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Exploring the Concept of Feminism Among Young Urban Women

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Abstract

Aurat March is held every year to highlight the issues of women. The present research was conducted to see how much women know about feminism along with Aurat March. Quantitative method with survey design was used for the present research and semi-structured questionnaire was developed to collect data from 350 young women of Lahore, Pakistan and15 to 24 years of age range was selected. Standpoint theory by Dorothy E. Smith was taken as theoretical framework to study the results. This research mainly covered the concept of feminism, its growth over the time, how 'Aurat March' had played its role in development of feminism and how it was contributing in shaping the identity of young women. Content analysis was used for open-ended questions and one-way ANOVA along with descriptive statistics was used for closed-ended ones. Results showed that education plays no role in increment of knowledge and in its quality. This study will help in filling the gaps in Pakistani literature and be base of the future studies.

Keywords: Aurat March, Feminism, Socio-economic Status, Education, Social Media.

تلخیص

عورت مارچ ہر سال خواتین کے مسائل کو اجاگر کرنے کے لیے منعقد کیا جاتا ہے۔ تحقیق کے لیے اس موضوع کو منتخب کرنے کا مقصد یہ دیکھنا تھا کہ عورت مارچ کے ساتھ ساتھ خواتین فیمنزم کے بارے میں کتنا جانتی ہیں۔ موجودہ تحقیق کے لیےکمیتی طریقہ تحقیق،سروے استعمال کیا گیا اور لاہور، پاکستان کی ۳۵۰ نوجوان خواتین سے معطیات اکٹھا کرنے کے لیےسیمی اسٹرکچرڈسوالنامہ تیار کیا گیا اور ۱۵ سے ۲۴ سال کی عمر کی نوجوان خواتین کا انتخاب کیا گیا۔ڈورتھی سمتھ کی اسٹینڈ پوائنٹ تھیوری کو نتائج کا مطالعہ کرنے کے لیےتھیوریٹیکل فریم ورک کے طور پر لیا گیاہے۔ اس تحقیق میں بنیادی طور پر اس بات کا احاطہ کیا گیا ہے کہ فیمنزم کیا ہے، اس کی تاریخ، وقت کے ساتھ ساتھ اس کی نشوونما، کس طرح 'عورت مارچ' نے حقوق نسواں کی ترقی میں اپنا کردار ادا کیا اور یہ نوجوان خواتین کی شناخت بنانے میں کس طرح کردار ادا کر رہی ہے۔ تفصیلی سوالات کے حصے کے لیے تجزیہ مشتملات کاطریقہ استعمال کیا گیا اور یکطرفہ سوالات کے حصے کے لیے بیانیہ تجزیے کے ساتھ ون- وےانووا کا استعمال کیا گیا۔ نتائج سے پتہ چلتا ہے کہ تعلیم، علم میں اضافے

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اور اس کے معیار میں کوئی کردار ادا نہیں کرتی۔ یہ مطالعہ پاکستانی ادب میں موجود خلا کو پر کرنے اور مستقبل کے مطالعے کی بنیاد بننے میں مدد کرے گا۔

کلیدی الفاظ: عورت مارچ، فیمینزم، معاشی و اقتصادی حیثیت، تعلیم، سوشل میڈیا۔

Introduction

Feminism is defined in Oxford learner's dictionary, "The belief and aim that, women should have the same rights and opportunities as men; the struggle to achieve this aim". As by another online source, Merriam Webster, feminism is basically a perspective which explores inequalities and inequities between genders, sexes, sexualities, and gender identities. Historically feminism has evolved so much from being specifically talking about sexes to gender identities and sexualities. Feminism aims to focus on inequalities created by intersectionality of sex, gender, class, race, and sexualities (Day, 2016).

To know more about feminism, it's history needs to be explored as where and how it was started and what were the purposes, and journey of it. Feminism is spreaded over three waves but before even that, these women were already facing issues and also working to resolve them.

There are not many absolute proofs about this protest but it is believed that in 3rd century BCE, Roman women gathered on Capitolline Hill to resist against Marcus Porcius Cato, who was limiting and bashing the women's right of usage of expensive goods. It was only the start but limited recorded history showed few evidences regarding women struggles. In France, late 14th and early 15th century, the first feminist philosopher Christine de Pisan raised voice for derogatory attitudes towards women education (Brunell & Burkett, 2002).

To know more about feminism, it's history needs to be explored as where and how it was started and what were the purposes, and journey of it. Feminism is spreaded over three waves.In mid 1800s sufferage moment started which is considered as a major milestone of feminism. In 1848, Lucretia Mott, Elizabeth Cady Stanton and other social activist women and few men gathered in a small town of New York, Seneca Falls. Seneca Falls Convention holds a lot of significance in the history of feminism as Stanton drew up 'Declaration of Sentiments'. This declaration consisted upon 11 resolutions in which she demanded the most radical right, right to vote. When voices were rising by white women about right to vote and education, there was also a voice of black woman, Sojourner Truth. Truth raised voice for differentiation in treatment of elite class and lower class women. Her iconic speech 'Ain't I a woman?' made everything clear how white upper-class women are being treated and how black women are dealt with (Brunell & Burkett, 2002).

Mainstream feminist leaders such as Elizabeth Cady Stanton succeeded to secure some of the rights but right to vote was still out of sight. In 1920, 19th amendment was passed and it was a major success for American feminist. This all era is also considered as first wave of feminism (Brunell & Burkett, 2002).

Second category was of radical feminists, they aimed to change the institutions and society entirely as they considered it inherently patriarchal. They thought that society and institutions are hierarchical and filled with traditional power and relationships. They wanted to make it non-hierarchical and antiauthoritarian. Finally, cultural or difference feminists were the last category, they believed that men and women are naturally same, and it should be celebrated. They considered it condescending for women to be more like men (Brunell & Burkett, 2002).

Finally there was a third wave of feminism which started in mid 90s. In this era many things were readopted by feminists which were thrown away in second way by declaring it as a form of opression by patriarchy. The notion of 'universal womenhood', body, gender and sexuality was dismantled. Lipsticks, high heels and other feminine products were used proudly as they can be subjective rather than object of sexual suppression. Women of third wave stepped up as empowered females in the world. They mimicked the terms 'slut' or 'bitch' as normalizing it to deprive others from wordly weapons (Rampton, 2015).

In Pakistan, women related activities which talk about rights and interests is, 'Aurat March'. In their acclaimed 2012 look at entitled Position of Pakistani Women withinside the twenty first Century, Dr Jaweria Shahid and Khalid Manzoor Butt outlined feminism as equality for ladies and freedom from gender discrimination in unique components of life. Keeping this under consideration, one may argue that feminism in Pakistan is a whole myth. Ever due to the fact its independence, in Pakistan it had been scuffling with exploitative remedy on the palms of their male counterparts – the social, financial and political surroundings making it tough for them to develop and combat for their rights. There has nearly constantly been a few backlash towards ladies who want to empower themselves be it via way of means of studying, running or maybe selecting a partner for themselves. It was seen in researches that NGOs and different establishments that were trying to assist oppressed women were accused of deceiving and 'brainwashing' them. Most of those ladies internalised their suffering, both out of worry or a loss of assets to show to and the enormously affluent, knowledgeable higher magnificence in reality turns a blind eye, hoping to preserve their popularity quo (Ovais, 2014).
According to literature there are some forums such as politics where people used feminism for different purposes and it can be seen now by advances in media and education. For example, Fatima Jinnah fearlessly encouraged thousands of women to

defend their welfare even before the establishment of Pakistan. Soon thereafter, Begum Raana Liaqat Ali Khan established the Pakistan Women's Association (APWA) in 1949 with the purpose of promoting the moral, social and economic status of women across the country. Women's Action Forum was also established. In September 1981, women lobbied and defended that women were dependent upon themselves. However, due to the controversial implementation of the Hadud ruling of General Zia Ur Haq, the real wave of feminist struggle emerged in 1980. The ruling required rape victims to provide four witnesses in order to accept their claims. WMA publicly expressed its opposition and raised public awareness of unjust punishments imposed under the law. Women from all walks of life participated in the forum. Those who opposed the government in the media protesting on the streets carried out educational campaigns in schools and put forward the famous slogan "men, money, mullahs and military". Not surprisingly, feminism was very popular during the two terms of Benazir Bhutto as prime minister (1988-1990 and 1993-1996). During this period, NGOs and focus groups gained considerable power and urged the government to make changes (Sigol, 2016).

Unfortunately, as Afiya Sherbano suggested in her study of the history of feminism in Pakistan (2009), when Nawaz Sharif took office in 1997 at that time, the momentum slowed down, and women lost ground due to political conservatism and religious revival. In 1997, the Islamic Ideological Committee recommended the mandatory implementation of burqa, and the reputation of murder reached a new height. After General Musharraf joined the rights of women and encouraged women to participate in the media, sports, and other social and political activities, some lost lands were restored. Exercise continues to this day, albeit at less intensity than before. Many laws that favor women, such as the Criminal Law Amendment (2004), the Sexual Harassment Law, the Criminal Law, the Women's Protection Law, the Sexual Harassment Law, the Women's Status Law, and various condemnations of honor killings and Pakistani society faces other vices (Ovais, 2014).

As literature showed WAF was a colaborative forum of different organizations and individuals with different views on religion and tradition. The reason for this diversity was the need to bear the greatest number of people to resist oppressive regimes. Body, gender, and family, like many members, were religious and conservative, and deeply rooted in the traditional family system. Talking about body, sex and freedom of expression had not yet become part of the WAF's official public agenda. Ironically, while WAF members avoid public debates about physical and sexual behavior, state and religious clergy were not so intimidated (Sigol, 2019).
When WAF was not highlighting and discussing about sexual rights of women publically, while seeing that young women decided to take charge in their hands. It's when the new wave of women movement started. After the uprising of women, male-dominated believes started to shake. These movements started in 2018 as 'Aurat March',

held on 8th March. These marches are still criticized by many because of controversial slogans and being open about such issues which are always considered private (Sigol, 2019).

A lot of researches have been done on feminism, internationally but Pakistan does not have much research studies done on feminism. Present study focued on young urban women and their understanding of feminism in current age of technology. This study will contribute in Pakistani literature on feminism and Aurat March.

Review of Literature

The word 'feminism' has acquired many definitions over the period and has a long history of women struggle linked to it. The term 'feminism' was established by a French philosopher Charles Fourier in 1832 (Henry, 2015).

In the focused research various aspects were under study but mainly, effect of education level and social media usage on understanding of feminism. It also focused on how socio-economic status affects the participation in women movements and feminist activities.

The Role of Education

There are not many studies done which shows the relation of education level and improved knowledge of feminism. Very few researches came across while finding the literature relevant to the current study.

Firstly, it is to be understood that if education level increases one's learning and knowledge is not guaranteed to be increased too. According to authors of Turning Learning Right Side Up: Putting Education Back on Track, education is more likely to be linked with memorization and not with improving learning and knowledge. Educational institutes are working with the aim to improve students' memory rather than working on their knowledge. They are not supposed to be turning students into computers or robot by improving their memory. Their sole purpose should be improving the knowledge and have better learning outcomes. Education and teachers should be focused on what humans can do better than machines and work on their learning experience (Ackoff & Greenberg, 2008).

In Education World Forum (2011) education of economic success was focused in the conference of 75 countries. This conference was based on to improve educational facilities and increase the enrolment rate. All these efforts were put to lower the poverty rate but even after increasing the enrolment the condition was right there where they left

it. Reason of such outcome was, by improving the enrolment rate learning, skills and knowledge was not improved. Hence, by increase in enrolment rates and education level, it is not necessary that knowledge will also be improved (King, 2011).

In another study it was observed that in American colleges, when they increased the number of students the quality of knowledge and even education was not in better condition. Students were spending less than half of the time studying than their ancestors 50 years ago. It was also seen that in later years when these students in working sector, employers complained about not having skilled employees. These employees lacked basic problem solving and writing skills. Many students were just after increasing their degree level rather than skill improvement and gaining knowledge (Bok, 2017).

To see whether education level have any impact on knowledge of feminism or not, there is to see if education level improves knowledge. A study conducted on 2,200 US college students over 4 years of time. In related study tests were designed to assess the analytical skills of students. According to Arum and Roksa 45% of students did not improve after two years of college in critical thinking, reasoning, and writing. Results also showed that 37% students did not improve after four years. It concluded that with an increased education level understanding and educational skills do not improve much (Global Focus, 2017).

Role of Social Media

In this age of computer and technology life has become easier than ever. In almost everything technology is present to help humanity. Mode of transportation, education, health, finance, and many other fields are relying on modern technology now. If we talk about education and knowledge, then they are no more different than other aspects of life. In old times knowledge was passed through books, newspapers, pamphlets, or it can be said that paper was the main source. Now technology has taken its place and fastest way of transmission is social media.

Social media includes all social platforms i.e. Facebook, Instagram, Twitter, Pinterest, Snapchat, and many more. But the point is what amount of knowledge is accurate on these platforms. It is also needs to be considered that whether the knowledge is giving out the same meaning and understanding as it was supposed to or not. Social media mainly is used for communication and knowledge sharing (Almeshal & Jasser, 2017).
In a study about, the impact of social media usability and knowledge collecting on the quality of knowledge transfer (2017), Almeshal & Jasser conducted quantitative research on 426 Saudi participants in which 70% was the response rate. T-test and correlation was used as analysis technique and there was a significant statistical impact of social media usage on collected knowledge and its quality. This research concluded

that social media effects the quality of knowledge and it can be difficult to rely on it (Almeshal & Jasser, 2017).

Now coming towards the main topic of this research, feminism. Luckily, there is some literature present now which tells how social media can alter the image of feminism. As discussed above that social media does not provide authentic knowledge all the time but it does help in sharing. People can support any social cause online regardless of distance. Social media can cause a change as it connects the world. Where it has negative impacts, on the other hand it is doing good too (Chittal, 2015).

A study was conducted on Pakistani culture regarding the effect of media feminist approach on youth by Minhas et al. (2020). A survey was conducted online and in person, from which 150 responses came back. Participant's age range was 16 to 30 years old. Results clearly showed that 73.75% people agree that Pakistani media is promoting western feminism which is against our religion and culture (Minhas, 2020).

In 2013, while people were gathering in Texas for approval of abortion bill, there were some who could not join. They started a hashtag on twitter #StandWithWendy and protested online. Just like that in 2014, hashtag feminism was on top on twitter. Another example of social media's power can be seen when Ray Rice, a professional football player, had a domestic violence scandal. Many women were suffering a bad marriage or relationship and to show the support women shared their stories of domestic violence with a hashtag #WhyIStayed (Chittal, 2015).

Social media have changed many things lately and internet is flooding with such examples. Hashtag activism is a term which is not much known in our country, but it is used to pressurize companies and politicians to bring changes for betterment. Following are top 3 feminism related hashtags which have trended on twitter.

- #BringBackOurGirls – it reached 5.5 million
- #YesAllWomen – it reached 3.4 million
- #HeForShe – it reached 1.7 million (Chittal, 2015)

As the positive aspect of social media is in the spotlight, there is another hashtag which has been re tweeted internationally and turned into an online movement. The movement called #Me Too started in 2006 by an activist Tarana Burke. She used this phrase to raise awareness in people regarding abuse (Gill & Rahman, 2020). Although women are still underrepresented in media field but when it comes to social media platforms, women are more active than men. For example, in Pakistan, women have more followers on twitter and Google+ than men. Even after having more following, women's tweets are not retweeted because they do not use traditional hashtags. (Powell & Moncino, 2018)

Socio-Economic Status

To discuss, if socio-economic status has any impact on participation of social movements or not, there is a need to understand what socio-economic status refer to. Socio-economic status is the level of education, occupation, and income. Due to different socio-economic classes people go through power differences in many fields (American Psychological Association, n.d).

In a research of 2010 on protest participation, the data was utilized from 1990's protest of America. All participants (N = 2,517) were the participant of a protest and their data was focused to make hypothesis to find what pattern did the protesters had. Logistic regression t-test was used to analyze the results. Results showed that most of the participants were young, well educated, unmarried, no children and had higher family incomes. This study also concluded that these participants did not had any major responsibility and were zealous to participate (Petrie, 2010).

As the topic in spotlight is wheather it affects the participation in social movements or not, there is not much literature found on this area. Still, there are some according to which it affects the participation. A study was conducted in Hong Kong (2015), in which 134 college students were selected for survey. All participants were 18+ and from different institutes. This study concluded through regression that parents support their children a little in participation of movements and parental support is influenced by socio-economic status of the family. Same status people encourage each other to participate in such events (Chan, 2015).

In another study regarding civic engagement showed through survey that volunteering in movements is highly influenced by socio-economic status. In 2000s 85% of the people who belonged to the higher socio-economic class tend to join the movements as compared to 73% people of lower class. Author Gaby (2016) also mentioned that these percentages have increased over time as in 1970s 79% of higher class people volunteered as compared to 65% of lower class. For this study upto 350 students per school were selected from different schools of U.S (Gaby, 2016).

An European study highlighted the facts about influence of socio-economic status on participation. It shows a clear impact of income on participation. In this research author compared elections and referendums of Netherland and Ireland (Drewer, 2017).
There are basically two theories about people's participation in protests. One says that people with lower socio-economic status (SES) tend to participate in protests and on the other hand it is said that higher socio-economic class participate more. Let us have a look on the first perspective which focuses on people with lower SES tend to protest. When state is not fulfilling the needs and people have to face depravity of resources and money,

they raise their voices against it. This is called grievance theory when material conditions are unbearable. There is another theory of relative deprivation which states that when a person feels unsatisfied and frustrated due to their conditions, they are prone to protest (Wu & Chang, 2017). Same thing happens in social movements' participation and what encourage people to join.

Now coming towards what cause higher class to indulge in social events. There is a theory of social change which informs that when people are out of their financial problems and no longer worried about it, they are motivated. If a person is not worried about finances, then it clearly shows that they are doing well in that sector. This encourage and motivate them to now meet non-material needs (Wu & Chang, 2017).

Study in Taiwan (2017) was done when data was collected through World Value Survey (WVS) March to June 2012. Sample size was 1,238. Regression analysis was run to get results and to check if higher SES participate in protests than lower SES. Statistically it proved that with the increase in SES the participation also increases by 52.8%. It also supports the above theory of social change and not the grievance, and relative deprivation theories (Wu & Chang, 2017).

Theoratical Framework

The theory which supported this study was 'Stand point theory' proposed by Dorothy Smith in 1987. As the name defines itself, stand point theory states that people have their point of views according to their position in the society. One person's view point will be different from another because of their specific status in society. It clearly does not mean that we cannot see someone else's point of view rather it states three main points (Smith, 1992)

1. No one can have complete, objective knowledge
2. No two people have exact standpoint
3. One must not take own standpoint for granted

Smith summerized her theory in very simple words through these points. It is a known fact that nobody has the complete knowledge and also cannot be objective. Being humans, everyone is different from each other, which means two standpoints can never be the exact copy. In third point, a person might belong to the any category of the society but they have some position in it so they must never ignore their own standpoint. The main goal of stand point theory is accounting of gender and different experiences that how it contribute to our reality. Standpoint theory supported current research properly. As data was analyzed to see urban young women's understanding of feminism and

participation in women movements on the basis of education, social media usage and socioeconomic status.

Objectives

- To find out perception of young urban women about feminism based on socio-economic status, education, and social media influence.
- To find out the role of Aurat March movement in the concept of feminism.
- To find out the role of socio-economic status of women in participation of 'Aurat March'.

Research Questions

1. What is the impact of feminism on young urban women?
2. How education level effects the understanding of feminism?
3. How social media usage effects the understanding of feminism?
4. How socioeconomic status effects the participation in Aurat March?
5. How is 'Aurat March' affecting the concept of feminism?

Hypothesis

H_1: There will be no significant difference among different education levels and their impact on understanding of feminism.

Method

The topic under consideration is focused to explore the understanding of feminism among young urban women. Current researh examined the effect of education, social media usage and scioeconomic status on understanding of feminism and participation in Aurat March.To conduct this research, quantitative survey method was used. This research focused on exploring the concept of feminism among young urban women, to know more about the focused area quantiative survey research method were selected.

Sample

Purposive sampling technique was used to collect data for present study as it focused on young urban women. All participants were of 15 to 24 years old and from Lahore city.

Procedure

Objectives were selected for the study which led to formation of research questions and hypothesis. Semi-structured questionnaire was made based on literature as well as

keeping in mind the latest phenomenon trending in Pakistan. This questionnaire was used to collect data from target population. Pilot study was conducted beforehand and after few changes such as, improvement in question statements, changing of difficult words and making it more focused on topic, tool was finalized. Responses of pilot study were excluded from the final responses. Sample size for this study was 350 young women, from 15 to 24 years old, of urban area of Pakistan. From selected sample size response rate was 94.5% which resulted in 330 responses in total. As mentioned previously, research design of this study was quantitative method, data collected via questionnaire, open and closed ended questions were analyzed separately. For open ended data, quantitative content analysis and for closed ended data one-way ANOVA and descriptive statistics was used.

Findings and Discussion

Current research was done by asking open and closed ended questions, as topic under research 'Exploring the Concept of Feminism among Young Urban Women' was a quantitative method and survey study. Closed ended questions were analyzed through SPSS and open-ended questions were analyzed through percentages and frequencies. It mainly talked about how much young urban females knew about feminism based on socio-economic status, education, and social media influence. It also focused on how 'Aurat March' was affecting concept of feminism and if socio-economic status had any impact on participation in 'Aurat March'.

What is the Impact of Feminism on Young Urban Women?

Feminism mainly refers to equality of women in all spheres of life and it has a huge impact on women's life. Current study examined different perspectives to see the understanding of feminism and how it is impacting women's life. Young urban women of Pakistan are being enlightened about their rights and raising their voice against gender discrimination. Feminism is improving women's condition as their pleas are finally being heard by the society. On average, 53% which is more than half of the participants, agreed that feminism has positive impact on women's life. As feminism is relatively new term for Pakistan in comparison to the world, so remaining participants did not agree with the new concept of women equality in all spheres.

Feminism includes many perspective and open-ended questions focused on main perspectives of it. Decision making is an essential part of life and to study who should has the power of it and why, the question was asked about who the decision maker of the house should be and why. To which 72.12% participants responded as both partners. 19.69% of the participants gave opinion that men should make the decision and only 6.36% said women. There were also 1.81% participants who said that it should be

regardless of gender. According to Caprino (2016) men and women have different capabilities and decision-making qualities. Men tend to take risks more whether success is assured or not, but women think things through to reach assured success whether it's small or big. By having both genders involved in decision making process can help make the best out of any situation (Caprino, 2016).

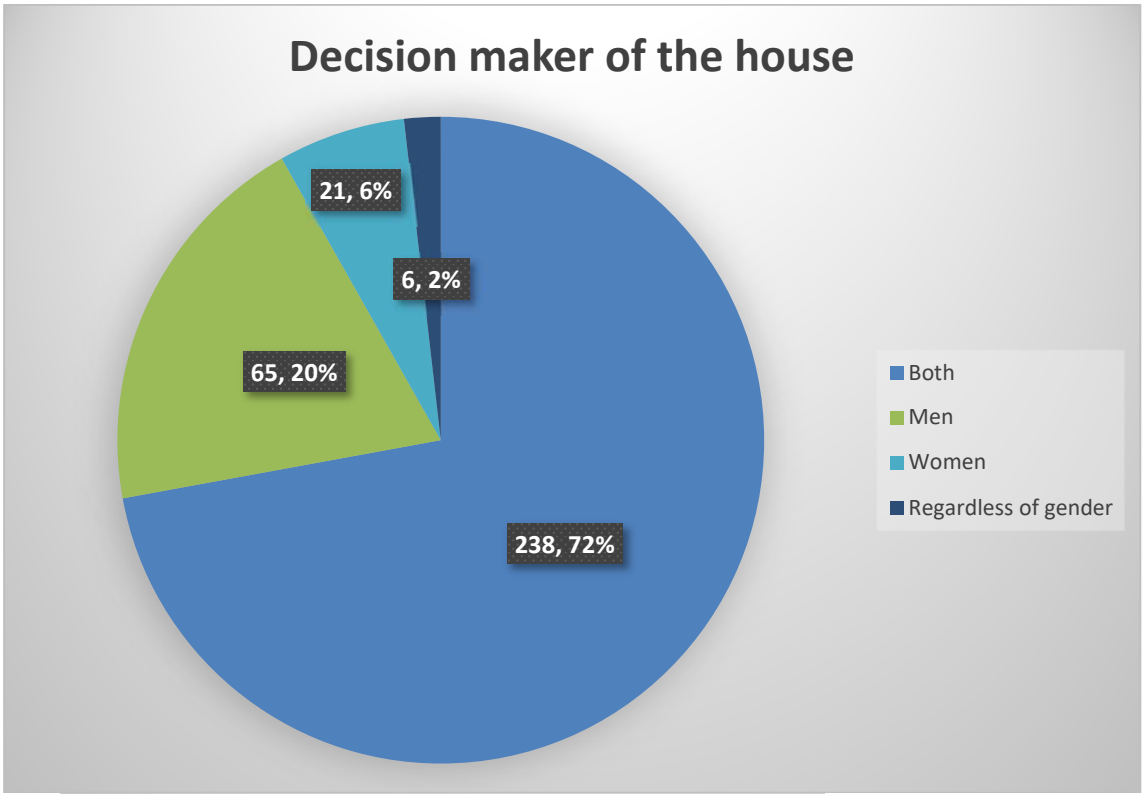


Figure 01: Represents the high ratio given to whom should be the decision maker of the house

As woman's identity matters a lot and has a solid impact on her life, next question asked in qualitative part was, whether women should change their surname or not after marriage. 37.27% participants responded that it should be entirely women's choice. 49.39% of participants were not in favour and 11.81% of participants were in favour of women changing the surname after marriage. But this question will be judged on the basis of religion as Pakistan is an Islamic country. According to a video uploaded by Mufti Menk (2020) on YouTube, he briefly described that there is no compulsion in Islam to change the surname after marriage. He explained that due to affiliation women have her father's name as her surname as it represents her identity, family background and orientation. But if she changes her surname after marriage then she will be leaving her identity and it is supported by literature (Menk, 2020).

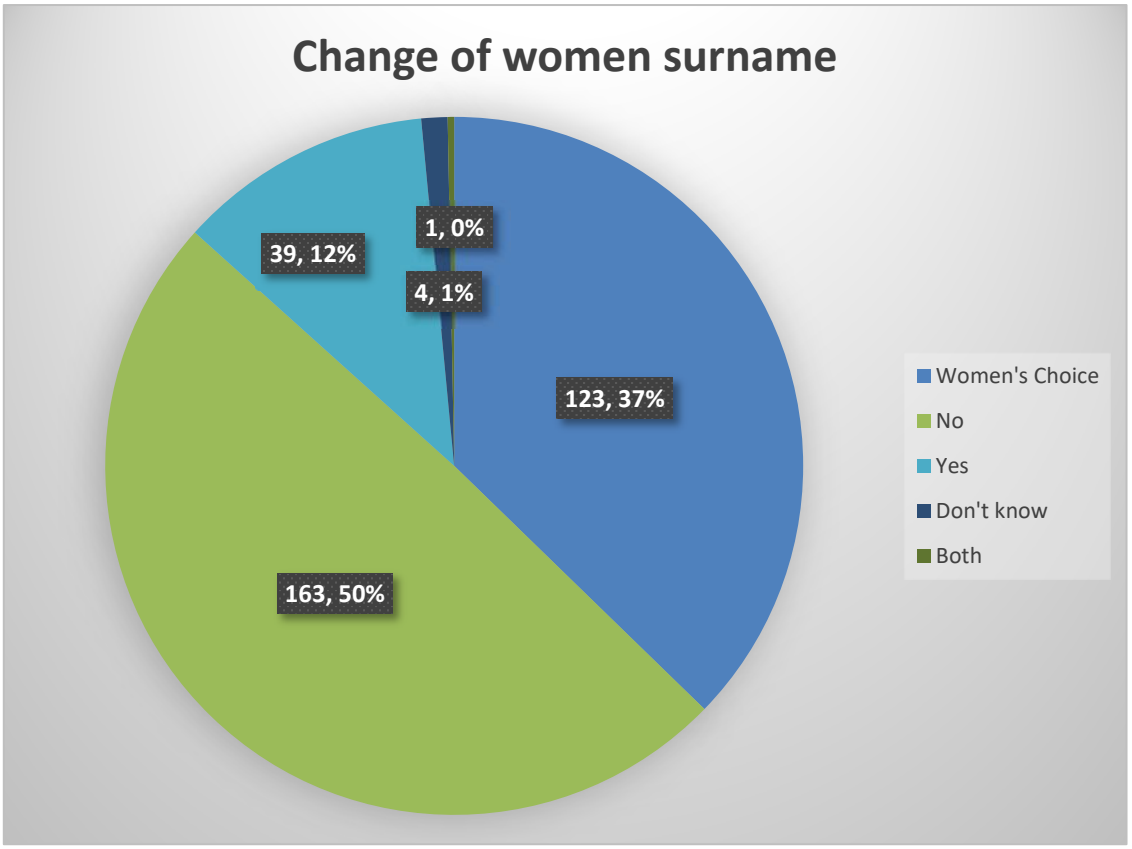


Figure 02: Represents the choice of women about changing surname after marriage

Last question of the study was, how these marches are contributing toshaping identity of young women. 33.36% said positively, 42.72% said negatively, 5.15% said not contributing at all and 10.6% said it is contributing both ways. As mentioned, in above discussion that feminism is not represented in the Aurat March, and extreme language is being used too (Khatri, 2020). So, most of the participant responded that it is affecting them negatively because it is decreasing the thread line difference between assertiveness and aggressiveness behaviour. It is also confusing their immature minds. And with the help of social media added with marches, identities are being shaped under societal pressure (Julha, 2019).

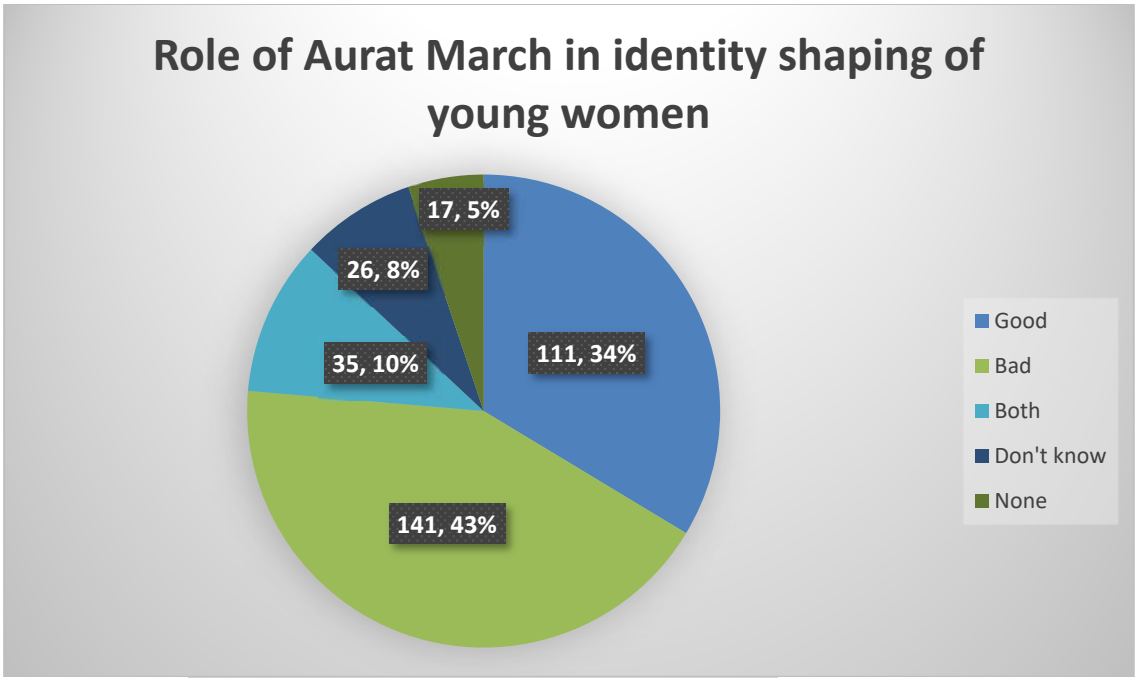


Figure 03: Represents the opinions of women on role of Aurat March in identity shaping of young women

How Education Level Effects the Understanding of Feminism?

It was seen that education level did not affect the understanding of feminism. 46% of the participants' education level was graduation while 43% participants had intermediate level of education. 7% participants were having post graduate level. All levels had different understanding of feminism. Literature has also shown that quality of knowledge is not based on education level as one's education level can be higher than others, but their quality can be down(Global Focus, 2017).

How Social Media Usage Effects the Understanding of Feminism?

Most responses received for this question represented that social media has positive effect on the understanding of feminism. As 39.69% participants' stance was it helps in increasing awareness about women rights, alleviating oppression, helps women raise voice and share their opinions.

36.06% responses stated the negative effects of social media on understanding of feminism. These responses explained how it is affecting it negatively as,knowledge without authentic source is uploaded and people do not do their research before believing, it can be dangerous for uneducated people as their knowledge is not that vast. These

responses also shed some light on how information can be unauthorized, bad representation of ideas, promotion of radicalism and misleading information (Fitzpatrick, 2018). It also presented a very valid point; that Pakistan has a patriarchal society, so people tend to oppose women and inclined towards negative images presented on social media.

22.42% of the respondents stated that it depends on the content, perspective of viewer, portrayal of images and naive influencer who do not know what power they hold. It is somehow true that social media presents many perspectives and contents. It depends on both parties how they present information to viewers and how viewers perceive it. According to literature, social media does have issues in authenticity of knowledge, so it all depends on source of content, content itself and writer (Ismail & Latif, 2013).

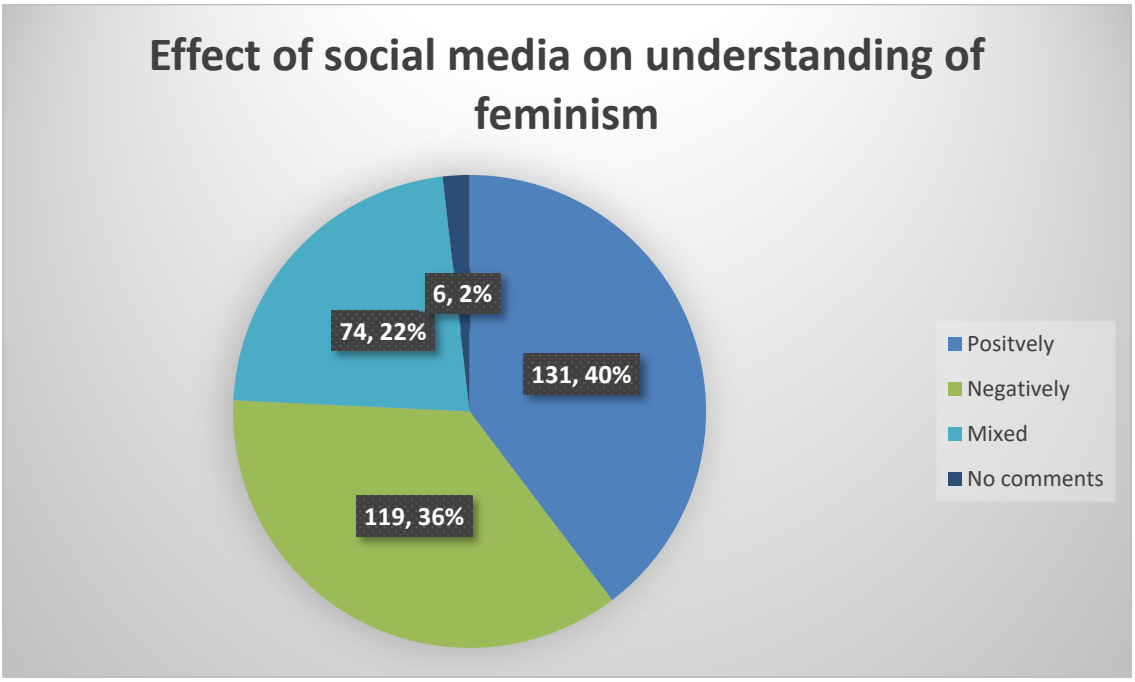


Figure 04: Represents the highly used terms to explain effect of social media on understanding of feminism

How socioeconomic status effects the participation in Aurat March?

Aurat March is held in major cities of Pakistan every year on 8th March. In current study it was seen that participation in march is affected by the socioeconomic status of participants. 66.96% responses came in the favor as high socioeconomic class which includes privileged, showbiz people, NGO owners, celebrities, are participating in March. Participants stated many reasons due to which a certain class is participating, those are,

lower class has mobility issues, other classes do not have time to participate as they are working to make both ends meet, doing it for fame, lower class has accepted the situation, to observe women's day internationally and to impose their beliefs on everyone.

20.3% participants were not in the favour of this stance. As everyone is participating in Aurat March. People stated that participation does not depend on socioeconomic status, this march is not only for specific class, all women participate to support equality, it also depends on family background and transgender are participating too.

According to a study it is proved that most of the activists participating in protests belong to higher socioeconomic class (Tygrat & Holt, 1971). As the results also showed that specific socioeconomic class participate in Aurat March and respondents briefly explained, activists belong to elite class.

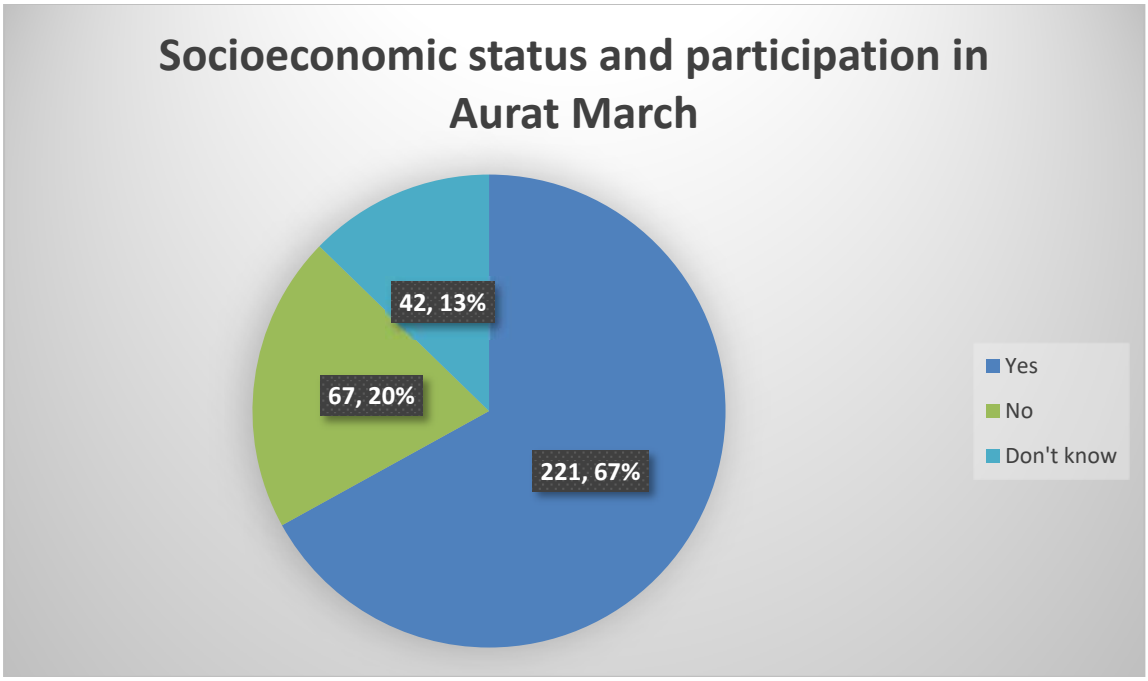


Figure 05: Represents the opinions of women on socioeconomic status and participation in Aurat March

How is 'Aurat March' affecting the concept of feminism?

The question regarding Aurat March was asked about what opinion they had about it. 37.27% participants gave a positive opinion while 34.24% had a negative opinion. There were also responses which had both opinion and it made 25.75% of the results.

AuratMarch is quite recent in Pakistan as it was conducted in 2018 for the very first time. There is a literature gap in this matter too. An article in newspaper supported the results by showing that this march is having positive outcomes. As they are demanding healthcare provision, ending patriarchal violence and demanding economic justice (Zahid, 2021). So, it shows that opinion about Aurat March is positive and justified.

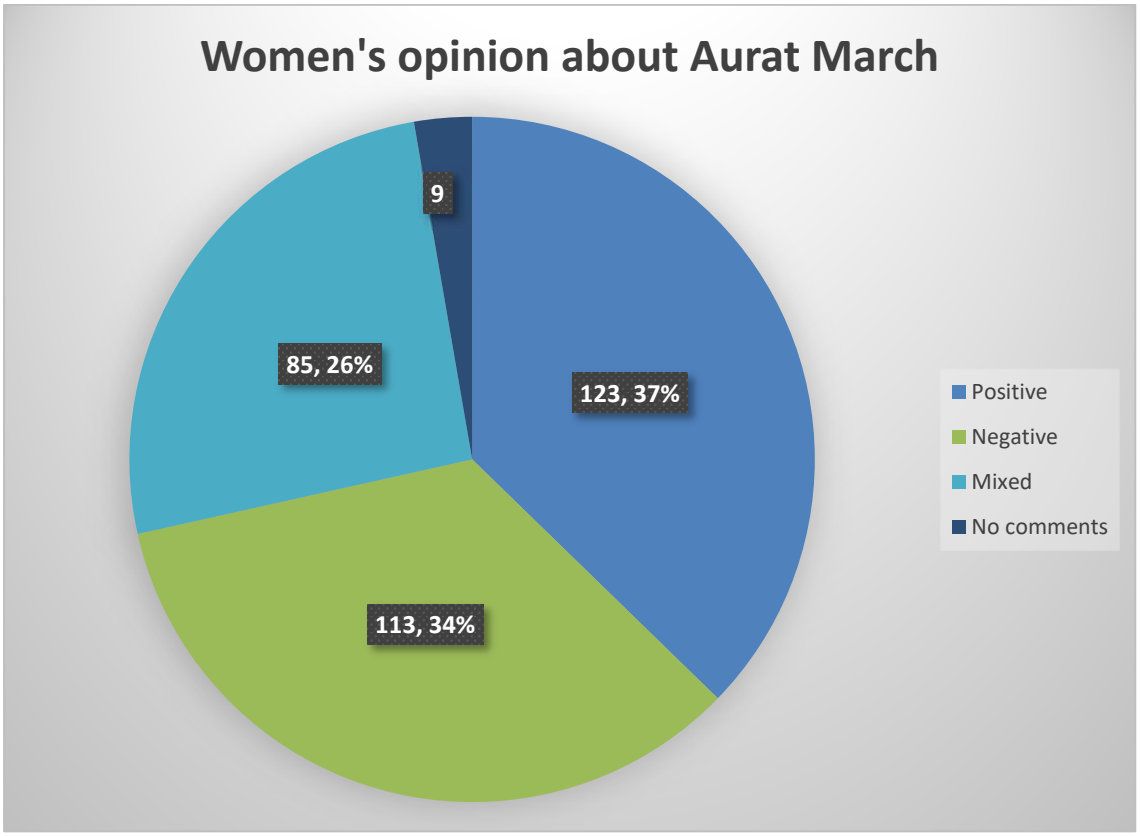


Figure 06: Represents the opinion of women on Aurat March

Next question asked was whether Aurat March is contributing to women empowerment or not and how. To which 57.87% gave a positive opinion and 30.30% had negative one while 9.09% had a mixed opinion about it. Woman empowerment refer to knowing about self-worth, ability to make own decisions and to influence themselves and others to cause a social change (World Vision, n.d.). So, by having this definition is mind Aurat March is spreading awareness about self-worth and helping women raise voice for self, others and to create a change in the society.

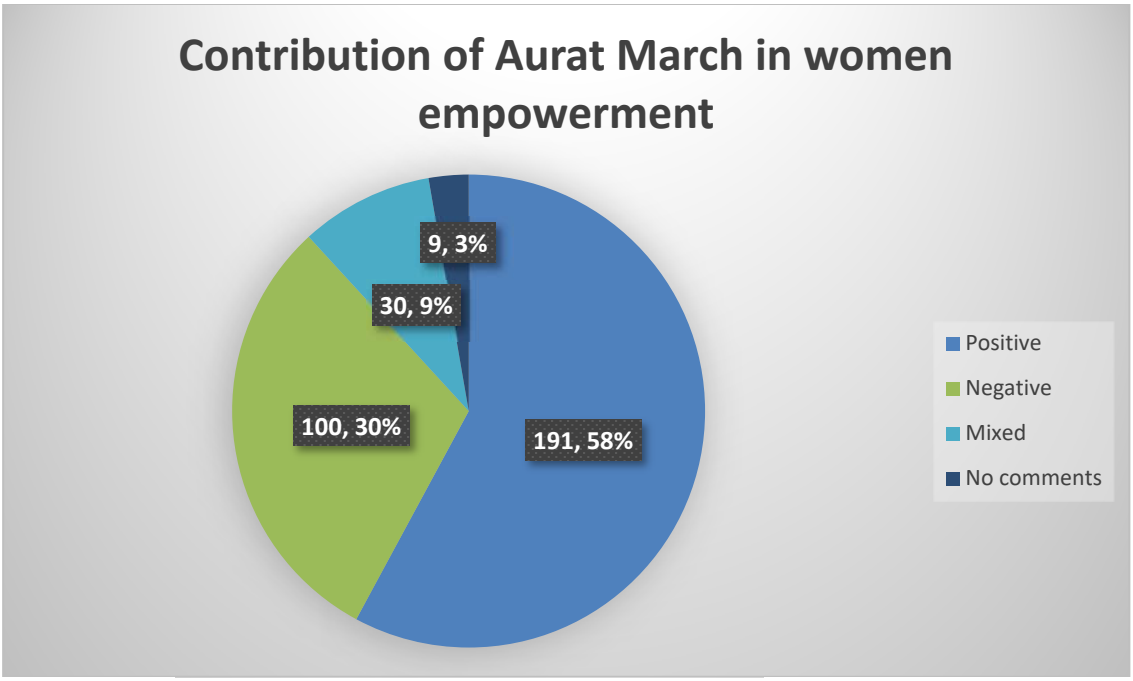


Figure 07: Represents the opinions on contribution of Aurat March in women empowerment

69.39% responses claimed that Aurat march is not properly representing feminism. As explained by respondents this march is dealing with issues inappropriately, it is for rights not for to be an extremist, showing vulgarity, demands are those which goes against Islam, deviating women, dances and photo shoots do not call for equal rights, spreading negativity, competing to men rather than getting equal rights to them, focusing on dressing than genuine issues, it is objectifying women and that is definitely not feminism. Aurat March has only become a media sensation, showing Islamophobic mentality, doing unworthy things like 'Apna khana khud garmkro' (warm your food on your own) when basic rights of education and health are still left outs.

Only 15.15% agreed that Aurat March was representing feminism properly. This march was showed like western media but, many aspects were not showed, it helped women in voicing their opinion, advocating women rights, see and try in eliminating violence, highlighting all women issues, and it was also giving women a platform to raise voice.

9.09% participants had mixed feelings about it. As they explained it depends what one sees on media, slogans are extreme but otherwise idea behind it is good, needs to work on narratives then it can be more representable. It was also said by one participant that no doubt women are facing discrimination but that does not mean that every man is discriminating women.

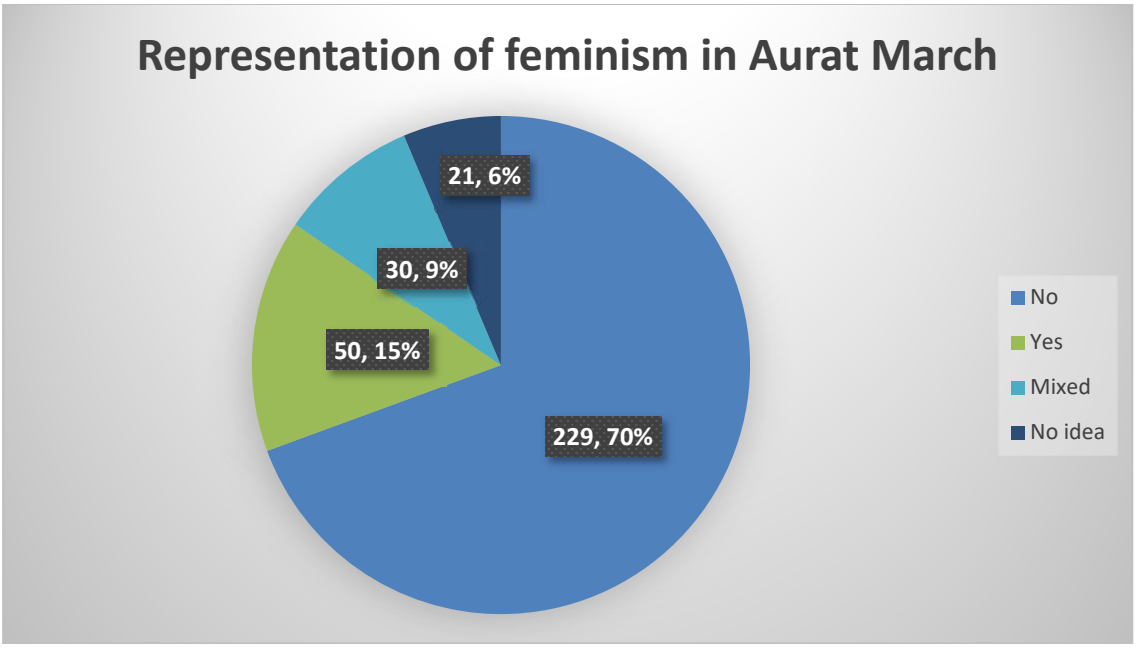


Figure 08: Represents the opinions of women on representation of feminism in Aurat March

In present study the main purpose of conducting the research was, to measure young urban women's understanding of feminism in respect to education level. It also helped in getting their opinion about Aurat March's purpose and social media usage. Data of 330 participants were analyzed through one-way ANOVA and descriptive statistics to explore opinions.

Hypothesis

H_1: There will be no significant difference among different education levels and their impact on understanding of feminism

Table: 1
Analysis of variance (ANOVA) measuring scores of different education levels in terms of understanding of feminism (N = 330)

FEM					
Variables and resource	SS	df	MS	F	Sig.
Between Groups	25.864	3	8.621	.988	.399
Within Groups	2845.133	326	8.727		
Total	2870.997	329			

*FEM = Knowledge of feminism
*F value is non-significant at $p > .05$

Findings clearly showed that there was no statistically significant difference among different education levels in terms of understanding and knowledge of feminism F (3, 329) = .988, p = .399.

Results of computed variables showed that level of education does not guarantee quality knowledge about feminism. As the literature and other research also proved that education level cannot significantly improve knowledge. A study was conducted on 2,200 US college students over 4 years of time. In related study tests were designed to assess the analytical skills of students. According to Arum and Roksa (2010) 45% of students did not improve after two years of college in critical thinking, reasoning, and writing. It concluded that with an increased education level understanding and educational skills do not improve much which is also supported by existing literature(Global Focus, 2017).

Conclusions

The present study focused on young women's understanding of feminism based on their education level and socio-economic status. It also covered history of feminism and how it is developing in Pakistan through Aurat March. Many studies have been done on feminism, but it lacked how feminism's understanding is being impacted by education and socioeconomic status. This study fulfills its objectives as majority of urban women has better understanding of the concept of feminism. Results of present study clearly showed that education does not impact the quantity and quality of individual's knowledge. While socioeconomic status contributes to understand such social phenomenon (Manstead, 2018). The current study can contribute to the literature of feminism and factors influencing its understanding.

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