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Liberal Feminism in Pakistan: An Analysis of the Impact on the Conventional Image of Pakistani Women

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ABSTRACT

How and in what ways has liberal feminism affected the conventional image of Pakistani women? To answer the question – keeping in view the historical dimension of liberal feminism in Pakistan and a reluctant image of its positive side – we studied the previous literature on liberal feminism in the context of Pakistan. We established our theoretical framework based on critical work written in the domain of sociology and chose Saba Mehmood and Foucault's theoretical foundations. We used content analysis as our research methodology. After setting a geographical lens, we collected 150 articles and extracted 75 based on our inclusion and exclusion criteria. The inclusion criteria were set on geographical boundaries, relevance to the liberal feminism framework, and an affirmative critique of liberal feminism within the limits of Pakistan. After extracting the relevant material, we scrutinized and read the literature carefully. We performed coding on the appropriate material, and by using the thematic analysis technique, we extracted four themes. The four themes were then put into the tube of our theoretical framework to evaluate liberal feminism's impact on Pakistani women critically. The themes were: Society and question problem, infamous patriarchy, political and legal-language problems, and media and the language problem. Liberal feminism, though, has established roots in Pakistani society, but its claim to alter the whole course of the cultural and social capital of Pakistani society seems problematic. The previous literature did not focus on the critical element of liberal feminism and structure-agency relations within the context of Pakistani society. However, liberal feminism has positively altered the mechanism of daily interaction in Pakistani society, and it has also impacted the conventional image of Pakistani society and gender relations.



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Introduction

Liberal feminism is one of the most important discourses that emerged during the 19th and 20th century. Rooted in liberal political philosophy, it advocated the political and legal reforms for women. It has initiated debates across the borders on different areas previously were common source of women's exploitation such education, labor, political participation, and legal boundaries. The growing discourse on the idea of liberal feminism has two fundamental categorizations in the Pakistani context: the first category includes the idea of the elimination of discrimination in society and the provision of equal rights for women, and the other idea goes into the depth of the critical aspect of the impact of liberal feminism on the image of women in society (Dar & Bano, 2023; Saif & Raza, 2022; Yasir et al., 2022; Shakeel, 2021; Ford, 2018; & Mishal et al., 2018). Though queer theory has pushed feminist struggle at different levels, a few countries are still struggling with the fundamental battle of rights for females (Sanín, 2022 & Muparamoto, 2021). The struggle of feminism has lightened the weight of oppression on women and has given direction to women's struggle regarding fundamental rights (Prasad, 2021). Apart from the struggle of feminism, the conventional image of women has changed with the influence of feminism, particularly the impact of liberal feminism in different non-Western countries (Kula, 2024; Tambunan & Safitri, 2022; & Ong, 2000). A particularist perspective tries to detect the presence of colonial forces in feminist discourse (Jung, 2024).

Mahmood (2012) pointed out the direction of liberal feminism and its influence on women's struggle in developing countries. While exploring the concept of piety in Egypt, she argued about women's multidimensional struggle, which differed from mainstream feminist struggle moments. Saba Mahmood tried to see femininity from a particularist perspective. Mahmood's concept of piety adds the power of agency orientation in the discourse of feminism, and by extending her argument, one can realize the necessity of context while interpreting the feminine orientation. Moreover, Mahmood & Asad (2012 & 2000) both argued about the impacts of liberal feminism on the struggle moments in various parts of the world (Devellennes, 2016). A particularist perspective stresses the necessity to understand the context in which feminists struggle to fight oppression and discrimination. Furthermore, the relational approach criticizes liberal feminism's position in non-Western societies for neglecting the interplay between structure and agency inside those societies (Jung, 2024)

Liberal feminism has proven beneficial in its procedural framework in Pakistani society (Saif & Raza, 2022; Yasir et al., 2022). despite its advantageous aspects, the discourse around the revival of gender roles and the oversight of context by liberal feminism has complicated the expression of liberal feminism in Pakistan (Waraich, 2021 & Nina Power). Considering the particularist and relational perspective, feminist struggle has become questionable – not particularly in the Western world but in the non-Western – because of objections that it undermines the context of society and relational setup with structure and agency (Jung, 2024; Mahmood, 2012; & Asad, 2000).

The conventional image – which we will use throughout the paper is based on the previous literature – of Pakistani women, whereas it refers to the traditional side – *naik* (piety), *Izzat*, *shram*, or women as the bearer of respect of family – of Pakistani women (Sengupta & Sinha, 2023; Nawaz et al., 2022; & Riaz, 2022). Notwithstanding the moral judgments, the conventional image has two sides: the liberal chunk of society sees it from the angle of oppression (Bilal et al.,

2024; Pourya Asl & Hanafiah, 2024), while critical and decolonial theory perceives it as an aesthetics of society. Women are expected to perform household responsibilities defined by normative structure and patriarchal values (Ahmed, 2024; & Nausher, 2024).

The current study attempts to assess the impact of liberal feminism in Pakistani society and how it has influenced the conventional image of Pakistani women. It tries to analyze the stance of liberal feminism from a particularist perspective with the help of the theoretical framework of Foucault and Saba Mehmood. To analyze the impact of liberal feminism on the conventional image of Pakistani women under the theoretical framework of Foucault and Saba Mehmood, the article will attempt to answer the following questions:

1. To what extent does liberal feminism alter the conventional, culturally supported portrayal of Pakistani women as depicted in prior literature?
2. How has liberal feminism impacted the moral and normative order of the society in the construction of women in Pakistan, and how has liberal feminism engaged itself with these structures?
3. To what extent and in which ways did liberal feminism affect the language used in media and political discourses about Pakistani women?
4. How are specific theoretical viewpoints of Mahmood and Foucault valuable in explaining and analyzing liberal feminism's influence on Pakistani women's conventional image?

Theoretical Framework

Foucault (1990) criticized the hysterization of women and how knowledge had viewed women through its tiny lens in various sections of the History of Sexuality. He believes that women-men discourse on sexuality has inhibited some pleasure and objectified sexual relationships (Galván, 2013). Many scholars have interpreted Foucault's sexuality book to address gender and start a new queer theory paradigm. Judith Butler (2014) strongly asserted that civilization imprisons souls into bodies. Hysterization describes women's deaths (Foucault, 1990 pp., 164). Why? Gazes, discourses, and knowledge have given structures a microscope to view women. Microscopes produce positive knowledge (Martin, 2013). The positive knowledge objectifies women and does it objectively. Objective knowledge suppresses specific social groups (McLaren, 2012; & Smith, 1990). When discussing Eastern women, liberal feminism undermines their social mechanism and tends to apply positive knowledge (Tuvel, 2015).

Foucault's postcolonial legacy suggests a thesis on women's interpretation. It is a straightforward critique of Western imperialism on women's freedom and subordination (Said, 1977). The West has always had a way of looking at the East, a language to convey it, and a magic pen to write about it, but postcolonial writers and scholars have always had a problem with how they treat the East, which is inadequate (Ahluwalia, 2010). When Ali (2021) wrote the book *Decolonizing Sociology*, he manifested a slogan

Civilize, or we will kill you

Develop, or we will kill

Now, it has turned out in this form:

Be liberal, or we will kill you.

The article will use the combined theoretical framework of Foucault and colonial thinkers to assess the impact of liberal feminism on the image of Pakistani women. It will use arguments from both perspectives to sketch the critical influence on women's agency in Pakistani society. Moreover, it will point out the effect of the imperial discourse of feminism trying to create a space in Pakistani society and its possible outcomes.

On the other hand, Mehmood's (2012) idea was about the problem of not understanding agency while talking about the perspective of feminism. Several scholars have deduced from her idea a simple perspective about understanding agency while raising the feminism slogan (Johnson & Fairweather, 2017). The article is about the idea that a vast amount of feminist literature has criticized the fundamentals of patriarchy and religion in the domain of women's suppression. Still, a few have posited the argument about the agency in a specific context. Liberal feminism has hailed the slogan of freedom, but the problem with freedom is that it is a Westernized definition (Ramsay, 2004). Saba (2012) argued that freedom is a socially constructed concept with structural orientation, and a woman can be free and feel freedom under a burqa (Batool, 2020).

This paper is grounded in Foucault's and Mehmood's conceptual frameworks. We will examine the direction of liberal feminism through these lenses and discuss the overarching effects of the traditional portrayal of women in Pakistani society.

Data Collection

The study identifies and analyzes the articles about the liberal feminism in Pakistan. To ensure the analysis is wide, we collected data from different reputed bibliographical sources. Any article published in the seven bibliographical sources on the liberal feminism in Pakistan or its impact (policy driven & socio-cultural) on Pakistani society was selected for screening.

Methodology

The study adopts directed qualitative content analysis. It is a technique used to identify patterns and describe patterns in a set of texts on a particular topic. Thomas Carney provides a compelling definition of content analysis: "Content analysis is a way of asking a fixed set of questions unfalteringly of all of a predetermined body of writings, in such a way as to produce countable results". The goal of selecting qualitative contents is that it provides freedom to subjectively interpret the data as Hsieh & Shannon described: "a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns". In addition, there are several rationales behind choosing this methodology. Firstly, it allows us to investigate how liberal feminism is articulated and understood in Pakistani society through the lens of indigenous scholarship. Second, it enables us to critically examine how feminist struggle, and movements have influenced the patriarchal structure and reshaped the image of Pakistani women. (White & Marsh, 2006). Third, content analysis allows subjective text analysis and will enable us to interpret the phenomenon under a specific theoretical framework (Krippendorff, 1989). Another objective of choosing this method was to enable future researchers to expand their study in the said area.

Article Selection

Our first task was to collect data; for this purpose, we collected data from reliable sources for a complete sample. First, we chose keywords like liberal feminism in Pakistan, feminist movements in Pakistan, gender equality in Pakistan, women's empowerment in Pakistan, gender equality initiatives in Pakistan, patriarchy in Pakistan, gender roles in Pakistani society, cultural barriers for women, traditional vs. modern gender norms, feminist activism, feminism organizations, and media portrayal of women in Pakistan. Using the abovementioned keywords, we searched for keywords in a few bibliographical sources, including Google Scholar, Jstor, Scopus, Taylor & Francis, ERIC, and Sci-space.

Screening

We used inclusion and exclusion criteria. The inclusion criteria were simple: we selected articles that contained the elements of liberal feminism and its implications for Pakistani society. The exclusion criteria were a bit complex; we excluded articles that didn't possess liberal feminism as a theoretical lens or exceeded the boundaries of Pakistani society.

In addition, we collected 120 qualitative, quantitative, and empirical research articles on liberal feminism in Pakistan. After applying the inclusion and exclusion criteria, we chose 75 empirical research articles from various journals. English texts were only included. 120 articles were the saturation point, and after that, we observed the iteration of articles.

We started coding after selecting 75 papers, thoroughly studying them, and accumulating credible information. We carefully read texts to identify key ideas.. An open coding approach was employed to create initial codes from regular ideas. The codes were then categorized through axial coding to create wider subcategories and ultimately consolidated into core themes. This stage grouped data by linking code categories to subcategories. We then incorporated the main concepts into a narrative. We then completed a codebook and selected themes. Then, we used thematic analysis to find and summarize data patterns. We found three key data themes: the context problem, the infamous patriarchy, and language change in politics and media.

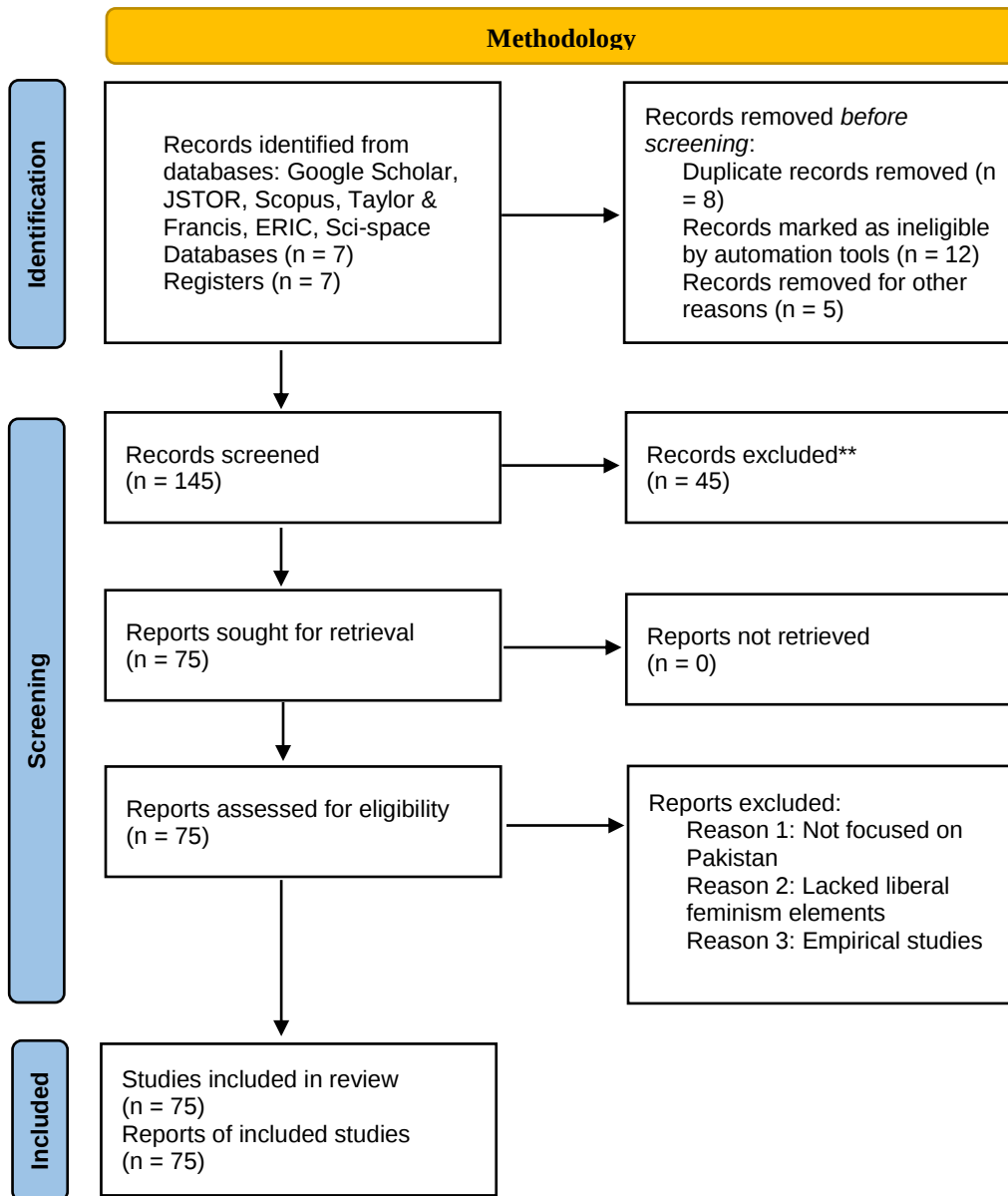
Coding

There is a key to understanding things. Interpreting qualitative data through the help of coding is an essential key to qualitative research. The technique is developed to explore the narrower concept from a wide-range frame (Strauss, 2018). After collecting the data from the empirical paper, we followed a multi-stage coding procedure that included open coding, axial coding, and theme development. Then, we applied the thematic analysis technique to analyze, identify systematically, and report patterns within the data. There were three major themes in the data.

The themes were liberalism's problematic stance in perceiving the dynamics of structure-agency relations in Pakistani society, which we label the context problem. The second theme included the mantra of repeatedly blaming patriarchy and how liberal feminism tried to alter socio-cultural capital. The third theme was how media and politics have shifted the language and how liberal feminism influenced it.

Sample Articles

Attached document



Conventional/ traditional image of women in Pakistani society

Pakistani society is mainly based on patriarchal values and traditional practices which build the image of women in society. Perceived gender roles and responsibilities result from these practices (Chauhan, 2014). According to Jalal (1991), the image of women is influenced by the mixture of colonial legacy and Islamic teachings, which also promote male dominance in the public as well as the private sector as Mumtaz & Shaheed (1987) explained that women are considered to be the bearer of family values and honor in Pakistani society that indicate their dependency on male support and show subordinate position in society. In traditional roles,

women are often expected to care for family and housekeeping, shaped by normative structure and media portrayals of understanding their potential to contribute outside the home (Bari, 2010). With these constraints, women have progressed in politics, sports, and other fields. Mohtarma Fatima Jinnah, Begum Liaquat Ali Khan, Benazir Bhutto, Shazia Hidayat, and Tasneem Zehra Husain are examples of it (Shaheed, 2009). However, there is still a continuous struggle for women's rights and opportunities in various fields, which indicates changing social dynamics and cultural shifts. It is mainly caused by global feminist movements, which profoundly impacted Pakistani society's patriarchal and traditional structure, paving the way for equal rights and opportunities (Weiss, 2014).

Findings

Historical context of Pakistan women

As indicated above, Islamic ideals, cultural standards, and political developments have impacted the historical image of women, which has varied throughout time. Modern gender dynamics must be examined in the post-independence era and political regimes.

South Asian women, especially in the subcontinent, were characterized by patriarchal and colonial values before independence. They focused on family duties and participated less in public issues than men. Women's participation changed during the independence movement under leaders like Fatimah Jinnah, who battled for national freedom and women's rights. Women fought for national independence and rights within customary roles during the Indian independence movement (Jalal, 1991). After the subcontinent split, women were crucial to state construction. Begum Jehan Ara Shah Nawaz, Lady Abdullah Haroon, Fatimah Jinnah, and Begum Waqar-un-Nisa Noon fought for women's education and constitutional rights. Rights that curtailed women's independence remained in the books and could not withstand patriarchal beliefs and culture (Shaheed, 2009).

Zia's dictatorship modified the women's rights paradigm. After Islamization policies severely restricted women's rights, women's standing changed. Sharia courts and the Huddod ordinance in 1979 curtailed women's criminal and personal rights (Weiss, 2014). These laws punished adultery and rape for moral breach. Sharia laws and rigid gender roles transformed women's legal and social standing. Due to the UN's global decade for gender equality, progressive feminists resisted Zia's changes. The 1981-founded Woman Action Force fought for women's rights and against regime discrimination. Progressive movements like WAF fought for women's rights while traditional forces enforced gender roles.

The Zia regime ended, but Islamization continued. After the 2000s, liberal feminist movements demanded social and legislative changes, resulting in the Protection of Women Act. This statute transferred Sharia-based offenses against women to civil courts (Zia, 2018). Liberal feminism has changed recently. Digital platforms have drawn mainstream media and policymakers to it. Digital platforms attract public attention. Social media has helped Aurat March and #MeToo confront patriarchy (Toor, 2012). Liberal feminist movements also discuss intersectionality. It would advocate for women of all classes and backgrounds by considering cultural, ethnic, religious, and economic backgrounds (Rizvi, 2019). Saddiqa (2018) claims political instability and conservative forces have stifled liberal and progressive movements in Pakistan.

Media tone and representation of the traditional image of women

Media has tremendously shaped women's image. A modern instrument for social norms and worldview reconstruction. TV, film, and mainstream media in Pakistan caricature and enslave women. Gender prejudices diminish women's abilities and social status. Marriage and women's roles dominate TV dramas. These representations promote female submission to male authority and reliance (Naveed, 2020). The way women are portrayed limits their public potential and says they are only valuable as mothers and wives (Jalal, 2021). Newspapers and other mainstream media stress family values and belittle women's achievements. Personal concerns and social norms that limit their autonomy muddle their activism and professional jobs (Ahmad & Hussain, 2022). Pakistani television and film advertising show women in traditional positions and highlight their beauty. They encourage feminine attractiveness and submission to masculine authority by denigrating unconventional women. Though socially acceptable, its beauty standards and gender roles are ridiculed (Khan & Aslam, 2023). Conservative to progressive representation has shifted in digital media and various media categories, notwithstanding these criteria and conventional patterns. Instagram, Twitter, Facebook, and independent films depict Pakistani women's roles (Rizwan & Shabir, 2022).

Change in media representation and cultural shift: post-liberal feminist movements

Liberal feminist groups have impacted popular media portrayals of women during the past two decades. These movements have empowered women and boosted their image. Pakistani media now portrays women as empowered and diverse. Movies, dramas, and TV advertising portray women as businesswomen, lawyers, doctors, pilots, etc. (Aslam & Tariq, 2021). Media coverage of women's issues may improve. Digital media and mainstream news channels have advocated for women's rights against harassment, honor killing, and domestic violence (Ahmad & Hussain, 2022). Gender debates on social media and news channels have raised public awareness. Traditional norms and gender-sensitive themes have changed due to this understanding (Khan & Aslam, 2023). Online liberal feminist initiatives in Pakistan have promoted gender equality and women's rights (Shaikh & Aziz, 2021). Media portrayal has challenged patriarchal values, causing societal transformations.

Language change

Literature exponentially referred to the language changes in the media discourse and politico-legal area (Rafi & Shafiq, 2024; Rahman & Rafiq, 2022; Zeb et al., 2021; Fatima et al., 2017; & Pamment, 2016). Some of the recent happenings in Pakistan have also indicated the misogynistic elements in the political debates, e.g., the chief minister of Khyber Pakhtunkhwa (KPK) – a province of Pakistan – Ali Amin, talked about the age and plastic surgeries of the chief minister of Punjab, Mariyam Nawaz. Daily Dawn:

‘Ali Ami Gandapur called Maryam a "*daku rani* [queen of thieves]" and claimed she had plastic surgery done worth Rs80 million and that he would "reveal her real face." (Dawn, 2024).

After these remarks – which are not new to the arena of Pakistani politics – many media outlets called them sexist and misogynist remarks. We are generalizing it to the whole political and media discourse arena, but my point is that Pakistani society is experiencing an alteration in these discourses (Rahman & Rafiq, 2022). Now, the media talks about and lambasts political

remarks, policies, and misogynist elements in society and vice versa. Moreover, Pakistan has also experienced a few changes in the legal discourse. It has developed a series of protection laws for women, which include the prevention of workplace harassment, domestic violence, and honor killing.

Furthermore, cinematography has also altered its mechanism of writing in a particular way where a minimum level of misogynist remarks is debated across the media and academic discourses (Sarez, 2017). This theme was about the contribution of liberal feminism in both media and political discourse. It was about the aid that liberal feminism has provided to alter the language against women (Nisar, 2016).

Patriarchy Reexamined

Literature inspired the idea of infamous patriarchy. The first section constructs an argument to analyze liberal feminism through the theoretical framework, and the second part connects the arguments to the overall idea.

Discourses connect ideas to build knowledge. Foucault (2002) defined discourse as a way to communicate power in his master thesis, *The Archeology of Knowledge*. Knowledge parallels power relations when discourse becomes knowledge. Spivak (2023) meant the same knowledge relation when she said innocence cannot be knowledge. How? Foucault (2005) called biology a killer. A microscopic stare into human anatomy could stop recognizing man as a man but allow biologists and medics to consider it an item. A man died when he became an object. Foucault's thesis strikes writers in other fields, such as queer theory, and researchers have concluded that the body under scrutiny in a social context has become an object but, in a power/knowledge way. In his thesis on *Orientalism*, Edward Said (1977) deconstructed the power/knowledge relationship between the Orient and the Occident, citing Foucault.

Foucault's (2005) thesis explains what? A thing, structure, idea, or subject under the gaze or microscopic lens creates a power relation. When speech becomes knowledge, it can change people's minds—Said (1977) compared the Orient and Occident. He believes information about the Orient has shaped the Occident's perception and thought about it. He also criticized European fiction for elevating European men. He criticized Frost's prose but believed his sight allowed him to determine Indians' morality. Literature helped the Occident view the Orient as bad.

Authority and knowledge form a complex relationship that is both simple and complex (Hart, 2000). A theme from the literature and theoretical framework has guided toward critical argument concerning structure and agency in Pakistani society. The difficulty of questioning moral order and normative structure within liberal feminism has been illuminated (Shaheed, 2009). The main argument will examine patriarchy through liberal feminism.

The previous literature contributed to the formation of scattered thoughts about the patriarchy – where they criticized it without understanding the social and cultural capital – and only a small portion of literature has analyzed the literature on the patriarchy (Sadiq, 2023; Umair et al., 2023; Ayoub et al., 2022; Khoja-Moolji, 2022; Akram & Khan, 2021; & Sanauddin et al., 2016). My theoretical literature has enabled us to have a comprehensive overview of the literature on patriarchy as I have given a detailed description of arguments on the discourse and knowledge where a reader may lose his thoughts and astray from the thought about its allegiance with the

topic of discussion. The only purpose of describing those arguments was to give us an instrument to analyze the role of liberal feminism in Pakistani society.

The core argument about the themes of the infamous patriarchy is that a few intellectuals, mainly from liberal feminism, have put it under the microscopic gaze and then left many to blame the patriarchy. A series of literature on education has manifested that patriarchy has enabled many girls to go and get an education, but a few intellectuals have blamed patriarchy for the low education rate of women in Pakistani society, where they leave the state in peace (Nisar, 2016).

“Patriarchy is often blamed for low education rates among women in Pakistan, yet education itself is a social construct influenced by various systems, including corporate setups, family structures, and state policies.” (Nisar, 2016, p. 34)

Liberal feminism has developed an opposing view against the patriarchy and has criticized the normative-moral order of Pakistani society as a core problem that suppresses women. This is not the case. Well, in some instances, patriarchy certainly plays a role in suppressing women, but so does the corporation setup of the West, but we don’t blame the capitalist world for it. Why? It is because order favors capitalism and is against the patriarchy. It is because of Occident’s view in the form of liberal feminism to criticize the patriarchy and blame the moral-normative structure of society instead of looking at the fundamental problems to deal with it (Gill, 1987).

"Liberal feminism challenges normative and moral structures, often overlooking the deeper social and cultural capital that influences these structures." (Gill, 1987, p. 48).

Moreover, freedom is a socially constructed phenomenon, and every society has a different view of freedom (Einspahr, 2010).

“Freedom is not universal; it is socially constructed and can vary greatly between cultures, meaning that what is considered ‘freedom’ in one society may not be in another.” (Einspahr, 2010, p. 22).

Saba (2012) argued that the problem of liberal feminism and neoliberal order is that they get to decide the definition of freedom and then force different states to follow it. Follow it irrespective of a society’s functioning system.

"The problem with liberal feminism and neoliberalism is that they dictate what constitutes freedom and force societies to adopt that view, regardless of their cultural and societal norms." (Saba, 2012, p. 76).

A woman under the veil may have her definition of freedom but enforcing her to adjust to the specific definition of freedom may violate the being and cultural setup of a society. Foucault’s (1990) theoretical framework enables us to analyze the power of Occident’s gaze in the form of liberal feminism on the conventional orientation of women in Pakistani society.

Discussion

“The mainstream media continues to equate feminism, as such, with liberal feminism. But far from providing the solution, liberal feminism is part of the problem.”

Nancy Fraser

We would use an analogical explanation of Marxism to draw attention to the context issue. Teleological Marxism was reluctant to develop a revolution pattern and wanted to present a straightforward explanation for future forecasts about how the revolution will happen (Huang, 2021; Sayers, 2018; Romero, 2012; & Vasconcelos & Junior, 2011). The problem with teleological Marxism was that it was based on positive science, and Marx's intellectual contribution was peculiar to positivism (Roaro, 2012). Marx predicted a proletarian dictatorship and a straight communist stream. Marxism makes it clear how Marx envisioned the breakdown of capitalism (Isaac, 1997).

Teleological Marxism has an issue because the initial revolutionary stream in Russia was different. Unlike teleological Marxism, which requires industry, the Bolshevik revolution saw peasants revolutionize Russia. The history of teleological Marxism is used to explain liberal feminism and its effects on Pakistani society. We distinguish society from state when we mention Pakistani society. Liberal feminism affects Pakistani society in many ways. Liberal feminism has teleologically viewed women in Pakistani culture and weakened their subjective and intersubjective agency. It views Pakistani women's agency as static without context (Jamal, 2005). Contextual details include a place's language, lexicons, gestures, semiotics, and symbols. Roland Barthes (2018) attempted to construct semiotics in the boxing battle as a separate entity. He described the importance of language in context, and I may apply the same scenario to other areas where language and semiotics disagree. Post-structuralist analysis is context-driven (The Encyclopedia of Applied Linguistics, 2023).

To eloquently describe the main argument, we must first explain the context. When writing about the problem of European civilization and man (1970), Husserl illuminated many areas where European discourses had estranged man and soul from it. He believes two factors have brought the West to its knees: driving Europeans into a mathematical world where everything is measured and reluctance to remain with positive science, which has reduced context. He was a pioneer of the phenomenological paradigm (Moran, 2011). According to Edmund Husserl, context is crucial to understanding an issue, and liberal feminism in Pakistan pays little attention to attention to it.

The assertion of teleological Marxism tells us that liberal feminism does not entirely understand the problem of women in Pakistani society (Rukhsana, 2021; & Sayers, 2019). Why? The problem is with the question of liberal feminism and its orientation. I am not giving moral judgments in the main argument about liberal feminism. Still, we want to establish a point that we can see in the post-structuralist and post-colonial thinkers, which is about understanding questions within the boundaries of Pakistani society. Liberal feminism defines things from the context of white feminism and its historical roots but often undermines the question in the framework of a society. Spread out of a revolution like Balwick tells us a simple premise about the importance of understanding teleology. It is about the acceptance of liberal feminism as a positive science and establishing it as it is. Much of the blunt criticism of liberal and white feminism is about the question it raises in different societies (Daniels, 2015).

Moving toward the second premise of our argument, the context. We have given the case of Edmund Husserl (1970) and his criticism of positive science. His legacy has widely influenced different thinkers in our discipline, such as Heidegger and Weber. If we deduce a thought from

his perspective, we may be able to understand the problem of liberal feminism in Pakistani society. For Husserl and interpretivism, the context is essential to understand the veneers of the problem. Still, liberal feminism poses a series of different questions which has nothing to do with the context of Pakistani feminism, and this argument bears a series of existential criticisms. Still, we can find a lot of intellectual talking about the context. For example, Spivak (2023) doesn't agree with the point of view of colonial knowledge to hegemonize the stillness in Indigenous communities about women, and Mehmood (2012) doesn't seem happy with ill-contextual statements of liberal feminists in the reign of religious societies like Pakistan. Understanding the context of Pakistani culture and developing an understanding of socio-dynamic rules in Pakistani society will bring coherence and less opposed transition.

The matter of context is also crucial because liberal feminism may directly – and in some cases, it does – challenge the authority of men in Pakistani society. Is it problematic? Precisely, yes. Why? It is because posing a threat to the existence of a person who has power may not benefit either party but developing an understanding of the context and positionality of people in power can be a plausible solution to the problem of women (Jamal, 2005). Some quotes from the paper we analyzed:

"Gender equality projects seeking reconfigurations of power cannot be effective without vigorously competing in the creation of knowledge, culture and identity" (Shaheed, 2010, p. 1746).

"The failure of Western writers to acknowledge that oppression of women may vary according to race, class, and ethnicity." (E-International Relation)

Our argument about liberal feminism may align with criticism of liberal feminism, but it doesn't agree with any sovereign power to exercise its authority on women. The theme is about developing or at least struggling to understand the relevant questions and initiate a discourse on the solutions to the problems that Pakistani women face in Pakistani society. It is a struggle to begin a discourse on women's issues, which is more understandable, and it is about developing a discourse that is more about the context of women's agency in Pakistani society. It is also about developing a discourse on plausible solutions for Pakistani women (Shaheed, 2010).

Conclusion

The study argued that we need to revise our understanding of the implications of liberal feminism in Pakistani society. Previously, literature on liberal feminism in Pakistani society debated on the rights discourse, discrimination, and abuse. This study tries to set out the post-structuralism and post-colonial implications of liberal feminism on the existence and being of Pakistani women. Our study aimed to provide a realistic critique of liberal feminism and its implications on Pakistani society. Discourse about anything in society can be dangerous when used to establish realities, mainly for political reasons. A debate about the constructions of facts in laboratories, big pharma utilizing drugs to cumulate capital, and the formation of political empires are the daring stances that have altered the way of our thinking. Still, our objective was to look at the other perspective of liberal feminism in a post-colonial nation. Milton was a brilliant poet, but was he good? said Joan Smith (2013). Though distinct, our inquiry was comparable to Joan Smith's in that liberal feminism has changed Pakistani culture and way of looking at women, but is it good? This research required us to think creatively about foreign-

imperial rhetoric that seeks to cement itself in Pakistani culture. Liberal feminism's influence can be seen in Pakistani society's daily discussion, media discourse, customs, and attitude toward women.

Our research methodology, content analysis, was chosen with the specific aim of providing a comprehensive critique. We gathered literature on the topic of liberal feminism in Pakistani society and, after a thorough examination, established inclusion and exclusion criteria to ensure the relevance of our study. The results of the study have shown the key areas where liberal feminism has alerted the mechanism of the course of Pakistani women's lives. Moreover, the results have also demonstrated the mantra of liberal feminism to blame the structural component of Pakistani society, for example, blaming Patriarchy over and over. Liberal feminism tends to undermine the progressive role of Patriarchy, and under our theoretical framework, it is observable to see the reluctance of liberal feminism to change the moral order of Pakistani society.

The study demonstrates the application of a new perspective to examine the procedural form of Patriarchy. The current study challenges the conventional way of applying liberal feminism to Pakistani society; instead, it argues that there is a need for a robust understanding of the context of Pakistani society. The article aims to develop a new framework to examine the application of theoretical concepts in society and scrutinize the future implications before incorporating them into policy.

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