

# Mock 5

Q#5

Explain the structural and direct forms of violence against women in Pakistan with special reference to theories of violence.

## Introduction

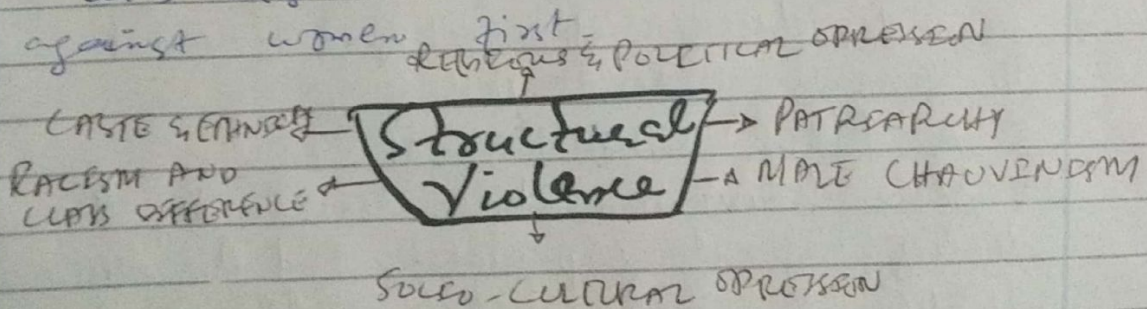
In the heartland of Pakistan, where rich traditions blend with modern aspirations, a silent battle rages on.

Behind closed doors and in plain sight, women face a daunting adversary: Violence.

This complex issue is not merely confined to physical brutality; it encompasses a web of structural and direct forms of violence.

To understand this multifaceted challenge, must delve into the realm of theories that shed light on the darkness shrouding women's lives in Pakistan.

Let's begin with the structural violence against women.



Structural violence owing to gender reveals itself through unequal hierarchies between men women, characteristic of Patriarchal societies. Structural violence, was first defined by Johan Galtung in 1989, as 'A form of violence wherein some structure or social institution harm people by preventing



them from their basic needs (indirect violence).

Structural violence refers to the societal structures and systems that perpetuate harm and inequality, often indirectly. In this context of Pakistan, several factors contribute to structural violence against women:

## Forms of Structural Violence in Pakistan Society:

### 1. PATRIARCHY

Patriarchy is a deeply ingrained social system that perpetuates gender-based structural violence. This system grants men power and control over women and reinforces traditional gender roles. The impact of patriarchy is far-reaching, as it not only limits women's access to resources, education, and decision making but also perpetuates physical and emotional violence against them. This structural violence is evident in unequal pay, limited opportunities, and the normalization of gender-based discrimination making it crucial to promote gender equality.

### 2. MALE CHAUVINISM

Male Chauvinism, characterized by the belief in male superiority and the denigration of women, is a key driver of structural violence. This toxic ideology perpetuates harmful stereotypes and behaviors, contributing to the oppression and marginalization of women. It is a key factor in various forms, from

workplace discrimination to domestic violence, and it reinforces gender-based hierarchies.

### 3. CASTE AND ETHNICITY

Caste-based structural violence is prevalent in society, notably in Pakistan with deeply entrenched caste system. This system stratifies society based on birth, leading to discrimination, segregation and violence against lower caste individuals. On the other hand Ethnicity-based structural violence arises when one ethnic group dominates and oppresses another, often due to historical conflicts or power imbalances. This violence can manifest as discrimination, unequal resources distribution and even ethnic cleansing.

### 4. Racism And CLASS DIFFERENCES

Pakistan grapples with complex issues of structural violence against women, where racism and class differences play significant roles. The country's diverse ethnic landscape leads to discrimination and marginalization based on one's ethnicity, contributing to structural violence. Women from minority ethnic groups often face multiple layers of oppression, including limited access to education, health care, and employment opportunities.

Furthermore, class differences exacerbate these inequalities, as women from lower socioeconomic backgrounds experience higher rates of violence, limited mobility, and reduced agency.



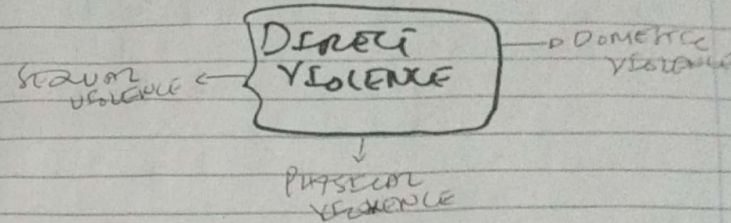
## 5. Religious And Political Oppression

Religious and political oppression pose considerable challenges to women's rights and well-being in Pakistan. The country's complex sociopolitical landscape often results in discriminatory laws and practices that disproportionately affect women. For instance, the misuse of blasphemy laws and religious conservatism can lead to the persecution and violence against women who challenge traditional norms. Additionally, political maneuvering can undermine women's participation in decision-making processes.

## 6. Socio-Cultural Oppression

Pakistan's deeply ingrained socio-cultural norms and practices often perpetuate structural violence against women. Patriarchy remains a pervasive force, restricting women's autonomy, education and participation in public life. Honor based violence and forced marriages are common, with manifestations of oppression, with dire consequences for women who resist societal expectations. Social norms that limit women's mobility and perpetuate gender roles also contribute to their marginalization.

## Forms of Direct Violence in Pakistani Society



## 1. DOMESTIC VIOLENCE

Domestic violence is not an isolated, individual event, but rather a pattern of perpetrator behaviours used against a survivor. The pattern consists of a variety of abusive acts, occurring in multiple episodes over the course of relationship. Some episodes consist of a sustained attack with one tactic repeated many times (e.g., punching), combined with a variety of other sustained attacks with (such as name calling, threats, or against property).

Other episodes consist of a single act (e.g. a slap, a 'stare look'). One tactic (e.g. physical assault) may be used infrequently, while other types of abuse such as honor killing or intimidating gestures may be used daily.



## 2- PHYSICAL VIOLENCE

Physical abuse may include spitting, scratching, biting, grabbing, shaking, slapping, pushing, restraining, throwing, twisting, slapping (with open or closed hand), punching, choking, burning, and/or use of weapons (eg household objects, knives, guns) against the survivor. The physical assaults may or may not cause injuries.

## 3- SEXUAL VIOLENCE

Sexual violence can take many forms and take place under very different circumstances. A person can be sexually violated by one individual or several people (eg gang-rapes); the incident may be planned or a surprise attack. Although sexual violence occurs most commonly in the survivor's home (or in the perpetrator's home), it also takes place in many other settings, such as the workplace, at school, in prisons, cars, the streets or open spaces (eg parks, farmland).

The perpetrator of a sexual assault may be a date, an acquaintance, a friend, a family member, an intimate partner or former intimate partner or a complete stranger, but more often than not, is someone known to the survivor.

Other forms of sexual violence include, but are not limited to:

- i) (Sexual slavery and sexual harassment (including demands for sex in exchange for job promotion or advancement or higher school marks or grades))
- ii) (Trafficking for the purpose of sexual exploitation).
- iii) (Forced exposure to pornography)
- iv) (Forced sterilization, forced pregnancy, forced abortion, forced marriage)
- v) (Female genital mutilation, virginity tests & breast).

## CONCLUSION

In conclusion, violence against women in Pakistan is a complex issue deeply rooted in both structural and direct forms. Theories of violence help us dissect and comprehend the underlying factors and dynamics, shedding light on the need for comprehensive societal change, legal reforms, and empowerment initiatives to combat this pervasive problem.



Q #6  
Explain the relevance of Modernization Theory and Dependency Theory to gender equality. Also analyze the subordination of women in modern societies in the light of these theories.

### Introduction

Modernization theory and dependency theory have played pivotal roles in shaping our understanding of societal development and, consequently, their implications for gender equality.

These two contrasting perspectives offer valuable insights into the subordination of women in modern societies. Modernization theory posits that as societies advance economically and technologically, traditional values and inequalities, including those related to gender, should diminish.

In contrast, dependency theory contends that the global economic system perpetuates inequalities, often exacerbating gender disparities in developing nations.

### Explanation

Modernization has been a dominant theory in the social sciences in the West since the 1950s. Modernization theory became the foundation stone of this evolutionary prescription for development. The Third World did not undergo these

economic or political transformations: it was 'left behind' - so the task of the Third World is to transform itself from tradition to modernity. That is, to follow the footsteps of the West.

W.W. Rostow, a prominent American scholar, outlined five stages of modernization in his influential book in (1960s).

He mentions "the stages of economic growth", now in critical development like a deer - using the metaphor of take off: from the traditional society to the take off (old resistances fall, political power accrues to a group interested in promoting economic growth, the country's savings rate grows, modern technology is applied) to the drive to maturity (economic growth spreads, integration into international markets) and the age of high mass consumption (fruits of growth finally transferred to the bulk of the people: airplanes flying mostly in the sky).

### UNDERDEVELOPMENT AND DEPENDENCY

#### THEORY:

Underdevelopment and dependency theory became the alternative during the late 1960s and 1970s. Dependency theorists sharply critique the modernization school.

The earliest formulation of dependency theory came up along modernization theory. The theory emerged first in Latin America, amongst social scientists



such as Raul Prebisch, an Argentinian economist, who was Secretary to the UN Economic Commission for Latin America in the 1950s.

## Relevance of Modernization Theory and Dependency Theory:

Both theories talk of global women inequality and explain rest upon masculinist conceptions of the unfolding of history, human labor, and the gendered divisions between the public and private realms. Modernization, dependency, and world system theory have all neglected to incorporate gender into an analysis and researchers have attempted theory responded to modernization theory's neglect of women, and gender and development theory responded to dependency/world system theory's failure to integrate gender in their analysis.

## The Subordination of Women in modern societies in the light of Modernization Theory & Dependency...

The subordination of women in modern societies, considering Modernization Theory and Dependency Theory, can be listed as below:

## 1. Modernization Theory

The subordination of women is result of lack of capitalism. Modernization theory sees capitalism as a creative force, causing growth and progress of women.

### Dependency Theory

The subordination of women is result of spread of capitalism. Women's poverty in the Third world is not traditional or accidental.

## 2. Modernization Theory

The subordination of women is because of lack of economic development. There is a curvilinear relationship b/w inequality and economic development.

### Dependency Theory

It is due to lack of regulations. The dearth of labour laws, an ignorance & lack of enforcement of the labour codes in practice, allow for the exploitation of women. In Guatemala, women constituted 80% of the textile factory sector, and 100% of mostly indigenous women provide service as domestic servants. In both sectors, women have only a precarious claim on the rights to Guatemala's legally mandated minimum wage, work-week length, leave time, health care under the national social security system, and privacy protections.



### 3. Modernization Theory

The subordination of women is because of lack of industrialization. The highest level of inequality in transitional countries, and the lowest level of inequality in industrialized countries.

### Dependency Theory

Underdevelopment is not a condition; it is an active process of impoverishment linked to development. They are not separate processes but two aspects of the same process. Women are poor in the second world and third world countries because development of industrial system in Western Europe. North America changed and impoverished many societies of Asia, Africa and Latin America, through colonialism, imperialism and extractive forms of trade.

### 4. Modernization Theory

The social subordination of women is because of economic subjugation. Modernization theorists do not see economic development as the only goal. According to these theorists, economic development is also good because it is seen as having social benefits for countries. Therefore, poorer countries that can develop - often measured by an increase in GDP - benefit from higher standards of living, lower mortality, lower fertility rates, as well as lower rates of poverty.

### Dependency Theory

The subordination of women in the developing countries is because of industrial structure. Dependency perspective, increased participation in the work force also implies increased hazards for women. Women's jobs outside the home tend to be the lowest earning, least secure and most dangerous available in the economy, especially in periods of recession that plague most developing countries.

### 5. Modernization Theory

The subordination of women is because of lack of int. peer pressure. International peer pressure led more countries than ever to ratify treaties against discrimination, while growing media exposure and consumer's demands for better treatment of workers has pushed multinationals towards fairer wages and better working conditions for women.

### Dependency Theory

Corporations are not interested in helping developing countries and the subordination of women is because of international peer pressure.

**Conclusion:** dependency theory developed out of the Marxist tradition with an explicit focus on exploitation. Like modernization theory, dependency theory too initially ignored issues related to gender and treated development as a gender neutral process.



Q# 8

## THIRD WAVE OF FEMINISM

### INTRODUCTION

Third wave feminism, often described as beginning in the mid-1990s, largely built upon the work of feminists of color who were on the rise in 1980s. The third wave of feminism focused on issues of intersectionality, bodily autonomy, and the widespread acceptance (and deconstruction) of difference.

As Rosemarie Tong explains in Feminist Thought:

"A More comprehensive introduction, for third-wave feminists, difference is the way things are contradictory, including self-contradiction, is expected and even willingly welcomed by third-wave feminists."

This has led to criticism from older feminists who saw the third wave as too broad and disorganized. Some have criticized the third wave for its rejection of some of the older feminist ideals, including the outright rejection of feminine social norms seen in the second wave; third wave feminists argued that women should be allowed to choose which feminine norms they play into. Some have claimed the 3rd wave was overly optimistic about its goals.

## Characteristics of Third Wave of feminism

The third wave of feminism is characterized by several key features.

1) Intersectionality: The Multi-dimensional sense of Third-Wave feminism:

Third-wave feminism recognizes that gender inequality intersects with other forms of discrimination, such as race, class, and sexuality. Activists emphasize the importance of addressing multiple dimensions of oppression and privilege.

2) Empowering Individualism: Third-wave feminism's celebration of personal choices.

Unlike earlier waves, the third wave celebrates individualism and personal choice. It encourages women to define their identities and paths on their own terms, whether they align with traditional gender roles or not.

3) Digital Activism: The rise of the internet and social media for change.

The rise of the internet and social media during this era allowed feminists to connect globally and became a powerful tool for raising awareness, sharing stories, and mobilizing for change.



4) Cultural Critique: Third-wave feminism's battle against media stereotypes and beauty norms:-

Third-wave feminists critique popular culture, media representation, and language challenging objectification, gender stereotypes, and harmful tropes in various forms of media. They seek to redefine beauty standards and promote body positivity.

5) Embracing Sexual Empowerment: Push for Autonomy and Reproductive Rights

This wave places a strong emphasis on sexual empowerment and the right to make choices about one's own body and sexuality. It advocates for comprehensive sex education, access to contraceptives, and reproductive rights.

6) Feminism in Action: The Political Advocacy of Third-wave feminists

Third-wave feminists engage in political activism, advocating for policies and legislation that address issues like equal pay, sexual harassment, and gender-based violence.

7) Legacy and Continuation

This wave serves as a foundation for subsequent waves of feminism, including the 4th wave, and continues to influence contemporary feminist movements and activism.

## Criticism on Third wave of feminism

1) Lack of Unity: Critics argue that the Third wave is less cohesive compared to earlier waves, making it harder to define its goals and objectives. The diverse range of voices within the movement can lead to disagreements and fragmentation (Leslie Heywood & Jennifer Drake in their book, "Third Wave Agenda")

2) Consumerism and Commercialization:

Some critics assert that Third-wave feminism has been co-opted by consumer culture, with feminist symbols and ideas used for profit. They argue that this commercialization dilutes the movement's political message.

3) Exclusivity and Intersectionality:

It argues that Third wave sometimes falls short of its claims of inclusivity with certain groups, particularly women of color and transgender individuals, feeling marginalized within the movement. They point to instances where the voices of these groups are not adequately represented or heard.



#### 4) Identity Politics:

It contends that the emphasis on identity politics within the Third wave can lead to divisions within the feminist movement. They argue that individuals may prioritize their own identities and experiences over collective goals, hindering solidarity.

#### 5) Online Activism and its Limitations:

Critics suggest that while digital activism is a significant aspect of the Third wave, it may lack the tangible impact of traditional forms of activism. They argue that online activism while raising awareness, may not always lead to concrete social and political change.

#### Conclusion

The Third wave of feminism has brought the feminist changes and contributes to the broader feminist movement and society at large. While it has faced criticism, it has also made substantial strides in addressing and advocating for various gender-related issues.

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## POSTMODERN FEMINISM

### INTRODUCTION

Postmodern feminism is a theoretical approach to feminism that emerged in the late 20th century. It challenges traditional feminist ideas and critiques the underlying assumptions of western patriarchy. Postmodern feminism is concerned with social construction of gender, identity and power, and how they intersect with other forms of oppression such as race, class and sexuality. It is a dynamic and thought-provoking movement, challenges conventional notions of gender, power and identity. In a world where diversity and complexity thrive, postmodern feminism emerges as a vibrant tapestry of ideas, weaving together the threads of poststructuralism, intersectionality, and cultural critique.

### Intersecting Realities: Postmodern Feminism Unveiled

Postmodern feminism recognizes the intersectionality of gender, race, class & other social categories such as essential components of understanding the experiences of women in society.

It argues that the oppression of women is not a singular issue but rather intersects with other systems of oppression such as racism, classism, ableism and homophobia.



Here are some ways in which Postmodern feminism addresses these intersections:

### 1) Critique of Essentialism:

Postmodern feminism critiques the essentialist view of gender, which sees gender as a fixed and universal category and instead recognizes that gender is constructed and contextual. It also critiques the essentialist view of other social categories such as race and class.

### 2) The Significance of Intersectionality in Post-modern feminism:

Intersectionality, a central concept in Post feminism, emphasizes the interconnected nature of social identities and how they shape an individual's experiences of privilege and oppression. It argues that feminism must move beyond a one-size-fits-all approach recognizing the complexity of identity factors like race, class, gender and sexuality. It aims for greater inclusivity and awareness of these intersecting factors, enabling feminists to address a broader range of issues and advocate for a more equitable society.

### 3) Deconstruction's Role in Post feminism:

Deconstruction plays a pivotal role in Postmodern feminism by challenging traditional narratives and dismantling the power structures that perpetuate gender inequality.

This perspective seeks to analyze and critique the deeply ingrained norms, language, and cultural constructs that have historically marginalized women. Deconstruction in postmodern feminism calls for an examination of binary oppositions like male/female, strong/weak, and rational/emotional, showing how they reinforce hierarchies.

### 4) Representation in Post modern feminism:

Postmodern feminism critiques the representation of gender and other social categories in media, literature, and popular culture. It calls for a more diverse and inclusive representation that reflects the experiences of all individuals, regardless of their social categories. It is an important aspect of Postmodern feminism as it seeks to amplify the voices and experiences of marginalized groups, below are some examples of representation under Postmodern feminism:

- i) Intersectional Feminist Media
- ii) #MeToo Movement
- iii) Women's March
- iv) LGBTQ+ Representation in Media
- v) Indigenous Women's Activism

### 5) Post-modern encourages Activism:

It encourages and recognizes the importance of working with other social justice movements to create change. It also promotes challenges and strategies of systems of oppression that intersect with gender, such as racism and classism.



## Proponents of Postmodern feminism

It includes scholars such as Judith Butler, Donna Haraway, and bell hooks. They argue that traditional feminist theory has often been too narrow in its focus on the experiences of white, middle class women, and that a more inclusive approach is necessary to address the ways in which various forms of oppression intersect and compound.

## Success of Postmodern feminism

It has achieved important successes, such as raising awareness of the importance of intersectionality and diversity within feminist movements, and highlighting the ways in which language, culture, and media shape our understanding of gender and identity.

## Weaknesses of Postmodern feminism:

However, postmodern feminism has also faced criticisms, including accusations of being too focused on theory and lacking practical solutions for achieving gender equity.

Additionally, some critics argue that postmodern feminism's rejection of universal categories and essentialism can lead to a lack of solidarity and coherence within feminist movements.

## Conclusion

Postmodern feminism challenges traditional gender norms and categories by emphasizing the fluidity and multiplicity of gender identities and expressions. It has shed light on the ways in which race, class, sexuality, and other factors intersect with gender to shape individual's lives. While critics argue that it can sometimes be seen as overly fragmented or lacking a clear political agenda, postmodern feminism's emphasis on fluidity and flexibility has allowed for a more inclusive and adaptable approach to social change. To sum up, it has played a crucial role in expanding the discourse on gender and continues to inspire ongoing conversations about equity and justice in our ever-changing world.



Q #4  
Write a comprehensive note on  
Sex Vs gender debate in Gender  
Studies reflecting nature Vs nurture  
arguments.

### Introduction

In the dynamic realm of Gender Studies, an age-old debate continues to captivate minds and stir discourse: the clash between Sex and gender. Like a tumultuous tango, this debate swirls around the fundamental question of whether our identities are primarily shaped by nature or nurture, where the forces of biology and culture converge, and where the very essence of our being is examined with a critical eye.

### An overview of Sex Vs Gender

Gender and Sex often these two terms are used interchangeably; however, they bear different meanings as concepts.

**Sex:** refers to the biological and physiological characteristics that define men and women. It is defined as the anatomical and physiological characteristics that signify the biological maleness and femaleness of an individual.

**GENDER:** Refers to the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for men and women. It emphasizes that masculinity and femininity are products of social, cultural and psychological factors and are acquired by an indi-

vidual in the process of becoming a man or woman.

### SEX VS GENDER DEBATE

#### Dichotomy: Sex/Gender:

The Sex/gender binary has circulated throughout the social sciences, providing a powerful foundation for materialist account of women's oppression. 'Sex' referred to biological differences between women and men, whereas 'gender' signified the practices of femininity or masculinity in social relations.

This bifurcation served a number of functions, of which the most immediate was to provide a convenient, tangible means to constitute identity and proceed with immediate concern of challenging the hierarchical relationships that subordinate women to men.

#### Origin of the Concept:

One common narrative of the origin of the concept of gender in its conceptual distinction from sex beings with Robert Stoller's psychoanalytical theory (Stoller, 1968), and tracks the swift reception and deployment of the theoretical distinction in feminist works in different disciplines. Stoller was clear that 'sex' was a biological term, but concept of gender - as he was the first to admit - is more difficult to pin.



down, encompassing, in a sense, everything that is related to fact of sex division and that is yet not itself biological.

Abstracting from biological sex we are left with tremendous areas of behavior, feelings, thoughts and fantasies that are related to sexes and yet do not have primarily biological connotations. It is for some of these psychological phenomena that the term gender will be used (Stoller, 1968:ix).

Gender identity, the central focus of the sex and gender:

Gender identity being a central focus of the sex and gender - is the knowledge and awareness of being either male or female, one's sense of being either a man or woman; although Stoller thus, in principle, distinguishes a social or cultural realm of gender in relation to which a psychological notion of gender identity is developed, he effectively conflates 'gender' with 'gender identity', such that 'gender' tends to function in sex and gender as itself a psychological category. If, then, we trace the feminist distinction b/w sex and gender back to Stoller's work, we would have to say that his feminist readers were productively interpreting away.



Ann Oakley presents the distinction in its classic early form.

Ann Oakley's statement of the distinction in *Sex, Gender and Society* - which was published in 1972 and includes a long discussion of Stoller - presents the distinction in its classic early form. Oakley echoes Stoller with the claim that sex is a biological term; 'gender' a psychological and cultural one (1972:158), but the addition of 'society' to the 'sex' and gender of her title and the - actually extremely subtle - feminist orientation of her analysis turns gender into a critical term for social analysis, when it was nothing like this for Stoller.

### Barrett identified distinctions between sexes.

Barrett, for example, identified sex differences as biological differences more generally - as simply existing at a level of reality not open to question. Drawing on the work of the Italian Marxist Sebastiano Timpanaro (on Materialism, first published 1975), Barrett wrote the sex differences, along with biological characteristics of human beings, form part of the raw material on which social relations are constituted and which they transform in course of history -



# NATURE VS NURTURE ARGUMENT

Some roles or characteristics of genders are purely either natural or cultural, as under:

## Nature Argument

- 1- Women give birth to babies, men do not
- 2- Male baby is more in weight at birth time as compared to female baby
- 3- Female attains puberty earlier than a male
- 4- Females have breast development
- 5- Females have high pitch, men have low pitch
- 6- Females experience menstruation, men do not
- 7- Females are more sensitive to touch
- 8- Females can retain eye contact for a longer period of time

## Nurture Argument

1. Girls cannot drive.
2. Doctors are men; nurses are women
3. Boys don't cry
4. Boys are good at math and science and girls are good at language and history.
5. Women work two-thirds of the world's working hours, produce half of the world's food and
6. Yet earn only 10% of the world's income
7. Man cannot run kitchen
8. Kindergarten teachers should be women.



## Conclusion

Although in the riveting gender studies arena, the sex vs gender debate encapsulates the eternal struggle of nature and nurture. As we bid adieu to this intellectual battleground, it becomes abundantly clear that the complexities of human identity continue to evolve, challenging our perceptions and pushing the boundaries of understanding.

Though some roles they could be identified as natural or cultural, depending on sex; however, some roles or characteristics of genders are difficult to judge either natural or cultural, they may vary from person to person.