

Development and Psychometric Properties of the Aurat March Scale

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Abstract

Background: In a country having traditional values like Pakistan, due to social media and the rise of modernization, there is an increased socio-political awareness among people. There is an increase in human rights movements, socio-political and feminist movement like Aurat March is becoming quite popular. However, there is a substantial divide in the general population with reference to recent feminist movement labeled as “*Aurat March*”. Such a divide has given rise to various views regarding this movement that are often in conflict to each other.

Aims: The current article reports the development of The Aurat March scale.

Method: Exploratory Factor Analysis was carried out on a sample of 400 men to establish the factor structure of the newly developed scale.

Findings: Five factors were extracted based upon scree plot as per criteria of Eigen value > 1 . Kaiser-Meyer-Olkin (KMO) test of sphericity was done. The value of 0.911 indicate that the sampling facility was superb, whereas the Bartlett’s test of sphericity is found as significant. Factor loadings that were less than 0.3 were suppressed by SPSS. The final 30 items with $\alpha = .87$ considered as good alpha reliability. The newly developed Aurat March significantly correlated with Attitude towards Women Scale (Spence et al., 1973); that indicates its convergent validity.

Conclusion: The newly developed Aurat March scale is one of the pioneering efforts to developing a scale aiming to measuring men’s attitudes and perceptions regarding Aurat March. The scale has demonstrated sound psychometric properties and is intended for use with the general population of men all over Pakistan.

Keywords: Aurat. March, Scale, Pakistan

Introduction

Feminism has a long, however, a vague history (Saigol & Chaudhary, 2020; Wollstonecraft, 1792). It is not a single act but several related and indirect events that gave way to the development of feminism as movement (Penn & Penn, 1976). The movement was also not limited to a certain nationalities or geographical location; instead, it was universally

honored; there was no organized or centralized organization that could devote itself to furthering the cause of feminism.

Although *feminism* and *feminist* reviews have infiltrated and gained popularity in most cultures, defining these terms has proven to be difficult. Feminism is derived from the Latin word *famine*, which means to have the traits of a woman, and originally meant to have the qualities of a woman (Kaplan, 2012; Tuttle, 1986). It was first used in the 1890s to describe to the philosophy of gender equality and females' rights, replacing the term womanism. Since then, it has become the preferred word that refers to all activities that relate to women rights. Therefore, feminism implies a range of social and politically oriented drives and ideologies that aim to define and establish the political, economic, personal and social equality of the both the genders, such action groups function on the ideology that women need to be treated in equality with men and that there needs to be an absolute tolerance for sexism in a given society (Kaplan, 2012). Thus, feminist all over the world have a quest for social justice for women. This quest then gets translated into different ideologies, religions and cultures. Each culture thus has its own definition of what is feminism and what sort of social justice can be rendered for women (Fernandes, 2014).

Thus, feminist is an ideology about what women think or how they should live their lives. It is a discourse that involves various movements, theories, and philosophies which are concerned with the issues of gender differences, that advocate equality for women, and that campaign for women's rights and interests (Harstock, 1979; Moi, 1997). The *first* component is equality. It involves equal rights to opportunities and choices. It does not mean that women are trying to get rid of their female identities and to try to adopt the masculine trait. The *second* major component of feminism is that it embodied both attitudes and actions (Rowbotham, 2006). Feminism involves viewing the people objectively and avoids stereotypical manifestation of the women. The *third* critical component of feminism is the idea that it concerns all aspects of life. It does not only talk about equal opportunities and to access in every occupation but it also emphasis on women's viewpoint regarding political issues and the decision making about their personal relationships. A fourth important aspect of feminism is the recurrent need to provide education and advocacy on behalf of women. In short, feminism recognizes that women suffer from discrimination because of their gender and wish to seek a system that is based on recognizing the skills and value of women as equal to men (Bacigalupo, 2003; Goss & Heaney, 2010).

Research and academia scholarships usually prefer to use a feministic framework when interpreting experiences and voices of research participants. A feminist framework is a comprehensive examination of the nature and reasons of women's oppression, as well as a linked collection of ideas to finish it (Maynard, 1994). These frameworks not only help in structuring the empirical data, but they also allow the continuation and expansion in the field of feminism and feministic research. These frameworks can be classified as liberal feminism, Marxist feminism, socialist feminism, and radical feminism. Each type of paradigm is based on specific ideology of what society should focus on and how women can be integrated into its functioning. All the paradigms have a universal application.

The efforts made by feminists and feminism movements in Pakistan have been dynamic and prolific in making the voices of the underprivileged women heard. Among other movements and efforts (for details see Ovais, 2014; Saigol & Chaudhary, 2020), the latest movement that has taken the feminist scenario of Pakistan by storm is the Aurat movement. The Aurat March is an annual sociopolitical demonstration in Pakistani cities such as Lahore, Hyderabad, Sukkur, Faisalabad, Multan, Quetta, Karachi, Islamabad and Peshawar to observe the International Women's March. As the term defines, the Aurat march is a demonstration in which women march to highlight the plight of women in the country. The march calls for greater accountability for violence against women and supports women who experience violence and harassment, in public places, at home and in the workplace. March participants carry banners with slogans against prevailing practices and specifications of gender roles that target women and their right to self-determination.

These marches originated in 2018 and were immediately rejected and subjected to ridicule and mockery (Shirin, 2020; Akhtar, Aziz, & Almas, 2021). The march was hailed as an attention-grabbing gimmick; more serious sectors of society ruled out the March as an imported concept. However, despite their unwelcoming attitude, the Aurat March has now become an annual event. It is now considered a socio-political demonstration in Pakistani cities such as Lahore, Hyderabad, Karachi, and Islamabad (Khushbakht & Sultana, 2020).

Third Aurat Azadi March was held in 2020 on International Women's Day and in this march, the organizers faced many steeplechases before and during the march from the society. Moreover, a petition was also filed in the Islamabad High Court to stop Aurat Azadi March 2020 (Khushbakht & Sultana, 2020). The organizers of March were given the NOC (no-objection certificate) after many days of dialogs and a range of unnecessarily strict conditions were applied in it. In Islamabad on 8th of March, the Aurat March faced opposition by a group of religious women who were holding a countermarch to celebrate *Haya* or modesty march. The Haya march was organized by the women from different religious organizations (the Jamaat-e-Islami, Lal Masjid, and female students of different seminaries including Jamia Hafsa; Batool & Malik, 2021; Irfan, 2021).

In 2021 the fourth Aurat march was found to be limited due to increase in COVID cases in Pakistan. In Islamabad, the participants of this march started walk from national press club to D chowk their agenda was to raise voice for the economic justice for women. The fifth Aurat march held on 2022 was renamed as *AsalInsaaf* i.e., real or reimagining Justice which demands revision in conception of justice and discriminatory attitude towards gender and ethnic minorities in the Pakistan's judiciary and more focus on corporal punishment to contest crime (Zahid, Shahid & Irshad, 2022)

Rationale

Increased socio-political awareness among the masses of the country due to social media and the rise of modernization in a traditional country like Pakistan, human right movement and socio-political movements like Aurat March are becoming part of everyday

lives. There is a great divide in the general population on where they stand in relation to the Aurat march: are they full fledged supporters of the ideologies and demands of the Aurat March movement, are they silent bystanders, or are they strictly oppose the concepts being infiltrated by the few groups that are supporting Aurat March.

Generally, it appears that the Patriarchal society of Pakistan is not ready to accept equality, or voice to the needs of women and girls of the Nation; specifically, no in response to Aurat Marches. Additionally, the concept Aurat march clashes with the strong National religious ideology; both aspects have a strong hold on the thinking and attitudes of men; thus, they not ready to accept or meet with demands promoted by the Aurat march movement. One reason for this maybe that the agendas being tabled by the Aurat March in the last four years are becoming bolder and aggressive. The movements in Pakistan in name of Aurat March in past few years have introduced the term feminism on public level. These activities have given rise to a lot of concepts in terms of women rights. According to them they presented different theme for each year and produce different agenda like, in 2018 they started with *Equality*, and the theme of the 2019 march was *Sisterhood and Solidarity*. However, the themes of the 2020 march were women's autonomy (*khudmukhtari*) and violence, sexual and economic. The agenda of March 2021 was to raise voice for Women's Health Crisis as its theme to draw attention to the effects of the COVID-19 pandemic on Pakistani women, Moreover, the theme for this year's 2022 Aurat March focuses on labor rights and equal wages with Wages, Security and Peace. These themes sound good but in real the way the participants of these marches portray the themes and projected in polarized way. Thus, a war starts between the genders. Now male and female views differ from each other and despite recognizing the needs of each gender, the Aurat March has become a bone of stuck in ones' throat. Do we swallow it or cough it out it yet to be seen? To be sure enough to make that decision has been based on good empirical research to explore attitudes and improve understanding of these reservations in Men and Women.

As a result of the discrepancy with which females and society promote feminist views and values, as well as the various feminist concepts of oppression and its exclusion, a method to accurately measure the degree to which people support the central beliefs of feminism, as well as a distinction to be made among feminists as to their conceptual framework, is needed. The capacity to measure masculine attitudes and views may help to clarify the extent to which they uphold or endeavor to build unbiased social norms. The need for a trustworthy and effective measurement of feminism and its intrinsic bases must be verified, and this research is dedicated to that purpose. Only then will academics be able to chart the progression of male's attitudes towards fundamental social change about female's status.

The present study is significant because it provides an indigenous tool that could measure the perception towards Aurat March movement. Since their inception, research on Aurat March has focused on highlighted the needs for the Marches; this research is conducted by researchers who are in favor of Aurat March movement and aim at convincing the reader that Aurat March is a needed movement. Neutral and empirical research is needed to document the actual impact of Aurat March movement in Pakistan. Researchers need to sample various segments of society and not just women; that too only the women

experiencing some sort of Trauma. Additionally, most of the research being reported in the aftermath of the Aurat March movement has been qualitative in nature; with researchers using exploratory methodologies to explore and report experiences of women. Thus, the present research aims at developing an indigenous tool to assess attitudes towards Aurat March movement. This article reports the psychometric properties of the scale. Future articles will focus on exploring the impact of these attitudes.

A major objective of this research is to focus male's attitudes towards the Aurat March movement. The reasons behind this objective are manifold. First and foremost, previous research has not focused on the perceptions of the men in society. This is a major gap in research and needs to be filled in with structured empirical research. Second, in a society that is patriarchal in nature, no movements can be successful unless the males of the society endorse it. With heads of the family, the policy makers and the guardians of ideologies of the Nation being males, any movement will be met with opposition, unless they are persuaded otherwise. The persuasion can begin once there is understanding about the attitudes. Thus, the present research aims to aid in understanding the attitudes of males towards Aurat March movement. Thirdly, the scale can open a new dialogue in research in the feministic debate in Pakistan. Most existing scales only focus on attitudes towards gender roles, the attitude towards feminism etc. The Aurat March Scale can open debate about what do Pakistani men want and how do they see the acts like Aurat March. Future research can use the scale with modification and assess female attitudes and perceptions of different segments of society. The present article is based on exploring the factor structure of the scale and to check the psychometric properties of the Aurat March scale. Future research will focus on assessing the impact of the Aurat March movement.

Methodology

The present study was conducted with objectives which are as follow:

Objectives

- To measure the attitudes and opinion of male regarding Aurat march moment in Pakistan
- To explore the factor, structure and psychometric properties of Aurat march scale

Research Design

The present qualitative research is the study of factor structure of the Aurat March scale the researcher ran an exploratory factor analysis on the Aurat-March scale (Field, 2014). The method is reported as below:

Sample

The participants for the validity study were recruited from the male population of Islamabad, Rawalpindi, and Abbottabad; convenient sampling technique was used to approach the sample; the **inclusion criteria** for the validity study were based on age and gender. Only male participants were recruited. The prospective age of the participants was between 15-50 years. A large age range was selected as validation of the attitude survey may

help researchers to analyze if age of the male respondent affects their attitude towards feminism differently.

A sample of 400 men was collected, this is because the total numbers of items on the scale were 30. Therefore, using this large a sample ensures that only good items were selected (Field, 2009). The participation in the research was voluntary and no remuneration was paid for participation in the study.

Instrument

Two instruments were used for the research.

1. Aurat March Scale. This was the newly developed scale whose psychometric properties were being tested.
2. Attitudes Towards Women Scale (Spence, Helmreich & Stapp, 1973). The attitude towards women scale was employed in the study to assess the validity of the Aurat March scale. The scale measures attitudes towards women and was found to be the most relevant to the construct of Aurat March movement. The scale has been used in Turkey was found adequate in terms of cross-cultural validity (Basar, et al., 2019; Güney, et al., 2006).

The questionnaire was design to measure male attitude towards Aurat-March and other feminisms related movements and ideologies in Pakistan. Each of the 30 items relate to various aspects of the topic under discussion. These items were based on common male ideology which can be seen in our society, focused group discussions were used to design this scale, and these were popular onions quoted by and discussed in media and discussion groups on social media. There are certain elements of society who have strong opinions regarding the movement of Aurat-March and can be heard saying things like: young marriages and negative practices against women like Vani, marrying Quran should be discouraged and they must be removed from our society and culture. Similarly honor killing is oppression; others who are against such pro-women ideas are more likely to say things like: women's march is actually a promotion of strange ideas that is aimed at creating an open value society that establish sex with men and women at will; that is an attempt to degrade men; that women who take part in the march and other related activities want to be independent and do not want anybody to ask them anything and to question their life-choices. Some people allege that the participants and protestors in the march are poor women who are given incentives and money for their presence; they do not know for themselves what is written on banners which they are carrying in their hands; Women in the March do not talk about issues that are their main problems; for example, women in march have been highlighted for the bold slogans like *My Body My Will* but there are very few men and women who truly understand the meaning and spirit behind the slogan.

Others allege that women's march is a means of raising funds in the name of women's rights from foreign countries and donor agencies; What rights are women seeking from being senseless and morally motivated in March; Their slogans/placards have nothing to do with the reality except the promotion of vulgarity; Women were still getting rights at home before this march etc.

There are several factors that play a role in the perceptions about women –marches or movements. Most important in this regard are the individuals, men and women and the society that need to address the issues. Women have been researched and their voices have

been reported by several research and media coverage. The society is a collection of many institutions that are resistant to change. Men and their perception in this regard is less understood and less researched. Thus, several systematic research needed to explore the views and voices of males. The present research is a small effort to frame the perceptions related to women march or Aurat march as it is denoted by media, the present research would like to research the way males perceive the various aspects of the march and the slogan and opinions reported in popular media.

Procedure

The study was conducted in two phases main parts as below:

Phase I: Item Generation.

The first step in the creation of the Aurat March scale was to decide the content of the scale. There was very little information in terms of books or published academic literature that could help in developing the items for the present research. Thus, a total of 45 items were generated; these items were based on based on male ideology picked up while reviewing media reports about Aurat March movement on television. Focused group discussions were organized with students, friends, and family members to generate ideas. Lastly, items were also generated by reviewing the popular onions quoted by and discussed in print media and discussion groups on social media like Facebook, Twitter, and Instagram.

It was decided that the response categories of the scale were to be a seven-point Likert scale. Responses were recorded on 7-point Likert-type scale ranges from 1= *Strongly Agree*; 2= *Agree*; 3= *Slightly Agree*, 4= *Neither Agree nor Disagree*; 5 = *Slightly Disagree*; 6 = *Disagree* and 7 = *Strongly Disagree*.

. Since the items that were generated were in the form of statements in favor or against Aurat March movement, the response weights were generated in the favor or against Aurat-March movement. The item pool consisted of both positive and negatively worded items. The items were generated in English language.

Phase II: Reduction of Items

The Second step in phase I, was to reduce the number of items in the scale, check language of the items and to reduce redundancy in the items. Therefore, a committee approach was used with, and the number of items was reduced to 30. The committee included the researcher and English language experts to gauge the suitability of each item that was to be included in the newly developed scale. The items were then reviewed by an expert who had doctorate in psychology. This caused the number of items to be reduced to 30. Out of these, 14 items were negatively worded. The instructions for the scale were developed.

Data was collected online. The scale was converted into Google Form and the link was shared through email, WhatsApp, and Facebook. The collected data was downloaded to Microsoft excel and then transferred to the SPSS data sheet. The data was then analyzed through SPSS-23.

Ethical Considerations

This scale followed all ethical principles. The researchers followed data collection permission and ethical review. The researchers asked for informed consent. There were no force or coercion used and no incentives were given for participation in the research. the

identity of the participant was also protected by not asking any particulars related to identity like name, address, or phone numbers.

Results

Factor analysis on the newly develop Aurat March Scale was conducted using the latest version of statistical package for social sciences SPSS-23. The standard tests for the procedure were conducted using frequencies, Pearson product moment correlation, and exploratory factor analysis. Preliminary checks of the scale were conducted. After making sure that the data was satisfactory transferred from excel to SPSS, the data was check for missing values; the data was checked for error full entries and reverse scoring of items (Field, 2009; 2013; Hassan, 2022). After a complete check, the following analyses were followed in conducting a factor analysis on the newly developed scale. The psychometric properties were also established.

Table 1

Psychometric properties of the Attitude of Male towards Aurat March Scale (N=400).

Scale	<i>k</i>	<i>M</i>	<i>SD</i>	Range	<i>a</i>
Aurat March Scale	30	188.18	17.18	97-209	.69

Table 1 shows the descriptive analysis of the individual items and the analysis found adequate indices for the Aurat March scale. As the sample size was greater than 200 and all the items were judged to be conceptually relevant to the topic under study therefore the researchers decided to retain all the items. No items were excluded at this initial phase.

Skewness and kurtosis indicated that the items were well within the accepted range of $\pm .30$ (Field, 2015). Since the sample of the research was adequate, the researchers were able to proceed with further parametric analysis on the scale. This is in line with the rules set by Field (2009) and other experts says that when the sample size is greater than 250 i.e., as 400 sample size used in current research, one can proceed further as none of the items have violated the criteria for normal distribution. The value .69 of Cronbach's α (i.e., $>.80$) indicates that the scale has good internal consistency.

Table 2
Inter-Scale Correlations (N = 400).

	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.	25.	26.	27.	28.	29.	30.
1	-	.54*	.28*	-.08	.00	-.04	.00	-.03	.06	-.01	.10*	.10*	.08	.06	-.02	-.14*	.03	-.03	.00	-.02	.03	-.14*	.10*	-.09	-.07	.04	-.00	-.06	-.09	.05
2		-	.33*	-.08	.04	-.08	-.01	-.02	.01	.01	.16*	.12*	.09	.07	.12*	-.17*	.04	.01	.03	.00	.07	-.15*	.13*	-.05	-.02	.02	-.03	.00	-.07	.08
3			-	-.16*	.09	-.17*	-.06	-.03	-.03	-.07	.21*	.20**	-.01	.07	.00	-.24*	-.01	-.02	-.03	.05	-.02	-.14*	.09	-.01	-.05	.03	.01	-.04	-.09	.03
4				-	.41*	.55**	.63*	.52*	.13*	.65*	-.01	-.15*	.35**	.32**	.21*	.27**	.39*	.51*	.47*	.20*	.32*	-.03	.07	.56*	.58*	.01	.02	.46**	.23*	.56*
5					-	.45**	.46*	.39*	.09	.49*	.01	-.12*	.27**	.35**	.03	.19**	.28*	.51*	.35*	.12*	.17*	-.03	.04	.31*	.44*	-.06	-.14*	.30**	.15*	.35*
6						-	.62*	.46*	.21*	.61*	-.06	-.28*	.40**	.33**	.17*	.30**	.37*	.49*	.41*	.19*	.20*	.05	.02	.47*	.51*	-.04	-.04	.38**	.28*	.45*
7							-	.62*	.14*	.71*	-.03	-.25*	.49**	.42**	.21*	.26**	.40*	.59*	.50*	.22*	.24*	.03	.08	.51*	.64*	.03	-.08	.49**	.23*	.60*
8								-	.06	.66*	-.02	-.15*	.46**	.38**	.19*	.23**	.26*	.50*	.37*	.06	.21*	-.07	.15**	.40*	.54*	.09	-.13*	.43**	.17*	.53*
9									-	.15*	.09	-.05	.02	.23	.22*	.10*	.35*	.15*	.28*	.18*	.18*	-.14*	.09	.19*	.15**	.12*	.26**	.20*	.10*	
10										-	-.05	-.17*	.59**	.43**	.23*	.34**	.43*	.67*	.53*	.18*	.29*	-.03	.07	.52*	.68*	.07	-.08	.53**	.26*	.66*
11											-	.22**	.06	-.02	.18*	.07	.09	-.03	.06	.02	.17*	-.27*	.15**	-.05	.00	.14**	.04	.11*	.05	.09
12												-	-.23*	-.16*	.04	-.27*	-.07	-.12*	-.07	.01*	.01	-.18*	.10*	-.12*	-.09	.04	.10*	-.01	-.02	-.03
13													-	.59**	.19*	.31**	.18*	.41*	.27*	.10	.21*	-.03	.10*	.32*	.42*	.01	-.11*	.33**	.01	.44*
14														-	.03	.26**	-.06	.38*	.24*	.04	.07	-.02	.06	.28*	.39*	-.13*	-.14*	.27**	.02	.42*
15															-	.06	.34*	.23*	.26*	.14*	.37*	-.15*	.21**	.25*	.21*	.15**	.17**	.30**	.20*	.30*
16																-	.11*	.22*	.19*	.09	.15*	.14**	-.04	.24*	.29*	.01	.06	.18**	.04	.21*
17																	-	.44*	.64*	.43*	.42*	-.07	.16**	.35*	.47*	.18**	.14**	.51**	.44*	.41*
18																		-	.52*	.20*	.21*	-.05	.12*	.49*	.66*	.03	-.08	.44**	.18*	.58*
19																			-	.43*	.37*	-.02	.16**	.40*	.57*	.12*	.14**	.64**	.45*	.52*
20																				-	.26*	.01	.10*	.19*	.20*	.15**	.19**	.30**	.29*	.17*
21																					-	-.19*	.16**	.26*	.28*	.16**	.20**	.35**	.26*	.32*
22																						-	-.20*	.04	-.01	-.09	.02	-.15*	-.05	-.07
23																							-	-.02	.09	.17**	.15**	.19**	.04	.11*
24																								-	.59*	-.07	.02	.39**	.22*	.53*
25																									-	.02	-.07	.54**	.27*	.64*
26																										-	.26**	.15**	.06	.00
27																											-	.16**	.20*	-.07
28																												-	.44*	.51*
29																													-	.17*
30																														-

** $p > .01$; * $p > .05$.

Table 2 shows the correlations between the items and that were calculated to check if the items in the scale were measuring the purpose for what they were supposed to measure the relationship. Correlation matrix indicates that items have both positive and negative correlations; all but correlations are significant. Thus, all items seem to be functioning the way they need to and can be subjected to Factor analysis (Field, 2015).

Factor Analysis

Exploratory factor analysis on the sample ($N=400$) was run by using the extraction method of Principal Axis factoring to determine the factorial structure and determine the dimension of Aurat March Scale items

Sample adequacy was also checked with the Kaiser-Meyer-Olkin that was .911 value which showed acceptance of superb value (Kaiser, 1974), and Bartlett's test of sphericity also showed level of significance ($\chi^2 = 4835.901$; $df = 435$; $p < .000$). Both tests showed that factor analysis was appropriate and that the resulting scale should have good and structured factor format.

Factor Extraction

Table 3

Total Variance Explained by each Factor (N = 400).

Component	Total Variance Explained					
	Initial Eigen values			Extraction Sums of Squared Loadings		
	Total	% Of Variance	Cumulative %	Total	% Of Variance	Cumulative %
1	14.8	33.67	33.67	14.81	33.67	33.67
2	3.37	7.66	41.33	3.37	7.66	41.33
3	2.84	6.46	47.80	2.84	6.46	47.80
4	2.01	4.58	52.39	2.01	4.58	52.39
5	1.67	3.81	56.20	1.67	3.81	56.20

Table 3 indicates that overall, 5 factors had Eigen values over Kaiser's criterion of 1. The model explains 56.20 % of variance. Factor one was the strongest explaining 33.68% of the variance; factor two explains 7.66% of variance. Factor three showed 6.47% of variance, Factor four showed 4.58% of variance and factor five showed 3.81% of variance.

Scree Plot

As per Kiser criteria, if variable is less than 30 and communalities after extraction are less than .70 (as none are above .7 values). This can be violated if the sample size exceeds than two-fifty. In the present research the sample size was 400, and the average communalities were less than .60, Overall communality showed that none are above .7 value, and the average communality is .6; therefore, the scree plot was used to calculate the number of factors. A five-factor solution was offered by the scree plot (see Figure 1).

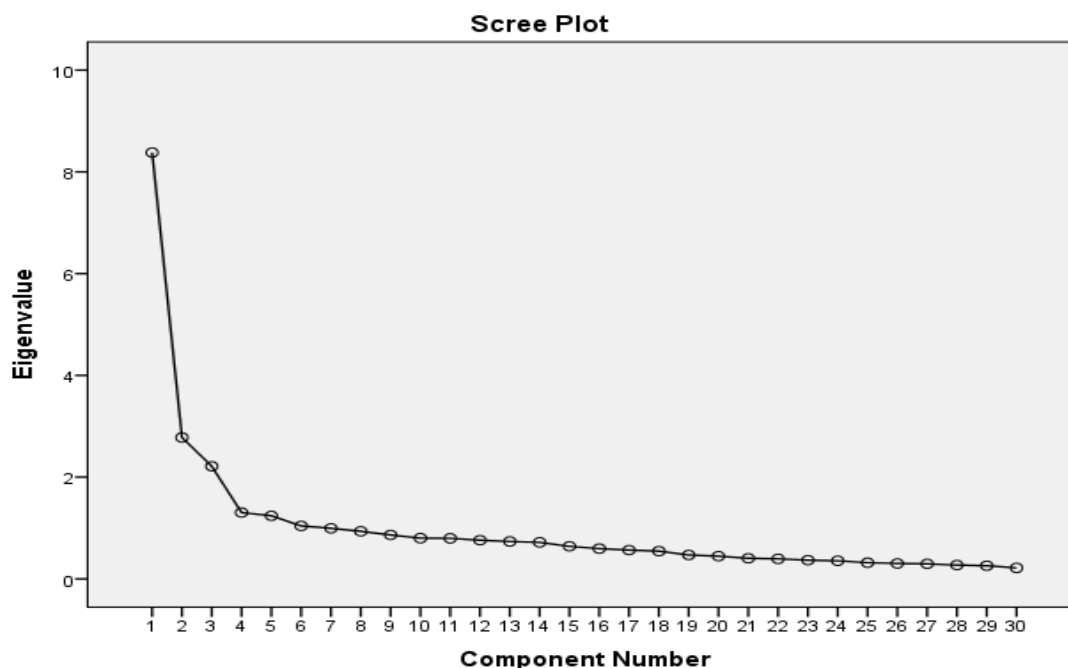


Figure 1: Scree plot for the scale items.

Table 4

Final Factor Loadings for the Five-Factor Solution (N= 400).

Sr. Item No. no.	Statements	1	2	3	4	5
1. *10	The Aurat march is a temptation that is hurting the rest of the women in the society and making them fearless disrespectful.	.80	-.04	0.6	-.14	.05
2. *25	Women are giving undue importance to the media in March.	.79	.12	-.05	-.003	.051
3. *18	The Aurat March is a foreign movement / propaganda.	.79	.01	-.06	-.06	-.01
4. *7	Women in March are demanding rights that neither the law nor their religion allows.	-.78	.02	-.09	.10	.05
5. *4	Aurat March is a promotion of strange, outdated ideas.	.74	.09	.13	.10	-.03
6. *5	Most of the poor women who come in March are paid and brought in who do not even know what is written on the banners that they are caught.	.74	-.26	-.04	-.11	-.08
7. *30	A Muslim cannot accept this so-called Aurat March.	.70	.13	-.24	-.04	.01
8. *24	My body is my will is an outdated thought.	.68	.14	.00	-.03	.21
9. *6	In the Aurat March women don't talk about the issues that are their main problem.	.68	.02	.11	.21	.03
10. *8	Even before the Aurat March women were getting their rights at home.	.67	-.12	-.06	.16	-.20

11.	19	Aurat March is a legitimate demand that has been launched as an awareness campaign for women's issues.	.56	.48	-.04	-.07	.09
12.	28	Women are an integral part of our society and culture, so the Aurat March is a legitimate demand.	.50	.43	-.03	.04	-.12
13.	27	If women are to realize the importance of their equal rights, then all aspects (social moral secular) must be eliminated.	-.26	.62	.02	.08	.11
14.	17	The Aurat March clearly seeks to protect women's rights.	.46	.57	.06	-.13	.04
15.	20	Pakistani and Shariah law also takes care of women's rights which women talk about in March.	.15	.53	-.03	-.06	.17
16.	21	Woman is one of the best creations of nature that needs not to be hidden.	.18	.51	-.04	.07	-.17
17.	15	Sexual freedom is a fundamental right of both men and women.	.12	.49	-.11	.03	-.13
18.	29	Aurat March raises questions about a women basic identity.	.30	.45	.24	-.08	.02
19.	26	Men's freedom in society and their superiority over women are part of the social divide.	-.13	.43	-.00	.07	-.16
20.	9	Women who are really having problems in the Aurat March should participate in this march.	.09	.40	.10	.06	-.15
21.	*13	Allah has made woman one degree less than man. The man is the ruler the woman can never be equal to the man.	.25	-.01	-.59	.48	-.05
22.	*14	Woman's nature is born from the ribs of a weak man. She cannot compete with a man in bravery and courage.	.31	-.21	-.58	.35	-.00
23.	2	Killing in the name of honor is oppression of women.	-.05	.07	-.58	-.34	-.02
24.	1	Early marriages and other rituals such as "Vani" are less to be condemned than marriage to the Quran.	-.08	.04	-.54	-.27	-.02
25.	*16	Islamic society talking about homosexuality is a publicity stunt	.00	.16	-.00	.81	.06
26.	3	A woman's share in inheritance is her legal right.	.01	-.02	-.44	-.47	-.01
27.	12	Marriage is a tradition not a coercion which must include the will of the woman.	-.09	.11	-.05	-.43	-.15
28.	*22	The Aurat March movement can be run within the bounds of moral values.	-.04	.00	-.09	.08	.94
29.	11	Having a baby should depend on the desire of both men and women not just men.	-.09	.220	-.17	-.09	-.36
30.	23	Men who teach women modesty are themselves involved in immoral acts.	-.00	.26	-.18	-.02	-.3

Note. * Indicates reverse worded items.

This was to avoid the need to make factor selection easy. In table, the factors are listed in as per its item loading. The variable names do not appear in the table so that the true picture of factor loadings can be indicted. Allocation of each item was made because of their content and factor loadings. The following decisions were taken regarding factors.

Factor 1 related to “*Negative Attitude towards Women*”. This was chosen as the 12 items are all related to the idea that Aurat March in not a concept that is part of our society and is an alien concept: items no. 10, 25, 18, 7, 4, 5, 30, 24, 6, 8, 19, and 28.

Factor 2 included 8 items no. 27, 17, 20, 21, 15, 29, 26 and 9 the nature of items was related to “*Egalitarian views on Aurat March*”. This factor takes on a critical look on the dynamics of Aurat.

Factor 3 related to 4 items i.e., 13, 14, 2 and 1. They were related to “*Perspective regarding Women’s Rights*”.

Factor 4 is labeled as “*Legal rights of women*” with 3 items no 16, 3 and 12 included in factor 4.

Factor 5 was a smaller factor that is named as “*Polarize thinking regarding gender*”. 3 Items included in this factor with item number 22, 11 and 23 as they all loaded satisfactorily on the five factors.

Reliability and Validity Analysis

1. Cronbach Alpha

Using SPSS, the internal reliability of the newly constructed scale as calculated. The reliability of the newly developed scale was found to be .87 as shown in table 5. This according to criteria explains by Field (2009) is more than adequate to represent good reliability of the scale.

Table 5

Reliability Statistics (N=400)

Scale	<i>k</i>	<i>α</i>
Aurat March Scale	30	.87
Negative Attitude towards Women	12	.93
Egalitarian views on Aurat March	8	.70
Perspective regarding Women’s Rights	4	.56
Legal rights of women	3	-.57
Polarize thinking regarding gender	3	-.36

Alpha reliability statistics showed that on all final 30 items it was $\alpha = .87$ which is considered as great alpha reliability of items.

Table 5 showed following sub scales reliability as; factor 1 reflect superb reliability value, factor 2 showed good reliability value, factor 3 and factor 4 showed fair reliability value whereas factor 5 showed weak reliability of items but we decided to retain it as if items of the scale were deleted the reliability of the scale would reduce below .80 therefore, the items were retained in the final scale.

2. Convergent Validity

The Aurat March scale is catering to the study of an emerging construct in the women’s right and national politics of Pakistan. As such, researchers needed to calculate the newly

constructed scale against existed scale to understand its validity. A general search of the literature showed scales related to feminism, women's rights, gender stereotypes etc. but the specific nature of the scale constructed and the context in which it was constructed. Therefore, the Attitude towards Women Scale was used to calculate convergent validity of the Aurat March Scale. As shown in table 5, the reliability was exceptionally satisfactory.

Table 6

Correlation between the Aurat March Scale and Attitude towards Women Scale (N= 400).

Attitude Towards Women Scale	Aurat March Scale
	.53**

** $p < .01$.

Findings revealed that Aurat March Scale is significantly correlated with Attitude towards Women Scale as $p < 0.01$.

Discussion

In civilized countries male and female contribute equally for development of their country. Gender is more important in the development of strong nation, and both require empowerment, equal rights and an appropriate dealing on equal basis in all areas of life. But unfortunately, in underdeveloped countries women face many difficulties like restriction on freedom of expression of thoughts on personal, social, cultural and basic human rights. In Pakistan, women face many issues since gender inequality for which a campaign was launched entitled "Aurat march" that brings together women to raise a collective voice against oppression in both public and private areas. To address this issue and to check the perspective of opposite gender (male) a scale was constructed labeled as "Aurat-March scale". Aurat march scale is composed of isosceles that include Negative attitude towards women $\alpha = .93$, Egalitarian views on Aurat March $\alpha = .70$, perspectives regarding Women's Rights $\alpha = .56$, Legal rights of women $\alpha = -.57$, and Politicizing Aurat march $\alpha = -.36$. The overall alpha reliability of Attitude of Male towards Aurat-March is 0.87, That is considered as low to high levels of reliability. The present construct was considered as the boring, hilarious, meaningless and less interesting among the male respondents.

The factor statements include the Aurat March movement can be run within the bounds of moral values and having a baby should depend on the desire of both men and women not just men. Initially, pool of 45 questions were created to address the construct attitude of male towards Aurat march but after detailed analysis of items some of the items were deleted like multiple statements addressing the same issue, double barrel questions, double negative questions, complex statements. After items deletion pool was reduced to final 30 items. The present construct was considered a new and emerging phenomenon in a patriarchal society like Pakistan since it was launched five years ago. That describes the

practice tests and attitude towards the social dilemmas. It also implements the various characteristics and notions that explain various ideologies, and cognitions related to the question that has been operationalized for the Aurat March questionnaire.

According to the international studies (Naumescu & Fabiani, 2020) on the Aurat march, ample amount of information that give attitude of the various women of the different societies that has established various dialogue mass to construct their phenomenological image into the society (Baig et al., 2020). The public motion regarding the social society interaction suggested that the public related to the acquisition of the social dilemmas related to the Aurat March. There are a few evidence that give information about the construct of the society which are associated with the social dilemmas related to the women empowerment, superiority and from its position in the society (Khushbakht & Sultana, 2020). Moreover, according to the collectivistic societies there are several issues which has been accompanied with women empowerment and Aurat March. This suggested that the collectivistic culture did not provide ample amount of information to the women empowerment it also emphasized on the constructive as well as destructive picture of the women into the society.

Whereas according to the individual is sick societies and culture situated that are comply with the men. This suggested that the women are associated with the various denominations of life that into various nature of the society (Tauqir & Akram, 2020)

All this prospective related to the Aurat March give ample amount of information about the social dilemmas, constructed nature of the society and destructive social dominate dynamics of the male prospective. It is important to understand that all these features are associated with the individual characteristics and emphasize on the various attitude at the in the form of self-attitude of the women, men attitude towards the dilemma and Society attitude towards the women rights (Khushbakht & Sultana, 2020).

The development of the questionnaires was based on a thorough review of the existing scales that could help researchers identify factors that play a role with Aurat March; up until the development of the scale, the researchers though that it was related to gender roles and the debate on feminism. However, after a thorough review of the literature and talking to experts in the field, it was identified that the attitudes towards Aurat March are basically a reaction the idea that women can have the gall and the platforms to highlight issues that have gone unquestioned in the past. The mere idea that women can protest in straight forward manner to be respected for their sexual services, domestic work and the amount of support they provide to the men in their lives as and is still shocking for the otherwise conservative population ideologies. Therefore, instead of focusing on the

ideologies of gender role and debates about feminism, the researchers simply focused on developing items that represented the slogans used by the participants of Aurat march and used newspaper articles that could help identify the factors related to Aurat March feminism in Pakistan.

Once the items were developed and checked for polarization of views, exploratory factor analysis (EFA) was carried out. In this questionnaire inter correlation was observed among the item of the questionnaire that demonstrates productive correlational values as well as a significance also portrayed. This suggested that the item pool for current questionnaire is highly correlated and shows inter correlational prospective. Moreover, according to the factor analysis, five factors have been identified that stated the subscale of this questionnaire. The decision to include items in a factor was a difficult one; having already stated that the items were identified based on popular media coverage and play cards and slogans used by the participants. Establishing theoretical relevance and seriousness in the items sometimes reduced the acidic impact and the calling out nature of the slogans. Effort was made to retain the loadings suggested by the factor extraction; the idea was to keep strict criteria is selecting items for each factor. Any discrepancies in thought and content can and will be addressed by a more robust data; additionally large size will help researchers identify the stability of the items longitudinally.

The current scale can claim to have good psychometric properties and need to use with different segments of society to assess what is the current attitude of the nation towards Aurat March.

The scale has been validated on male respondents only. The idea was to assess the pure attitude towards Aurat March Feminism and women tend to give a varied type of response to the concept. Some people are pro-Aurat March Feminism, and others are ambivalent. Using such sample for validation of the scale would have raised questions to actual reliability and validity of the scale. Therefore, the items of the scale do not necessarily relate to males' attitude towards feminism; the items are simple and straight forward.

From this study we got the negative attitudes and perceptions of Pakistani men regarding women in their male dominating society where the basic women rights are easily snubbed by the males that leads towards disapproval of women's basic rights that strengthen male conservative thinking based on which they deprive women from their legal rights, open expression of thoughts and emotions may cause hinderance in attaining their future oriented goals. Occasionally, around us in our Pakistani society we found male egalitarian views and polarized thinking which leads towards social and cultural disapproval of women, whether

we talk about the perspectives regarding women or legal rights we always found stereotypic thinking style of men's society towards oppressed freedom, independent decision making of women. All these issues have negative psychological effect on women psyche like they may face psychological distress, anger, hostility, depression, lack of decision making and low self-confidence because of deprivation of their basic rights from the opposite gender. Women also face social discrimination in society which may lead towards oppositional attitude, protest for their rights and cold war between both genders may cause rigid thinking.

Implications

This scale is applicable across the country of Pakistan as it is available in both English and Urdu versions. This scale could be applied in the research and survey studies in order to examine and measure the male's attitudes towards this march. This scale could be applied in the research, psychological, sociological and cultural studies regarding human attitudes and behavioral studies. It also relates with psychology as different cognitive styles and attitudes have been study with regards to gender differences. It may also utilize in forensic setting where different male thinking approach and violence can be viewed from their perspectives.

Limitations

Like other studies, this study also has some limitations. Such as, this scale may only apply on the Pakistani context as data was collected and item pooling was generated as per the social and cultural norms of the Pakistani setup. It was also observed that, in this scale there was limited cities and populations targeted. While many of the important cultural regions such as Gilgit Baltistan, Tribal Areas, Baluchistan, Interior Sindh, and Southern Punjab were ignored. While future research can include sample from those areas in order to check cultural and regional diversity regarding male's attitudes. Another limitation of the study is that current study focused on measuring male attitude towards Aurat March however, in future female perspective should also be taken to studies to view their point of view towards Aurat March construct.

Conclusions

The analysis shown above outlines taken to establish the reliability and validity of the Aurat March scale developed by the researchers; the scale has demonstrated quite a lot of qualities and stability indices. Due to limited amount of quality work the researchers did not have much background information and examples. The information in the literature was also very much political and tended to be based on polarized attitudes either it is much in favor or opposition of it. In such a situation, it was incredibly challenging for the researchers to develop a balanced set of questions that would represent actual attitudes of men respondents

without putting in a state to deny any affiliation or strong attitude towards or against Aurat march. The resulting scale is a mixture of specific issues raised by the social media and printed media. The scale can be made better; with use in the general population of men all over Pakistan. Meanwhile, the 30-item scale is valid and dependable and could be applied on Pakistani population in both English and Urdu language.

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*Annexure A.***Aurat March Scale**

This scale measures Male attitude towards "Aurat March". You are requested respond on all questions as per your own thinking and choice. This information will only be used for academic or study purpose to know male perspective regarding Aurat March. You can mark only 1 correct answer from given response categories below each statement such as Strongly Disagree=1; Disagree= 2; Slightly Disagree=3; Neither Agree nor Disagree =4; Slightly Agree=5; Agree=6 and Strongly Agree= 7.

Statements	Strongly Disagree 1	Disagree 2	Slightly Disagree 3	Neither Agree nor Disagree 4	Slightly Agree 5	Agree 6	Strongly Agree 7
1. Early marriages and other rituals such as "Vani" are less to be condemned than marriage to the Quran.							
2. Killing in the name of honor is oppression of women.							
3. A woman's share inheritance is her legal right.							
4. *Aurat March is a promotion of strange, outdated ideas.							
5. *Most of the poor women who come in March are paid and brought in who do not even know what is written on the banners that they are caught.							
6. *In the Aurat March women don't talk about the issues that are their main problem.							
7. *Women in March are demanding rights that neither the law nor their religion allows.							
8. *Women were getting their rights at home even before Aurat March.							
9. Women who are really having problems in the Aurat March should participate in this march.							
10. *The Aurat march is a temptation that is hurting the rest of the women in the society and making them fearless and disrespectful.							
11. Having a baby should depend on the desire of both men and women not just men.							
12. Marriage is a tradition not a coercion which must include the will of the woman.							

13. *Allah has made woman one degree less than man. The man is the ruler the woman can never be equal to the man.							
14. *Woman's nature is born from the ribs of a weak man. She cannot compete with a man in bravery and courage.							
15. Sexual freedom is a fundamental right of both men and women.							
16. *In Islamic society talking about homosexuality is a publicity stunt.							
17. The Aurat March clearly seeks to protect women's rights.							
18. *The Aurat March is a foreign movement / propaganda.							
19. Aurat March is a legitimate demand that has been launched as an awareness campaign for women's issues.							
20. Pakistani and Shariah law also takes care of women's rights which women talk about in March.							
21. Woman is one of the best creations of nature that needs not to be hidden.							
22. *The Aurat March movement can be run within the bounds of moral values.							
23. Men who teach women modesty are themselves involved in immoral acts.							
24. *My body is my will is an outdated thought.							
25. *Aurat March is giving undue importance on social media.							
26. Men's freedom in society and their superiority over women are part of the social divide.							
27. If women are to realize the importance of their equal rights, then all aspects (social moral secular) must be eliminated.							
28. Women are an integral part of our society and culture, so the Aurat March is a legitimate demand.							
29. Aurat March raises questions about a women basic identity.							
30. *A Muslim cannot accept this so-called Aurat March.							

عورت مارج کے بارے میں مردوں کا کتنا نظر جانے کا بیان

نیچے دی گئی عبارات کو غور سے پڑھیں۔ آپ ان سے متفق یا غیر متفق ہو سکتے ہیں۔ 1 تا 7 تک اعداد کے ساتھ نیچے سکیل دیا گیا ہے۔ اس سکیل کو استعمال کرتے ہوئے عبارت جو صحیح طرح سے آپ کے خیال کو بیان کرے اس کے سامنے مناسب جگہ پر (✓) کا نشان لگائیں۔ براہ مہربانی اپنی رائے کا اظہار ایمانداری سے کریں:

بہت حد تک غیر متفق	غیر متفق	کچھ حد تک غیر متفق	نہی متفق اور نہ ہی غیر متفق	کچھ حد تک متفق	بہت حد تک متفق
1	2	3	4	5	6
					7

7	6	5	4	3	2	1	عبارات
							1. چھوٹی عمر کی شادیاں اور دیگر رسومات جیسے کہ وئی، قرآن سے شادی کی جتنی مزمت کی جائے کم ہے۔
							2. غیرت کے نام پہ قتل عورتوں پر ظلم ہے۔
							3. عورت کا وراثت میں حصہ اس کا قانونی حق ہے۔
							4. * عورت مارج دراصل عجیب و غریب فرسودہ خیالات کا فروغ ہے۔
							5. * عورت مارج میں آنے والی زیادہ تر غریب خواتین کو پیسے دے کر لایا جاتا ہے جنہیں خود نہیں پتہ ہوتا کہ بینرز پہ لکھا گیا ہے جو انکو پکڑا یا جاتا ہے۔
							6. * عورت مارج میں خواتین ان مسئلوں پر تو کوئی بات ہی نہیں کرتیں جو ان کے بنیادی مسائل ہیں۔
							7. * عورت مارج میں خواتین ان حقوق کا مطالبہ کر رہی ہیں جو نہ قانون اور نہ ہی جن کی مذہب اجازت دیتا ہے۔
							8. * عورت مارج سے پہلے بھی عورتوں کو حقوق گھر بیٹھے مل رہے تھے۔
							9. عورت مارج میں وہ عورتیں جو واقعی میں مسائل کا شکار ہیں وہ اس مارج میں شرکت کرتیں۔
							10. * عورت مارج ایک فتنہ ہے جو معاشرے کی باقی خواتین کو بھی خراب کر رہا ہے اور ان کو بے باک، بد لحاظ بنا رہا ہے۔
							11. بچہ پیدا کرنا صرف مرد کی نہیں بلکہ مرد و عورت دونوں کی خواہش پر منحصر ہونا چاہیے۔
							12. شادی ایک سنت ہے کوئی جبر نہیں جس میں عورت کی مرضی شامل ہونا ضروری ہے۔
							13. * عورت کو اللہ نے مرد سے ایک درجہ کم بنایا ہے۔ مرد حاکم ہے، عورت کبھی بھی مرد کے برابر نہیں ہو سکتی۔
							14. * عورت فطرتاً کمزور مرد کی پوجی سے پیدا ہوئی ہے وہ بہادری اور جرات میں مرد کا مقابلہ نہیں کر سکتی۔
							15. جنسی آزادی مرد و عورت دونوں کا بنیادی حق ہے۔
							16. * اسلامی معاشرے میں ہم جنس پرستی کی بات کرنا گناہ کی سرعام تشہیر ہے۔
							17. عورت مارج واضح طور پر عورتوں کے حق خور ارادیت کی حفاظت کرنا چاہتا ہے۔
							18. * عورت مارج ایک غیر ملکی تحریک / پروپیگنڈا ہے۔
							19. عورت مارج ایک جائز مطالبہ ہے جو عورتوں کے مسائل کی آگاہی مہم کے طور پر چلایا گیا ہے۔
							20. پاکستان اور شریعت کے قانون میں بھی عورت کے حقوق کا خیال رکھا گیا ہے جس کے بارے میں خواتین عورت مارج میں بات کرتی ہیں۔
							21. عورت قدرت کی ایک بہترین تخلیق ہے جسے چھپانے کی ضرورت نہیں ہے۔
							22. * عورت مارج مودنٹ اخلاقی اقدار کے دائرے میں رہ کر بھی چلائی جاسکتی ہے۔
							23. عورتوں کو حیا کلاس دینے والے مرد خود بے حیائی کے کاموں میں ملوث ہوتے ہیں۔
							24. * "میرا جسم میری مرضی" ایک فرسودہ سوچ ہے۔

								1. عورت قدرت کی ایک بہترین تخلیق ہے جسے چھپانے کی ضرورت نہیں ہے۔
								2. * عورت مارچ مومنٹ اخلاقی اقدار کے دائرے میں رہ کر بھی چلائی جاسکتی ہے۔
								3. عورتوں کو حیا کا درس دینے والے مرد خود بے حیائی کے کاموں میں ملوث ہوتے ہیں۔
								4. * "میراجم میری مرضی" ایک فرسودہ سوچ ہے۔
								5. * عورت مارچ کو میڈیا بلاوجہ اہمیت دے رہا ہے۔
								6. مرد کو معاشرے میں ملنے والی آزادی اور عورت پر فوقیت معاشرتی تقسیم کا حصہ ہے۔
								7. اگر عورتوں نے اپنے برابر کی حقوق کی اہمیت کا احساس دلانا ہے تو پھر ہر لحاظ (سماجی، اخلاقی، دینی) کو ختم کر کے بات کرنا ہوگی۔
								8. عورتیں ہمارے معاشرے اور ثقافت کا ضروری حصہ ہیں اس لئے عورت مارچ جائز مطالبہ ہے۔
								9. عورت مارچ، عورت کی بنیادی شناخت کے بارے میں سوال پیدا کرتا ہے۔
								10. * ایک مسلمان اس نام نہاد عورت مارچ کو نہیں مان سکتا۔

Annexure B.

ATTITUDES TOWARD WOMEN SCALE (SPENCE & HELMREICH, 1978)

Instructions

The statements listed below describe attitudes toward the roles of women in society which different people have. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you Totally in Agreement = 1; A little in Agreement = 2; A little in Disagreement = 3; Totally in Disagreement = 4; Do Not Know = 5; Refused = 6.

Statements	Totally in Agreement 1	A little in Agreement 2	A little in Disagreement 3	Totally in Disagreement 4	Do not Know 5	Refused 6
1. Swearing and obscenity are more repulsive in the speech of a woman than a man.						
2. * Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and						

doing laundry.						
3. * It is insulting to women to have the “obey” clause remain in the marriage service.						
4. * A woman should be free as a man to propose marriage.						
5. Women should worry less about their rights and more about becoming good wives and mothers.						
6. * Women should assume their rightful place in business and all the professions along with men.						
7. A woman should not expect to go to the same places or to have quite the same freedom of action as a man.						
8. It is ridiculous for a woman to run a locomotive and for a man to darn socks.						
9. The intellectual leadership of a community should be largely in the hands of men.						
10. * Women should be given equal opportunity with men for apprenticeship in the various trades.						
11. * Women earning as much as their dates should bear equally the expense when they go out together.						
12. Sons in a family should be given more encouragement to go to college than daughters						
13. In general, the father should have greater authority than the mother in the bringing up of the children.						
14. * Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.						
15. There are many jobs in which men should be given preference over women in being hired or promoted.						