

Full-length MockQuestion 11. 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 embracing 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 throughout 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. (Rosemary 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 globe. 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.

3) 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• Sex is biological, gender is social (Anita Oakley) Simone de Beauvoir• Inclusion of women in Education Curricula• Challenged patriarchy as root cause of women's plight (Radical feminism)	<ul style="list-style-type: none">• Focused on all embracing issues across all genders.• Both sex and gender are social constructs (Judith Butler)• Inclusion of all genders i.e. LGBTQ+ across all intersections (Rebecca Walker, Kimberle Crenshaw, Judith Butler)• 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

Women's Rights Activism in Pakistan

Chandra Mohanty's Approach (Post-colonialism)

Gayatri Spivak: Can The Sub-Altēr Speak?

Gender & Women's studies Majors in universities

Influence of Evolution of Women & Gender Studies on South Asia

a) Discussing the influence of Women's and Gender Studies in Pakistan

Ms. Farzana Bari and Ms. Lubina

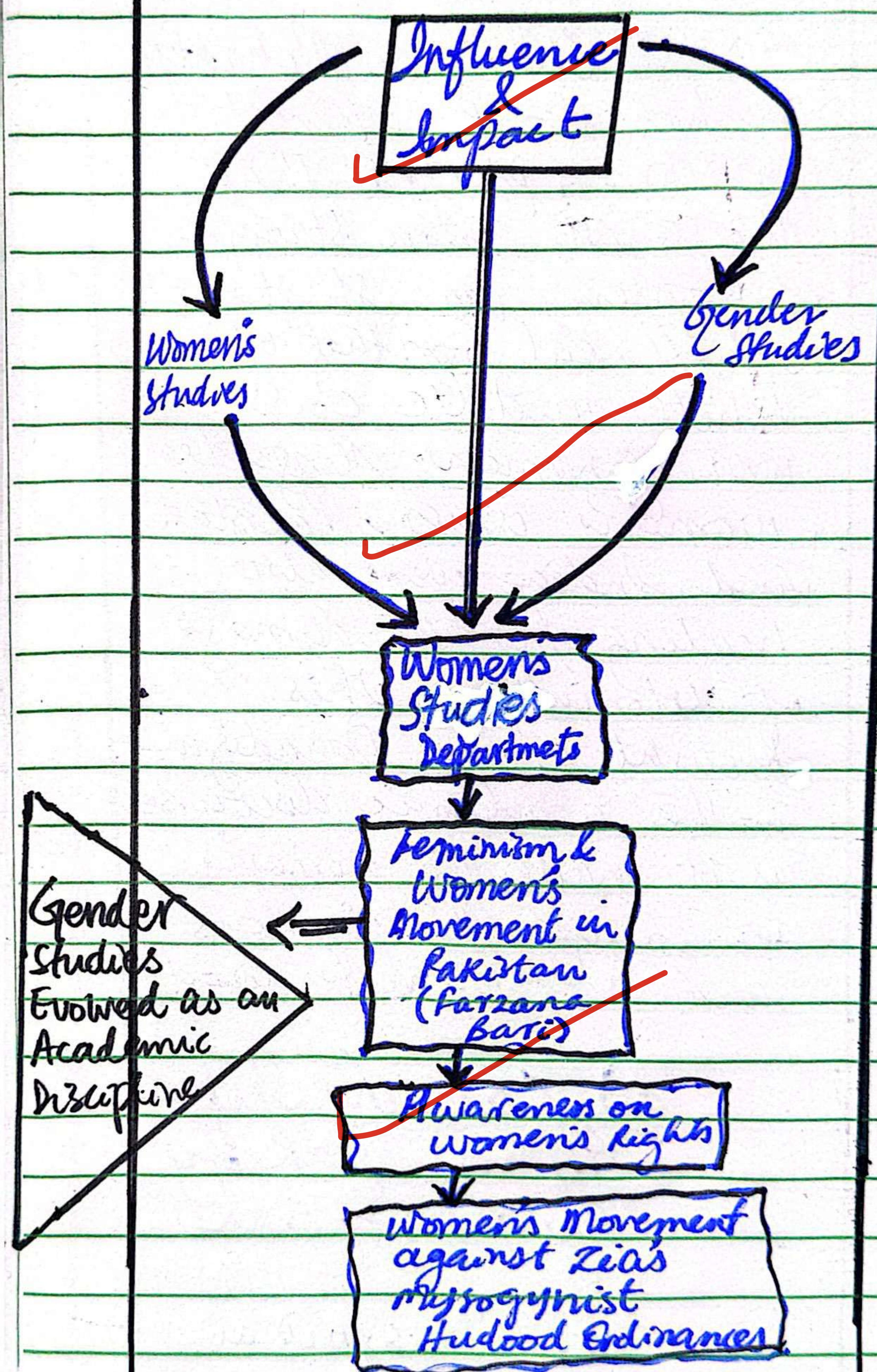
Saigol led the struggle for women's studies to be included as in academic majors and minors in university curricula. Although underfunded and often considered "soft", Pakistan through its Higher Education Commission inaugurated its first department of Women's Studies at Karachi University. Punjab University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

10)

It can be concluded that Gender Studies evolved as an academic discipline from women's studies, as it broadened its scope of inquiry. Initiated 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-colonized the academic inquiry ever since.

Question 2.

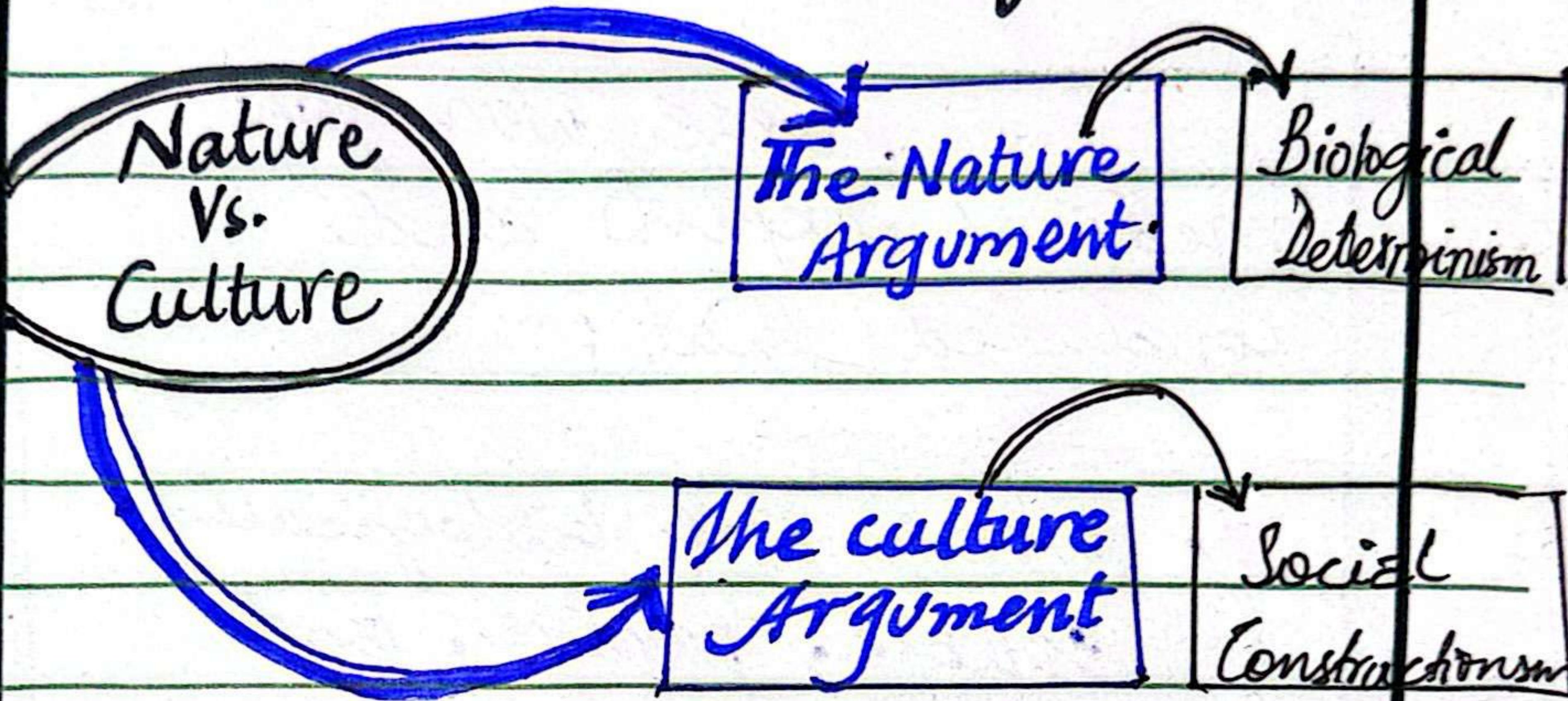
1. Introduction

As the scope of Gender Studies evolved throughout the globe, so did the debate around its ~~conservative~~ 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 strong because of Testosterone
- Women are tough sensitive, expressive and emotional because of Estrogen and other hormones.

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

These were psych 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. transgender, 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.

Socialization
of Gender

What about
gender
non-
conforming
folks?

Gender as
Socio-Cultural
Construct

Performativity
of Gender

Gender Roles

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 kis 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 star)
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 critique, 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)

Linguistic Reductionism of Gender

Post-Modern Feminism

Intersectionality of Gender

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

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

L G B T Q +

↓ ↓ ↓ ↓ ↓ ↓
lesbian gay bisexual Trans Queer others

-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 critized that limiting the rights issue to women was the problem because a women who is white, privileged is not the same women 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 working 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 out 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.

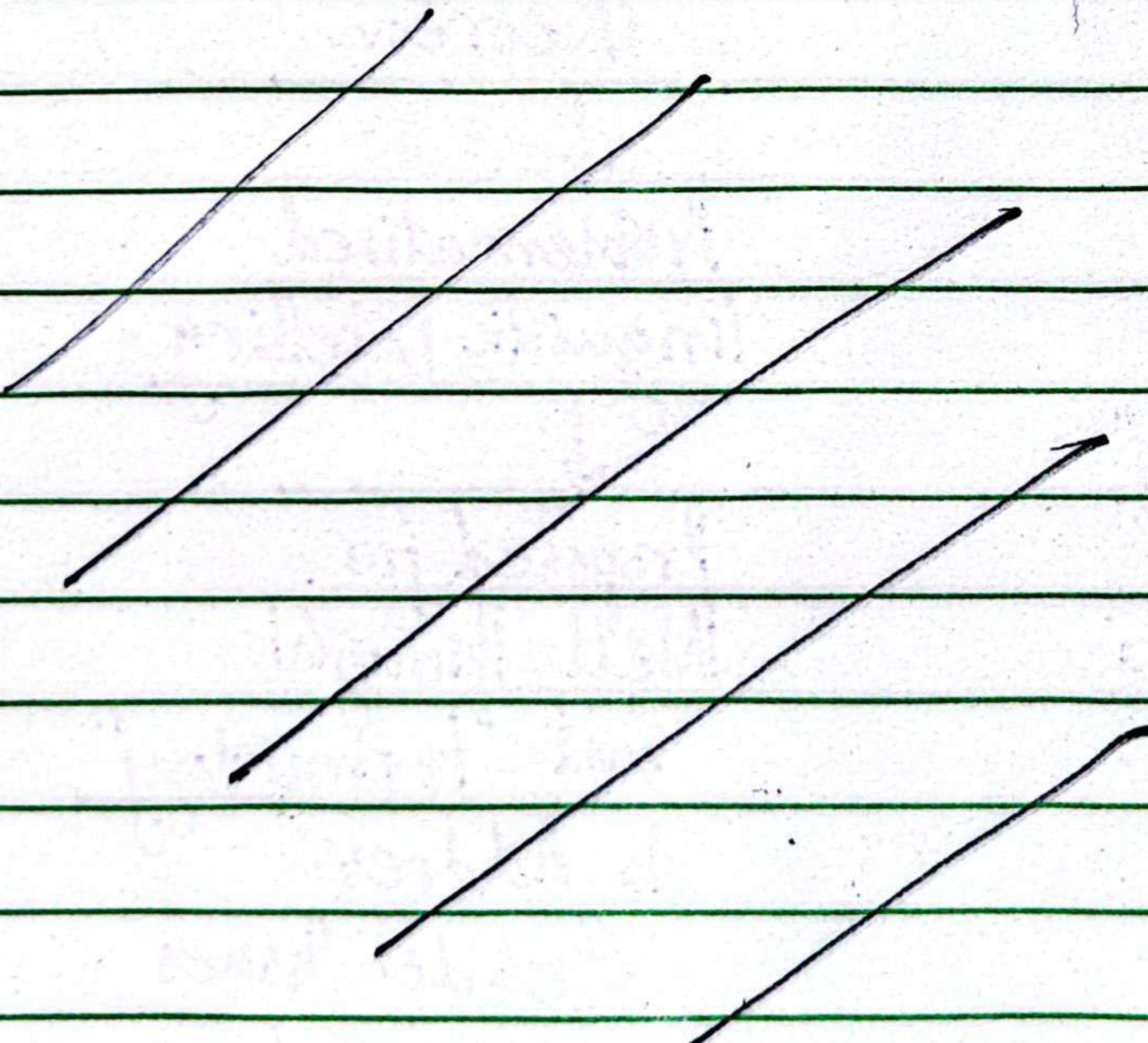
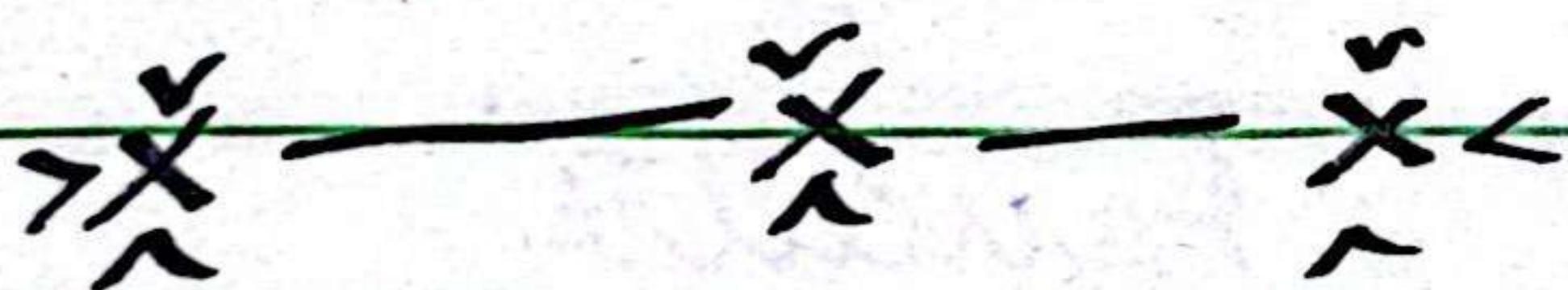
Foucault's Theorem

↓
Problematized 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?

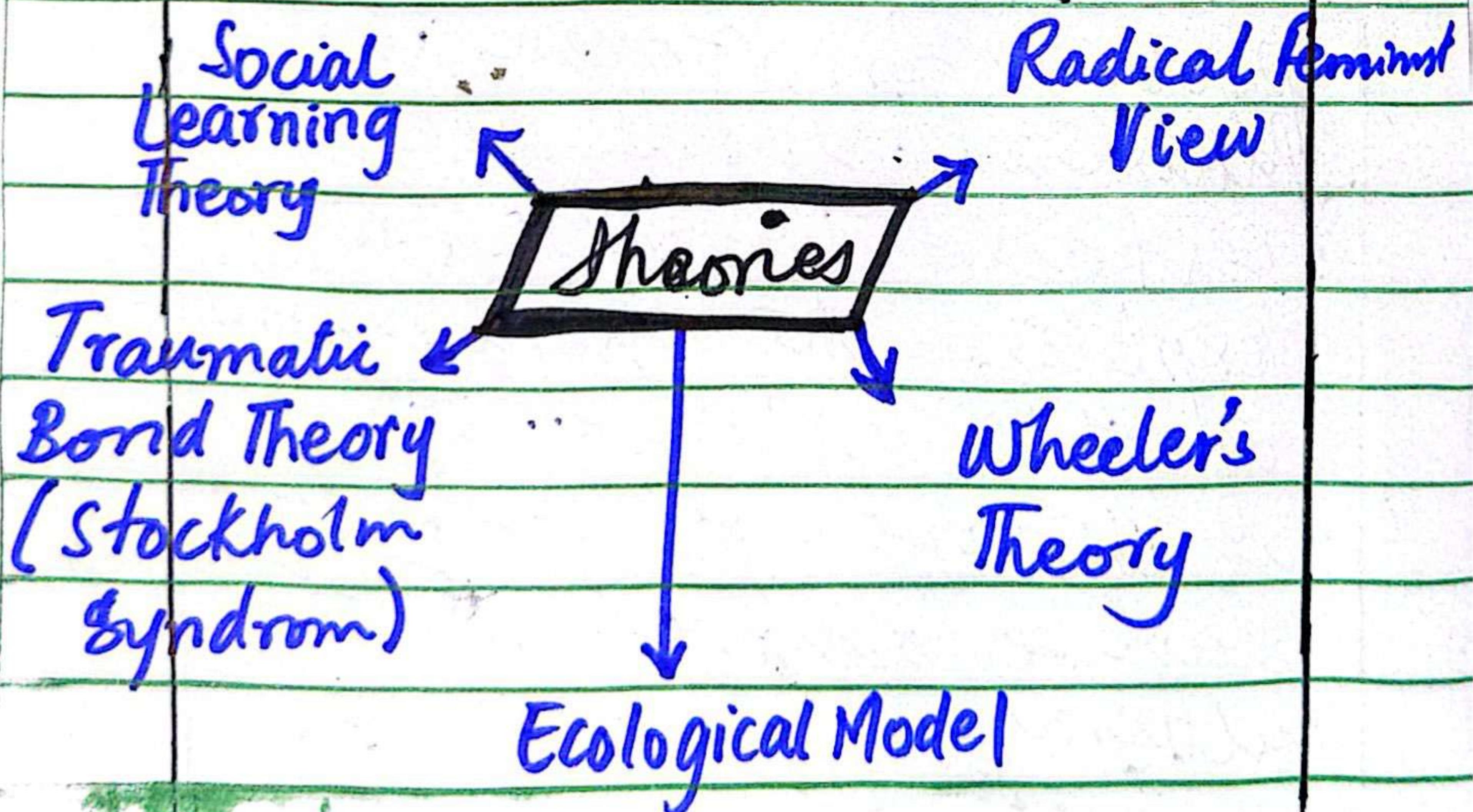
1. Introduction

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.

c) Wheeler's Theory of Male Dominance

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

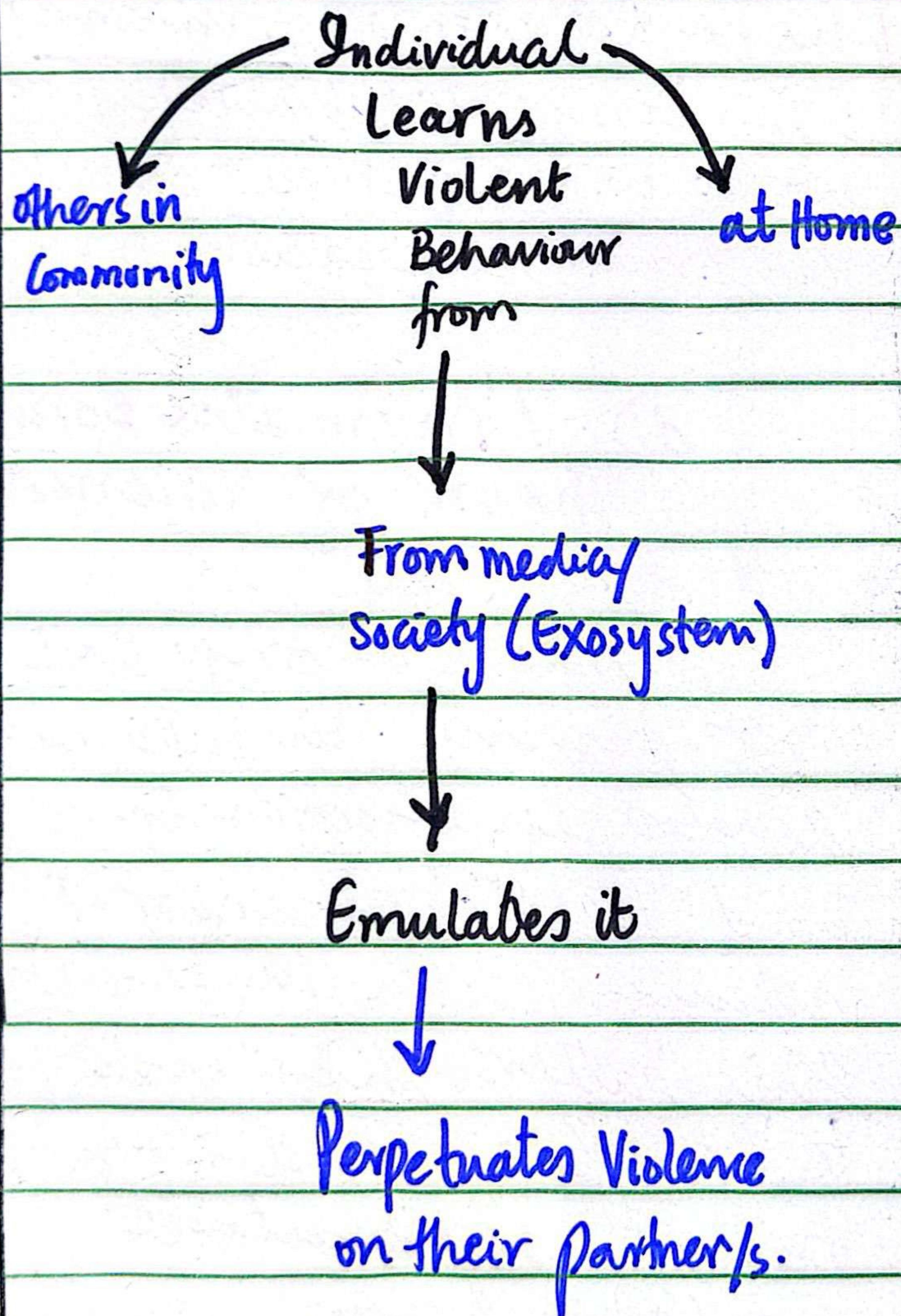
Example: In Pakistan, due to Men's fragile ego and dominant nature, a women does not possess the audacity to say no or excuse anything that the men (spouse/father) says. Fathers will dominate in getting daughters married where he wants. Husbands will dominate by rejecting their wife's request to continue 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 hinders their ability to complain and they remain subjugated for their loves. Studies have revealed this can lead to battered

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

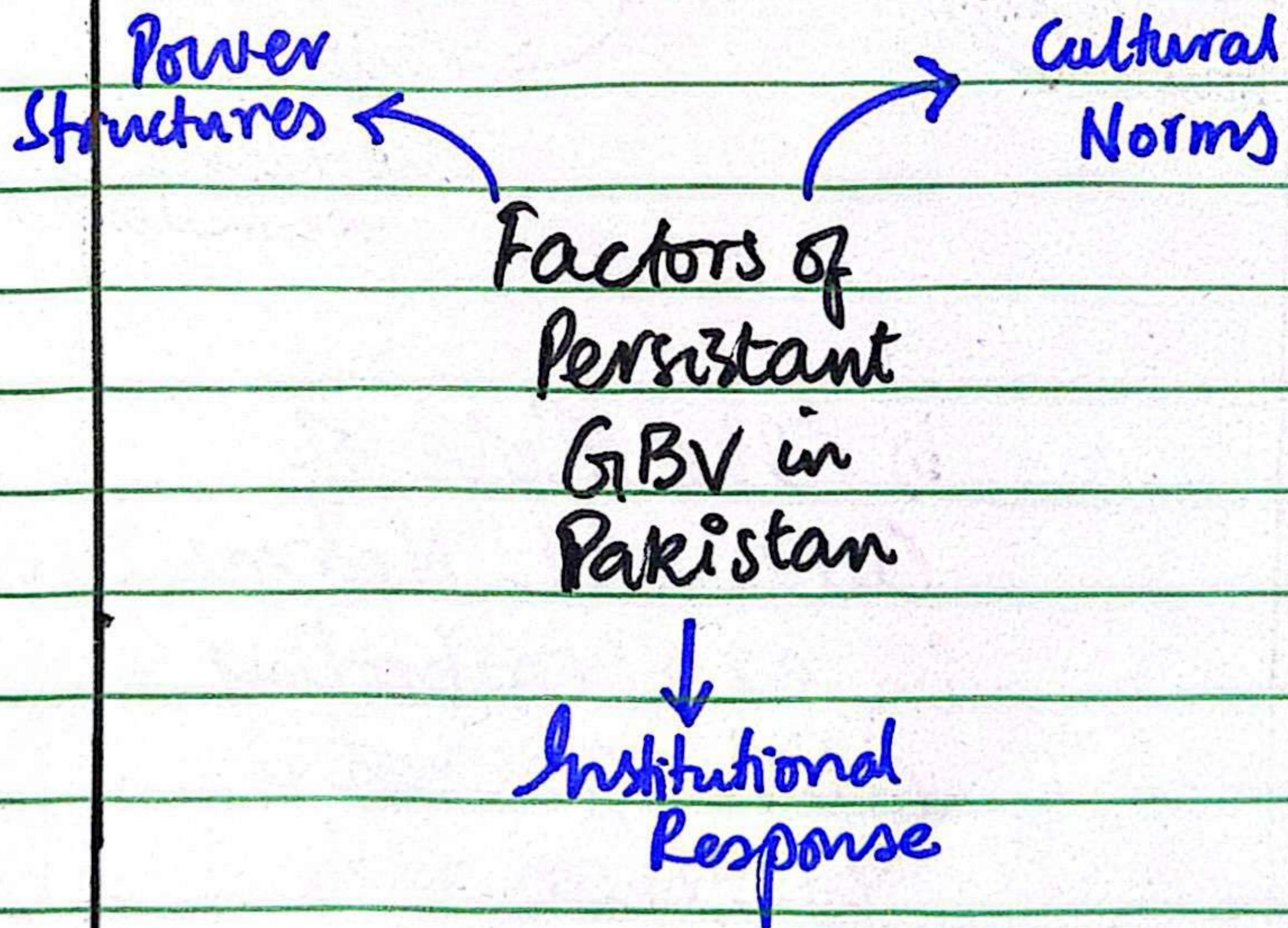
Cultural Norms, Power

Structures, and institutional

Response contribute to

Persistence of GBV in

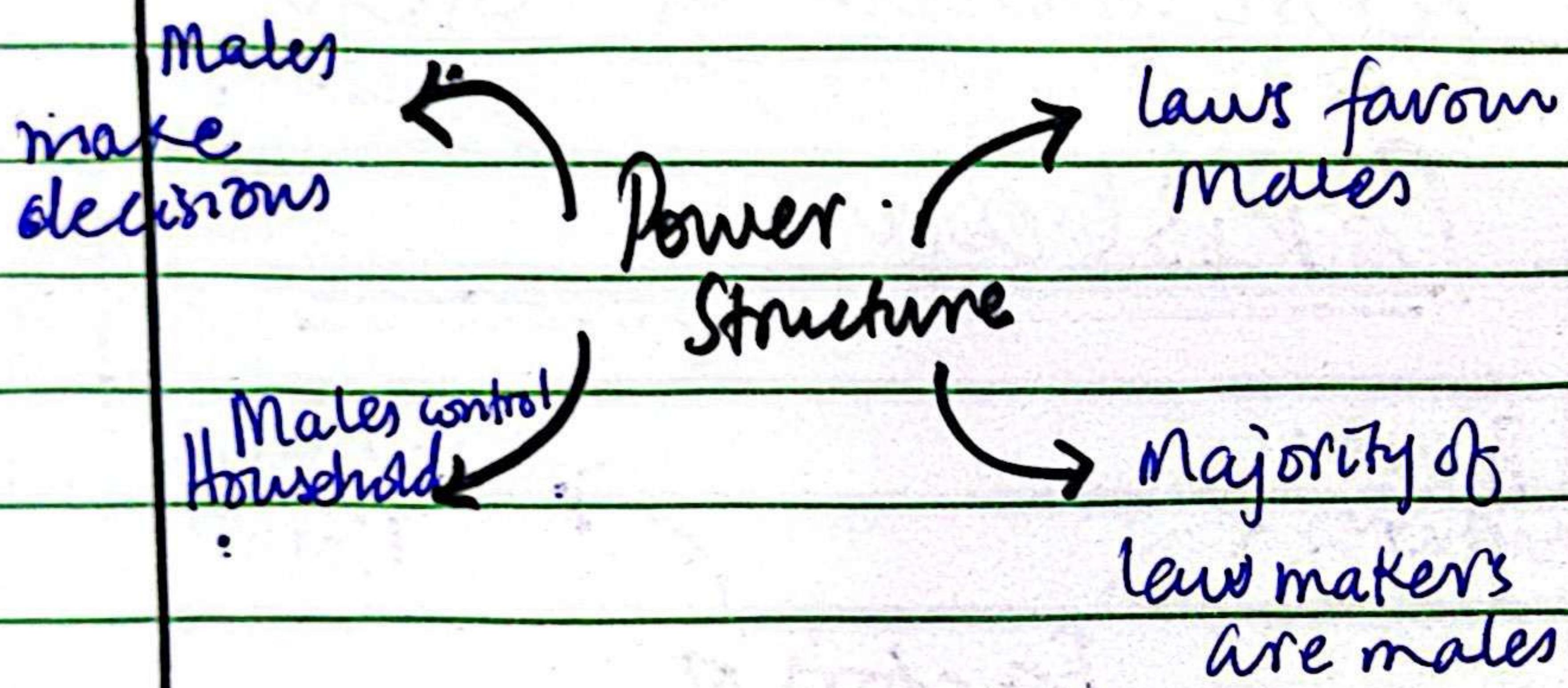
Pakistan



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: Sheena Obaid-Chinoy's Emmy winny 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 Sabas's wish to marry a man she liked and has 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)

Weak Judiciary → High Acquittals → Perpetuation of GBV

Example: Muktaran 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 jungs - 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 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 .