

Q. No. 3.

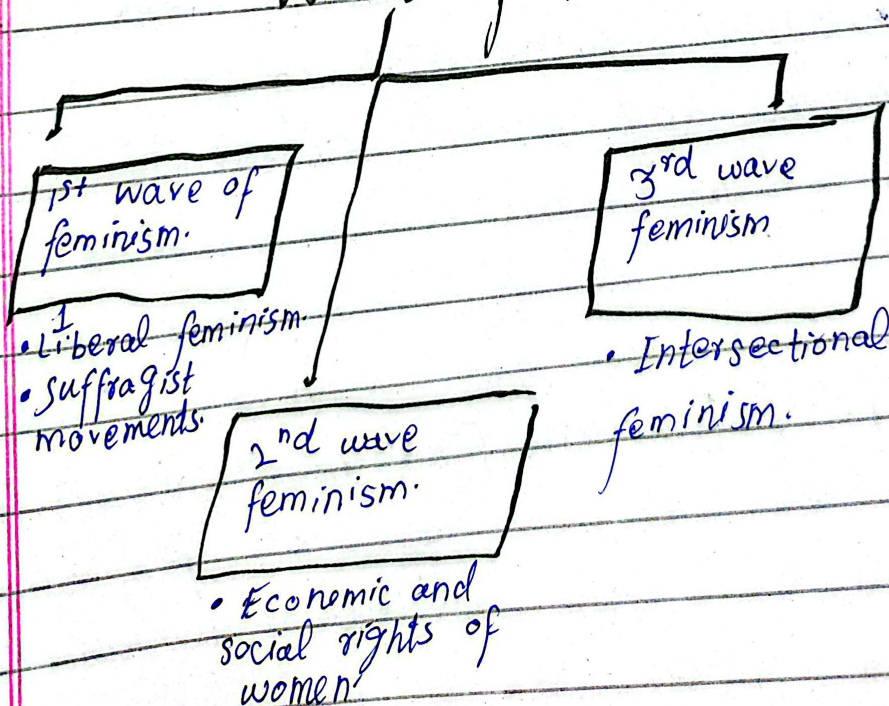
Introduction:

First and second feminism mostly revolved around women issues.

However, third wave feminism addresses the concerns of all gender and orientation regardless of their sex race or color.

Third wave feminism aims to end end discrimination of women on the basis of color, man on the basis of race or class, challenge social construction of knowledge, advocates for the rights of transgess, and queer. Thus, it can ensure the rights of all genders and ~~the~~^{sexual} orientations in 21st century.

Waves of feminism



Analysing statement that feminism in 21st century should ensure the rights of all genders and sexual orientations.

i) First wave feminism cannot ensure the rights of all genders and sexual orientations due to women suffragist movement:

First wave feminism specifically focused on the voting rights of women (Universal, equal, Direct Franchise: Emma Goldman). Thus, it cannot ensure rights of all genders and sexual orientations.

ii) Second-wave feminism cannot eradicate social and economic deprivation of all genders and sexual orientations:

Second-wave feminism raised voice for the social rights of women such as oppression of housewives.

(Betty Friedan; Feminine Mystique).

However, it was pure white feminism which cannot challenge discrimination of intersex and homosexuals.

(iii) Third wave feminism being intersectional feminism challenged discrimination on multiple axis:

Third wave feminism was intersectional feminism in which the proponents questioned all forms of discrimination on the basis of sex, gender, color and race etc. (Demarginalising the intersection of sex and gender). Therefore, it can ensure the eradication of oppression on basis of gender and sexual orientation.

(iv) Third wave feminism aims to ensure the rights of women on the basis of color:

Third wave feminism advocated for the rights of women who were politically and economically suppressed at the hands of white feminists (Black feminism: Patricia Hill Collins). Thus, in 21st century, it can treat all women on equal basis.

(iv) Third wave feminism can the rights of man suppressed on the basis of religion and class.

Instead of clinging to old mantra of women discrimination, Third wave feminism advocates for the rights of man who are poor. Moreover, it also advocates for the rights of man who face discrimination being unauthodox (Bell Hooks: 30 Book: Part of margin and whole).

(vi) Third wave feminism challenges the social construction of knowledge to end discrimination of all genders and queers.

Traditional knowledge is the product of human's unconsciousness which revolves around patriarchal traditions and heterosexuality (D.E. Smith: Standpoint Feminism). By challenging gendered

subjective knowledge, third wave feminism can unequivocally ensure the rights of all genders and sexual orientations.

vii) By challenging the Binary framework of gender, third wave feminism can ensure the rights of all genders and orientations:

Binary framework of gender revolves around strict separation of man and women. By challenging this framework, third wave feminism can ensure the rights of transgender and intersex who also form part of gender.

(Rebecca Walker: I am Third wave feminism).

viii) Through concept of gender troubles, third wave feminism can ensure the rights of all genders and sexual orientations.

The intersectional concept of third-wave feminism gave rise

to the concept of gender trouble. In this theory, binary framework of heterosexuality was characterized. According to Siegel Siegel, heterosexual is the same pattern of oppression to suppress lesbians and gay.

ix) Third wave feminism can end all forms of discrimination through process of ~~so~~ challenging social constructionism.

Third wave feminism challenges the social construction of heterosexuality. Through the theory of social constructionism, Third wave of feminism advocates for the rights of gender fluid identities such as lesbian and gay.

Conclusion:

In 21st century, discrimination on basis of gender and sexual orientation must be ended. Thus, Third wave feminism must be expanded to fluid gender identities to address the discrimination.

Q.No. 4.

Introduction:

Social constructionism theory revolves around the construction of certain identities by the powerful people.

In the light of gender studies, gender is a socially constructed phenomena which is constructed through language, culture, power dynamics, rigid gender identities, and religion. Gender is also constructed through access to resources and certain symbols.

What is Gender?

Gender is a concept where the biologically born identities of male and female are converted into socially accepted identities of man and women.

Social Constructionism theory:

Certain people and groups have more access to power who create different institutions to keep themselves in the socially

accepted power.

Gender is a social construction:

(i) Gender is created through and reinforced through patriarchal language:

Gender, man and women, are created and reinforced through language.

Even there is a woman as chairperson, she is called to be chairman identifying the epistemological construction of gender.

(ii) Gender is created and reinforced through social construct of culture:

Culture defines the roles of man and woman in the society.

Moreover, it urges the one gender to behave in one way and other in the other way. In this culture reinforce the gender in society.

(Walker: Learned Helplessness Theory).

iii) Power dynamics is the social construct that creates the gender:

The dynamics of power in society decides the roles assigned to the sexes. In the society, men hold the power who try to subjugate the women and urge them to be submissive. In this way, a bold woman may be turned docile by patriarchal power in society.

(S.D. Boveir: The Second Sex).

iv) Rigid ^{gender} cultural identities construct the dynamics of gender in a society:-

In certain societies, one sex is assigned a role and reinforced through different means. It creates rigid ~~de~~ gender identities.

Example:

In certain societies, livestock is given the profession of female while in other areas it is included in the duty of male. It creates

rigid gender identities in the society.

(v) Gender is constructed in a society with the help of religion:

Religion fixes the sphere of each sex in a society resulting in reinforcing those roles. It results in the social construction of gender.

Example:

Some religious contexts demand women to stay in the confines of four walls. Moreover, religion strongly condemns homosexuality making heterosexuality a social construct.

(vi) Knowledge is also used for the social construction of gender:

Through teaching knowledge, gender identities and roles are reinforced. Knowledge, being the product of unconscious, reinforces patriarchal norms and customs in society.

(D. E. Smith: "Male subjectivity is termed as science.")

(vii) Gender is constructed through access to resources.

According to John Galtung, certain structures have more access to resources who wield more power in the society. These structure then decide the role of sex in society and construct Gender.

"As far as women are financially dependent upon ^{men} ~~women~~, they would be on the weaker side"

(Nafeesa Shah).

(viii) Symbols associated with sex construct the gender in the society.

In the society, muscles, power and heavy work are symbolised with ^{men} ~~society~~. On the other hand, in ^{housechores} ~~housechores~~ and submission

As a result, the gender roles are assigned, constructed and reinforced through the course of history to construct gender.

Conclusion:

Social constructionism focuses on the creation of fixed gender identity. A confluence of individual and societal factors merge to create this pattern of oppression.

Q. No. 6.

Introduction:-

The development of women role as cheap labor increases their vulnerability to climate-induced disasters. Moreover, their ^{diminished} role as representatives, strict

veil and honor makes them more vulnerable to climate induced disasters.

The concept of cheap labor increase the chances of harassment of poor women.

Moreover, their diminished role as representative exacerbate rural urban divide. Thirdly, the strict codes of veil limit their equal access to education and honor-based approach deprive the right of rural women to life.

How gendered roles in developing countries ^{shape} increase women's vulnerability to climate-induced disaster?

i) Gendered role of cheap representative increase climate induced vulnerability of women in developing countries.
According to dependency theory,

women acts as cheap labor for the core (capitalist system). It deprives of maternity benefits and social security ~~cost~~ adversely impacting their health. According to a study by National Institute of Health Sciences and Internal Journal of Medicine 2024, heatwaves are increasing steroid level in women's blood which damages their reproductive health indicating how lack of social security increase their vulnerability to climate-induced disasters.

(ii) Lack of representation of women in politics in developing countries increase their climate vulnerability.

Patriarchal domination of politics in developing countries increase their exposure to disasters of climate change. Globally women are only 25% in parliaments indicating that there is lack of gender mainstreaming in budget

limits the access of women to social security when they are hit by disasters.

(iii) Strict veil left woman at the mercy of man in climate-induced disasters increasing their mortality rate:

In a number of South Asian countries, women are considered as honouraries to remain in veil. They are oblivious of the proactive steps to be taken during disaster which enhance their exposure to floods and hurricanes increasing their mortality rate.

(iv) Cultural construct of honor limits adaptation efforts in climate induced disasters in developing countries:

In developing countries, women are considered to be a matter of honor who cannot directly interact with other men

(Nafeesa Shah: Honour unmasked). When they are

hit by disasters, it limits adaptation efforts by barriers of government officers to distribute WASH (Water, Sanitation and Hygiene) Services to women.

(World Economic Forum: Limitation of WASH efforts in floods: 2025).

How they intersect to increase class and Rural-Urban Divide?

i) Cheap labor increase the chances of harassment of women:

As a result of cheap labor, women cannot fulfill essential services to combat climate change. Secondly, cheap labour increase the chances of harassment of women in urban centres increasing the divide between rich and poor women.

(Fouzia Khan: Working with

Sharks).

ii) women's lack of representation increase rural urban and class divide in society:

When urban women face difficulties to penetrate the gender blind parliament, rural women can never dream to ensure representation. In Pakistan,

Local government elections

are not held limiting the participation of women. Similarly, a small chunk of women is tilted towards rich women exacerbating class divide.

iii) **Strict codes of veil**

limit women's access to education exacerbating rural-urban and class-divide.

Strict codes of veil in traditional families hamper their unconditional access to education tilting educational favour to girls of cities. Similarly, these codes are considered rigid by poor people which limit educational equality in developing countries.

Therefore, among 32% of out of school children, 75% chunk is made up of women.

iv) Honor based approach deprive the women right to life exacerbating class and area divide:

Cultural interpretation of honor are mostly prevalent in tribal customs which deprive the rural women of their right to life. Moreover, poor people lose a part of their work force due to honor-based killings.

In 2025, tribal jirga in Blochistan shot a woman as symbol of honor.

Conclusion

Strict gender roles are limiting women's participation in adaptation efforts to climate change. It is increasing class struggle and urban-rural divide in developing countries.

Q. No 7.

Introduction:

There are different forms of gender-based violence. Unemployment is increasing the direct ~~on~~ form of violence. Similarly, poverty is exacerbating economic violence of women in Pakistan.

Thirdly, gendered labor roles are increasing cultural violence in Pakistan. Furthermore, all these socio-economic factors perpetuate the gendered roles through intimidation, increasing technology facilitated violence and limiting women's access to basic necessities of life.

Gendered-Based violence

"Any act that causes physical, mental or psychological torture to the women that ^{compromises} limits their mental and physical health"

(United Nations (UN) for women)

Forms.

Direct violence

- Thrashing.

Indirect violence.

- Emotional
- psychological.

Cultural violence

Economic violence

The extent and intensity of Gender-based violence in Pakistan as a result of certain socio-economic factors:

(i) Unemployment in Pakistan is increasing direct forms of violence in Pakistan.

Due to unemployment, youth is getting in vicious cycle of mental issues. Resultantly, they express their frustration on their sisters, mothers or wives. In Pakistan unemployment has increased to 7.2% resulting in 100,000 cases of Gender-based violence of Chief Minister virtual police station.

(ii) Poverty is exacerbating economic violence of women in Pakistan.

Poverty is taking a toll in Pakistan. It is not only

compromising the life standard of man but resulting in double marginalisation of women.

In Pakistan, Poverty has reached 44% according to world Bank. Meanwhile, women have become 7.7 times more vulnerable to poverty (UN for women: 2024).

(iii) Gender labor roles are increasing cultural violence of women in Pakistan.

In the traditions of Pakistan, women's role is considered limited to household chores and child care. When a girl tries to defy the strict gendered roles, it results in honor killing.

According to Social Sustainable Development institute, 5000 cases of Gender-based violence were reported out of which 70% include Honor killings.

(iv) The socio-economic factors are perpetuating

fixed through gender roles
intimidation:

When women encounter honor killings, economic violence or direct violence ^{due to} poverty, unemployment and gendered labor, it intimidates them. Thus, upcoming generation of women in Pakistan are failing to participate in national struggle. Thus, Pakistan has been dropped to 148/148 on Global Gender Index 2025.

✓ Poverty and unemployment widens the gender pay gap in Pakistan resulting in economic violence:

Poverty and unemployment compels the women to look for opportunities which gives less pay as declared by government.

It widens the gender pay gap resulting in economic violence of women. According to Global Gender Index

Report, gender pay gap have increased 5 times in Pakistan.

(vi) The socio-economic factors are increasing technology facilitated violence.

As women try to defy the gendered labor division and adopt technology, they not only face cultural violence but technology facilitated violence.

Through deep fakes, they have to face character assassination in Pakistan.

According to Cyber Crime Agency of Pakistan NCCIA, 3770 cases of technology facilitated violence were reported in 2025.

(vii) The socio-economic factors are reducing women access to basic necessities of life resulting in structural violence.

Basic necessities of life include education and health. Due to poverty and unemployment, parents

cut the educational tenure of their girls. Moreover, expensive healthcare facilities become a day dream for women. Resultantly, women are losing access to basic necessities of life.

According to Pakistan Bureau of Statistics, female literacy rate is around 40% while that of man is 52%. Moreover, ~~1 in 3~~ ^{56%} women are anemic in Pakistan resulting in structural violence against women.

Conclusion.

Gendered-Based violence is an existential threat for women of Pakistan. However, the underlying socio-economic factors must be addressed to eradicate this menace.