Abstract

In Pakistan, women's equality coexists with widespread negativity toward feminism, the current uncertain state policy toward women, as well as the lack of inaction of legislation against discrimination and gender inequality. The present study explored the attitudes of young and older women towards liberal feminism and women's rights movements. For this purpose, a sample of 300 educated young (18-35 years), women in middle age within 36 to 55 yrs., and older age women of 56 and above were selected from Lahore. Women of different age-group belonging to different economic statuses were selected. Items from ‘Attitudes towards Feminism and Women’s Movement Scale’ and ‘The Liberal Feminist Attitude and Ideology Scale’ were used to generate a questionnaire for data collection. Data analysis was done using a one-way analysis of variance on SPSS 16.0. Study results indicated that young women's attitudes are more positive towards women's rights movements and the goals of liberal feminism, while the older women's attitudes
are linked with religious, political, and social factors that influence their attitudes. Results also indicated that economic status plays an important role in changing attitudes towards liberal feminism and women’s rights movements.

**Keywords:** feminism, liberal feminism in Pakistan, women's rights and roles, family influence, political and social influence.

**INTRODUCTION**

Over the earlier years, feminism becomes a continuous source of pressure and battle among Pakistani societies. The debates were mainly focused on feminism's goals and its religious contradictions. Feminism finds its roots in inequality to the differences in traits of femininity and masculinity (Day, 2018). This is about the reverence of diverse experiences of women, personalities, proficiency, capabilities, and in quest of to encourage entire womenfolk to appreciate their rights fully. It's all around in balancing the gendered performance fields and guaranteeing that the diverse females and girls have similar potentials in life as youngsters and men. Feminism simply implies belief in full equality for both men and women (IWDA, 2018).

The core of feminist values is to overcome the differences between opportunities and realities to address the inequalities (Jenkins et al., 2019). Feminist ideologies try to define female oppression, describe its roots and repercussions, and suggest liberation measures (Bimer & Alemeneh, 2018). Feminism is a societal drive that strives for social revolution and participation is contingent on active advocacy for its aims (Papcunová, 2018). It simply implies belief in full equality for both men and women. It isn't about women being superior to males. It's not about being anti-feminine. It is not about the construction of a set percentage of who's significantly poorer; it's about perusing and understanding how disparity moves both males, females and identifying that we're organized in this (IWDA, 2018).

When we go back to history, there are three waves of feminism and women's human rights. These waves are thought to be the cause of generational changes over the past years. The understanding of feminism gets clearer with these waves (Evans & Chamberlain, 2014). The first wave was essentially focused on women's suffrage. The second wave relates to the women's freedom drive for equality social and legal rights. In the early 1990s, the 3rd wave was both a continuance and a response to previous waves (Drucker, 2018).

In certain Muslim contexts, the term 'F (feminism) generates as many questions as it used to conflict, conjuring pictures of a domineering, angry, family-hating female. Feminism has long been regarded as an alien notion in non-Western cultures, as it contradicts local norms and customs. Feminism in general, and Western feminist in specific, are easily criticized as an assault on the cultural validity of non-Western countries (Fawcett, 2013).

**Literature Review**
Sir Robert Filmer and other patriarchal thinkers claimed that the father is the divinely appointed head of his family and that he governed unconditionally. No one is born free; everyone is born under the authority of a patriarchal superior. The gradual development of biblical history revealed that the patriarchal family, the most basic institution of patriarchy, has always been a key element of society. If authority was shared by married couples, patriarchal philosophy would collapse. According to Papcunová (2018), issues arising from gender inequality are sometimes misunderstood as personal issues that may be resolved on a specific level rather than as key universal flaws. Women could not readily connect themselves with the ideals of feminism since the acceptance of social reform was never embraced.

Feminism is an old term but the hesitation to identify as feminist is still a problem in many countries. Even though women have been increasingly skeptical of men's claims to authority throughout time, their gender consciousness has remained behind that of African Americans, the middle class, and the aged. Aronson (2003) claimed in his study that young women are democratized and individualistic, and few identities as feminists. The media, which has backed the antifeminist reaction, has also affected their views. Rather than reducing gender stereotypes, the media contributes to their aggravation by portraying women primarily in conventional private roles (Papcunová, 2018). According to Toller et al. (2004), advocacy for feminism should not be seen as incompatible with a manly identity, according to feminists seeking to expand male support. Feminists should depict feminism as compatible with a feminine identity to gain more female support. He claimed that feminism is about fairness, which cannot be reached alone via the elimination of racism or sexism but must also include the elimination of all types of oppression. He also stated that another reason males reject the feminist label is the word "feminist" still has a female connotation. The research of McLaughlin and Aikman (2019) examined the predictive validity of the basics for self-identity as an activist and supported conventional gender standards by influencing the original attitude, structural model of the idea of feminism, which provides a degree of what is destined to be an equalist. They concluded that support for feminism was linked to support for conventional gender norms in interpersonal interactions. So, their study highlights an essential nuance: emphasizing the good features of feminism may not be enough to drive people to identify as feminists—also it's crucial to minimize the bad aspects. Because of the negative connotations connected with the word, past research has suggested that people are less inclined to self-identify as feminists (McLaughlin & Aikman, 2019).

Childhood learning is most crucial in views towards female oppression. According to Fitzpatrick Bettencourt et al. (2011), an event that occurs in childhood will most certainly change the child's views and values, but the child's identity will not be altered as a result of the encounter. In contrast, he predicted that if the same occurrence happened to someone in their late twenties, it would result in some type of identity transition and a rethinking of life choices. He linked the religious views and life choices for the explanation of an individual's views. Increased degrees of religiosity are associated with traditional views about women, gender conservatism, and attitudes contrary to the females' drive and women's labor, suggesting that religion and feminism are intimately linked. He
researched the views of 245 American college students and their elder relatives on feminism to look at intergenerational views that the religion and education of their moms had a considerable influence on college students' attitudes about women. The transfer of gender relations from mothers to daughters was investigated using a life course approach. He investigated sex-role attitudes in one of the first 3rd generational domestic researches, finding that attitudes got more liberal with each younger population, with bigger disparities between grandmother and grandchildren than between mother-daughter. His study resulted that not only childhood learning but also family views affect the attitudes of an individual towards female rights and roles. He further gave an explanation about the diverse generations of women as a college scholar, the moms, and the biological grandmas, teenagers had the most generous manners toward females, grannies had the slightest generous views, and moms fell somewhere in the middle (Fitzpatrick Bettencourt et al., 2011).

Liberal feminism is the most common type of feminism, and it serves as a foundation for other feminist movements (Bimer & Alemeneh, 2018). During the 20th century, the Islamic world had a significant transformation in terms of feminist movements. Although laws governing education, politics, and trade have been modernized, the condition of females has not been addressed, and religious belief is brought up anytime women's rights are discussed (Anjum, 2020). There are two common misunderstandings concerning liberals in Pakistan. The first misconception is that all liberals are sophisticated or upper-class people who have been ‘Modernized’. Second, much as liberalism is purposefully represented as anti-religion in Pakistan, liberal is believed to be secular and anti-religious. Conservative see male liberals as a sociopolitical danger, but when liberals talk in a woman's voice, tensions rise even higher. A man can take away free will in his career, social, and domestic decisions, but if a female does likewise, she is undermining the Islamic ordered system (Zia, 2018).

In Pakistan, feminist movements have been raised, asserting unequivocally that the private is radical and that the male-controlled boundary among the community and personal is untrue (Saigol, 2019). Anjum’s (2020) study shows that religious beliefs and holy interpretations of women's liberation and patriotism in the culture of Pakistan affect women's involvement in the public sphere. She claims that the link between gender and nationalism is such that women are kept out of the forefront of nation-building. Because nationalist enterprises are "masculinist endeavors, including male organizations, masculine procedures, and masculine actions," women are frequently absent from nationalist archives. She further explained that in nationalist groups, women are undervalued and relegated to secondary positions. According to Anjum, women are shown as symbols of nationhood, to be guarded and elevated, or as treasures of conflict, to be humiliated in the cause of honor. In the Islamic world, the issue of feminism - women's responsibilities and rights - is primarily a battle between two levels: first, against society's conservative elements, and second, the consequences it will have on the nation's government order. Religious fundamentalism has been linked to the promotion of xenophobia, conventional gender norms, and conservative social ideals (Anjum 2020).
While Bimer & Alemeneh (2018) argue that public and private organizations, female activists, clusters, and activist groups have all taken action. However, rather than the private realms, the emphasis is mostly on the public spheres. Even though their beliefs and goals differ, the basic objective is to stop women's oppression and establish gender equality. It is even though they contribute towards the comfort of their children and societies, womenfolk enjoy lower socioeconomic positions and are even deprived of the right to cast a ballot at all stages. The government has worked with specific actions like racial quotas to achieve gender equality in general and to avoid patriarchal oppression in particular. Equal opportunity is the most effective way to remove gender discrimination while also enhancing women's abilities in many areas.

Still, Pakistan is ranked third-worst on the Global Economic Forum's Gender Diversity Index, with a score of 151 out of 153 (WEF). In the most current Women, Peace, and Security Index—Pakistan is listed in the 12 lowest countries. It is not possible to shift the social standing of women in a country if they do not campaign for their rights (Papcunová, 2018). Since 2018, the Aurat Walk has been uniting males and females in Pakistan. While the Aurat March has engrossed in organizing sidelined groups like poor income clusters and minority religions, it has only been held in a few cities. Critics of women's rights movements in Pakistan fabricated a video of the demonstration to appear that the ladies had performed profanity—an allegation that was repeatedly politicized against the minority in Pakistan. Critics accuse the initiative of having a 'western goal' or being ‘un-Islamic’ (A. Khan, 2021).

When it comes to views of women from different backgrounds, everyone has distinct opinions and attitudes. The study's primary purpose is to explore further the attitudes of young and older women towards liberal feminism and women's rights activities. With the rise of women's liberation or women's movements in recent times, cultural attitudes on women's rights and duties have sparked a lot of attention. The topic has been divisive in practically every facet of Pakistani culture, including legal, vocational, educational, economic, personal, and religious sectors. This study will be distinctive in the field since it will investigate liberal feminism's ideas of women as independent entities who should have the same liberty as men to make their career plans and have their liberty recognized equally by the government. Previous studies which were conducted in this field discuss feminism and Aurat March in Pakistan. This research would be the new edition to the research world as it discusses female attitudes, thoughts, and experiences. It gives value to the unique experience of each respondent by focusing on the age, marital status, and economic status of participants. The current study revolved around the following objectives, and hypotheses.

**Objectives**

1. To measure the attitudes of women towards women’s movements.
2. To identify the perceptions of women towards liberal feminism.
3. To measure the attitudes of women about women’s rights and roles in society.

**Hypotheses**

1. Age groups will significantly affect the attitudes of women towards women’s movements.
2. The economic class will significantly affect the attitudes of women towards women’s movements.
3. Age group will significantly affect the attitudes of women towards liberal feminism.
4. The economic class will significantly affect the attitudes of women towards liberal feminism.
5. Age group will significantly affect the attitudes of women towards women’s rights and roles.
6. The economic class will significantly affect the attitudes of women towards women’s rights and roles.

THEORETICAL FRAMEWORK

‘Liberal Theory’, according to Giddens, is a feminist theory that reasons that gender disparity is caused by restrictive women's and girls' approachability towards civil rights and the supply of communal resources such as schooling and jobs. According to liberal feminist theory, woman subservience is based on a combination of cultural and permitted fences that thwart females from acquiring achievement in the civic arena (Bimer & Alemeneh, 2018). The liberal theory supports the idea of this research that the root cause of female subordination is social and legal barriers. This theory will help the researcher get a better understanding of the study results in terms of liberal feminism views.

John Rawls was an American liberal political theorist. Justice as Fairness Theory of Rawls imagines a public domain with welcomes persons and alike fundamental civil rights. His theory of justice also emphasizes equal opportunities and the advancement of the interests of the most vulnerable members of society (Rawls, 2021). In Pakistan, women are the marginalized group that needs to be mainstreamed. This justice as fairness theory supports the study purpose that women need to be educated and empowered to be in the mainstream group of society.

METHOD

This is a quantitative research design to gather data by using the survey method. For a collection of data, 300 questionnaires were distributed among educated females. The study sample consisted of females from age 18 and above. The researcher wanted to collect data from detailed age sets of young, middle-aged, and elderly. In research from Petry (2002) to measure attitudes towards pathological gambling, three age group categories were defined as young within 18 to 35 yrs., 36-55 yrs. as middle-aged, and 56 plus as elderly. The researcher used the same categories for data collection to measure attitudes. The DAWN news article by Subohi (2006) described Pakistan's lower social class, lower-middle-class, middle-class, and upper-class income categories. The researcher used the same categories i.e., a Lower class with earning as 4000-20,000, Lower-Middle class earning as 20,000 to 50,000, the middle class earned 50,000 to 100,000, and upper class earned more than 100,000 to categorize socio-economic background for collecting data. A convenient sampling technique was used to collect data. The researcher used two structured questionnaires.
The first scale was the feminism and the women’s movement scale by Fassinger (1994). The reliability of this scale was 89%. It has 10-items to measure the affective attitudes towards feminist movements and attitudes towards women's rights movements. Another scale that the researcher used was the liberal feminist attitude and ideology scale by Morgan (1996). It has 60-items. The reliability of this scale was 94%. The researcher visited different colleges and universities to collect data. Respondents took 10-15 minutes to fill out each questionnaire. Many females showed positivity towards being a part of the research, while some respondents refused to give their opinions on the topic. They were being briefed about the purpose of the research and the confidentiality of the research. All the participants were given a consent form via google forms and written papers. Privacy and confidentiality of the data were made sure by the researcher. After completing the questionnaire, the researcher thanked each respondent for giving valuable time for the study. The data was then analyzed through SPSS 16.0.

RESULTS AND DISCUSSION

**TABLE 1**

Table 1 reflects the alpha coefficient indicating all measures are consistent and the scale used in this study is reliable (N=300)

<table>
<thead>
<tr>
<th>Scale</th>
<th>K</th>
<th>M</th>
<th>SD</th>
<th>α</th>
</tr>
</thead>
<tbody>
<tr>
<td>WM</td>
<td>11</td>
<td>36.86</td>
<td>6.245</td>
<td>.67</td>
</tr>
<tr>
<td>WRR</td>
<td>7</td>
<td>25.03</td>
<td>4.808</td>
<td>.67</td>
</tr>
<tr>
<td>LF</td>
<td>23</td>
<td>80.89</td>
<td>13.471</td>
<td>.87</td>
</tr>
<tr>
<td>Total</td>
<td>41</td>
<td>142.78</td>
<td>24.524</td>
<td>.733</td>
</tr>
</tbody>
</table>

Note: WM standing for ‘Women’s Movements’, WRR= Women Rights and Roles, and LF= Liberal Feminism.

**TABLE 2**

The table mentioned below demonstrates the demographics of the participants.

<table>
<thead>
<tr>
<th>Age</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-35</td>
<td>234</td>
<td>78.0</td>
</tr>
<tr>
<td>36-55</td>
<td>45</td>
<td>15.0</td>
</tr>
<tr>
<td>56 and above</td>
<td>21</td>
<td>7.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

Household Income (Monthly)
TABLE 3

Table 3 shows the results of ANOVA for Hypothesis 1, Hypothesis 2, Hypothesis 3, Hypothesis 4, Hypothesis 5, and Hypothesis 6, respectively (N=300)

<table>
<thead>
<tr>
<th></th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between age-group and attitudes</td>
<td>57.621</td>
<td>2</td>
<td>28.811</td>
<td>.737</td>
<td>.447</td>
</tr>
<tr>
<td>and attitudes towards women’s</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>movement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between economic class and attitudes</td>
<td>342.082</td>
<td>3</td>
<td>114.027</td>
<td>2.982</td>
<td>.032</td>
</tr>
<tr>
<td>and attitudes towards women’s</td>
<td></td>
<td></td>
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<tr>
<td>movement</td>
<td></td>
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<tr>
<td>Between age-group and attitudes</td>
<td>976.788</td>
<td>2</td>
<td>488.394</td>
<td>2.723</td>
<td>.067</td>
</tr>
<tr>
<td>and attitudes towards liberal</td>
<td></td>
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<tr>
<td>feminism</td>
<td></td>
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</tr>
<tr>
<td>Between economic class and attitudes</td>
<td>1493.560</td>
<td>3</td>
<td>497.853</td>
<td>2.793</td>
<td>.041</td>
</tr>
<tr>
<td>and attitudes towards liberal</td>
<td></td>
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<tr>
<td>feminism</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Between age-groups and attitudes</td>
<td>167.390</td>
<td>2</td>
<td>83.695</td>
<td>3.686</td>
<td>.026</td>
</tr>
<tr>
<td>and attitudes towards women’s</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rights and roles</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between economic class and attitudes</td>
<td>127.957</td>
<td>3</td>
<td>42.652</td>
<td>1.861</td>
<td>.136</td>
</tr>
<tr>
<td>and attitudes towards women’s</td>
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<td>rights and roles</td>
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* p<.05
Attitudes towards Women’s Movements

Results of hypothesis 1 revealed no significant differences of age groups on attitudes towards women's movements ($F(2, 297) = .737, p< .447$). The mean results indicated that scores of middle-aged women (M=37.89, SD=5.753) were higher than older women (M=36.90, SD=5.549) and younger women (M=36.65, SD=6.396). This hypothesis contradicts the study results of Fitzpatrick Bettencourt et al. (2011), who researched with younger and older adults to measure the perceptions about women's rights movements. Their research findings showed that older adults' views are more conservative towards women's rights movements than younger adults. Older adults were more political and religious in their perceptions as compared to young. Their findings also reveal that older adults do not disagree with the goals of women's rights movements. Living in a patriarchal society where women are the victims of rape, domestic violence, abuse, and male domination and where no laws protect them, women are trying their best to survive and fight for their rights. Whether they are younger, middle age or older women, they are striving for their fundamental rights. That could be why the age group of women does not affect their attitudes towards the goals of women's rights movements.

Results of hypothesis 2 revealed that there are significant differences between attitudes of women towards women’s movements and their economic class ($F (3, 296) = 2.982, p< .032$). Post-Hoc analysis using Tukey’s HSD and the analysis of mean score revealed significant outcomes. Mean results indicate that lower-class (4,000-20,000) attitudes are significantly lower (M= 35.00, SD= 6.197) than middle-class (50,000-100,000) (M= 36.86, SD= 6.310), lower-middle-class (20,000-50,000) (M= 36.92, SD= 6.698) and upper-class (100,000 and above) (M= 38.82, SD= 4.326) respectively. In Pakistan, when anyone tries to speak about women's rights, it is linked with religion. Aafia Zia wrote in her news article: Women in lower-class families don't have permission to go outside and participate in the campaigns led by women and can't fight men for equal rights. Where patriarchy dominates, these campaigns are named into anti-male campaigns, and women participating in these campaigns are tagged with the term ‘exploited upper-class women’ (DAWN, 2018). The hypothesis results supported this claim and revealed that the attitudes of lower-class women are significantly lower than upper class and middle-class women. Saigol's (2016) debate article on feminism and the women's drive describes that the women's rights campaigns and women's rights NGOs are led mainly by or organized by upper- and middle-class women. Facing harassment and violence in daily life, women have no option except to stand up for their rights. This is mostly faced by middle-class women and upper-class women in the workplace and roads. The results are also in-lined with the debate of Saigol and could be another reason those upper-class women and middle-class women are highly supportive of women’s rights drives. Or the changing attitudes of lower-class women could be because of media portraying Aurat March in negative terms in these past few years.

Attitudes Towards Liberal Feminism
Results of hypothesis 3 revealed no significant differences of age group on attitudes towards liberal feminism \( (F(2, 297) = 2.723, p < .067) \) (hypothesis 3). The results indicated that scores of middle-aged women \((M=84.80, SD=7.424)\) were higher than older women \((M=82.90, SD=11.882)\) and younger women \((M=79.96, SD=14.357)\). The hypothesis results contradict Fitzpatrick Bettencourt et al. (2011) as they demonstrate through their study that younger people were more liberal than their older grandparents. Their study also identified that the grandparents and parents influence the attitudes of the younger generation somehow. At the same time, hypothesis results are in line with the study results of Anjum (2020), who conducted 20 interviews with younger and middle-aged women to explore if they identify them with liberal or conservatives. She concluded with the two groups where feminism was seen as different. Women who identify them liberals supported equal rights, while others think of feminism and equal rights struggle as unnecessary and below the ethics linking it with religion. Thus, it could be assumed with the hypothesis results that the age group does not affect the women's attitudes but the lifestyle you are used to, and your parent's and grandparents' attitudes towards a specific phenomenon does.

Results of hypothesis 4 revealed that there are significant differences between the economic status of women and attitudes towards liberal feminism \( (F(3, 296) = 2.793, p < .041) \). Post-Hoc analysis using Tukey’s HSD and the analysis of mean score revealed significant outcomes. Mean results indicate that attitudes of women from lower class \((4,000-20,000)\) are significantly lower \((M=75.94, SD= 13.195)\) than lower-middle-class \((20,000-50,000)\) \((M= 81.52, SD= 14.450)\), upper class \((100,000 and above)\) \((M= 82.00, SD= 11.574)\), and middle class \((50,000-100,000)\) \((M= 82.18, SD= 12.990)\) respectively. The hypothesis results are the same as Bimer and Alemeneh (2019), which showed that liberal feminism is linked with middle-class women. Liberal feminists talk about the reproductive health of women, including abortion. In Pakistani society, abortion is always linked with religion and considered inappropriate except for certain conditions, i.e., rape or violence. It could be a reason that lower-class and lower-middle-class women do not support liberal feminism as middle and upper-class women do.

**Attitudes towards Women’s Rights and Roles**

Results of hypothesis 5 revealed that there are significant differences between age groups and attitudes towards women's rights and roles \( (F(2, 297) = 3.686, p < .026) \) (hypothesis 5). Post-Hoc analysis using Tukey’s HSD and the analysis of mean score revealed significant outcomes. Mean results indicate that attitudes of younger women \((18-35)\) are significantly lower \((M= 24.64, SD= 4.952)\) than old-age women \((56 & above)\) \((M= 26.38, SD= 4.201)\) and middle-aged women \((36-55)\) \((M= 26.47, SD= 3.923)\) respectively. The study results of Fitzpatrick Bettencourt et al. (2011) say that younger women are most likely to promote gender equality and women's rights than older people who have varying attitudes based on their socialization. The hypothesis results contradict this study's results. McLaughlin & Aikman's (2019) study results also support the findings that gender roles are exposed through family structures and stereotypes attached to females. The role of media in portraying women as soft, caring, beautiful, and less professional is also a reason. These stereotypes and beliefs cannot be eliminated easily. The younger women's attitudes could
be lower because they think women are bound to take care of their families as described by religion. While the middle and older-age women already faced society's ground realities, Papcunová (2018) called social reality.

Results of hypothesis 6 revealed no significant differences of economic status on attitudes towards women's rights and roles ($F_{(3, 296)} = 1.861, p<.136$). The results indicated that scores of lower-middle classes ($M=25.54$, $SD=5.185$) were higher than middle-class ($M=25.30$, $SD=4.590$), upper-class ($M=24.77$, $SD=3.790$) and lower-class ($M=23.68$, $SD=5.113$). Aronson (2003) explored women's attitudes from different economic backgrounds and revealed that 90% of educated upper-class and middle-class women supported feminism and called themselves feminist while the other 10% did not identify themselves as feminists. He concluded that middle- and upper-class participants agreed with women's equality rights and changing roles. The study results support the hypothesis that women have positive views about changing roles and equal opportunities for women regardless of their background.

**CONCLUSION**

This study was conducted to identify women's attitudes towards liberal feminism and the women's rights drive. For this purpose, FWM and LFAIS scales were used. The study concluded that many different factors influence women's attitudes. When talking about women's rights drives, the attitudes are affected by their economic status. In the debate about feminism, women's attitudes are affected by age group. Age group determines the attitudes towards women's rights and changing roles. The study results contradict previous studies, which show that this study is a unique contribution to this area. In the Pakistani context, we live in a patriarchal society where these factors and many other factors influence the attitudes and perceptions of women. While collecting data, the researcher noted that women were quite excited to respond to the survey after reading the study title. Pakistani women are interested in feminism and support the feminism goals, but some factors, traditional roots of gender roles, misinterpretation of religious doctrines, and linking feminism with religion, influence women's attitudes. The government has been taking initiatives for women in recent past years, but there is still a lot to do. Education, empowerment, and awareness are the critical elements for changing negative attitudes into positive ones.

**Limitations and Future Suggestions**

1. The qualitative part is not done in this study due to time constraints.
2. Future researchers can conduct the same study with other variables like parents' education, religious affiliation, etc.
3. The study can also be conducted with male participants to identify their perceptions about women's rights and roles and recent drives on feminism.
4. The study can also be conducted by using femininity and masculinity indicators.
**Recommendations**

The present study aims to explore women's attitudes towards liberal feminism and women's rights drives from different age-group and economic classes. The differences were observed in the attitudes of the lower-income group. The researcher suggests that awareness among women from the lower-income group is highly required. The researcher also noticed that young women are passionate about their rights, and older women's perceptions are highly influenced by religious affiliations, media portrayal, and societal stereotypes. Researchers also suggest awareness campaigns through media for positive impacts and changes in governmental policies to eliminate societal, legal, and cultural barriers for women.

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