

Full-length MockQuestion 1

1. Introduction

Gender Studies and Women's Studies have evolved over time. Initially, it was women's studies that fought for women's inclusion in society, their history and contributions in the development of society and ideas over the course of time. However, it later evolved into a broader discipline that now incorporates discourse around not just on women's issues, but also on masculinity, queer folks and the entire LGBTQ+ community. The purpose was to make the discipline all encompassing that was not reduced to just women but also to broader spectrum of "gender" and other social categories that intersect to construct social realities. As a result, academic discourse has been greatly influenced by

the evolution of these fields.

2. Differentiating between Gender Studies and Women's Studies as disciplines of Academic Inquiry.

a) What is women's Studies all about?

Women's studies emerged as an academic discipline in the 1980s. It was the result of global feminist movements, especially in the west that reverberated through out the world, including South Asia. The purpose was to include women's histories and contributions in the syllabi. In Addition to this, the purpose was also to challenge the male-dominated literature in the fields of liberal history,

natural sciences, philosophy, and much more. (Rose Mary Tong, Feminist Thought, 2009).

b) Exploring Gender Studies as an Academic Discipline

Gender studies evolved in the late 1900s in Pakistan due to the global feminist struggle that reverberated across the world. Gender Studies was more inclusive. It tried to study myriad other social categories such as social construction of gender (Ann Oakley), masculinities and femininity, race, class, colour, and so on. It challenged even sex as a social construct (Judith Butler, Gender Trouble 1990). Therefore, Gender Studies

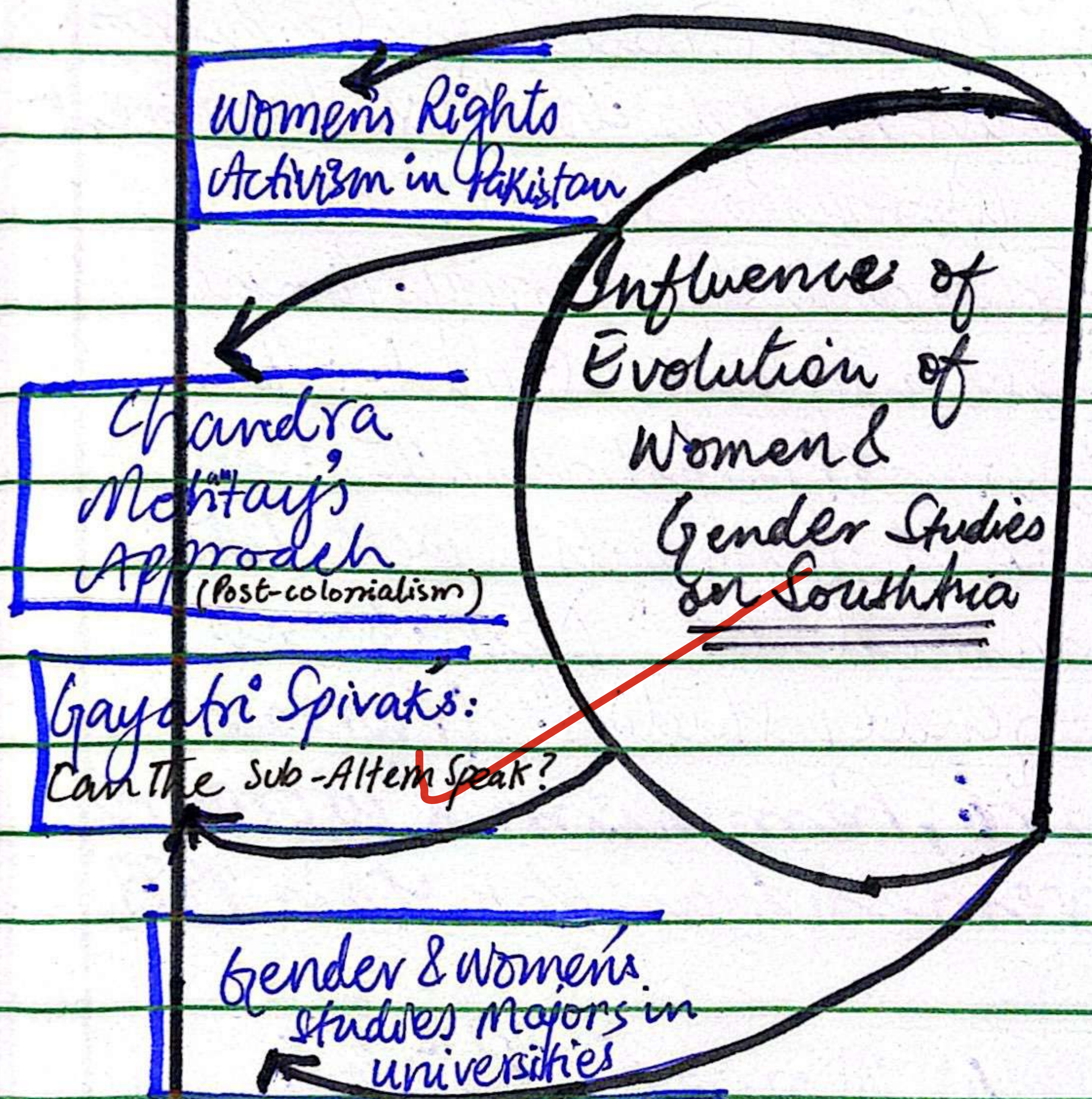
broadened the Scope of Academic Inquiry, making it a diverse and more inclusive field of study.

c) Tabulating Key Differences between Women's Studies and Gender Studies

Women's Studies	Gender Studies
<ul style="list-style-type: none">• Focused on women only issues	<ul style="list-style-type: none">• Focused on all embracing issues across all genders.
<ul style="list-style-type: none">• Sex is biological, Gender is social (Ann Oakley) Simone De Beauvoir)	<ul style="list-style-type: none">• Both sex and gender are social constructs (Judith Butler)
<ul style="list-style-type: none">• Inclusion of Women in Education Curricula	<ul style="list-style-type: none">• Inclusion of all genders i.e. LGBTQ+ across all intersections (Rebecca Walker, Kimberle Crenshaw, Judith Butler)
<ul style="list-style-type: none">• Challenged patriarchy as root cause of women's plight (Radical feminism)	<ul style="list-style-type: none">• Analyzed patriarchy including other power systems that lead to women's subjugation (race, class, ethnicity, etc.)

attempt the differences part by giving headings and subheadings.....

3. Discussing How Evolution of Gender Studies from Women's Studies influenced Academic Discourse in South Asia



a) Discussing The Influence of Women's and Gender Studies on Pakistan

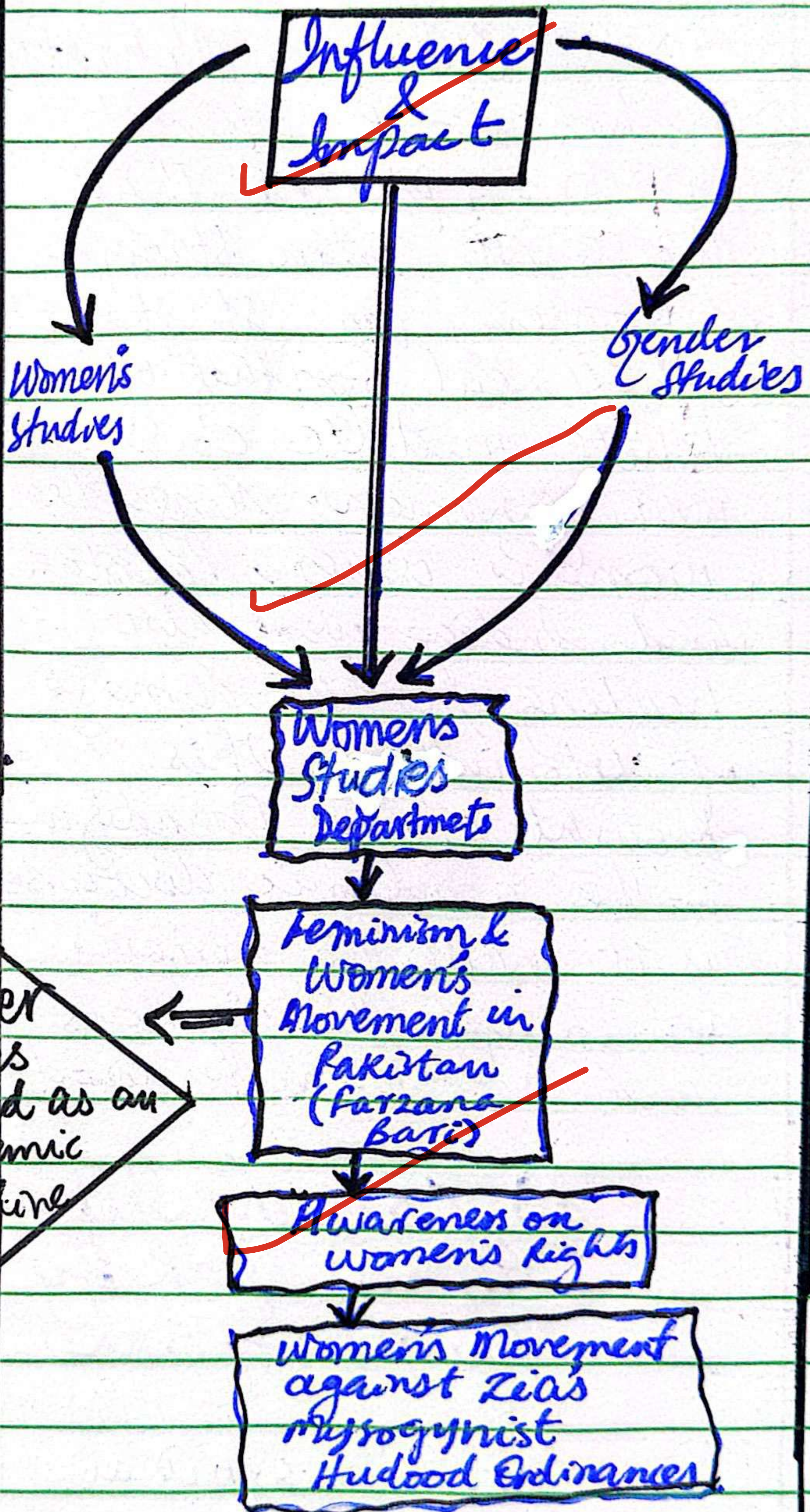
Ms. Farzana Bari and Ms. Rubina

Saigol led the struggle for women's studies to be included as in academic majors and minors in university curricula. Although underfunded and often considered "soft", Pakistan through its Higher Education Commission inaugurated its first department of women's studies at Karachi University. Punjab University and Quaid-i-Azam University followed the lead. These departments were later renamed as "Departments of Gender Studies". (Farzana Bari, *Feminism & Women's Movement in Pakistan* 1988)

b) Women's Rights Activism influenced by Gender and Women's Studies in Pakistan.

Although the movement for empowerment of women was initiated by Begum

Rana Liaqat Ali Khan in the form of APNA, the later developments cemented it as illustrated below:



c) Chandra Mohanty's Post-colonialist perspective on Feminist Struggle

Chandra Mohanty,
in her work *Different
Realities*, posited that
the South Asian struggle
of women was starkly
different from that of
white middle class,
working women. Alongside
women's issues, Pakistan
and India were also
healing from the damage
of colonialism. This
brought a new Paradigm
in the academic discourse,
as it made the women's
struggle "indigenous"
and "de-westernized."

add/highlight references/examples against these arguments.....

d) Can The Sub- Altern Speak By Gayatri Spivak

In her seminal

anti-colonial work, Spivak raised issues related to women. Most important issue that was highlighted was that white women should not talk about giving other women rights but rather they should let the other women speak for themselves. This also greatly indigenized the feminist movements in South Asia from an academic and practical point of view.

add a few more arguments in this part.

4. Conclusion

It can be concluded that Gender Studies evolved as an academic discipline from women's studies, as it broadened its scope of inquiry. Introduced in the West its effects reverberated globally, including in South Asia. Influenced by Western movements, Pakistani and other South Asian feminists have tried to de-colonize the academic inquiry ever since.

Question 2.

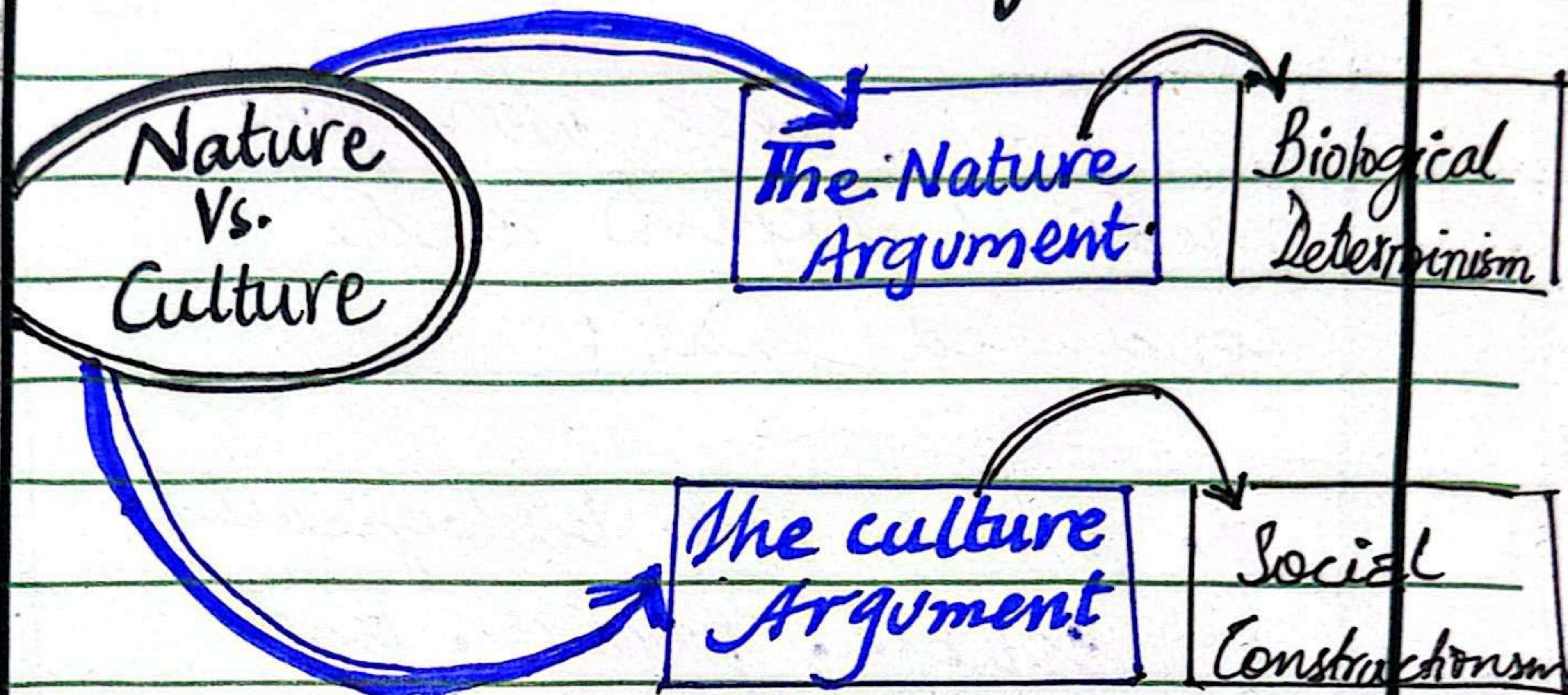
1. Introduction

As the scope of Gender Studies evolved throughout the Globe, so did the debate around its ~~construct~~ derivation from science and society. The debate has mainly revolved around sex as a biological trait and gender as a social construct, of course, with exceptions such as the Queer theory which ~~challenges~~ conclude both sex and gender to be socially constructed. In the contemporary times, gender as a cultural construct makes more sense due to its multivariate ~~impacts~~ implications for gender development.

"One is not born a woman but rather 'becomes' one."

~ Simone De Beauvoir
"The Second Sex" 1949

2. Critically Analyzing the debate between nature and culture in gender development.



a) Analyzing the "Nature" Debate

The Nature debate in Gender development argues that Biology is the destiny. It believes in biological determinism. It believes that :-

- Men are hard and tough and stoic because of Testosterone

- Women are ~~tough~~ sensitive, expressive and emotional because of Estrogen and other hormones.

i) Understanding 'Nature' debate from Geddes & Thompson's theory

These were ~~psy~~
medical experts and
concluded that:

- Women are biologically stable, passive, and energy conserving
- Men are active, exogenic (energy spending), and driven

Criticism: This theory was widely criticised for being reductionist.

b) A critical Analysis of 'Culture' debate in Gender studies

Early Proponents argued that sex was biological

and Gender was social (Ann Oakley). According to Simone de Beauvoir in her famous work "The Second Sex, 1947" she quoted, "One is not born, but rather becomes, a woman". She was one of the earliest proponents that gender is what man or woman **"become"** picking it from their cultural settings.

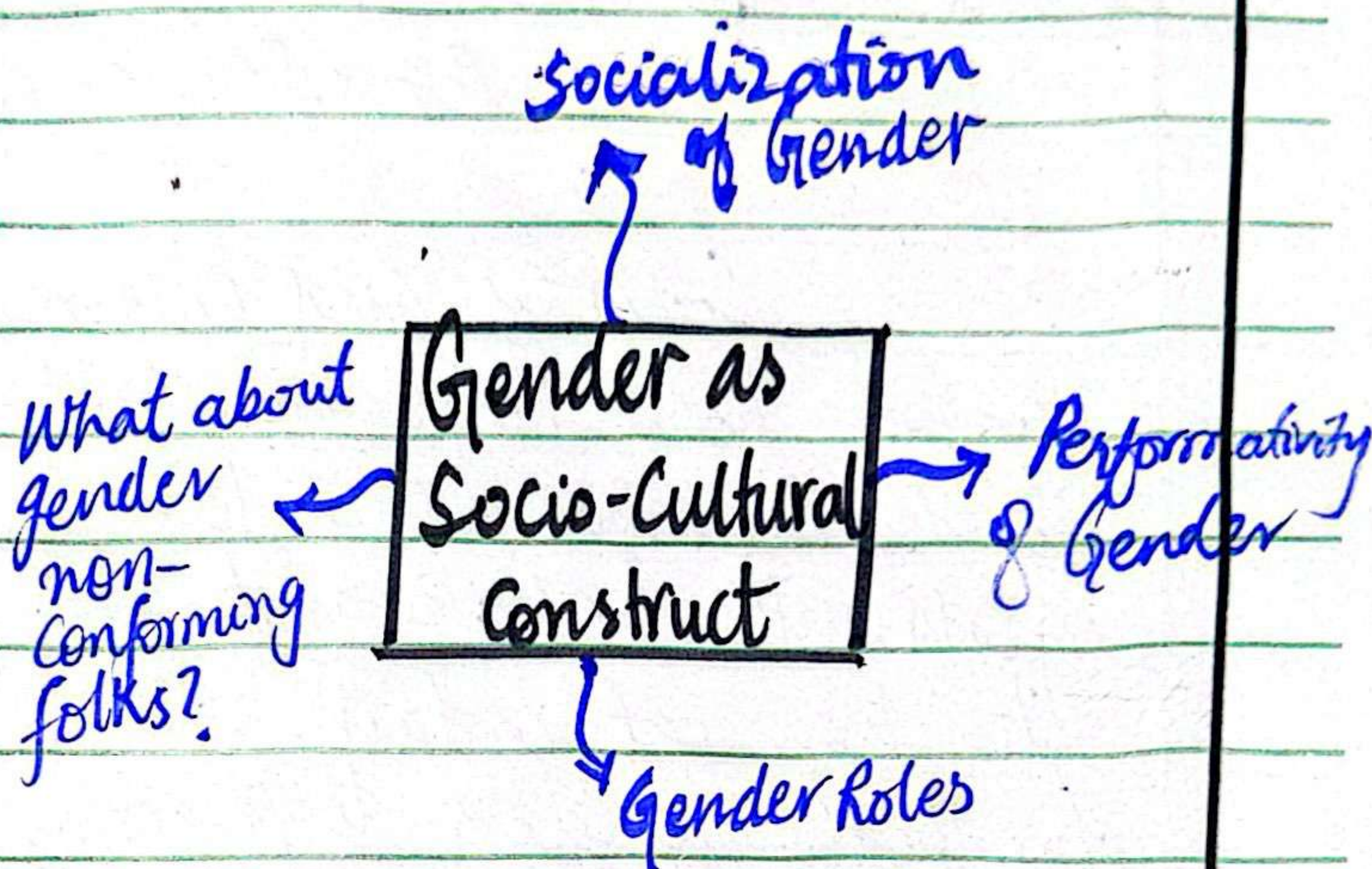
i) Critical and perhaps radical views of Some Gender Theorists

Judith Butler and Judith Lorber are famous for labelling **"Gender binaries"** as social fictions. They believed that there is no such thing as stable gender category as 'woman', appreciating diversity and accepting

difference. Butler went on on even challenge 'Biology as social construct'. She argued that it is the society that labels someone as male or female.

- **Analysis:** Butler problematizes even biology/sex. She says it is a social assignment that the labelled individuals are supposed to 'perform'. She claims that there is a whole spectrum of genders i.e. transgenders, queer folks, lesbians, gays, etc, who do not fit into these rigid constructs. Therefore, Gender is not a stable social category.

3. Analyzing How 'culture' perspective of Gender development offers a more comprehensive understanding.



a) Socialization of Gender

Gender is a cultural outcome because since childhood boys and girls are socialized with certain social constructs that they pick up.

Example: • Blue is for Boys;
Pink is For Girls

- Trucks in gifts for Boys
- Dolls and miniature kitchen utensils for girls.

b) Assignment of Gender Roles

Society and Culture shapes how boys will act and behave and how girls will behave and act. It has set certain roles for both genders to perform to fit into the category.

Example: • Girls are expected to perform house chores and later provide care and child-rearing.

• Boys are expected to be supporters and breadwinners of the family.

⇒ Anyone who does not conform to set roles is ridiculed and shamed by the society with slurs like *Ye to Mard hee nahi!*
Aise Aurat ki Kaam jisko Ghar ka Kaam na aye!

c) Gender is cultural because certain categories do not fit into the binary

Trans genders, gays, lesbians, etc do not fit into either male or female categories of gender. They do not conform to masculine and feminine standards of society. Where does the society fit the third gender? (Popular slur) Therefore, gender is a social assignment that people "perform".
Judith Butler, Gender Trouble, 1990

4. Conclusion

In light of the above discussion, it can be concluded that there is a debate between proponents of nature and culture in the gender

development. However, while biological characteristics differ between men and women, it is mostly culture that offers a more comprehensive understanding of gender in the contemporary world.

“Sex is biology; Gender is social”

~ Ann Oakley
Sex, Gender, & Society

x — x — x — x

Question # 3

Postmodern
Feminism's challenge
to assumptions of
Early Feminist Theories
with Relevant
Examples:

1. Introduction

Feminist thought has evolved over time.

From the early liberal feminism, radical feminism to post-modern feminism - a contemporary and critical feminist theory. Its key proponents Judith Butler and Michel Foucault. argue and criticize, especially liberal feminism and radical feminism as having reduced "gender" socially and linguistically.

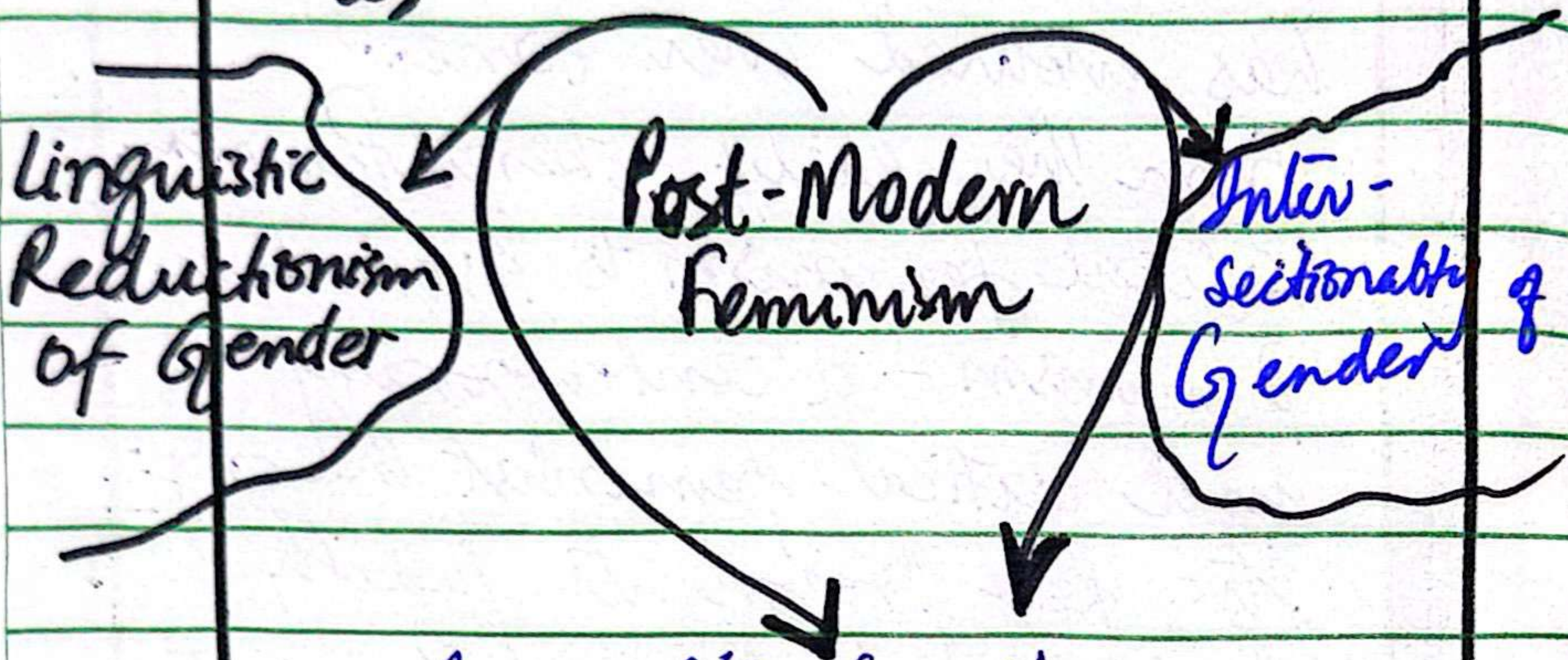
There is no stable category as "man" or "woman".

~ Judith Butler
Gender Trouble
1990

2. Discussing How Post-Modern Feminism Challenges Assumptions of liberal and

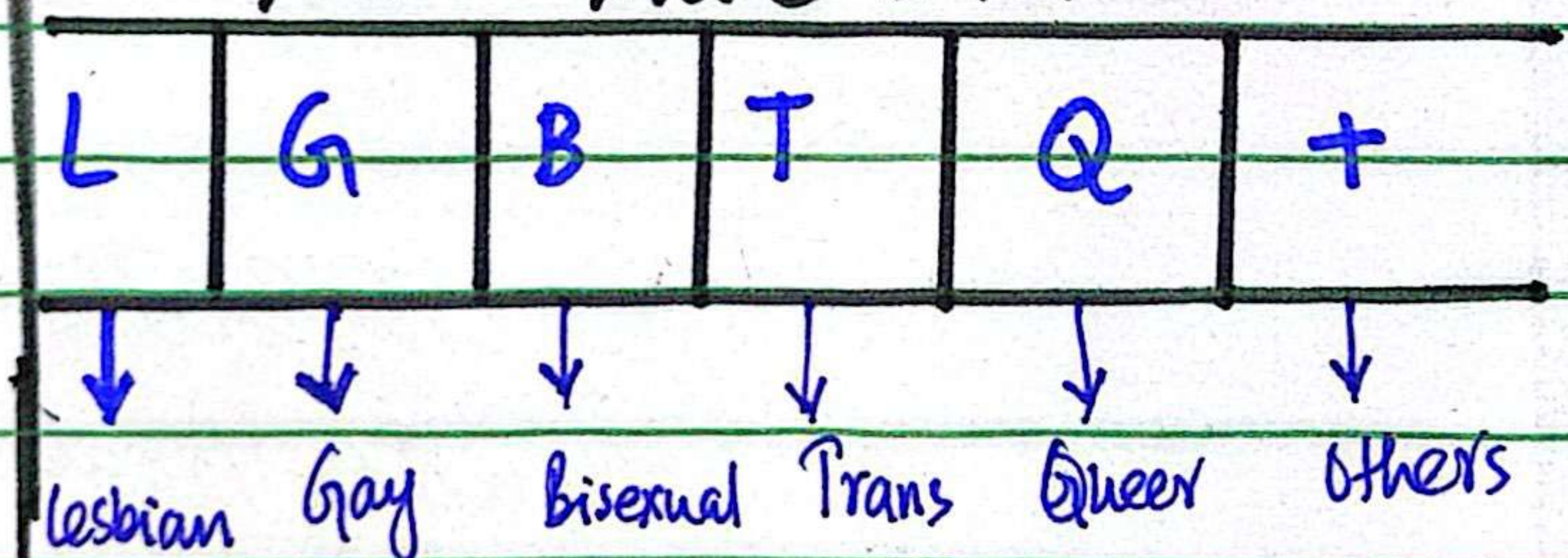
Radical Feminism:

a)



A critical view that "Gender" is not an static category; it keeps evolving along a array / spectrum

b) The Spectrum Apart From "Male & Female".



-Butler

c) Explaining Judith Butler's View and criticism of Liberal Feminism and Radical Feminism

Judith Butler, the flag bearer of postmodernism supports gender fluidity and intersectionality. She claims it makes gender more inclusive and accepting of diverse identities across all races, ethnicities, classes etc.

i) Butler's Challenge to assumptions of Liberal feminism

Butler argued that liberal feminism fought for "women's rights" — what is women? She questions. She criticized that limiting the rights issue to women was the problem because a woman who is white, privileged is not the same woman who is black, has resource scarcity and comes from a developing African nation. Butler here problematizes liberal

Feminism is exclusive and proposes intersectional approach to vouching for gender rights.

i) Butler's challenge to Radical Feminist Theory

Radical Feminism was all about uprooting patriarchy (male dominance) and ~~power~~ Butler brings a different approach to the table.

• Illustration :-

Butler challenged that Radical Feminist should have used the term "power systems" rather than male dominance. She recognizes that even masculinities are not stable. Patriarchy is a 'system' that needed redressal. Therefore, promoting a nuanced and well thought theoretical approach towards addressing the 'gender' plight.

d) Michel Foucault's Input on earlier feminist theories

Foucault's theory revolves around "language, linguistic terminology, and labelling". He says that labelling a gender problem with male or female binary is problematic. Patriarchy does not only affect women to all genders and even men themselves.

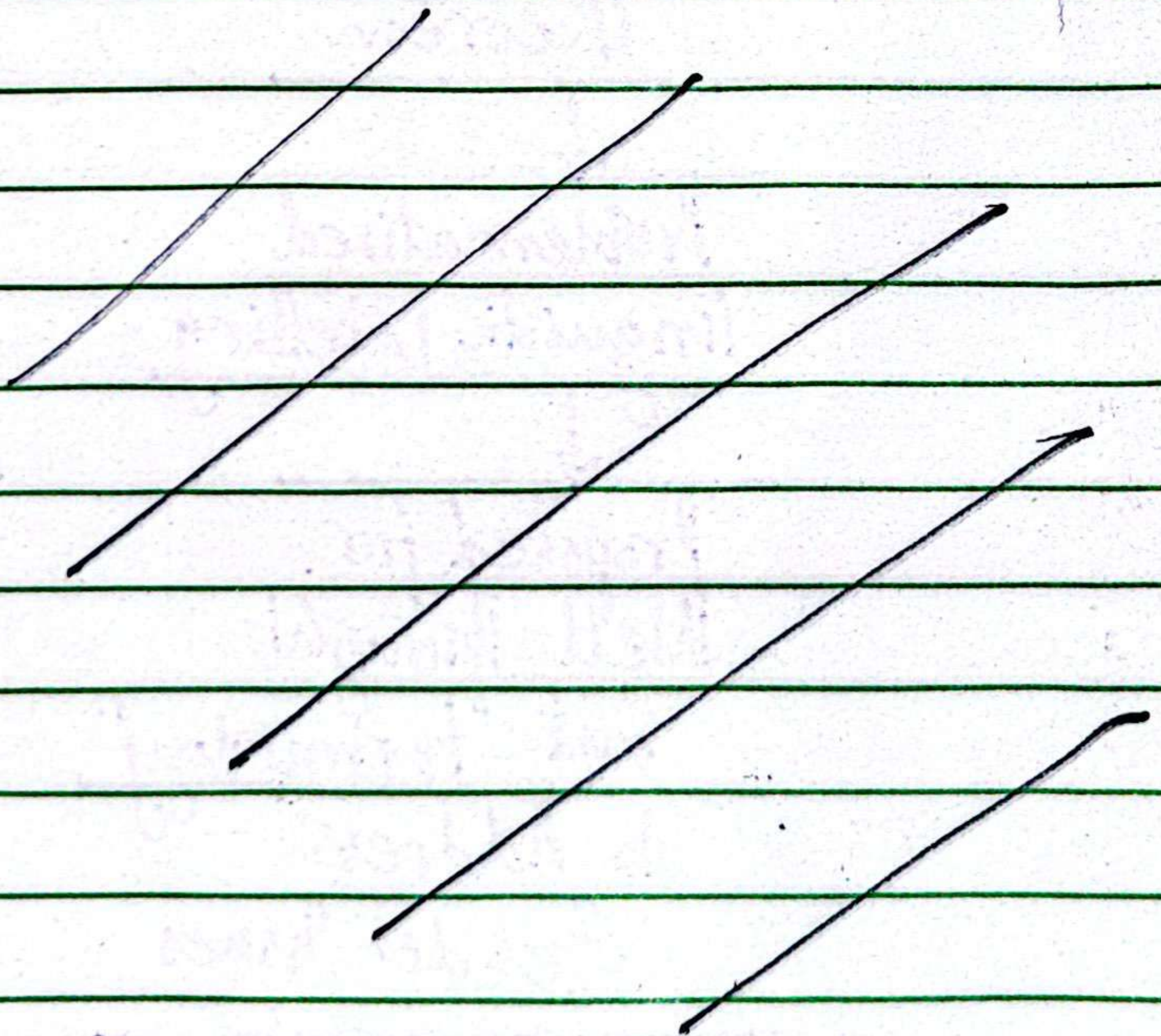
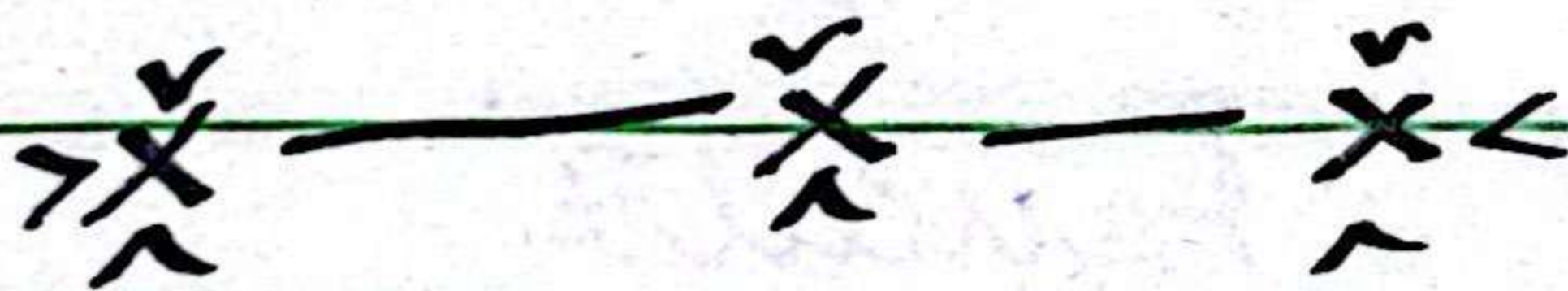
Foucault's
Theorem

↓
Problematised
linguistic Labelling

↓
Proposed for
Well-Thought
out "terminology"
to Address
Gender Issues

3. Conclusion

In light of the discussion, it can be deduced that postmodern theory in the feminist discourse challenges the very root of the binaries of 'male' and 'female' labels. It calls for a more inclusive approach that accepts difference and diversity which earlier feminist theories lacked.



Question 7

Major theories of
Violence Against Women
How do Cultural Norms,
Power structures, and
institutional response
contribute to persistence
of Gender-Based
Violence in Pakistan?

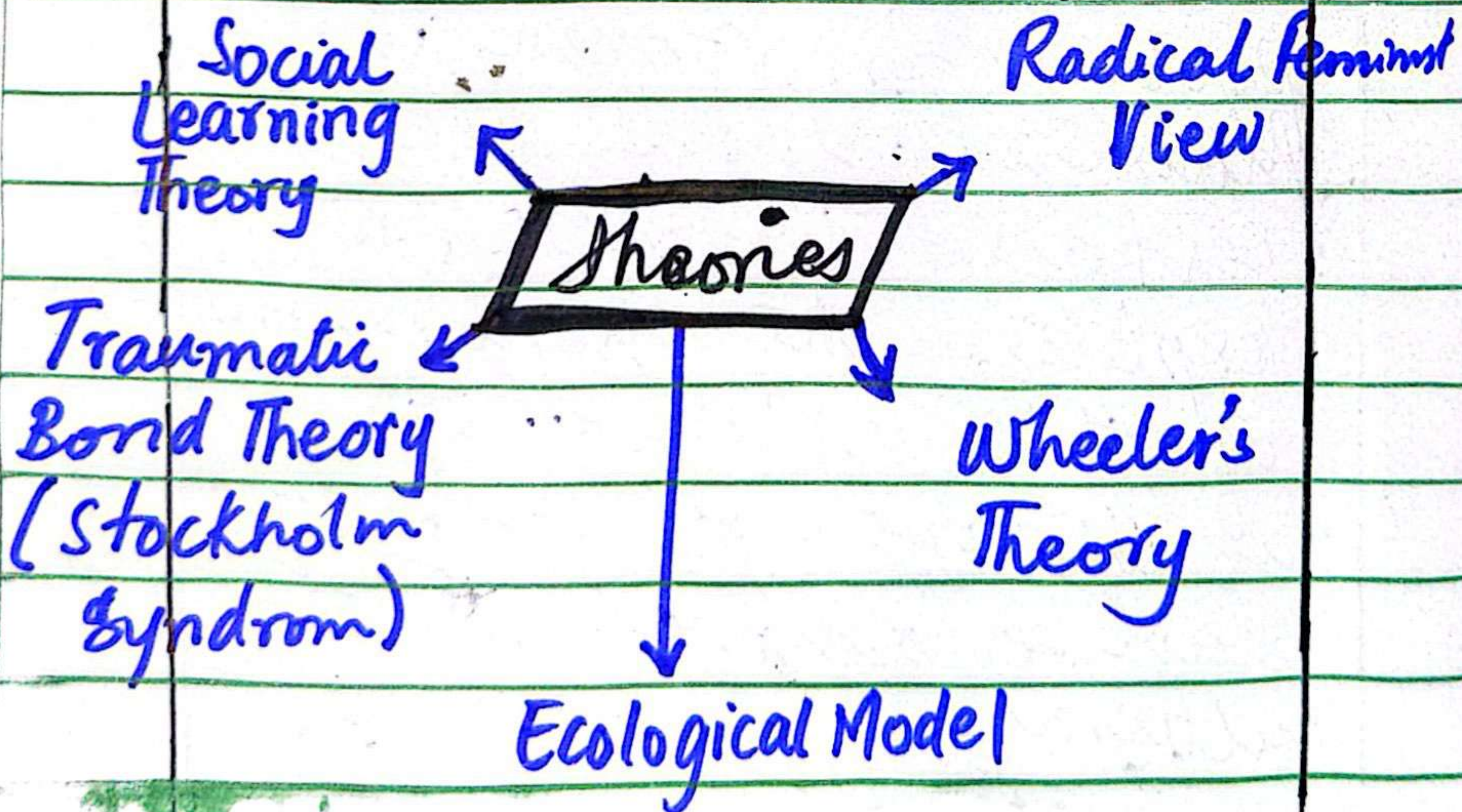
1. Introduction

Violence against women is a persisting problem for women in Pakistan. There are certain theories that explain the phenomenon of this violence. Upon a thorough glance, it can be observed that cultural norms, power

structures, and institutional responses contribute to the persistence of Gender-Based Violence (GBV) in myriad ways.

“Violence is the last resort of the incompetent and futile”

2. Analyzing Major Theories that Explain violence against Women in Pakistan



a) Social Learning Theory in violence against women

This theory by Albert Bandura explains that when an individual observes violence being perpetrated on women in his surroundings, he learns over time and repeats the same same behaviour.

Example: A young boy witnesses his father beating his mother regularly. He will learn that beating women is a norm and will replicate the same behaviour with his spouse.

b) Radical Feminist View on Violence against Women

Radical Feminism argues that the root cause of violence

against women is 'Patriarchy' and 'male dominance'.

Therefore, the solution lies in uprooting Patriarchy to save women from Patriarchy's violence.

Example: In patriarchal society societies, women face beatings and have to compromise in most situations because they dependent on men for their finances, mobility, etc.

(b) Wheeler's Theory of Male Dominance

Wheeler's theory posits that Dominance is in man's nature. Therefore, he tries to assert that traits on women in form of violence on women.

Example: In Pakistan, due to men's fragile ego and dominant nature, a woman does not possess the audacity to say **no** or **excuse** anything that the men (spouse/father) says. Fathers will dominate in getting daughters married where he wants. Husbands will dominate by rejecting ~~women~~ wife's request to continue education.

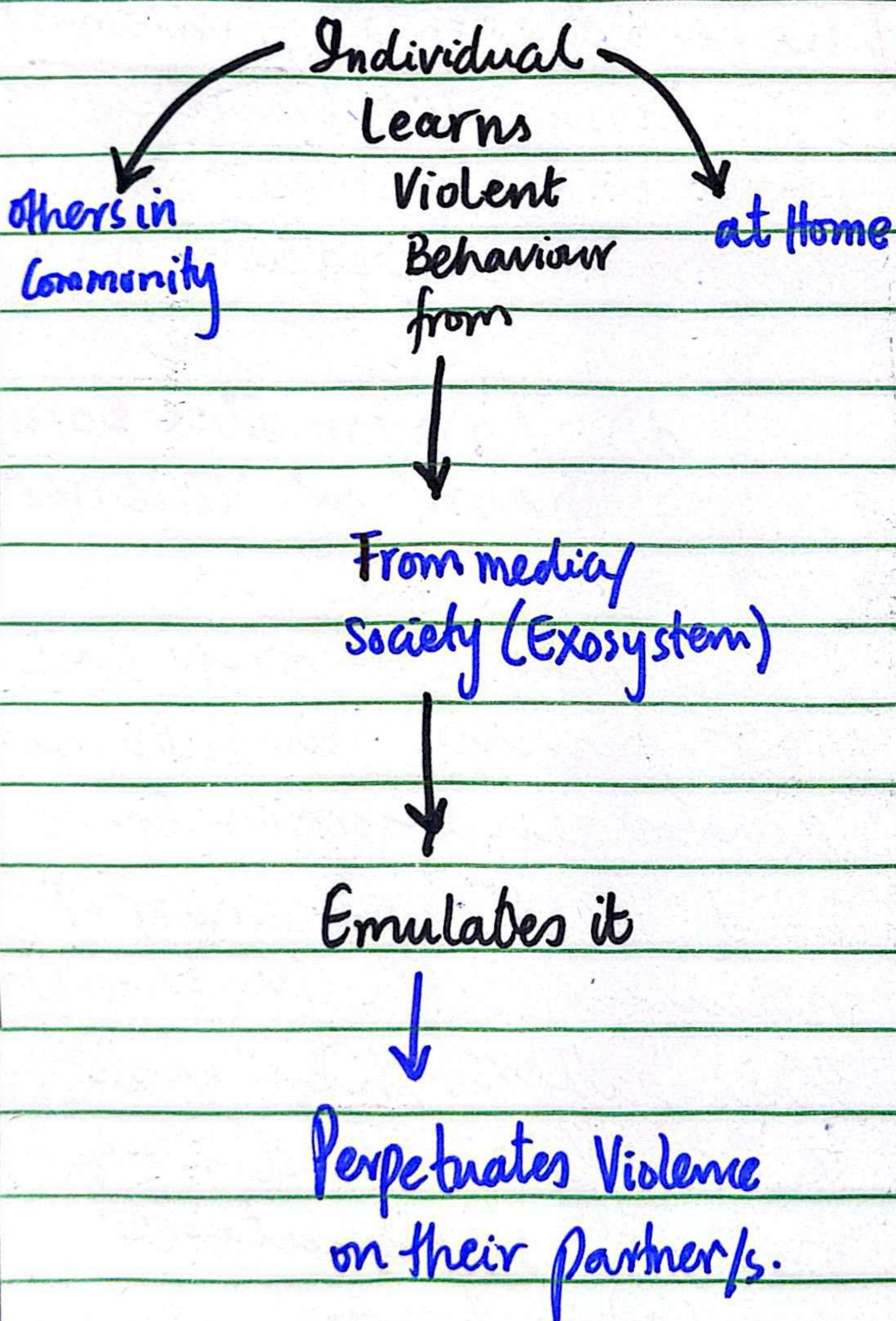
d) Traumatic Bond Theory of Violence

This theory posits that women (in patriarchies) develop an affectionate bond for the perpetrator of violence (often husbands). This batters their ability to complain and they remain subjugated for their lives. Studies have revealed this can lead to battered

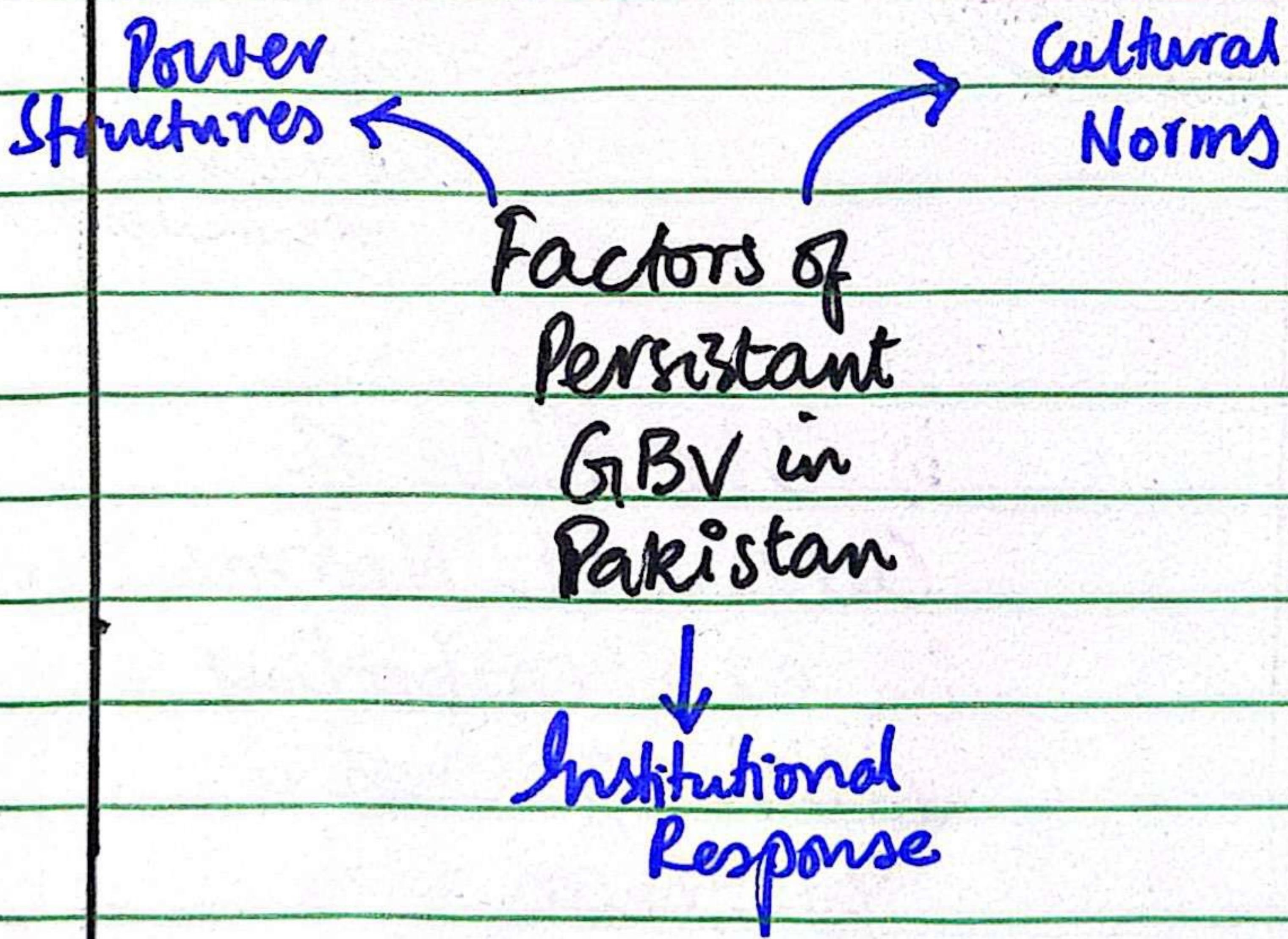
was never given any money -

women's syndrome which is harmful for women's mental Health. (Lancet Mental Health Review).

e) The Ecological Model of Violence against women



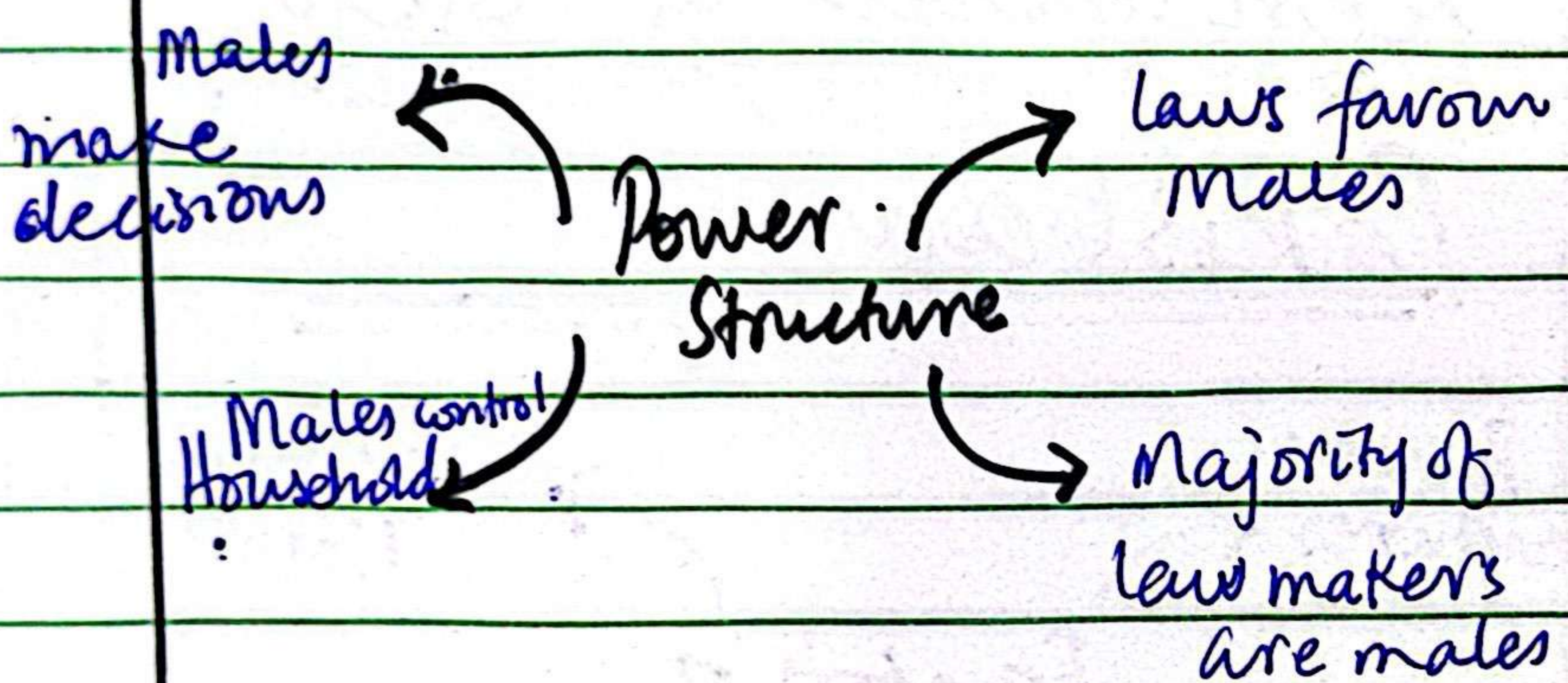
3. Analyzing How Cultural Norms, Power Structures, and institutional response contribute to Persistence of GBV in Pakistan



a) Power structures
as contributors to
GBV

In a Patriarchal
society like Pakistan's,

hyper-masculinity is the order of the day. From institutions to laws to house households, Patriarchy dominates. Therefore, the power structures keeps the status quo intact by subjugating women to men. This is structural violence.



b) The Role of Cultural Norms in exacerbating GBV against women

As discussed, Pakistani society is male dominated society; therefore, cultural norms also favour the status quo. males are the

protectors, providers, and maintainers of women. All honour / Ghairat is attached to women. If a woman tries to go against the norm, she is inflicted with violence in direct form.

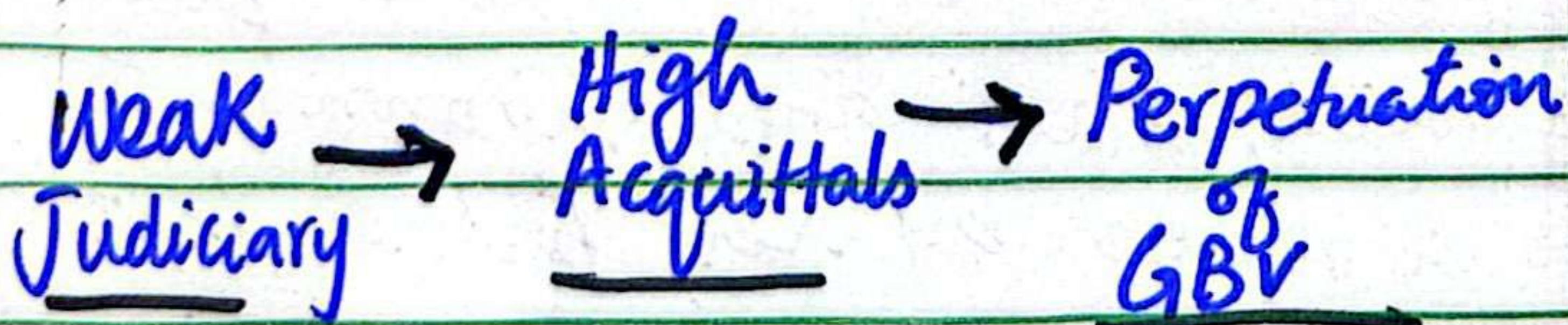
1. **Example:** Mukhtaran Mai was raped by a gang on the orders of jirga (village council) in her village as a revenge for her brother's alleged involvement with a girl from the rival clan. This exemplifies how toxic cultural norms inflict violence on women.

2. **Example:** Sharmeen Obaid-Chinoy's Emmy winning Documentary titled 'A Girl in the River' exposed the destructive norm of "honor killing" in which Saba was shot and thrown into a river by her father but survived miraculously. The reason for the attempted

murder was Saba's wish to marry a man she liked and ~~have~~ had a bond with.

c) Institutional response as a contributor to the persistence of GBV

In Pakistan, governance and rule of law is weak as per international indices. Pakistan is one of the top countries with highest acquittal rates. Judiciary is influenced by politics and response to cases of violence against women is often weak. This erodes trust in the justice system and perpetuates GBV as a norm (Justice Project Pakistan Report, 2024)



Example: Mukhtaran Mai took her case all the way to supreme court but to gain. All the perpetrators were acquitted for want of evidence ~~which~~ was of a rape that was committed on orders of jirga. Such institutional responses from Apex judiciary encourage perpetrators of GBV.

4. Conclusion

It can therefore be concluded that GBV is a persistent problem in Pakistan. It has been analyzed in light of various theoretical perspectives. In Pakistan's patriarchal society, cultural ~~norms~~ norms perpetuate GBV, power structures maintain status quo and weak institutional response to GBV erode trust in the justice system of the country.

x - x - x .