GDPMR
Global Digital & Print Media Review

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Social Media and Perception of Feminism: Comparison of Generation X and Y in Lahore

Abstract: *This study explored the perception of feminism in Lahore, Pakistan, and the impact of social media on those perceptions. The research aimed to compare the views of Generation X and Generation Y, and how social media shaped their perceptions. The study used a quantitative method by conducting surveys. The results indicated that social media has a significant influence on the perception of feminism for both generations. Generation X had outdated views on feminism, acknowledging female oppression but not seeing feminism as a solution. Generation Y had a better understanding of feminism and greater awareness. The study highlights the crucial role of social media in shaping opinions and perceptions. This research provides insights into the impact of social media on feminism and can be useful for future studies investigating the role of social media in social issues*

Key Words: Perception, Feminism, Social Media, Generation X, Generation Y, Female Oppression, Discrimination

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Introduction

There are certain certainties in life that have run through the course of history, age-old in their concepts and execution. The world at large has adopted them and despite robust attempts at changing them, they have generally been accepted. Racial and social oppression come to mind at this point, which has been etched in history with the blood of those that were butchered. (McCrea, 2007)

describes the umbrella of oppression as something rooted in sociology, the fact that white-on-black racism was one of the pillars on which the USA was formed created a quintessential system of white privilege that has continued to this day. Racism in and of itself is one aspect of oppression in general and serves as a backdrop for the contents of this research. The manner in which racism has dominated aspects of life due to its presence in

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the formation of the USA can serve as a blueprint to how patriarchy dominates aspects of life today due to the manner in which it has been a part of human life.

The concept of patriarchy in and of itself is relatively very old. The word itself was common before the advent of movements for equality and has been recreated to describe the origins of the oppression of women (Asiyanbola, 2005). Formerly used in relation to the power of a father in the family, it is now used as a sign of male domination and female subordination and has evolved to describe a system in which a male oppresses a female through societal systems i.e. social, economic and political. This difference in equality served as a basis for the movement known as feminism. (Offen, 1988) states that the dictionary describes feminism as a movement geared towards advancing the position of women through means of achievement in social, political and economic structures equal to that granted to men. However, the term has evolved with different schools of thought branching out with their own version of the concept, each received in ways not similar to one another. According to Hoffman (2001), feminism in all its forms is distinctively different and should be judged only in comparison to how it contributes positively to the amendment of the patriarchal society.

Keeping the historical context in mind, feminism is a major developing system of ideas that have historically been at odds with male-centred discourse, until recently; and whose concept encompasses both an ideology and movement for sociopolitical change based on analysis of male privilege and female subordination (Offen, 1988). Four decades later, the epitome of the movement remains more or less the same. According to Redfern & Aune (2010), while strides have been made due to earlier waves of feminism, women still find themselves unequal to men in a number of ways i.e. sexual freedom, end to violence, equality at work and so on.

The advent of the 21st century has brought with it countless discoveries and innovations that have changed the course of daily life and the manner in which things are to be done.

This change is felt in social interactions all the same. The rise of social media has transformed discourse and brought it to the forefront of the wider audience to spectate and analyze. This projection has had its effects on feminism and catapulted it into the "fourth wave". The internet has served exceedingly well as a place for feminist activists, possibly resulting in a shift to fourth-wave feminism (Munro, 2013). At the forefront of the internet boom is social media, with the invention of (SNS) social network sites, social media has become the most popular internet service in the world and have contributed exponentially towards people becoming informed (Zúñiga, Jung, & Valenzuela, 2012). Numerous examples exist of how social networking has resulted in channelling discourses and perceptions to one side or the other i.e. the 2010 Obama election campaign. According to Zúñiga et al. (2012), the use of social networking for information resulted in a positive effect on their activities in civic and political action, substantiating the fact that discourse on social media can have a positive impact on an individual's perception of social, political and economic issues or topics. It helps to revitalize the democratic procession in people and makes them cognizant of their surroundings (Zúñiga, Jung, & Valenzuela, 2012). Social media sites allow adolescents to accomplish numerous online tasks and community participation results in the growth of perception and thinking (O'Keeffe & Clarke-Pearson, 2011).

The effects of social media cannot be understood fully by isolating its use to only adolescents, even though they make up the majority of users. According to O'Keeffe, and Clarke-Pearson (2011), the number of preadolescents and adolescents using social networking sites has grown dramatically. Twenty-two per cent of teens use their social media channels more than ten times a day, Seventy-five per cent now own a cell phone, twenty-five per cent of which use it for social media, and fifty-one per cent use it for texting. This signifies that a huge proportion of the current generation actively uses social media. However, adults continue to make up a large percentage of online social network users. The

Merriam-Webster dictionary defines these adults as part of Generation X, people who were born in the 1960s - 1970s. Contrary to that, the generation in question in the above research is called Generation Y, people born in the 1980s - 1990s. A more definite estimate is provided by Yilmaz (2010), Generation X are people born between 1965 and 1981, whereas Generation Y is people born between 1982 and 2000.

The adoption of social media in Pakistan has seen a rapid rise in the last decade, and it has influenced political, economic and social discourse. The public furore & frenzy has seen a stark increase since social media has branched itself into the public foray. An early example of this contrast in public opinion was seen in 2011 when the then-Governor of Punjab Salman Taseer was murdered on grounds of blasphemy. The social media platforms were quickly filled with debates & discussions that saw a wide variety of perceptions & stances on the issue. Ever since then, every major & minor issue regardless of its basis is debated on social media platforms which results in people finding new viewpoints, this helps them understand & critically analyze the issue in a better way. The recent frenzy caused by Sharmeen Ubaid Chinoy & Hania Amir developed into a debate about what constitutes harassment and what does not, this led to a lot of people realizing that harassment is something that exists. The Panama Papers case is an excellent example of how much awareness social media has brought to the masses & consequently how much influence & power this gives to them.

In light of this background, there is ample evidence to suggest that feminism still has not managed to curb the effects of patriarchy and the advent of social media in this digital age has provided feminist activists with a platform to project their ideology on a bigger scale. The use of social media is also seen to influence and shape the way users of the said medium interpret and perceive things. The landscape of public discourse has also changed in Pakistan and therefore, elaborating on this concept, this paper serves to see the effect of social media on the perception of feminism in Generation X

and Y in the vicinity of Lahore, Pakistan to see how social media influences public opinion and perception regarding feminism and what factors contribute to this perception.

Research Objectives

1. The first objective of this research is to acquire knowledge about the social networking habits of Generation X and Generation Y from the sample decided for this research.
2. The second objective is to determine the difference in understanding feminism in Generation X and Generation Y based on the definition curated in this research.
3. The third objective is to determine whether a difference in understanding and perception of feminism exists between Generation X and Generation Y.
4. The fourth objective is to identify if this difference is linked to their use of social media platforms
5. The fifth objective is to explore that their perception of feminism is dependent on social media discourses
6. The sixth objective is to establish that social media usage increases awareness.

Research Questions

1. What is the perception of Generation X regarding feminism?
2. What is the perception of Generation Y regarding feminism?
3. Is the level of awareness about feminism more in Generation Y than in Generation X?
4. What is the role of social media in raising awareness?

Hypothesis

Based on the background of the topic, the H1 for this research entails that if the difference in perception of feminism between Generation X and Generation Y depends on social media usage, then Generation Y has more awareness compared to Generation X. H2 states that

perception of feminism between Generation X and Y is not influenced by social media usage.

Literature Review

According to Shah (2014), the ground reality of the situation of women in Pakistan is known to be very different from that presented in the media. It is true that they are educated and have been in the workforce in comparison to the days of General Zia-ul-Haq, yet they have continued to live amidst large-scale gender violence due to a society that believes that education and jobs are not for them. The fact has remained that no institution guaranteed women equal existence to men. The laws in Pakistan have not evolved, nor have their social norms, or religious perceptions. These beliefs are rooted deep in the tribal undertones of Pakistan and have continued to exist to suit the misogynistic culture.

Critelli (2010) states that a shelter by the name of "Dastak" exists in Lahore, Pakistan that has admitted 5,205 women since its inception in 1990. The shelter has provided support to women that are abused by their spouses or want a divorce. Most are treated as property, resulting in abuse of their rights, and were consequently sold into bondage or prostitution. According to Ali et al. (2011), two major themes emerged in the influence of gender roles in Pakistan, there are perceptions of gender roles that are traditional in nature which entail men holding superiority over women. The second involves agents of change i.e. education, exposure, and the advent of the Internet. The findings have emphasized that the younger generation was more inviting towards modern gender roles than the older generation. The research findings have shown serious inequalities between men and women in Karachi, Pakistan and this subordination of women is rooted in the structures of the society. Education has played a pivotal role in changing these perceptions and mass media has had a large role in supporting women's empowerment.

This shows that there is confounding evidence of female oppression in Pakistan and that education plays a pivotal role in changing

that perception. Feminism in and of itself is the antidote to these inequalities; since it advocates for female equality and equal rights; but the perception of feminism in Pakistan is very polarized.

According to Serez (2017), in Pakistan feminism has had two major schools of thought, one has been emphasized by the liberal class that believes in secularism, and the other has been modern Islamic feminism. The reason that there exists such polarity on the topic of feminism in Pakistan is due to the ambiguity surrounding the definition of feminism in Pakistan. The majority has considered the liberal feminist stance a product of Western influence, even though it mimics the religious orders of Islam in terms of equal rights and freedom. The modern Islamic feminist stance has not considered eradicating gender roles. These conflicting viewpoints have been destructive. However, Pakistan is not an anomaly in the fact that it has two conflicting feminist viewpoints, the conflict between feminist schools of thought has been common, in the case of Pakistan this has resulted in hostility because of influences that transcend feminism into other things i.e. class divisions. The upper class has had access to more opportunities and thus gravitated towards secular liberal feminism. The middle and lower middle classes have been devoid of good opportunities and thus, have aligned towards the modern Islamic feminist stance. The class divide in Pakistan has been such that dialogue between the two does not go beyond hostile remarks and thus these two conflicting viewpoints have continued to delegitimize each other.

The general perception that has existed in Pakistan is that feminism is not relevant to Pakistan. Its undertones and ideology cannot co-exist with the culture and traditions prevalent in Pakistani society. The majority holds the belief that feminism is a brainchild of the rich and idle or that it is a Western agent aimed to wreak havoc (Shah 2014).

However, there has been a slow change in the tide with mass media advocating for liberty. According to Saigol (2016), the problems women have faced in Pakistan are

traditional in nature and have existed for a long, violence, legal discrimination and customs have continued, but recently they have been highlighted much more in the mass media. Mass media has resulted in more discourse on these topics and consequently a change in thinking. The 21st century has seen the influence of mass media translate more and more into "new" media, also known as social media. Modernization has converted media into an indispensable feature of human activity. However, factors like age, education, economic condition, personal needs and availability of proper components decide its impact. (Paul V., 2013)

According to Rehman, Irem, & Ilyas, (2014) in a study to explore the role of social media in developing countries i.e. Pakistan, found that social media has played a role in changing society dynamics but so far only at a macro level. Moreover, the intensity of these changes is so slow that it is equivalent to non-existent. However, it has been changing nonetheless. With the advent of social media, these changes; perceived as radical by the conservative locals; have been very hard to withhold or curb. The research has taken an example of cross-gender friendships in how they were previously frowned upon but are now acceptable by way of social interactions through social media that have transcended socio-economic divisions. These dynamic changes have resulted in a generation gap between parents and children, both of which correspond to Generation X and Generation Y, substantiating the hypothesis of this research that there is a difference in perception of social issues and social norms. The study further illustrated that social media could prove to be a key component in the attempt to bring socio-economic revolution to society.

Khalid (2017) has shed more light on the effect of social networking on Generation Y. His research has shown that the majority of the Generation Y population uses social networks to acquire knowledge, make new friends, and socialize. Forty per cent of people in his research have said they use social networking for socializing. Thirty-three per cent believed social media should be used to raise awareness

about social issues prevalent in Pakistani society.

According to data published by Personal Money Service, seventy per cent of Facebook users were aged 20-40. Generation X also had a very strong presence on social networking channels, approximately eighty per cent used Twitter and Facebook. According to Kannenberg (2017), Generation X spends more time on social media than any other generation.

Furthermore, Kuyucu, (2016) stated that there is a correlation between social media usage and age. Generation X does, in fact, spend more time on social media but the majority of it is spent on Facebook, it does not use other social networking channels. Whereas Generation Y used Twitter, Instagram and Youtube apart from Facebook. Females outnumbered Males in Facebook usage in Generation X. The research also stated that social media usage is more popular in Generation Y despite the fact that more Generation X people used it, all of this showed a considerable difference in social networking habits of Generation X and Generation Y.

Yilmaz (2010) shed light on what Generation X indulged in during their time on social media. His research entailed that the majority of the participants from Generation X confessed to using the internet for checking e-mails, reading the newspaper, posting comments, and reading blogs. They all affirmed participating in the online database (posting content, posts, etc.). The majority of their contribution consisted of comments on new posts, comments on blogs, messages on Facebook, and tweets on Twitter.

In contrast to the aforementioned points, Black (2010) stated that it is Generation Y who are seen as ambassadors and tasked with bringing cultures, countries and religions closer through online communication. Generation Y people have been generally more informed about themselves and their surroundings. Their usage had transcended their minds to a new level where they began to harbour mature thoughts i.e. finding physical appearances unimportant and focusing on

what a person has to offer intellectually. He further stated that due to the change the digital world had brought, Generation Y has seen and interpreted information differently, so much so that some psychologists suggested a psychological advantage in Generation Y compared to past generations.

Generation Y was the most visually sophisticated of any generation. These digital natives embraced the new media more comprehensively than the older generations. They were more open to change in comparison to older generations, tolerant of diversity and astute at handling multiple tasks because of their exposure to technology. (Fietkiewicz, Lins, Baran, & Stock, 2016)

According to Kumar (2013), a global survey by Havas Worldwide revealed seventy per cent of young people think social media is a force that can bring about positive change. Moreover, Sormanen & Dutton (2015) stated that the internet has the potential to facilitate movements in which people of similar ideologies can co-exist and bring about change.

This shows considerable evidence pertaining to the objectives of this research by establishing that female oppression is evident in Pakistan due to factors deeply rooted in the structures of society. There exists a contrast in the perception of feminism, most of which is due to a lack of adequate educational opportunities. There also exists a difference between Generation X and Generation Y in terms of their social media usage showing a difference in frequency of use and preference for social media channels. Previous researches show Generation Y are comparatively well placed and more adaptable and accepting of diversity and change. This serves as a considerable basis for this research showing that there are signs relative to the objectives of this research.

Methodology

Keeping the variables of this research in mind, a quantitative method was used for this research. The quantitative research method was applied due to factors of measurability present in the variables. The research focus is to understand the difference in the usage of social media between Generation X and Generation Y, understand the difference in perception of feminism between Generation X and Generation Y, and understand the role of social media in shaping that perception. Data collection by way of survey method was used in Lahore, Pakistan.

Generation X was defined as people between the ages of 35-50 and Generation Y as people between the ages of 18-30.

The research did not use gender as a distinguishing variable therefore participants were not categorized based on gender. The target population for this research were educated people who use social media, and belong to Generation X and Generation Y. A sample size of 200 people from both Generation X and Generation Y was selected at random through online mediums i.e. social networking sites, email etc. 100 participants from Generation X were selected, and similarly 100 participants from Generation Y. The surveys were sent out online due to the research emphasis on the difference in perception among people who spend time online. Participants were selected at random and at convenience, thus making it random convenience sampling. The research was carried out in the vicinity of Lahore, Pakistan. The research questions were aimed at identifying both generations' social networking habits, their preferred social networking platforms, their understanding of feminism, and their understanding of Islam. The data was analyzed using pivot tables on Microsoft Excel to see if the findings correlated with the research hypothesis.

Results

In terms of social media habits, Generation Y spends more than 4 hours of their time on social networking sites daily. Out of 100 participants, 42 stated that they spend 4 hours, 24 stated that they spent 8 hours and 26 stated that they spent more than 26 hours on average per day. 8 stated that they spend 2 hours per day. In comparison Generation X spends most

of their time in the 2-8 hour bracket, 28 participants spent 2 hours daily, 45 spent 4 hours daily and 23 spent 8 hours on average per day. The findings show that they are a certain proclivity of Generation Y to spend more time on social media in comparison to Generation X.

In terms of preference for social media platforms, Facebook, Instagram and Twitter were the preference of Generation Y with all participants stating they have a presence on Facebook. 44 stated to use Twitter on a daily basis and 63 stated that they use Instagram. Whereas Generation X in comparison has the same level of preference for Facebook as Generation Y but does not have a major presence on other social networking platforms with only 13 participants stating that they use Twitter and 20 stating to have used Instagram.

In terms of the level of education, an overwhelming majority of the Generation Y sample were in their undergraduate years and the majority of Generation X were postgraduates with 66 participants falling in that frame.

On a Likert scale of 1 to 5 with 1 being low and 5 being high, 49 per cent of Generation Y participants choose 3 as their level of familiarity with the teachings of Islam, whereas 53 per cent of Generation X choose 3 as their level of familiarity, citing an even standing in terms of knowledge about Islam.

44 per cent of Generation Y stated that they have a neutral perception of feminism based on what they encounter on their social networking platforms, and 27 per cent stated that they have a negative perception. 25 per cent of Generation X stated that they have a neutral perception whereas 46 per cent stated that they have a negative perception. 42 per cent of Generation Y and 54 per cent of Generation X stated that they feel female oppression and discrimination is an issue that needs to be dealt with in Pakistan. 41 per cent of Generation Y stated that the current state of female oppression in Pakistan is small based on what they see on social media compared to 33 per cent of Generation X. 70 per cent of Generation Y agreed that using social media

gave them a new way of looking at female oppression and social issues compared to 53 per cent of Generation X. 70 per cent of Generation Y stated that they think female harassment, cat-calling, workplace harassment exist in the Pakistani society compared to 81 per cent of Generation X. 70 per cent of Generation Y also stated that female harassment in an issue in Pakistani society but 49 per cent of Generation X stated that they feel it is not an issue in the Pakistani society.

In terms of their understanding of feminism, 66 per cent of Generation Y stated that they think feminism is a movement that is geared towards solving issues of discrimination compared to 60 per cent of Generation X. In a separate but related question, 50 per cent of Generation Y stated that they feel feminism is more about female superiority compared to 68 per cent of Generation X. 65 per cent of Generation Y stated that they think feminism is in line with the teachings of Islam whereas 48 per cent of Generation X said the same. However, 28 per cent of Generation Y stated that feminism should not be encouraged, in comparison to 49 per cent of Generation X who said the same. 75 per cent of Generation Y stated that they think awareness of feminism could change the state of women in Pakistan compared to 48 per cent of Generation X who believed awareness would not change the state of women in Pakistan.

In order to judge the participants' take on feminism on a subconscious level, certain questions pertaining to events of female oppression were asked. 60 per cent of Generation Y felt that Mahira Khan and her smoking habit have nothing to do with Pakistan as a nation compared to 63 per cent of Generation X who felt that she was presenting a negative image of Pakistan by indulging in such habits. However, 83 per cent of Generation X stated that pictures of Mahira Khan smoking were an invasion of her privacy compared to 87 per cent of Generation Y who stated the same. 56 per cent of Generation X also stated that people should not be criticized for what they do in their privacy. 86 per cent of Generation X also stated that it would not be

as bad a thing if it was a male celebrity smoking instead of Mahira Khan, citing a difference in perception of where men and women stand in society.

58 per cent of Generation Y and 59 per cent of Generation X stated that based on what they see on social media their reaction to feminism is neutral. 35 per cent of Generation X said they had a negative reaction. But both agreed that their views of feminism are determined by what they see about feminism on social media with 63 per cent stating in agreement from Generation Y and 48 per cent from Generation X. An overwhelming majority of both Generations stated that more than 60 per cent of their knowledge/awareness regarding social issue stems from what they see on social media, 54 per cent in Generation Y and 48 per cent in Generation X.

Discussion

Based on the findings, the social networking habits of Generation Y seem to fall on the higher side of the spectrum with the majority of them stating that they spend more than 4 hours on average on social networking platforms whereas Generation X spends considerably less than that. This shows that there is a difference in the social networking habits of Generation X and Generation Y. The usage of social media has a direct influence on these participants' knowledge/awareness of social issues. In terms of Generation Y, those who spent more than 4 hours were considerably more influenced by social media in shaping their perceptions of social issues. As you can see in Figure 5.1, those who spent 4 hours on social media showed that 60 per cent of their level of awareness and knowledge depends on social media, similar results are shown in those that spend more than 8 hours.
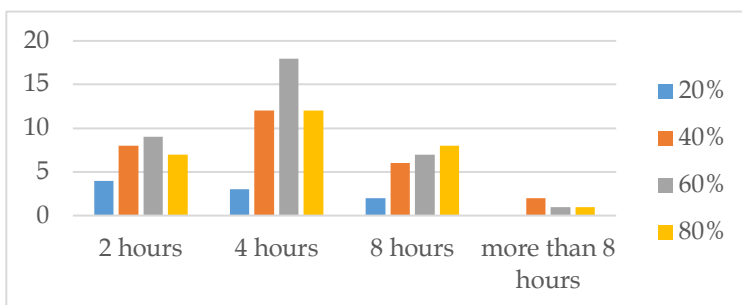
Figure 1
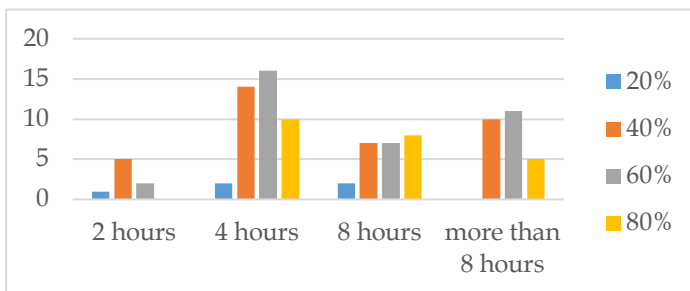
A similar trend is seen in Generation X shown in Figure 2. The majority of Generation X participants used social media for fewer hours falling in the 2 to 4-hour range and consequently, the study shows that the majority of participants from that generation have higher social media influence falling in the 2 to 4-hour range.

Figure 2

Their choice of social media platforms also plays a decisive role. In the literature review, we established that the majority of the Generation Y population uses more social media platforms in addition to Facebook which results in a more comprehensive thought process found in them. The findings of this research correlate with that statement as shown in Figure 3.

Figure 3
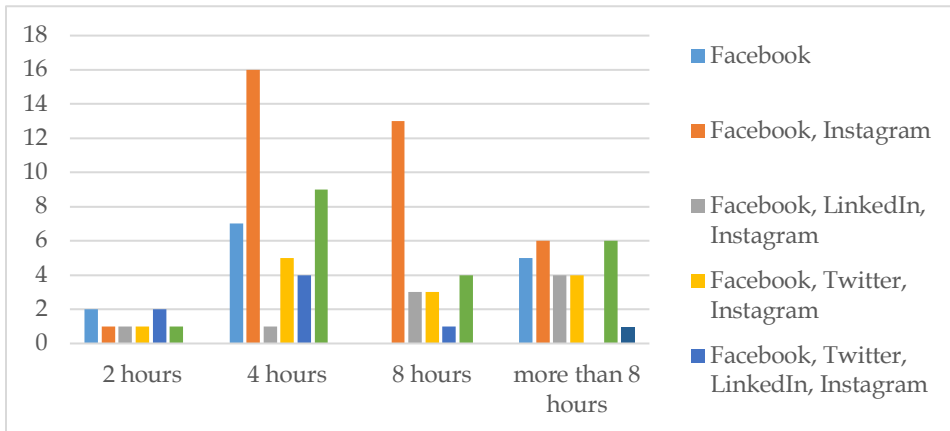
The majority of Generation Y is shown to have a preference for Instagram and Twitter along with Facebook, with a considerable majority also only choosing Instagram as their preference, followed by Twitter close behind. This substantiates the claim that Generation Y chooses to use more social media platforms. The results of Generation X in the same situation yield different results as shown in Figure 4.

Figure 4
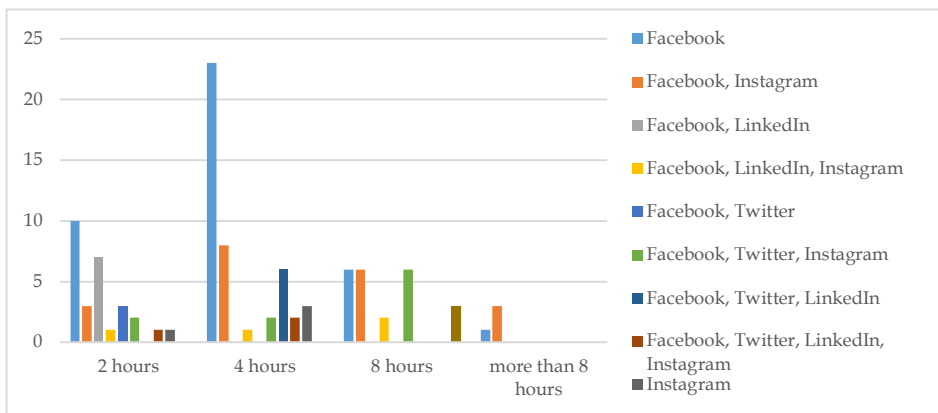
An overwhelming majority of Generation X participants use Facebook as their primary choice of network followed by other social media networks in a relatively smaller amount. This establishes that there is a difference in the social networking habits of Generation X and Generation Y. Generation Y shows a certain proclivity towards more social media usage and consequently confesses to having more influence of social media on their understanding and knowledge of social issues. In comparison, Generation X is shown to have

considerably less social media usage than Generation Y and most Generation X participants used Facebook overwhelming majority.

In terms of the difference in understanding of feminism, 42 per cent of Generation X respondents have a neutral perception of feminism but 14 per cent of those do not think that feminism is in line with the teachings of Islam. 7 per cent of the 17 participants who have a positive perception also think feminism is not in line with the teachings of Islam. However in Generation Y, only 17 per cent have a negative perception of feminism and 50 per cent agree that it is in line with the teachings of Islam, as shown in Figure 5.

Figure 5
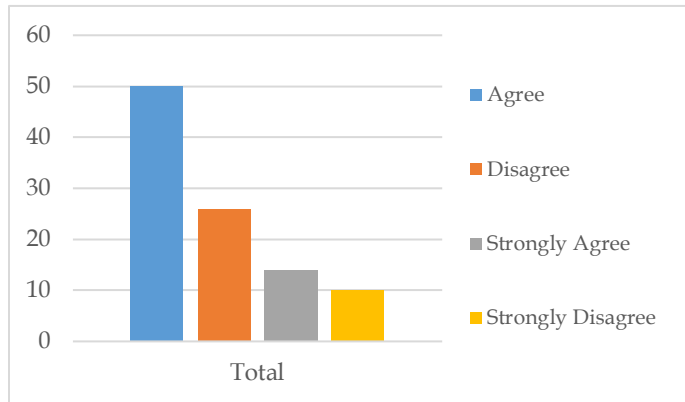
More than 35 participants agreed and 30 strongly agreed from Generation X that feminism is geared towards the superiority of women over men. Whereas more than 30 per cent disagreed and 14 per cent strongly disagreed from Generation Y that feminism is geared towards the superiority of women. This shows a difference in understanding of feminism in both generations where both have neutral perceptions of feminism in general but Generation X feels it has more inclination towards female superiority. Generation X also does not feel feminism is in line with the teachings of Islam whereas Generation Y thinks that it is. Figure 6 shows how Generation Y feels about feminism in the context of female superiority.

Figure 6
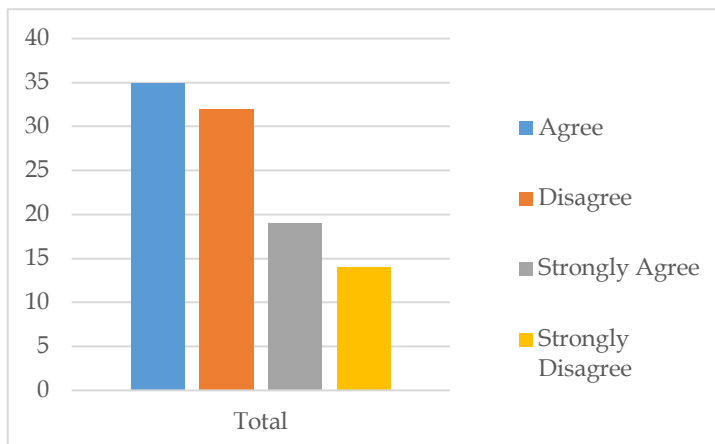
A majority of Generation Y participants also think that feminism is geared towards solving issues of discrimination against women as shown by Figure 7

Figure 7
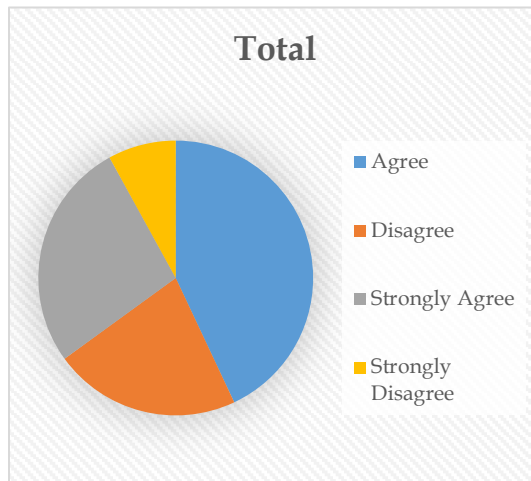
This shows that there exists a perception that feminism is not in line with the teachings of Islam which corresponds to past research in the literature view about two different versions of feminism in Pakistan, that de-legitimize each other. From the findings of this research, people corresponding to Generation Y are geared towards the liberal version of feminism and most of Generation X are geared towards the Islamic version of feminism. However, this does show that there is a difference in the understanding of feminism in both generations.

In Generation Y, a sizable majority feel that the current state of female oppression and discrimination in Pakistan is high. As evident from figure 8, using a Likert scale with 5 denoting high and 1 denoting low, a majority of those participants that use social media for long hours have stated that oppression and discrimination are high i.e. 5.
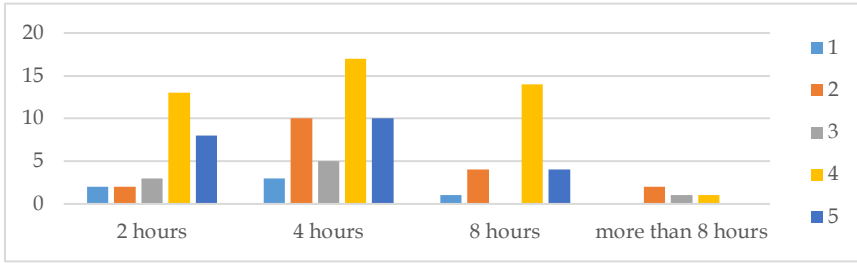
Figure 8
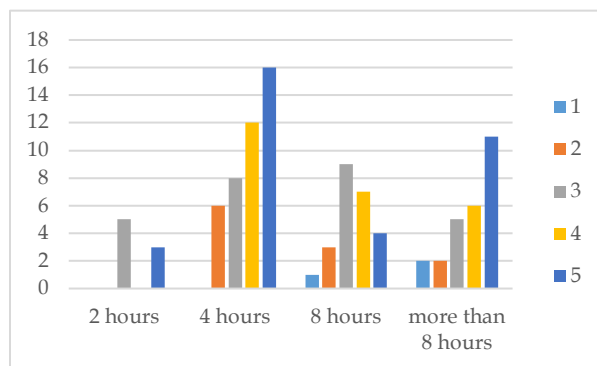
Similarly in Generation X, responses resonate with social media usage. Since the majority of Generation X use social media for 2 to 4 hours, consequently a higher number from that particular section feels that oppression and discrimination are high, as shown in Figure 9.
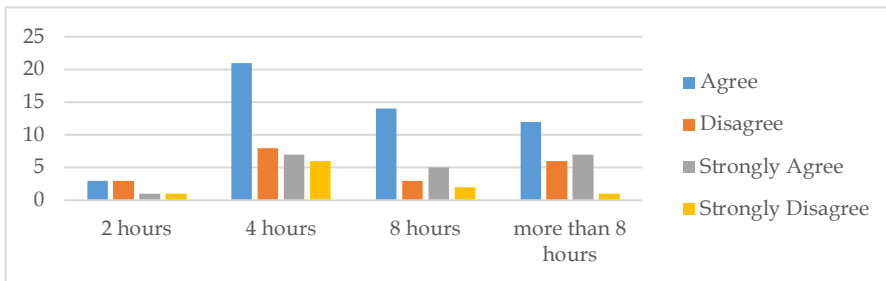
Figure 9

Similarly, a majority of Generation Y participants agree that social media platforms have given them a new way of looking at female oppression and social issues, as shown in Figure 10
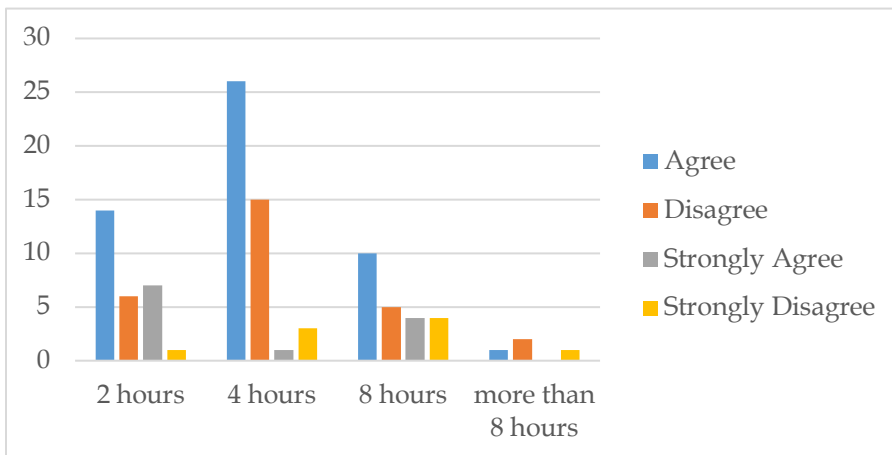
Figure 10

The same trend shows up in Generation X where the majority agrees that social media has given them a new way of looking at female oppression and social issues, as shown in Figure 11.

Figure 11

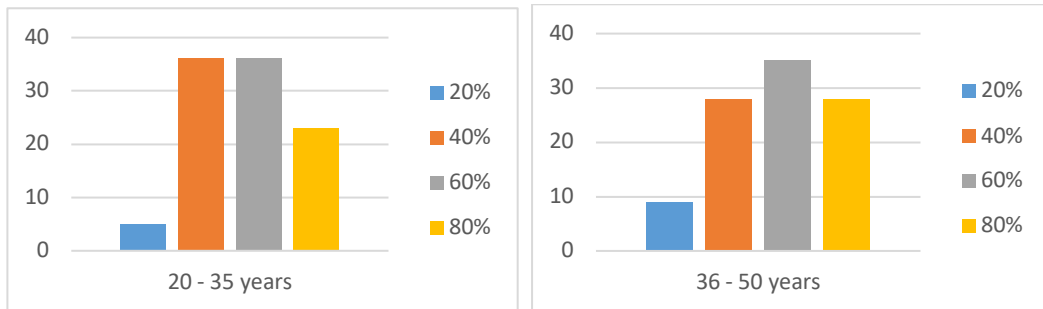The majority of Generation X stated that their views of feminism are affected by what they see about feminism on social media. A similar trend appears in Generation Y where the majority of participants agree to the same. This shows that social media has an impact on the

viewpoint held by these two separate generations and that it gives them a new way of looking at feminism based on what they see on social media.

Figure 12 illustrates how Generation Y respondents show an overwhelmingly positive response to the extent to which social media influences their knowledge and awareness of social issues. Similarly, the corresponding figure shows how social media influences the knowledge and awareness of social issues in Generation X. It shows that in both generations, social media is playing a role in transferring knowledge and awareness.
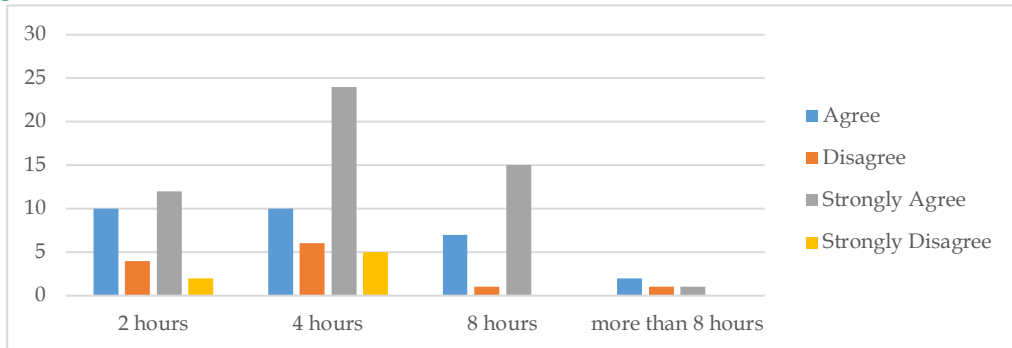
Figure 12

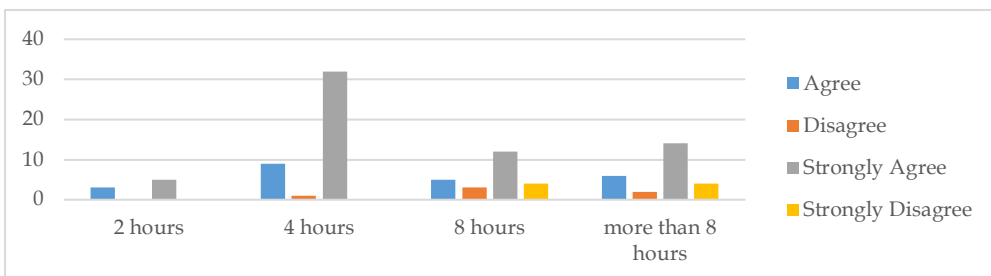Increased social media usage is shown to increase awareness about social issues. In Generation X, the majority of the respondents agreed that harassment and cat-calling is an issues in Pakistan, this corresponded to their time spent online, as shown in Figure 13.

Figure 13

A similar trend was witnessed in Generation Y, shown in Figure 14.

Figure 14.

Based on these infographics and interpretations, it is evident that more social media usage is seen in Generation Y compared to Generation X. The perception of Generation X regarding feminism is similar to the confounding state of feminism in Pakistan. The majority of Generation X believes that feminism could help change the state of women in Pakistan but they do not feel that it is in line with the teachings of Islam, citing confusion in the understanding of feminism. The perception of Generation Y regarding feminism is more positive as compared to Generation X. Generation Y disagreed that feminism stands for female superiority in comparison to Generation X. An overwhelming majority of Generation Y users make use of more social media platforms than Generation X. Social media is seen as a big influencer of opinions as both generations cited social media discourses and online interactions and usage have a big influence on how they see and perceive social issues.

Generation Y uses more social media networking channels and based on past research, this shows that they are more cognizant of their surroundings and have a better thought-processing capability.

Generation X have a neutral perception of feminism but that translates into a lack of understanding based on their responses to questions about its relevance with respect to Islam and its focus, most Generation X participants believed feminism was about female superiority.

Generation Y on the other hand shows an understanding that female oppression and discrimination are high in Pakistan. Similarly, those participants from Generation X who showed high social media users stated that female oppression and discrimination are indeed an issue in Pakistan, substantiating the claim that social media does indeed influence mindsets.

In light of this, the research findings of this research show that the perception of feminism in Generation X differs from the perception of feminism in Generation Y due to factors that correspond to social media on more than one occasion. The level of awareness that exists in Generation Y is more than that found in Generation X and both participants from both generations stated that social media usage, discourse and content have a large influence in shaping their perceptions and opinions on social issues i.e. female oppression and discrimination. They both stated that social media usage has shown them a new way of looking at feminism and social media discourse has increased their understanding of social issues.

Conclusion

In light of these findings, H1 stands true. The perception of feminism between Generation X and Y differs in more ways than one and it connects to research about how traditional norms are etched in the fabric of society and how social media usage is bringing religions, cultures and traditions together. The forces of the past (Generation X) are shackled by the norms of their time and consequently find themselves with a different perception of things compared to the digital natives (Generation Y). This research shows that the extent to social media and its use does in fact have an effect on perceptions. Corresponding to the literature studied for this research, the findings connect and relate; female oppression and discrimination continue to be an issue in Pakistan. The understanding of feminism varies in people due to factors i.e. age, class and level of education. There continues to be scepticism regarding feminism as a solution due to different schools of thought that exist, even though the majority of both generations agree that female oppression and discrimination exist. There are certain limitations of this research that have to be noted. The research was carried out from a sample size consisting of educated people. It, therefore, does not account for the perceptions of the uneducated people of Lahore, Pakistan who have access to social media. It also does not factor in other sources of information that may have contributed to the perception and opinion of feminism depicted by participants of this research. It does not account for why Generation X has a negative default perception

of feminism. Thereby, leaving room for more research in this regard. However, the findings of this research do reaffirm the impact and influence of social media on shaping and crafting perceptions and opinions and show how due to technology Generation Y may indeed be a step ahead of Generation X in terms of unity, acceptance and tolerance.

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