital art, humor, satire and colloquial language to express dissent turned out to be a very effective and catching way of fighting against misogyny and refusing to bow down to suffocating **hetero-normative beliefs** about the body and sexuality.
* Technological advancement enabled the new wave to reach out to the masses without too many resources involved.
* **Demands**: is far more focused on intersectionality than previous movements, the demands reflect the dream of a total overhaul of economic and social institutions to create a just world premised on equality, inclusion and freedom from exploitation. The seven broad themes that underlie the demands of the Aurat March, encompass a range of issues, both personal and political:
  + **Economic justice:** An end to the global capitalist system of exploitation. Since Pakistan has a large informal labour sector which has minimum rights and social protection the marchers sought legal protections for workers in informal industries, home-based work, and the agricultural sector work as these are the sites of harassment and violence.
  + Reclaiming public spaces
  + Reclaiming public spaces
  + reproductive justice (To protect girl children from sexual and physical abuse, there was a demand to amend the Child Marriage Restraint Act of 1929 to raise the minimum age of marriage from 16 to 18)
  + Rights of religious minorities: While demanding the equal rights of non-Muslim citizens, a reform of the personal laws for the minorities was highlighted to eliminate discriminatory provisions. An amendment to the Christian Divorce Act of 1869 was demanded as it violates the dignity of Christian women due to the social and cultural implications of the accusation of adultery. Latest marriage act
  + War and militarization: Men go to war because war makes them men; a business which only corporates and fascist ideologues win.
* **Backlash**:
  + One of the placards of the Minhaj-ul-Quran which organized the rally against Aurat March carried a slogan that read: mujhe ghar ki malika banne ka shaug hay, aur tujhe galli ki kuttiya ( want to be the Queen of the Home, while you want to be a bitch on the street). The good woman/bad woman binary crafted in the late 19th and early 20th century India by conservative Muslim writers opposed to modernity, was invoked to de-legitimize Aurat March as a reflection of the rise of immoral women who want to dissolve the public private dichotomy designed to confine women to the home.
  + Phir rape ho jaye ga to mat rona (don't cry when you are raped). Such graphic and open threats to rape were viral on social media and some organizers were afraid that if their families found out they would be confined to the home even more
* **Way forward**
  + And in violation of chadar aur chardiwari, we now have a women’s cricket team, women squash and martial arts champions, women participating in car rallies, women on motorbikes and thanks to social media hundreds of new women singers and performers. Some of this can be considered performative, but is still rapidly opening up spaces for women.
  + Given what has been described, it is not surprising that the custodians of patriarchy are fearful and struggling to arrest this change through various forms of individual and collective violence. However, to fight back it is necessary to not only understand the changes that are taking place but also the reasons for them and to invest in the age group 15 to 24 — the parents of two future generations.
  + Aurat March needs to transition into a movement rather than remain just an annual event. This means ongoing engagement with the participants and organizations on a continuing basis rather than sporadic interactions.
  + There should be liaison with law enforcing authorities and the penal-judicial system in case of attacks on the march or on individual women who participate by their families, communities or religious groups. Aurat March organizers and participants need to understand the importance of engaging with the state as that is where political power resides. As they seek to dismantle the multiple patriarchies at home, in the community and society at large, they must not forget the state which ultimately harbours and nourishes both patriarchy and capitalism.
  + A deep and continuous dialogue is needed with the media which distorted their speech and represented it as obscene, while overlooking and thereby obfuscating the massive agenda of social change at all levels of the social structure.
  + There is a need to find some mechanism of funding which is neither government or corporate nor international. The need to earn a living reduces the energy for the work of passion. The marchers must mobilize funding from alternate sources so that the movement can be sustained without external funding.