

Connecting Theory and Practice: Bridging Academic Feminism and Activism in Pakistan

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Abstract

Feminism is named as the demand for equality between men and women; however, it is not easily acceptable for the so-called super-gender called men, in any patriarchal society. It is not only a phenomenon but also a chapter of life that varies day by day, though is accepted by many communities, but difficult to adopt or accept in a patriarchal society as in Pakistan. There are many factors behind acceptance or rejection, which is debatable. Either the economy, politics, society, religion, or education is the aspect to enroll it in life. This article is the demonstration of factors, which is responsible for bridging the gap between academic feminism: which is being read to the generation, excluding the reality of the physique of gender, and the activism in feminism, which is being practiced with social norms. This debate would be qualitative in nature. Though it concluded that Feminism in the society of Pakistan is not digestible for men members, however, the accelerator for equality or, even equity is slow but consistent and some of the changes are happening gradually.

Keywords: Academic feminism, feminist activism, the gap, the factors behind bridging

Introduction

In the late 1880s, Hubertine Auclert introduced the term "feminism" to France, aiming to challenge the dominance of men while championing women's rights. Feminism is rooted in an intrinsic understanding of the challenges women face within patriarchal structures. It is driven by a conviction in the nuanced essence of womanhood and a determination to dismantle obstacles that obstruct women's equitable access to social, political, and economic opportunities. Feminists reject deeply ingrained beliefs in inherent inferiority, intellectual diminishment, or restricted capabilities, and work to recalibrate societal paradigms. By challenging

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gender-based biases and transforming deeply rooted conventions, feminists forge a path toward a more equitable world, where gender no longer determines opportunity but enables individuals to access the full breadth of human potential. This transformative narrative enriches societies with inclusivity, equality, and justice, transcending rhetoric and promoting a more equitable world.

South Asia's feminism emerged in the late 19th-20th centuries. During this time, ideas of female equality and autonomy took center stage among a variety of women's rights movements that emerged. In India, in particular, women started to become more vocal about their struggles and social issues through the creation of organizations and associations: 'The All India Women's Conference'. Over time, feminists' thought in South Asia has evolved, becoming more inclusive and intersectional, offering support for different women from various backgrounds. A single incident has the power to spark a revolution, a social movement to polish the law, art to change perceptions, and invention to alter the path of history. Despite obstacles, these threads combine to propel the women's movement forward.

Feminist ideology addresses women's issues, hardships, and aspirations for equal opportunities in male-dominated societies, i.e., by their authority, laws, desires, and directives. Additionally, Lara Huda Faris stated: "... A male-dominated society known as patriarchy has historically dehumanized women, and it has always been preferable to be a man" ... (Faris 2013). Women fought against segregation and discrimination, voicing issues and advocating for equal opportunities, respect, and social rights, transforming it into a symbol of equality.

Pakistan has a low Gender Parity Index, ranking 151 out of 153. Over five million girls are unable to attend school due to low literacy rates, and 18% of girls are married before 18. The International Monetary Fund estimates that closing the gender gap could increase Pakistan's GDP by 30%. The state heavily influences Pakistani womanhood, with women expected to preserve their sexuality and face consequences for not meeting cultural expectations.

Muslim women in Pakistan fought for political empowerment through legal reforms, leading to the passage of the Muslim Personal Law of Sharia in 1948. The 1961 Muslim Family Laws Ordinance, covering marriage and divorce, has significant feminist influence. Feminism emerged to address women's rights and address unfair treatment, sparking debate worldwide.

Women have also made major literary contributions. These authors have shed light on cultural, societal, and gender-related topics through their short stories, novels, and memoirs. Their brave attempt to share their true feelings is undeniably successful. Ismat Chughati is possibly the bravest and most outspoken writer among women. She changed the tone of Urdu fiction by delving deeply and honestly into the female psyche. Her "Lifting the Veil": a collection of short stories is notable for its depiction of social and political movements of the day. Her stories provide comments on racial and gender stereotypes, particularly those that are present in patriarchal societies.

Simone de Beauvoir has explained the status of women in a way that is fitting in a society where males predominate. Since men define women as them rather than as separate from them, they are not seen as autonomous beings. As a result, man's takeover of women's bodies, hypocrisy regarding the situation, and male exploitation of women's bodies are all exposed with challenging defiance. It is important to note that the low status of women, together with their oppression and exploitation cannot be considered a standalone issue in Pakistani society. It is a rigorously hierarchical and inequitable social structure, where women's position is a concern in most societies, and the relative superiority and inferiority of different roles are much more clearly defined. Women are treated unfairly and are subordinated because of the societal structure. There is a need for education and a system of academic curricula, which are the connections that a progressive society should pursue gender equality. The integration of theoretical academic feminism with actual feminist activism is the topic of this article.

❖ **Academic Feminism**

Academic feminism refers to the study and analysis of feminism and gender issues within the academic realm. It involves interdisciplinary research and teaching that explores the history, philosophy, and social, political, and cultural dimensions of feminism. Feminist theory explores intersections of gender, oppression, and race. The goal of academic feminism is to increase knowledge and understanding about the experiences and struggles of marginalized groups and to provide a space for critical thinking and reflection on the social and cultural forces that shape gender relationships and identities

Feminism is a movement aimed at addressing issues and discrimination facing women in a male-dominated society and promoting equal rights for both genders. Female authors have made significant contributions to literature, highlighting

cultural, societal, and gender-related issues, and shedding light on the experiences of women. Some notable female writers are Ismat Chughati, Fatima Bhutto, Sara Sulehri, Rokeya Sakhawat Hossain, Taslima Nasreen, Tehmina Durrani, etc. While Some male authors, such as Ashfaq Ahmad, Nadeem Aslam, Muhammad Hanif, Akhter Hussein, Mumtaz Mufti, Shaukat Thanvi, Hanif Qureshi, etc. have also brought attention to the issue of violence against women in a patriarchal society.

Many talented Pakistani female writers are working in the twenty-first century; Fatima Bhutto, a Pakistani author, journalist, and poet, is known for her novels such as "The Shadow of the Crescent Moon" and "The Runaways". Kamila Shamsie is a Pakistani novelist, known for her novels such as "Home Fire", and "A God in Every Stone". Bapsi Sidhwa is another Pakistani-American novelist and author of several books, including the acclaimed novel "Cracking India". Moni Mohsin is one of the popular Pakistani journalists and the author of "The Diary of a Social Butterfly", a satirical novel that is a commentary on the Pakistani upper class. Uzma Aslam Khan is also a Pakistani novelist, known for her novels such as "Trespassing" and "The Spinner's Tale". Ayesha Siddiqa, a Pakistani author is known for her critical analysis of the Pakistani military, in books like "Military Inc: Inside Pakistan's Military Economy". And, Shandana Minhas, a Pakistani author is known for her novels such as "The One Who is Not Busy Being Born" and "The Sensational Life & Death of Qandeel Baloch", etc.

The book "So That You Can Know Me" by Yasmin Hameed is a collection of short stories that explores gender inequality and exploitation in Pakistan. The tales offer an insight into the social, political, and cultural trends of Pakistani civilization. Kamila Shamsie's novel "Home Fire" explores themes of political extremism and the consequences of blindly following an ideology. Similarly, in Fatima Bhutto's novel "The Shadow of the Crescent Moon", the characters are used to comment on the collision of political violence and the struggles of everyday life in Pakistan. In Uzma Aslam Khan's novel, "Trespassing", the characters explore the impact of political and social upheavals focusing on everyday people's lives. The novel also examines the relationships between men and women and the power dynamics that shape them. In "The Diary of a Social Butterfly", Moni Mohsin portrays several characters in the Pakistani upper class, their lifestyle, and their relationship dynamics.

"In the Crooked Line," Chughati exposed the heart of the feminine brain using feminism as a technique. It is her masterpiece, published in the early 1940s, and it is

still one of the most significant books ever written by a woman from the subcontinent. It has been verified that Rokeya Sakhawat Hossain wrote the lines below:

“There is a saying, Man proposes, God, disposes, ‘but my bitter experience shows that God gives, Man Robs. That is, Allah has made no distinction in the general life of males and females—both are equally bound to seek food, drink, sleep, etc. necessary for animal life. Islam also teaches that males and females are equally bound to say their daily prayers five times, and so on” (Kaur, 2021).

Taslima Nasreen and Tehmina Durrani are provocative, audacious female writers. Tehmina Durrani's "Blasphemy" may be the most terrible description of the exploitation and persecution of women and girls ever told. An actual story served as the basis for this book. To preserve the identity of the woman whose tale is told in "Blasphemy", the author states that certain names and events have been altered. In 1991, Tehmina Durrani released her contentious autobiography, "My Feudal Lord," marking her sensational literary debut. The novel went on to win Italy's famous Marissa Bellasario award after being translated into twenty-two other languages.

The portrayal of male characters in the novels of Pakistani female writers may vary, as the character of the ice candy man in the novel, "Cracking India", Bapsi Sidhwa portrays a Muslim popsicle vendor. He reportedly performs various odd jobs and frauds, including selling herbal cures, releasing caged birds, and posing as a Muslim saint, and in "Crow Eaters": Faredoon Jungle Wala is a diligent, astute, devout, and kind individual who also practices his culture and religion abroad. He is a generous and prosperous man. In Bapsi Sidhwa's novel "Cracking India", the male characters are used to comment on the political climate of partition, the impact of colonialism, and the consequences of religious and ethnic divisions.

The book, which is based on a true tale and is set in South Pakistan, is a piercing examination of evil and takes an unflinching look at how rapacious religious leaders have distorted Islam. The author relates the genuine story of the beautiful Heer, who was brutalized and corrupted by Pir Sain, a god-man to whom she was married at the young age of fifteen, using prose of remarkable power and emotion.

In the story "Munni Bibi Goes to the Fair", Hajra Masroor (Munni) could only dream of going to the fair because it was frowned upon for girls and women from

respectable homes to be seen in public areas. When Munni's father was not there, Kamal, the servant boy, once brought a dance group to perform. When Kamal realized this, he was brutally beaten. The mother of Munni tried to persuade her husband that none of the women had watched the program. They had merely peered briefly through the door's cracks. However, this did not make her husband any less irate. The fate of a malformed girl named Sakina who is born into an exceedingly underprivileged family is depicted in Parveen Malik's short story "The Magic Flower." She gives the example of a poor mother using a sickle to harvest wheat. Her young daughter had to be left in a backpack under a tree. To be sure, the baby would fall asleep; the mother gave her a grain of opium. This mother's distressing circumstance demonstrates the flaws in a patriarchal culture.

Television and film portray women in a submissive manner in a male-dominated society. The first feminist film in Pakistan, "Aurat Raj," did not succeed at the box office. The 2021 collection of feminist essays, "Woman planning, Navigating Activism, Politics, and Modernity in Pakistan," chronicles women's rights history and legislative changes. Women's rights activists encourage women to do business, while Bina Shah and Fifi Haroon discuss feminism and the workforce. Shamsie's "The Burnt Shadow" highlights conflicts in her life, while Hiroko's migration with Sajjad is seen as a means of self-transformation. Tehmina Durrani's novel explores male fascination with female bodies and sexuality, highlighting the control and exploitation of women's sexuality.

In Sabyn Javeri's "Nobody killed her": The plot focuses on the events that followed the murder of former Prime Minister Rani Shah. Shah's close confidante is believed to be responsible for the assassination since a report is set to be filed, especially because she was able to avoid being hurt by the bomb blast. In Javeri's book, two ambitious women form a close connection while dealing with politics. It is a gritty noir with a frantic narrative that examines devotion and obsession. Gifted authors who wanted to emphasize significant subjects in their writing created these books. They assist the reader in comprehending the prevailing social, political, and historical topics in society.

❖ **Activism in Pakistan**

Maliha Zia highlights Pakistan's women's rights movements, which include feminist expressions, equality advocacy, and discrimination end. She categorizes the

movement into three distinct eras: 1947-1952, the post-Zia regime, and 9/11. Fatima Jinnah founded the Women's Relief Committee and participated in the 1965 presidential election.

Begum Rana Liaquat Ali Khan established the "All Pakistan Women's Association" in 1949, two years after Pakistan's formation. During the partition of India, she also assisted refugees. She persuaded the army to educate women in first aid and injectable administration after realizing Karachi was lacking in nurses. This led to the creation of female paramilitary units. This provided many girls with an opportunity for a career in nursing. Despite her husband's assassination in 1951, Khan continued her advocacy and was elected as the first Muslim female representative to the UN in 1952.

A fresh wave of political Islamization surged through several countries with large Muslim populations in the 1980s. Pakistan's military dictatorship initiated the Islamization process. As a result, changes were made to the Pakistani Penal Code from the British era that made adultery and fornication crimes and imposed severe penalties like lashing, amputation, and death by stoning. The feminist movement in Pakistan resisted these modifications, contending that they were founded on antiquated interpretations of Islamic literature, and pushed for a more liberal, modernist view of Islam. The 2006 "Women's Protection Bill" dramatically changed several of the legislation after much discussion and criticism.

In response to Pakistan's political Islamization, WAF (Women Action Forum) was established. Madiha Akhtar remarked in one of her articles on Feminists in Pakistan. "Feminists, of both the secular and Islamic flavors, have to be content with voicing their opinions through non-governmental organizations and in academia, both in Pakistan and abroad". According to Akhter, General Zia put a lot of pressure on Pakistani women by trying to impose moral limitations on women's responsibilities in society. By rejecting Zia's Islamization initiatives, several Pakistani women, including authors, teachers, and artists, actively rejected these measures. Furthermore, she said that the WAF used "progressive interpretations of Islam" to oppose the imposition of religious morals by the government and in doing so, was able to attract the sustenance of right-wing Islamic females' groups. The younger generation of activists in the 1980s, according to Akhter, had a feminist viewpoint and used a variety of tactics to further their cause, including publishing articles, producing art, writing poetry, and making songs.

Benazir Bhutto became Pakistan's first female prime minister after General Zia's rule ended. During this time, there were some pro-feminist legislative measures, implementing all-female police and judges. However, many of General Zia's anti-feminist policies remained in place. Following Zia, advocates focused on empowering women's political voices and promoting inclusive democratic governance through research and studies. They also initiated some of the earliest initiatives in Pakistan to raise awareness on topics such as women's reproductive and sexual rights, environmental issues, and efforts by citizens to promote peace between India and Pakistan.

After 2008, the development of social media and private media channels marked a key turning point for the feminist movement in Pakistan. The movement of feminism increased because women had more freedom to express their thoughts and beliefs. 'Aurat Marches' have grown to be a significant part of the movement and are now staged in other locations around the nation. The marches bring up several concerns, such as the need for more women and marginalized groups, such as those who experience sexual and gender discrimination and religious oppression, to be more fully represented in politics. The movement calls for an end to violence against women and non-binary individuals, and safer public spaces.

Sharmeen Obaid-Chinoy and Malala Yousafzai are two well-known Pakistani feminists. Sharmeen is a filmmaker and journalist who has made a significant impact in her work exploring women's issues, especially females' position in Pakistani society. She has won numerous awards for her documentaries, which have brought attention to important social and political issues.

Malala Yousafzai is a young activist who rose to prominence as an advocate for girls' education. She survived a Taliban assassination attempt in 2012 and has since become an international icon for women's rights and education. Malala Wins Nobel Peace Prize for activism in 2014, making her the youngest Nobel laureate in history. Both Sharmeen and Malala continue to be influential figures in the feminist

movement in Pakistan, inspiring women and girls to fight for their rights and an equal and just society.

❖ **Impact of Aurat March**

The Aurat March, also known as the Women's March, is an annual feminist demonstration held on 8th March in major cities in Pakistan such as Karachi, Lahore, and Islamabad.

Social Change: The Aurat March has raised awareness of addressing gender-based violence issues, reproductive rights, and the rights of marginalized groups like transgender, have prompted discussions and debates about men taking responsibility for their actions and being held accountable for any forms of abuse or discrimination.

Political Change: The march has spotlighted the underrepresentation of women in politics and has encouraged more women to run for public office. It has also put pressure on the government to implement laws and policies that protect the rights of women and marginalized groups and hold those who commit acts of violence and discrimination accountable.

Economic Change: The march has brought attention to the economic injustices faced by women, such as the gender pay gap, lack of access to credit and financial services, and underrepresentation in leadership positions in the private sector. It has raised awareness of the need for policies and programs that support women's economic empowerment, such as affordable childcare and flexible work arrangements.

It is important to note that these changes are not happening overnight and some are still in progress. However, the Aurat March is playing a crucial role in pushing for such changes and creating a discourse in society.

It is also worth mentioning that while the Aurat March has had a significant impact, it has faced backlash from some conservative and religious groups who view the march and its demands as anti-Islamic and un-Pakistani. This has resulted in resistance and pushback against the ideas and goals of the march

In Pakistan, different types of feminism exist and challenges are faced by women in the country. These types of feminism include feminists include Marxist, liberal, radical, socialist, cultural, ecofeminist, and intersectionality. Each type focuses on different issues and addresses them in different ways.

❖ **Marxist's Feminism**

Marxist feminism is a type of feminism that emphasizes the role of economic and class structures in the oppression of women. In Pakistan, Marxist feminists may focus on how class and economic inequality intersect with patriarchal societal structures to further marginalize and oppress women in the country. They may also advocate for economic and social policies that address these issues and empower women in Pakistan.

“If against racism he did not choose to strive, today the great man he would be alive” (“Racism is Around Me Everywhere”, 2018)

❖ **Liberal's Feminism**

Liberal feminism in Pakistan aims to achieve gender parity by advocating for comprehensive legal and policy reforms, promoting an egalitarian landscape with equal access to education, employment, and political representation. It addresses issues such as property, inheritance, and reproductive choices, aiming to reshape societal attitudes and break down structural barriers. Despite the challenges posed by traditional norms, liberal feminist organizations and advocates in Pakistan serve as conduits of change, mobilizing awareness, fostering collaborative activism, and instigating dialogue. By integrating legal advocacy with cultural transformation, liberal feminists aim to recalibrate the status quo and promote equality and inclusivity. As catalysts, they aim to steer the trajectory towards a future where gender parity is an undeniable reality.

❖ **Radical Feminism**

Radical feminism in Pakistan is a type of feminism that emphasizes the role of patriarchal societal structures in oppressing women and advocates for a radical reordering of society to eliminate these structures. Radical feminists in Pakistan may focus on issues such as domestic violence, rape, and sexual harassment, which are often pervasive in the country. They may also challenge the traditional gender roles and norms that restrict women's autonomy, decision-making power, and control over their own lives.

Radical feminists in Pakistan may also campaign for the abolition of practices such as forced marriages and honor killings, which are still common in some parts of the

country. They may also work to change societal attitudes toward women and challenge the patriarchal culture that often underpins these issues.

It's worth noting that in Pakistan, as in many other countries, radical feminist movements and ideologies may face strong resistance and criticism by conservative and traditional groups, who view the ideas and demands of radical feminists as a threat to traditional values and morals.

❖ **Socialist Feminism**

Socialist feminism in Pakistan is a type of feminism that views the oppression of women as interconnected with class oppression and advocates for economic and social changes to address both issues. Socialist feminists in Pakistan may focus on issues such as income inequality, access to education and healthcare, and labor rights for women. They may also advocate for policies that address poverty and unemployment, which disproportionately affect women in Pakistan.

Socialist feminists in Pakistan may also work to improve the lives of working-class women, who are often marginalized within Pakistani society and are often denied access to resources and opportunities. They may also focus on how capitalist economic systems perpetuate gender inequality and advocate for alternatives such as socialism.

In Pakistan, socialist feminists may also campaign for the rights of rural women, who are often overlooked in feminist movements and are often facing unique challenges such as land rights, access to water and sanitation, and access to education and healthcare.

It's worth noting that, as in many other countries, socialist feminism may face resistance and criticism from those who view socialism as a threat to traditional values and morals, and also from those who view feminist demands as a threat to the capitalist economic system.

❖ **Cultural Feminism**

Cultural feminism in Pakistan is a type of feminism that emphasizes the differences between men and women and the unique strengths and abilities of women. Cultural feminists in Pakistan may focus on promoting positive images of women and highlighting their contributions to society. They may also work to preserve and

celebrate traditional gender roles and values that they see as being specific to women, such as nurturing and caregiving.

Cultural feminists in Pakistan may also focus on the importance of women's culture and community and may work to create spaces and institutions that are specifically for women. They may also advocate for the recognition of the cultural and traditional knowledge and skills of women, which often go unrecognized and unvalued in mainstream society

Cultural feminism has been criticized by many other feminists for its essentialist view of gender and for its emphasis on preserving traditional gender roles rather than challenging them. It's also criticized for ignoring how culture and tradition can also be used to oppress and marginalize women.

❖ **Eco-Feminism**

Ecofeminism in Pakistan is a type of feminism that connects the maltreatment of women and the exploitation of the environment and calls for social change to address both issues. Ecofeminists in Pakistan may focus on issues such as pollution, deforestation, and climate change, and how these environmental issues disproportionately affect women, who are often more dependent on natural resources for their livelihoods and well-being. They may also focus on the intersection of patriarchal attitudes and the exploitation of nature, and how these attitudes contribute to the degradation of the environment.

Ecofeminists in Pakistan may also campaign for sustainable development, and advocate for policies and practices that promote the conservation of natural resources while also improving the lives of women, who are often some of the most marginalized and disadvantaged in society.

Ecofeminism may face resistance and criticism in Pakistan, as it may be viewed as a Western import and not relevant to local issues and culture. Additionally, it may also be seen as a luxury issue, and not as important as other issues such as poverty, access to education, and healthcare, which are considered more pressing.

❖ **Intersectionality Feminism**

Intersectionality feminism in Pakistan is a type of feminism that views all forms of oppression as interconnected and advocates for a holistic approach to addressing

these issues. Intersectionality feminists in Pakistan may focus on issues such as the intersections of factors affecting sexual orientation including gender, race, class, and religion, and how these intersections contribute to the oppression and marginalization of women in the country.

Intersectionality feminists in Pakistan may also work to address the unique challenges faced by marginalized groups, such as Dalit women, women with disabilities, and transgender women. They may also work to challenge dominant cultural narratives and bring attention to the voices and experiences of marginalized communities.

Intersectionality feminism is still a relatively new and developing concept in Pakistan and may face resistance and criticism from those who view it as a Western import and not relevant to local issues and culture. Additionally, it may also face criticism from those who believe that addressing issues of intersectionality detracts from the focus on gender-based oppression. Ecofeminism in Pakistan after the Floods of 2022. There are several ways in which ecofeminism can be focused on in Pakistan after the floods of 2022:

Raise awareness about the impact of environmental degradation on women and their communities: Ecofeminists can raise awareness about how environmental degradation, such as deforestation and climate change, can contribute to natural disasters such as floods and how it disproportionately affects women and marginalized communities.

Empower women to participate in disaster management and reconstruction: Ecofeminists can advocate for the inclusion of women in disaster management and reconstruction efforts and ensure that the needs and perspectives of women are considered in the process. Promote sustainable development: Ecofeminists can advocate for sustainable development policies and practices that promote the conservation of natural resources and reduce the risk of future floods and other natural disasters.

Ecofeminists can support women's livelihoods by providing training and resources for sustainable agriculture and small businesses. They can also advocate for wetlands conservation and protection to reduce flood risk. Ecofeminism is a relatively new concept in Pakistan, and it may be challenging to gain support and

funding for these initiatives. However, with the increased awareness of the impact of environmental degradation on women and marginalized communities, ecofeminism may gain more traction in the country.

❖ **Problems of Flood Affected Women**

Floods in Pakistan can have a significant impact on women, and they can face several problems as a result:

Displacement and loss of homes: Women and their families may be forced to flee their homes and communities during floods, leading to displacement and loss of homes, possessions, and livelihoods.

Lack of access to basic services: Floods can disrupt access to basic services such as clean water, sanitation, and healthcare, which can have a particularly negative impact on women and children.

Increased risk of violence: The occurrence of floods can exacerbate the vulnerability of women, amplifying the potential for various forms of violence, including domestic abuse and sexual assault. This heightened risk stems from the circumstances that often emerge when women are compelled to reside in congested and unhygienic environments. Floods can also disrupt women's livelihoods, particularly those who are dependent on agriculture, fishing, or small business.

Lack of participation in decision-making: Women may be excluded from decision-making and participation in disaster management and reconstruction efforts.

Increased burden of care work: Women and girls face increased care responsibilities, caring for children, the elderly, and sick family members.

Mental health problems: Floods can also hurt women's mental health, as they may experience trauma, stress, and depression as a result of losing their homes and livelihoods.

Flood-affected women in Pakistan can face several sanitary, maternity, and health issues because of floods. Some of the specific issues that they may face include:

Increased risk of gender-based violence: Floods increase gender-based violence risk due to overcrowded conditions for women.

Lack of privacy: Floods can also disrupt privacy, especially for women and girls, as they may be forced to live in overcrowded and unsanitary conditions, which can make it difficult to maintain personal hygiene and privacy.

These issues are further exacerbated by the fact that women in Pakistan already face discrimination and marginalization in society, which makes them more vulnerable to the impacts of floods. Organizations, governments, and local communities need to address these specific issues and provide support and resources for flood-affected women. challenges and obstacles that have hindered academic feminism and Activism collaboration in the past, and suggested strategies for overcoming them.

In the past, one of the main challenges that have hindered collaboration between academic feminism and activism is the lack of communication and understanding between the two spheres. Academic feminism has often been criticized for being too theoretical and disconnected from the realities of everyday life, while activism has been seen as too focused on practical issues and lacking a theoretical foundation. This disconnect has led to a lack of trust and cooperation between the two spheres.

Another obstacle that has hindered collaboration is the lack of resources and support for feminist activism. Many activists struggle to secure funding and support for their work, which can make it difficult for them to engage with academic feminists.

To overcome these challenges and obstacles, it is important to establish channels of communication and collaboration between academic feminists and activists. This can be done by creating opportunities for dialogue, such as workshops and conferences, where both groups can come together to share their perspectives and

experiences. Additionally, providing resources and support for feminist activism, such as funding and mentorship, can help to bridge the gap between the two spheres. Furthermore, creating digital platforms like social media channels and websites where feminist content can be shared, discussed, and debated can be a useful tool to raise awareness and create a community of people interested in feminist issues.

❖ **Social Media Platforms propagate Feminism**

Social media platforms like Facebook, Twitter, Instagram, YouTube, TikTok, and LinkedIn can be used to propagate issues. Choose the platform that aligns with the issue's goals and target audience, such as visual content, real-time engagement, video content, trending music, community building, and professional networking. Feminism can be promoted through social media in several ways. One way is through creating and sharing content highlighting, such as posts about gender equality, the pay gap, and reproductive rights. Another way is through amplifying the voices of marginalized groups within the feminist movement, such as women of color and the LGBTQ+ community. Social media can also be used to organize and promote events and actions, such as protests and fundraisers. Additionally, social media can be used to connect people with resources, such as books, podcasts, and organizations that focus on feminist issues. Some popular social media platforms for promoting feminism include Twitter, Instagram, and Facebook. The role of digital media and other forms of communication in building bridges between these two spheres of academic feminism and feminist activism:

Digital media and other forms of communication perform an important role in building bridges between academic feminism and feminist activism. These platforms allow for sharing of ideas, resources, and strategies between scholars and activists, which can increase understanding and collaboration between these two spheres. Additionally, social media can provide a space for marginalized voices to be heard and amplify the work of feminist activists who may not have access to traditional academic channels. Furthermore, digital media can also be used to disseminate research and analysis produced by academics to a wider audience, increasing the impact and reach of academic feminism.

Social media is useful in creating awareness in several ways. One way is by providing a platform for individuals and groups to share information and ideas about issues

related to feminism and feminist activism. This can include sharing articles, videos, and images that educate and inform others about the issues at hand. Social media can also mobilize people for events and actions, such as rallies and protests, and coordinate and organize grassroots campaigns. Social media can also amplify marginalized groups' voices and perspectives and help create a sense of community and solidarity among activists and allies. Additionally, social media can be a powerful tool for creating and sharing feminist content, such as memes and

infographics, that can help to make feminist ideas more accessible and relatable to a broader audience.

❖ Findings

• Future of Bridging

The future of feminism in Pakistan is difficult to predict, as it will depend on a variety of factors such as political and economic developments, psychological and social attitudes, and the actions of feminist groups and activists for implementation.

However, based on the current trends and developments, it can be said that feminism in Pakistan is likely to continue to grow and evolve in the future. The Aurat march, which has become an annual event in several major cities in Pakistan, has helped to raise awareness of women's rights and gender equality and to push for change. Additionally, there has been a growing number of feminist groups and organizations working on these issues in Pakistan.

At the same time, there are also likely to be challenges and obstacles that feminists in Pakistan will have to face. Patriarchy is still a pervasive and significant problem in Pakistan, and there is likely to be resistance and pushback from conservative and religious groups against feminist ideas and demands.

Moreover, the country is facing various economic, political, and social issues, which might divert the focus from the feminist movement. However, the feminist movement in Pakistan is resilient and has been able to sustain itself despite the challenges.

Overall, it can be said that feminism in Pakistan has a strong potential to continue growing and making an impact in the future. The success of the feminist movement in Pakistan will depend on the ability of feminist groups and activists to mobilize and organize, and on the support, they receive from broader society.

• Transformation of Gender Studies

Gender studies contribute to social and political transformation. The field has helped to raise awareness of how gender shapes individuals' experiences and how archival and other systems of oppression operate to marginalize and discriminate against women and other marginalized groups.

This knowledge has been used to inform and support the work of activists and organizations working for gender equality and the rights of women and marginalized groups. For example, research in the field of gender studies has been used to inform policy and legal changes, such as the development of laws and policies aimed at addressing gender-based violence, promoting reproductive rights, and increasing the representation of women in politics and leadership positions.

Additionally, the field of women's and gender studies has also been used to educate and empower individuals to challenge and transform oppressive systems and attitudes in their personal and professional lives. Women's and gender studies knowledge is crucial for social and political transformation, but it's influenced by political will, cultural norms, economic conditions, and grassroots organizing.

Collectively, the insights generated within the realm of women's and gender studies have proven instrumental in propelling the trajectory of social and political evolution. Yet, while undeniably impactful, it is essential to acknowledge that this knowledge, however robust, stands as just one component within the broader spectrum of factors that contribute to transformative change. It holds no claim to being an omnipotent remedy capable of single-handedly rectifying the manifold issues tied to gender inequality. Instead, its potency is most keenly realized when seamlessly interwoven with a tapestry of multifaceted efforts.

Conclusion

History shows women's long history of unequal treatment, prejudice, and racism by men. They could overcome these issues and demonstrate their abilities to society. Women in the past had harsh and unequal lives. She is a homemaker who looks after her home and children since she is unable to engage in any political, social, or

economic activity. A man who rules all the domains in which he serves as the emblem of authority at the time had control over a woman.

Feminism emerged as women sought to improve themselves and change their circumstances, transforming stereotypes and reclaiming their rights. It emphasized women's equal ability to perform crucial roles as men and provided equal opportunities in political and social events. Building connections between academic feminism and activism can be achieved through mutual learning, building

coalitions, and understanding the intersections of oppression and privilege. This process requires commitment, patience, and flexibility from both sides and is an ongoing effort. The representation of feminism in literature can also play a role in promoting awareness and sparking change.

Encouraging mutual learning between academics and activists can help to build bridges by fostering greater understanding and appreciation of each other's perspectives and experiences. This could include academics studying and learning from the work of activists, and learning from and utilizing the research and knowledge produced by academics. This could include regular meetings or conferences where academics and activists can come together to share their perspectives and experiences, as well as online forums and social media groups where people can engage in ongoing discussions.

Forging novel alliances among academics and activists hailing from diverse domains holds the potential to infuse feminist activism with a richer and more expansive tapestry of insights. This concerted effort fosters the augmentation and diversification of perspectives and lived experiences that underpin the very essence of feminist advocacy. Such alliances can encompass a spectrum of backgrounds and sectors, spanning ethnic, racial, and socioeconomic dimensions.

Furthermore, the convergence of forces can extend beyond conventional boundaries, encompassing realms such as labor, environmental consciousness, and the advocacy for LGBTQIA+ rights. It is imperative to recognize that the process of harmonizing academic scholarship with ground-level feminist activism transcends the confines of a singular event. It is an ongoing, dynamic endeavor that thrives on mutual dedication, a reservoir of patience, and an adaptive mindset from all involved stakeholders. This symbiotic relationship thrives on the cultivation of meaningful bridges, forging connections that traverse academia and the practical trenches of activism. Such connections, woven through shared values and a commitment to positive change, navigate the ever-evolving landscape of gender equality with resilience and agility.

Recognizing and understanding the different layers of oppression and privilege that shape people's experiences and identities is important in building effective coalitions and movements. Intersectionality is the idea that different aspects of one's identity, such as race, gender, sexual orientation, class, ability, etc. intersect and

mutually construct one another. It's important to understand how these different layers of privilege and oppression intersect and shape the experiences of different groups of people and to build coalitions and movements that take this into account.

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