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QUESTION No. 2:

Robina Segel, in *The State of Women's Studies in Pakistan*, endorsed that gender is a social discipline with the women's movements and feminist fights that have raged all over the world. The autonomy and integration debate in gender studies has been a significant contributor to the development of the field of knowledge. The debate has been shaped by the way the scholars understand the relationship between gender and other social categories such as class, race and sexuality.

I. Autonomy perspective:

Autonomy in gender means keeping the discipline an independent field of study in universities and academia. The proponents of autonomy perspective present strong arguments for keeping gender studies in autonomous field of study.

a. Study women in isolation:

The advocates of autonomous school of thought focused entirely and solely on the study of women. They believe that by just studying women and bringing their problems to light, they will be successful.

DATE: ___/___/___

in empowering women.

b- The only way to progress:

According to proponents of gender studies, autonomy basically refers to the concept of separation. They are of stance that we can progress only if we keep field autonomous and free of other disciplines.

c- The way towards radical tendencies:

This school of thought have the perspective to harbor radical tendencies in their arguments. This is because the autonomy perspective calls for complete isolation of women's problems and a complete end to patriarchal norms.

d. Development of professional identity:

The autonomy of gender studies will create a professional identity for the students. They will be able to make independent decisions. An independent decision making body is thought to be important for legitimizing feminist scholarship and guaranteeing its future.

II Integration Perspective:

Integration means incorporation. It means combining gender studies as an equivalent subject along with other subjects. Proponents

DATE: ___/___/___

of gender studies present several arguments to make their stance stronger.

a. Greater outreach of the gender studies:

The proponents believe that by integrating the subject, the subject will have greater outreach. A wide range of students will read it and students from various fields will be exposed to gender studies.

b. Incorporation of more means the incorporation of big changes:

According to the proponents of integration, there is a need to bring about big changes in society related to gender and gender based issues. This change can only be brought about by integrating gender studies into major disciplines.

c. Best way to compel the policy makers:

Interactionists also argue that the incorporation of gender studies in any other major discipline is the only way to compel policymakers to keep in mind gender while formulating a policy.

d. Sensitize the masses about gender-discriminatory practices:

DATE: ___/___/___

The integration perspective believes that women's problems can be dealt with by creating awareness about rampant discrimination that takes place against women. They believed that due to fact that dichotomies between genders has been practiced for centuries, discriminatory practices more often not happen unconsciously.

Critical analysis:

At present, most argue that autonomy and integration can co-exist. Many other disciplines are studied as separate disciplines as well as in conjunction with other disciplines. It will be difficult for the students to decide whether to study it as a complete discipline or just to get through it, but they will learn major issues confronting all genders in society.

Key contributions of autonomy	Vs	Key contributions of integration
<p>a. The autonomy perspective has helped to establish gender as a central category of analysis in social-science.</p> <p>b. It has led to development of gender specific theories and frameworks.</p>		<p>a. It has helped to highlight the complexity of social categories and how they intersect and compound.</p> <p>b. It had led to development of theories and frameworks.</p>

Conclusion:

Though the autonomy and integration debate originated in women's studies and from there entered gender studies, the arguments of both separatist (autonomy) and interactionists (integration) make it an integral concept of gender studies itself. In the current age and time, there is a dire need to not only interact integrate gender studies in other disciplines but also introduce it as an optional subject to enhance the stance of gender studies particularly in Pakistan.



QUESTION No. 5:

Pakistan's ranking as the second worst country in the world for gender inequality is a disturbing reality that raises several questions. Despite the country's commitment to various international conventions and protocols such as **CEDAW**, as well as its constitutional guarantee of gender equality, Pakistan continues to struggle with promoting gender equality. This paradox is puzzling as one would expect a country that has made commitments to gender equality to perform better in this area. However, a closer examination reveals many reasons underlying

this worsening situation -

I. International commitments:

Pakistan has ratified several international conventions and protocols aimed at promoting gender equality including:

a. Convention on Elimination of All kinds of Discrimination against women (CEDAW):

Pakistan signed CEDAW in 1996, committing to eliminate discrimination against women in all forms.

b. Beijing platform for action:

Pakistan endorsed Beijing platform for action in 1995, which aimed to promote gender equality and women's empowerment.

c. Sustainable Development Goals (SDGs)

Pakistan has committed to achieving the SDGs, including goal 5, which aims to achieve gender equality and empowers all women and girls.

II. Constitutional Guarantees:

The 1973 constitution of Pakistan guarantees gender equality in several provisions including:

a. Article 25:

It ensures equality of all the citizens before law, regardless of sex.

b. Article 26:

This article prohibits discrimination on the basis of sex.

c. Article 34:

This article recognizes the participation of women in national life.

Apart from these there are many other provisions focusing on gender equality.

III. Reasons for persistent gender inequality:

Despite these commitments Pakistan continues to rank poorly on gender inequality indices including:

a. Patriarchal social norms:

Deeply ingrained patriarchal social norms and attitudes perpetuate gender inequality in Pakistan.

b. Limited access to education:

Girls and women in Pakistan face significant

DATE: ___/___/___

barriers to accessing quality education, limiting their opportunities for social monitoring and economic empowerment.

c- Restrictive laws and policies:

Certain laws and policies in Pakistan, such as the **Hudood Ordinances** perpetuate gender inequality and restrict women's rights.

d- Violence against women:

Pakistan has a high incidence of violence against women including domestic violence, acid attacks and honor killings. For an instance **Qardeel Baloch** who was brutally murdered by his brother in the name of honor. There are many other examples of violence against women.

e- Limited economic opportunities:

Women in Pakistan face significant challenges in accessing economic opportunities including employment and credit. And if by chance women are given employment opportunity, it is salary biased.

f- Cultural and social barriers:

Women in Pakistan face cultural and social barriers to participate in public life

DATE: ___/___/___

Including restrictions on mobility and social interaction.

IV. Conclusion:

Pakistan's poor ranking on gender inequality indices a complex issue with multiple factors contributing to it. Despite international commitments and constitutional guarantees patriarchal social norms, limited access to education, restrictive laws and policies, violence against women, limited employment opportunities and cultural and social barriers perpetuate gender inequality in Pakistan. Addressing these challenges will require sustained efforts from government civil society to promote gender equality and empower women in Pakistan.

QUESTION No. 6:

Psychoanalytical feminism is a theoretical framework that combines psychoanalytic theory and feminism perspective to understand the psychological and unconscious mechanisms that reinforce patriarchal structures and contribute to gender oppression. Psychoanalytic feminism explains gender oppression and subordination of women.

DATE: / /

I. The Role of Unconscious in shaping gender identity:

Psychoanalytic feminism posits that the unconscious plays a crucial role in shaping gender identity and reinforcing patriarchal structures. According to **Freudian** psychoanalysis the unconscious is a repository of repressed thoughts, desires and memories that shape an individual's behaviour and identity.

a. The Oedipus complex:

Psychoanalytic feminism argues that the **Oedipus complex** which involves the repression of desires for the opposite-sex parent, plays a critical role in shaping gender identity. Boys and girls resolve Oedipus complex differently, with boys identifying with their fathers and girls identifying with their mothers. This resolution reinforces patriarchal structures by creating a sense of masculinity and femininity that is dominant to tied and subordinate roles.

b. The Repression of feminine desire:

Psychoanalytic feminism also argues that the repression of feminine desires, particularly the desire of autonomy and independence, contributes to the subordination of women. Women are socialized to repress their desires

and prioritize the needs of others, leading to the lack of self-actualization and empowerment.

II. The Construction of masculinity and femininity:

Psychoanalytic feminism argues that masculinity and femininity are socially constructed categories that are reinforced by patriarchal structures. The construction of masculinity and femininity involves the repression of certain desires and adoption of certain behaviours.

a. The Masculine ideal:

Psychoanalytic feminism argues that the masculine ideal which emphasizes traits such as strength, aggression and competitiveness is a social construct that reinforces patriarchal structures. Men are socialized to conform to this ideal, which leads to repression of feminine desire and adoption of dominant roles.

b. The Feminine ideal:

Psychoanalytic feminism also argues that the feminine ideal which emphasizes traits such as nurturing, passivity and submissiveness is a social construct that reinforces patriarchal structures. Women are socialized to conform to

DATE: ___/___/___

this ideal which leads to the repression of masculine desires and adoption of subordinate roles.

III. The Role of culture and society in reinforcing patriarchal structures:

Psychoanalytic feminism argues that culture and society play a crucial role in reinforcing patriarchal structures and perpetuating gender oppression.

a. The Family structure:

According to psychoanalytic feminism the family structure which is often patriarchal in nature plays a critical role in reinforcing patriarchal structure. The family structure socialises individuals to conform to specific roles and behaviours.

b. Cultural norms and values:

Cultural norms and values such as emphasis on masculinity and femininity plays a critical role in perpetuating gender oppression. Cultural norms and values reinforce the construction of masculinity and femininity leading to the repression of certain desires and adoption of specific roles and behaviours.

IV. Conclusion:

Psychoanalytic feminism provides a nuanced understanding of the psychological and unconscious mechanisms that reinforce patriarchal structures and contribute to gender oppression. By examining these roles, psychoanalytic feminism provides a comprehensive framework for understanding and addressing gender oppression.

QUESTION No. 8:

Women and globalization:

Globalization has a profound impact on women's lives both positively and negatively. On one hand, globalization has created new opportunities for women's empowerment such as access to education, employment and healthcare. On the other hand, globalization has also led to the exploitation of women particularly in informal sector.

Key issues:

a- Feminization of poverty:

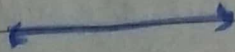
Globalization has led to the feminization of poverty, as women are disproportionately affected by economic downturns and lack of access to resources. Women are exploited economically.

b- Exploitation of women's labor:

Globalization has led to the exploitation of women's labor, particularly in the informal sector, where women are often paid low wages and lack access to social protections.

c. Impact on Women's health:

Globalization has had a negative impact on women's health particularly in terms of access to reproductive health services and the spread of diseases such as HIV/AIDS.



b. WID, WAD, GAD:

i- WID:

Women in Development (WID) is an approach that focuses on integrating women into development process.

Key features:

WID emphasizes the importance of women's participation in development projects and programs.

Limitations:

DATE: ___/___/___

WID has been criticized for its narrow focus on women's role in development and its failure to address the underlying structures of inequality.

ii. Women And Development (WAD),

WAD is an approach that recognizes the importance of women's role in development and seeks to address the barriers that prevent women from participating fully in development.

Key features:

It emphasizes the importance of women's empowerment and need to address the social and economic structures that perpetuate inequality.

Limitations:

WAD has been criticized for its failure to identify the root causes of inequality and its focus on women's role in development rather than their rights.

iii. GAD

Gender and Development is an approach that recognizes the importance of gender relations in development and seeks to address the social and economic structures that

DATE: ___/___/___

perpetuate inequality.

Key features:

GAD emphasizes the importance of gender analysis and the need to address the root cause of inequality.

Limitations:

GAD has been criticized for its complexity and difficulty of implementing in practice.

