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ADDRESSING CULTURAL SAFETY AND WOMEN RIGHT: REFLECTION OF AURAT MARCH

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Abstract:
Feminism campaign is most common debate globally discussed through various social, legal, political and economic facets. It is interconnected with religion, culture and gender's justice. Besides, in Pakistan Aurat March is emerged as socio- political movement raising awareness about women' rights, gender equality, and cultural inclusivity with in patriarchal society. The present project rivents on the analytical structure of the feminism through "Aurat March" and the status of independent women in Islamic culture. Its significance in fostering dialogue and raising awareness. How gender work is constructed? The feminism leading to low participation in education, early marriages, health and financial issues and also stimulates national debate on balancing cultural traditions with evolving notion of justice and equality. Hence, women's rights in Pakistan not needs only legislative reforms and social awareness but also cultural concerns that ensures completeness, minimize subdivision, and provide safe environment all genders. To end up the discussion, we together fight against oppression, violence, blaming and taunting. Hence, there are different ways out to counter these issues in Pakistan. Aurat March is need to rethink about their strategies, and comply it with needs of all Pakistani society.
Key words: *Gender equality, women's day, cultural reform, Aurat March, Pakistan.*

Introduction

Marches and movements are not something new to the world. These refer to form of collective action and social protest, often used to bring attention to particular issues, promote social changes, and advocate for rights and justice. Marching together is something in which group of people involve in public protest. However, Marches includes Aurat March movement in Pakistan. Aurat literal meaning of "Women" in English. On international women day, Pakistan has organized first women movement on eighth march 2018. The spirit of Pakistani feminists fights against infuriate male dominated society of country. The marches movement has structured by liberal civilized women of our country. The first women march started from the words" hum Aurty "we the women and then where else in the different cities like Islamabad, Lahore, Karachi and Faisalabad by Women's Democratic Font (WDF). The feminist movement in Pakistan is struggling for empowerment. The groups of this movement were claiming to be advocating awareness against sexual abuse, criminal harassment, and dishonor. While demanding for women rights and celebrating women day on different platform. Aurat March has also drawn attention from conservative groups of community and it is viewed as a threat to traditional cultural and religious values. However, addressing cultural safety involves recognizing and respecting the values and identities of communities while creating inclusive

spaces for marginalized voices particularly women[1]. In addition, the representation of Muslim women and the debate of women right in Islam is a cultural battle between Muslims and west through various religious, cultural, societal groups and worst past tension in the form of crusades (military) and many other things. So, in context of Muslim majority societies like Pakistan, this means navigating the complex intersections of religion, culture and gender norms. The March movement, therefore, is not just a proclaim it is a reflection of growing demand for a reinterpretation of rights through an indigenous value and the lived realities of women. In Muslim family system, Culture plays an important role adjusting the values and laws of Muslim states. It is deeply interconnected with women rights, but in Muslim states women's rights are often tied not just to religion but cultural traditions such as education based on traditional gender roles, societal expectations about marriages, motherhood and honors have been developed over centuries.

The study aims to focus on the Aurat Marches as contemporary feminist movement in Pakistan with specifically focus on the issues of cultural safety and women rights. There is need to analyze the tensions between traditional cultural values and progressive gender rights activism. By exploring the narratives, slogans and public discourse surrounding the March, there is need to understands the ways in which feminism challenges patriarchal norms and advocating for women rights with bodily autonomy and that is diverse culturally in an eastern society. The study is specifically focus on social and political impact, to aware public, and provide justice for gender in Pakistan with broader struggle.

Literature Review:

The March movements in Pakistan raising awareness of the various women rights is very common discussion for researchers, but the theme 'Aurat March is contemporary debate in the records of Pakistan that has been started on 8th March 2018 at International Women Day. The data has been collected after regulating interviews conferring, various books, research papers, reports and newspaper articles of different national and international scholars. The recent study work of Farida Shaheed is "Maintaining Momentum in Changing Circumstances: provocation of the Marches campaign in our country", in which she has described the issues surrounding feminism and the concept of Aurat March in Pakistan. The central point of her study is the based on new generation of feminists who is focused on achieving the societal changes in their personal life and prioritized the diplomatic of sexuality[2]. Hence, the Aurat March, initiated in Pakistan in 2018, has grown into significant platform to raise awareness of women empowerment, sparking widespread public debate about feminism, religion, and cultural norms. The discourse surrounding the March often reveals tensions between traditional Islamic interpretations and contemporary feminist demands. To understand this dynamic, it is essential to review scholarly work that situates women's rights within Islamic teachings while also addressing the socio-cultural context of Pakistan. The first source has described the importance of cultural safety, originally a concept from healthcare in indigenous contexts,

[1] Afzal, Malik Haroon, Muhamad Rashidi Mohd Pakri, and Nurul Farhana Low Abdullah. Is Women's empowerment a Thucydides' trap for patriarchy in Pakistan? The Aurat (woman) March-2020 and Bina Shah's Before she sleeps. *Journal of International Women's Studies* 22, no. 9 (2021): 111-127.

[2] Afzal, Malik Haroon, Muhamad Rashidi Mohd Pakri, and Nurul Farhana Low Abdullah. Is Women's empowerment a Thucydides' trap for patriarchy in Pakistan? The Aurat (woman) March-2020 and Bina Shah's Before she sleeps. *Journal of International Women's Studies* 22, no. 9 (2021): 111-127.

refers to environments where individuals feel respected and secure in their identity. Applied to women in Pakistan, it implies a society where women can express themselves freely, access public spaces safely, and enjoy equal rights without fear of discrimination or violence. However, in patriarchal societies like Pakistan, cultural safety is often compromised due to systemic inequality and gendered expectations, especially when feminist movements challenge established norms. The second source is about the Aurat March has brought attention to this contradiction. Placards like "Mera jism, meri marzi" My body, my choice have been both celebrated and condemned. Critics argue that such slogans are incompatible with Islamic values, while supporters maintain that Islam emphasizes dignity, justice, and agency for women. According to Barlas, Islamic texts, when interpreted within context, uphold gender equality. She argues that patriarchal readings of the Quran are culturally influenced rather than divinely mandated. In the third source, Islam grants women the right to education, ownership, consent in marriage, and participation in social and political life. The Prophet Muhammad (ﷺ) himself is recorded in hadith literature as treating women with respect, consulting them in important matters, and encouraging their active role in society. These principles, however, are often obscured by patriarchal traditions that misrepresent religious teachings to maintain control. In the last source, several scholars stress the importance of Islamic feminism, which seeks to harmonize women's rights with Islamic teachings, promoting equality without detaching from faith-based values. Within this framework, the Aurat March can be seen not as an attack on religion but as a demand for justice rooted in spiritual and ethical traditions. When women assert their rights to safety, dignity, and autonomy, they are not defying Islam, but challenging cultural practices that misuse religion to justify oppression.

Research Methodology:

The current investigation has employed the grounded theory and the discussion survey route to explore the episodes of Aurat March in a societal and spiritual context. Further, there is a few highlighted materials which includes books articles, report articles from journals and press releases to acknowledge for a considerable conclusion of March movement in Pakistan. In viewing of, for the requirement of time, the scholars therefore, have examine the sources more and gained the continuing ordinary issues of feminism toward the cultural values related to the discussion women's empowerment. For more study, to investigate the important point related to the change of culture and effect of western society researchers have refocus the ideas westerns rather than Muslim scholars.

Women Rights Movement: Western and Muslim world

The women's rights movement has rich and varied history across the western and Muslim worlds, shaped by distinct cultural, social, and political contexts. The women's rights movement in the west began in the 19th century, driven by figures like Mary Wollstonecraft, who authored "A Vindication of the rights of women, "advocating for women's education and equality. On the other side, Islamic teachings advocate for women rights and dignity of women fourteen hundred years ago. For instance, women have the right to own property, receive an education, and participate in public life. A movement within Islam advocating for women's rights through reinterpretation of religious texts, describing gender and justice within an Islamic framework. Despite of differing contexts, the women's rights movements in both the western and Muslim worlds share common goals such as achieving gender equality, securing legal rights, and improving social and economic conditions for women.

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Feminism: Historical Roots

Feminism is inclusive expression for multiculturalism fact affiliated to the ever-degrading position of females beneath the existing state of affairs of patriarchy. The utopian idealist and progressive communist Charles Fournier as a response to the assemble expression of advocacy for confirming female emancipation coined the term. Women movement describes number of institutions for deliberated thought, thesis, and ethical code. Regardless, it varied shapes and has mutually organized regarding reducing women's subjugated situations, personal and sociable similarity, by employing impact on the finance, diplomacy traditional norms of elite communities. As reported by Maggie Humm, a retired instructor of ethnic research at University of East London and author Rebecca, from America, a feminist, and activist has divided the history of feminism into waves. The initial activist sign started in the nineteenth and early twentieth century, and then further began in the 1960s and 1970s, and the thirdly expand sign from 90s to contemporary time. Marches theory appear from these campaigns. Hence, Feminism movement is emerging globally from the west for equality to continue the finding of new expression in context of different cultures. In Pakistan, Aurat March is actively reshaped in the form of modern feminism. It addresses uniquely issues such as domestic violence, honour killings, right to education and workplace aggression.[3] To compare the past Aurat March to present advocacy, the March is like evidence of ongoing process toward equality, who is rooted firmly in historical sensibility yet and actively responding to the contemporary challenges faced by Pakistani women.

Feminism in Pakistan: Aurat March

The concept of modern civil liberty movement is emerged from secular western states, generally Muslims and Muslim women particularly, always live-in dilemma to take part in discussion related to human rights either of western and Muslim countries.[4] According to western civilization, Muslim women has resist hijab and suffering for basic rights and liberty. Hence, the civilization eagerly wanted that Muslim women resist hijab, advocate for their sufferings, and needs to improve their perceiving condition. In the pretense of liberty and feminism, the materialistic western interest converted women like actual product. In feminism, women liberation movement had changed meaning of the word "liberal" in real. It became eventually a mean free morally. But the women have made its sense in different meaning and females have change their lifestyle to make them free from cultures and traditions. The modernism had not affected only on Western and European countries but also effected Muslim states and spoiled their culture style badly. This Phenomena has created misunderstanding across the world and encourage in the pathetic or pessimistic impression of religious culture which include prehistoric, rigid, and conventional belief, it is the reason that making substantial contribution for the worsening of religious people Islamic culture. This is the impression that presented by non-Muslim and critics. The huge section of Muslim activist, feminist, few liberal scholars and western elites Muslims are equally responsible for it. Hence, it is justified that the elite women of western and secular culture played important role to modernized Pakistani society and nobody can deny it. The women's function depicted a clear picture till from the

- [3] Malinowski, Ania, "Waves of feminism." *The international encyclopedia of gender, media, and communication* 1 (2020): 1-7.
- [4] Witte Jr, John, and Johan D. Van der Vyver, eds. *Religious human rights in global perspective: religious perspectives*. BRILL, 2023.

freedom of country is obvious. The elite women have started involvement in diplomatic presentation and till amplified the communal, administrative, and mechanical domains to the foundation of warranting women and financially grooming them free part of community. In the past, it described with due to the reason that women participation in every field of life should be limited while modernized the society. From the start of feminism, the secular women have force hard to encourage their own ideas and interpretation of women's rights to which their on interest were served but majority's choices were ignore. Moreover, Aurat March movement in Pakistan was established by educated Muslim secular lady who belongs to Europ and emerging from feudal, business, and professional community. Activists, researchers, have produced material for women's rights and to work on secularism, boundaries of religion, opportunities and equal treatment for women and feminist movement in Pakistan till the beginning of nation-building. Further, considered the work that is highlighted the period of Zia ul Haq and female's starting of opposition at the time of 1980s. Movements for women empowerment appear as reconstruction of evident privilege to new street advocacy in the time of 80s, and continued in 21st century as social media. Hence, after the struggle of seventy-five years, agreeing of stillness, public protest and social networking sites to advocate for the privileges and obligations to modernize Pakistani women.

In Pakistan traditional groups believed that the feminism is an idea created by the elite women. But the movement is misleading and creating mess it does not focus on the major concerns challenge by women of country. According to the activists, Pakistani feminism is neglecting the poverty downside, and illiterate women side by religious says that the true women's liberation should be the main focus of activists. On 12th February 1983, the first-time protest of women marched was against the Hudood Ordinance and ladies saw as the politicization of Islam. In that time, public protests were banned under Pakistan's criminal code, and then above 200 women in Lahore has challenged the military government. Their effort was leading for recognition of national women on 12th Feb. The Islamization program and the time of Zia ul Haq, was major era when women opposed actively and demanded the repeal of government laws as they saw as anti -women. In this law the boundaries were created for women's freedom by using religious and social norms. While secular laws new in the religion, encouraging for opposition of Islamic laws and to replace them with modern legislation from the 1960s. [5]If the civilization reconstructed and modernized then religion sensed as archaic and irrational must be rejected. Hence, the March movement is an annual event and a symbol of awareness, solidarity and opposition among varying groups advocating for equality.

Women in Islam and basic rights:

Islam is the religion of peace and prosperity and a very complete code of life. But before the advent of Islam, the people had change notion about women, that was depended on the dissension of the two exorbitant. Firstly, the woman who give birth to man and played a role of mother and lead others in all peaks and valleys of living as spouse has shorten to the status of house cleaner except then woman bond. She is treated as personal property of man and discriminated for all rights, and discourage for property rights. She is considered as a paradigm of offence and adversity, and is reject all opportunities for grooming and maintaining her identity. Further, the women are leading extremely to the same of the past position and get

❖ [5] Khushbakht, Syeda Mehmoona. The Aurat March, (2018-2022) in the Context of Gendered-Islamophobia: " A Case of Muslim Women's Identity in Pakistan." *Journal of Islamic Thought and Civilization* 12, no. 2 (2022): 271-285.

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disrespect from society. Periodically, woman deserve respect and importance in society but not treated with respect and dignity. Instead, she is considered as show piece, entertainment and device for men's joy. Due to this situation, women lose her real appreciation, regard, honor and respect. She became a playing toy for society's enjoyment that's why she is like a devil who is leading evil practices and immorality in the society. On the other hand, if we see the past of women she was treated as maid of house and chained in home as slaves. The given extreme positions are not the theories these are the real facts existed in the society, due to the worst conclusion of these positions we considered them immoral extreme. According to history, women is on a very low position to follow the man. At first community's thought worst and backward towards women, but with the passage time civilization status grow higher and people realizes that society cannot develop without women's growth and development.[6]

Islam was introduced as new religion in Arabia along the various laws and principles. Firstly, it is taught in towns and then in applied to desert people who are called Bedouins. The condition of desert people was worst, it was difficult for holy Prophet Muhammad (ﷺ) to teach them for right path, respect and mannerism and to avoid stealing fighting and killing each other. Islam is the religion of peace and preserve the fundamental human rights by its religious preaching. Humanity is leading at top in our religion and Islam is a blessing for human being and give equal rights to men and women in all aspects like, finance, diplomacy and social interaction. Muslims are the only civilization who are save of the world evil practices and have solution of new social problems. The people justified the term guardianship for shaping gender role in a sterotype way in Muslim society but the term "guardianship" is really that men considered as protectors of women. Hence, Quran itself clarify that the men and women are equal. So, the role of opposite gender is different and presenting cultural norms, values and tradition of Islam and justified interpretations of Quran. The Quran states that:[7]

﴿مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

"Those who do well, whether males or female, and have faith will enter paradise and will never be wronged; even as much as the speck on a date stone."

The Quran stresses for equal value and respect for both men and women in all matters. It ensures that they will get equal, pure and honest reward of their kind action. The holy book itself does not specify or limit a role for women. But Islamic society's practices divided rights and responsibilities between men and women and which represents cultural traditions of society. The Holy Prophet ﷺsaid:

﴿عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ، وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ﴾

"Every one of you are defender and are responsible for your blood ties. The leader is a caretaker and the person is a responsible of his lineage; the woman is responsible of, her husband's house and his children and in simple words all you are the guardians and are responsible for your relatives[8]. (Sahih al Bukhari, 5200)

Muslim families consist of the contract man and women that is called Nikah contract. The both gender means husband and wife work together with mutual understanding and coordination.

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[6] Maududi, Syed Abdul Aala. "Human rights in Islam." (2012).

[7] Quran surah An Nahl:97

[8] Hadith, 5200

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Then, they divide their responsibilities and take decisions and to run their family with mutual cooperation like a small community.

1. **Women Right of Education:**

Islam encourages basic women rights which includes education rights to whom Islam empower to get variety of knowledge means not limited of religious education but also take different professional fields knowledge or skill like, medical, engineering, technology, art, and business. Their importance of education and cultural maintenance, value, respect is like for man. There is an example of Hasrat Ayesha who taught Muslims when the Holy Prophet (ﷺ) passed away. She was leading both male and female scholars for study. The Holy Prophet (ﷺ) justified it clearly that education is compulsory for all either they are male, female, rich, poor, free or slave. This is show that Islam is not only appreciate women but also provide equal status of society. The Holy Prophet's words are:

﴿عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَتْ لَهُ جَارِيَةٌ فَعَالَهَا، فَأَحْسَنَ إِلَيْهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا كَانَ لَهُ أَجْرَانِ﴾

If a person has a slave-girl, then he teaches her freely and deal her in the best manner and culture, then provide her freedom and marry her, he will get two twice double gift from his Allah"[9] (Al-Bukhari)

The statement is again justifying that Islam does not neglect women rights and does not allow division of responsibilities of male and female. Hence, it recognizes variety of fields for male and female equally.

2. **Economic Rights**

Economic strength really valued women in the society and financially strong person always get respect from society. Many societies are not giving economic rights to women that's why women always depended on their males for their daily expenses. Financial instability of women is leading to exploitation, slavery, poverty and many other evil practices. Islam bring the new change in society to encourage women economic privileges, own property, earn independently to support her family and this position ensuring build equally in society. The Quran stated that[10]:

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

"We have apportioned among them their livelihood in this world in such a manner that we have exalted some in status above others so that they can mutually serve each other. And better is your Lord's mercy than what they are amassing."

Before the advent of Islam, women had a very low status, value, respect, freedom and even any basic right. Islam empower women, recognized her status and first time advocate her voice against violence and honor killing. Islam protect women completely that's why no one can take away of her these rights before and after marriage. In many Muslim societies women have not right to own property. In some societies it is tradition wife's personal property transfer to her husband but it is against Islamic laws. Sharia protect women by giving her property right that's why it's her own property.

[9] Hadith,

[10] Quran surat I-zukh'ruf:32

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3. **Social Rights:**

Islam has created rules for male and female to whom they should have mutual cooperation and understanding for both. These rules are depended on the nature of both genders and also connect to power that Allah has given to the both male and female. Islam recognizes that both genders have biological differences so their strength and power is according to natures but have equal worth and both are Allah's creation and prays for Allah and choose right path for life. They will treat equally not in this world but also in hereafter for punishments and prizes. In Islamic culture men is serving for outdoor activities like earning and fulfilling the needs of home, on the other side women is serving for maintenance, look after house, children managing home responsibilities. This position is mutual connection of male and female. The first thing that has been stated and explained in this connection is[11]:

﴿فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴾

"All things we made in Pairs". (Al-Qur'an, 51:49)

Allah said this in Quran that, Allah has designed all world of things in the form of couple such as, day and night, sun and moon, light and dark and life is also grooming through these pair's working mutually. In simple words, Islam has shown justified help by making the couple of husband and wife with mutual understanding and give clear way of life that based on system and rules, cooperation, care and balance.

Gender Role is different in Islamic culture:

There is need to understand the role of sex in Islamic culture to whom we can clear misunderstanding of Islamic environment. Equality and Identity are two different things that's are maintain in our Islamic culture. The rights and responsibilities in Islam are equal for man and woman due to the relation of society, the role and function difference are created. Hence, the men and women are multi-functioned according to Islam and competitive to each other in sole- function society. The equality demand is deep to understand properly and based on larger context. Moreover, Muslim women faces discrimination and laid to blame on Islam but all this is people's un-Islamic nature and Muslim's failure to Islamic directions. On the other hand, western culture denied differentiation of sex role and their feminism is representing "unisex society" to equal rights. Similarly, in Pakistan, feminism is bringing attention various issues like violence, oppression, harassment, and force marriages etc. There is need to change the content of feminism and reconstruct it according to Islam.

The Role of Aurat March for women rights:

Aurat March is important for women rights in which women of different cities collectively advocating their voices for equal rights. Aurat march movement needs to change its content because they are not highlighting the real issue of women. In Pakistan, people belong to different class and different groups that's why Aurat march has faced aggression of the critics. According to activists, unlike the women movement of 19s march has faced so much criticism the women of that time advocated for their rights in modest and respective way and side by blaming that it is encouraging vulgarity. Few people are saying that march is advancing women's right in worthless way as it should be in term of significant legislative changes. The Aurat March movement is complex and tendentious in its nature and continuously facing so much for women's privileges battle. Contributors' societal norms substantially affect their

[11] Al-Qur'an, surah adh-Dhariyat:49

comments on the Marches campaigns success to protecting female privileges. Although, few critics consider the Aurat March elevating the awareness and assembling the women for their rights but on the other side it is criticized as insubstantial legislative results. Moreover, the divergent views about Aurat March 's effects with the claim that only it is beneficial for elite class and ignore lower class and rural areas educated ladies who are lack of sources could neglect and cannot advocate for their rights. According to critics, Aurat March is quite sensitive movement and its content is extremely highlighted for its accessibility and marginalized groups suggesting the varying of societal norms shaped and effectiveness. Hence, in Pakistan is country where there are different culture and having different traditions so the March movement is not really match with existing culture of the state. The Aurat March movement is advocating for women rights in Pakistan but challenge patriarchal norms. It provides a platform to give awareness of issues of women like violence, harassment, inequality and to claim the change in system. [12]

March is Non-Compliant to Islamic teaching:

The critics, activists and social media are really concern about Aurat March that it is compliance of Islamic teachings and side by the movement properly accept or reject the values of the culture. According to the member of movement; the ideology of Islam is different in every country that's why the women faced different issues and then fight to acquire their privileges. The movement is not opposed to religion but there is of society who is not giving right that Islam has given to women that's why the women have started the movement. Moreover, there are the views that march movement is anti-Islamic because the women are doing public protest for their rights. If women want to movement, they must create boundary that should not clash to Islam. One of the important things is that Pakistani society is divided regarding Aurat March to it is not compatible to Islamic rules. Before raising awareness of women rights there is need to align the movement with Islamic values. The critics are arguing that the Aurat March is helpful for those women rights to whom community is fail to uphold and that the Islam has provided and seen the necessary reaction society's neglection. On the other, due to the public protest it not compatible to Islamic teaching.

It is also highlighted that Aurat March should align with Islamic values that's why movement need to create structure within Islamic frame work.[13]

The use of placard and slogans in Aurat march:

The feminism movement is raising awareness of women rights and its content parts play important role to encourage it like slogans have been portrayed with material things such as banner, poster, audio instruments speeches and songs etc. Side by, slogans are used to combine cultural concerns and play a role to encourage them for unity and attain their interest. The actual thing is that March movement's reaction were divide. According to people, these issues had sent to the citizens and others warmed up that the placard not suitable and take away the concentration from villages and ordinary and common girl. People really believe that it is the

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- Nadeem, Nimra, Humaira Zulfiqar, Saba Lodhi, and Rafia Syed, "Perception of Youth Regarding Aurat March in Pakistan: An Exploratory Study." *Journal of Asian Development Studies* 13, no. 3 (2024): 579-589.[12]
- [13] Nadeem, Nimra, Humaira Zulfiqar, Saba Lodhi, and Rafia Syed, "Perception of Youth Regarding Aurat March in Pakistan: An Exploratory Study." *Journal of Asian Development Studies* 13, no. 3 (2024): 579-589.

effectiveness of the campaign, and feminism is so much controversial and debate full topic. The hand-painted posters are delightful, entertaining and waggish then rallies protest on the road. In addition, the cause, reason and aim of slogans always shoe their struggle and wanted to fulfil the presentation of subject matter. Slogans are used through the proper system in which numbers of socio-political issues are observed that are not mentioned elsewhere are raised. Slogans are also used to acknowledge for entire information of the movement.

On the other hand, placard is pictured and viral on national and international level through media. The discussion of placard is at peak like "mera jism meri merzi" It create a questionary symbol in Aurat March. If we see the slogans in other words that are "my body my choice" which has been copied from western campaign but its real meaning is different and have the purpose to break your silence and free the individuals from reproductive health issues; comprehensive abortion care. But it become controversial issue on media and people encourage it and use in different meaning on their own choice by explaining that it's not from western campaign. In other words, it is justified that nobody has allowed beat their ladies and also stop acid attack on women. This was also considered that the its in meaning of stop violation, oppression, harassment to women. Few of them have taken in sense that women are what to wear or not. In spite of, all statements in different meaning these are not enough to enforce people and all the slogans and placards are important and have logical reasons. [14]

In conclusion, there is need to give logical and constructive solution to encourage women rights in Pakistan. Women's who are involve in different working fields, they can be help in to justified their rights on governmental and educational division. It is not lawless to advocate their voices on international women day against evil practices. But there is need to focus on real issues of women because only slogans cannot tell the real problem of women individually or in the form of groups.

Western Modernization and it impact on Muslim:

In Feminism, the first and most important thing is that it is received from western society so we need to create boundaries towards our cultures and we have no need to copy their culture. Feminism, through the march cannot provide us real pleasure. There is need to understand the real contentment and family, home is piece of joy in the world for male and female rather than workplace. When we talk more and more for women empowerment than it negated girls' power on patriarchy that's really not exist. So, we need stop talking, women rights, women issue, women need and women progress. These kind of discussion in the frame of feminism create battle between both genders and also it is leading to matriarchy system. Because the feminism has disreputable character in social, religious and political out looks and faced unbearable reaction among all the symbol of societal advancement and liberation. It is important to know that women liberation is used as the exchange of culture. Women liberation has totally changed the real status of women to whom she has un-necessary choice like she wants smoking, single parenthood, rape crisis, free love and many other like this. The culture-built gender under the law so the gender is steadfast and rigid and it was under the natural environment is destiny formulation. According to situation, the culture is necessary destiny rather than biology. No issue, if feminists are not accepting sexual differences, women are more flexible and stronger than men but it's not patriarchal system and biological truth that divided the both gender in role

❖ [14] Khushbakht, Syeda Mehmoona, and Munazza Sultana, "The women activism in Pakistan: An analysis of 'Aurat March." *Al-Milal: Journal of Religion and Thought* 2, no. 2 (2020): 50-69.

of male and female. Currently, nations in the northern western part of continent, females have independent life but they are leading to unhappiness, frustrated, and loneliness in life. The activists stated that; Women have achieved "liberation" through equality in the context of feminism but still she is not satisfied and unhappy. The point is that women become prison in their own liberation so because of extreme focus on independence, potentially she has missed something and lost her real life. Hence, this is something that feminist movement give misdirection to women that's why she considered home as the prison place and wants her free from family life. Then, she has chosen workplace for her left free herself from family even doesn't focus on husband importantly. Now, this trend very common in Pakistani societies, mostly female wants economic stability, connected to work place, they just want to left their home responsibility and have desire of leading free life.

Family is the major source of joy for men, women and children. If we see the single people such as bachelors, widow and divorced they are leading difficult and confusing life but on the other side if we see married people, they are healthy, wealthy and happy in their lifes. Perhaps, many do not accept feminist involvement in their lives even they do not encourage this movement. On the other side, many women's way of life is directly depended on feminist's context. But feminism is considered as important movement in its nature in present time. Many people refuse to identify themselves as feminist but they really adopt feminism and accept its program.

In Pakistan, people of different cultures have different response to wards March but still the March is to much affected on the new generation and change their behavior, mentality and lifestyle. For instance, there is slogan in Aurat March that is "Divorce and happy", it should not really exist in Pakistan and it is changing our tradition extremely. One thing more that it is copied from the European tradition where the divorce was common but side by it was quite difficult. It is use to badly spoil our culture and the life of youngster. There is need to council our new generation and prepare them for compromise which is important for leading together with peace harmony and love. It is important for self-satisfaction and peace to effort collectively. We should value the relations, understand the nature, worth and differences. The world is full of different civilization, including variety of cultures and traditions so for the positive change we need to understand our own culture its values and follow it. This is not necessary to tie up our culture with other nation, we have unique and attractive values in our culture so we should encourage and acknowledge them.[15]

Criticism:

The central argument about Aurat March is that Islam has granted women respect, dignity and basic women rights but ideas, slogans and placard perceived through the March is clashing with Islamic values. Indeed, the nature of slogans of Aurat March is spoiling the movement but its basic purpose to calling the different cultures for collectively work of women rights. The March movement is covering the gap of movement of female reproductive matter and Islamic concerns behind women rights. Basically, the Marches have made the Muslim scholar brought attention on social problems to build fair, and strong Muslim society that relay on the mixture of Islam and country's law. So, men and women are equal in their, education, citizen ship, brand, group except the rights and responsibilities that are according to the gender role. On the

❖ [15] Khushbakht, Syeda Mehmoona, and Munazza Sultan, "The women activism in Pakistan: An analysis of 'Aurat March." *Al-Milal: Journal of Religion and Thought* 2, no. 2 (2020): 50-69.

other hand, there is the down side of the Aurat March its slogans that impacts badly to ethical and moral norms. Western culture is the attraction of our young youth but Western culture is extremely relay on materialism towards their ethical values that is leading to selfishness, bitterness, and revenge etc. Day by day, the divorce ratio is increased in Pakistan because the youngsters set their minds according to the Aura March slogan like as "Divorce and happy" means they wants happiness in single life that's existence is really impossible in Pakistan. So, the tradition is change increasingly and the repeat the history of Europe. The slogans also express that woman in Islam and generally in Pakistan are used as aiding in the creation, this false controversy is source of misunderstandings. The slogan "No uterus no pain" behind it the reason is that women want job and their children are the hurdle of their professional life and it is also promoting materialism because the women want well establish lifestyle to whom they ignore home, and family system. In Islam, women have special reward who give birth to child. The feminism movement need to reconstruct it structure and change all those statements who encourage youngster to follow western society. [16]

Conclusion:

The study extremely depends on reconstruction of the Aurat March to safe the cultural values and women rights. We need to address the way in which we can cover the gap of feminism and Islam to whom we maintain this social movement successfully. The logical things like, encourage the establishment proper education system, facilitate for health care, abolish evil practices and promote real cultural values. In the contemporary feminism, it is point out that the need of cultural safety along with equality addressing, norms values, social barriers and traditions that limit the women participation in public life. The movement argues for women's empowerment which is the source of dismantling cultural harmful practices like child marriages, oppression and violence etc. The March is pointing out issues, like economic exclusion, force marriages, harassment and muteness women's voices through its slogans. It also creates tension between progressive interpretations of women's rights and conservative cultural values. The March need to provide platform demanding structural reforms in laws, education and workplace. The March aimed to rebuilt societal behaviors about women autonomy, safety and involvement in decision- making. Its vision should be to groom nation where culture, traditions are aligned with justice, equality and human dignity. For the strong nation building, we need to recognize our cultural values and its attractions and follow our own culture and stop running after western lifestyle, where freedom exist but still women is alone and not satisfied to her life. Women discrimination is most common in all over the world so there is need to council our new generation for compromise specifically and tell them their own value system to whom they can lead successful life.

❖ **Recommendation:**

There are few suggestions improvement:

- There is dire need to change the system through which organizations and local sources are used for movements and campaigns of feminism.
- Further, there is need to find common ground of campaign with respectful dialogue that engage with movement and maintain religious, cultural values and to concern the ideology state.
- Moreover, make effort to include and amplify the voices of marginalized communities, such as transgender individuals' religious minorities, and women with disabilities.

❖ [16] Saeed, Riaz Ahmad, "Pakistan's 'Aurat March and its feministic perspective." *Al-Qawārīr* 3, no. 1 (2021): 13-32.

- In addition, it is important to maintain local communities and organizations to build proper grassroots movement.
- Invest in educational initiatives and aware campaigns to address misconceptions, promote gender equality, and challenge patriarchal norms.
- Besides advocate for changes policy and legal reforms to address issues like domestic violence, workplace harassment, and reproductive rights.
- In addition, it is necessary to provide resources and support for mental health, recognizing the trauma and stress faced by women.
- Moreover, the march highlighting that education is compulsory for all then people encourage females' education and can focus on advocating better opportunities for girls and women.
- Similarly, the march promotes the importance of women status towards their family and society, advocating for shared responsibilities and mutual respect between genders.
- Further, the march should encourage participation from diverse groups, including men, to foster a collective effort towards gender equality.

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