

NOA Final Mock (Gender Studies)

PART-II

Q.NO-01

WID, WAD, and GAD: Their
Effectiveness for Achieving

Gender Equality In Pakistan

Introduction

The development theories have historically viewed gender in varied ways. Three crucial frameworks i.e: Gender and Development (GAD), Women in Development (WID), and Women and Development (WAD) represent evolving understandings of gender roles, power, and structural inequality in development processes. While each has contributed to gender discourse, their analytical focus differs significantly.

Contrasting WID, WAD, and GAD

Women In Development (WID)

The women in development emerged in 1970s with the work of a Harvard economist, Ester. He emphasized the role of women in economy. It gained significant prominence after the UN Decade for Women (i.e. 1975-85).

The Core Idea of WID

WID supports the notion that women have been excluded from development significantly. Their inclusion into the existing development agenda will improve efficiency and equity. This could be done by including women in major organisations like the UN.

Policy Approach

MIID focused on adding women to development through literacy programs, income generation, and ease of doing business for them. Beside this, they should also be included to agrarian economy where they remain largely marginalized.

Women And Development(WAD)

WIAD was developed in the late 1970s and early 1980s, by scholars like Clancy. It was greatly influenced by Marxist and dependence theories.

The Core Idea Of WAD

The WAD conceptualizes that the marginalization of

women is a product of capitalist and colonial structures. The proponents of WAD link gender inequality with class exploitation.

Policy Approach of WAD

The policies of WAD aim at the collective role of women in production, class analysis, and structural transformation. However, it greatly ignores the factor of patriarchy in marginalization of women.

Gender And Development (GAD)

GAD is a product of late 1980s and early 1990s. Scholars like Rathjebel and Connell initiated the GAD approach. It moves beyond women to analyze social relations of gender.

The Core Idea Of GAD

Gender and development shifts the focus from women to a broader area. It talks about socially constructed roles of different genders, their powers relations, and the norms that shape decision-making.

Policy Approach In GAD

GAD integrates gender mainstreaming, intersectionality, and social structures of gender at large. Platforms like UNESCO and Beijing Platform for Action further the cause. It considers both women and men as social actors and aims to transform gender relations.

The Best Suited Approach

For Pakistan

Gender And Development

Gender and Development offers the most effective strategy for achieving gender equality in Pakistan. This can be argued on several levels.

Intersectionality Of Inequalities

Pakistan's gender inequalities are shaped by patriarchy, class, rural-urban divides, religion, sects, etc. GAD focuses on social relations and power structures which facilitates intersectional analysis rather than a narrow focus on women alone.

International Frameworks

Pakistan is a signatory to

CEDAW (Convention on the Elimination of All forms of Discrimination Against Women) and committed to SDGs. These instruments align more closely to GAD than WAD or WID.

Conclusion

While WID brought necessary attention to women's exclusion, & WAD emphasized structural economic inequalities, GAD remains the most suitable approach for Pakistan. Its holistic analysis of gender relations, power structures, and intersectional barriers offer a robust roadmap for policy, institutional reforms, and transformation of societal structures.

Q. NO. 04

Gender And Women Studies:

An Analysis Of The Autonomy

v. The Integration Debate

Introduction

Gender studies is an interdisciplinary field that examines how gender identities, roles, and power relations are socially constructed and institutionalized. It is the offshoot of the 3rd wave of feminism which focuses on holistic views about gender as contrasting to women studies whose subject matter is restricted to women only. The Autonomy v. Integration is a key debate in the discipline of gender studies which questions

the fate of gender studies.

Conceptualizing Gender Studies

Gender studies analyzes gender as a social, cultural, political, and economic construct rather than a biological determinant. "I often mixed gender with sex. Gender is socially constructed and sex is ~~also~~ biological."
-Chastity Bono.

The Scope Of Gender Studies

It studies gender in its holistic view, including masculinity, femininity, LGBTQ+ identities, patriarchy, power relations, and intersectionality. It is not restricted to the genders as man and woman.

Interdisciplinary Nature

The subject is interdisciplinary in nature. It draws inference from sociology, anthropology, political science, law, economics, history, and cultural studies.

Conceptualizing Women Studies

The discipline of women studies emerged in 1960s and 1970s in the aftermath of the second wave of feminism. It focused on women's experiences and their oppressions. Thus, it is women-centric in nature. Its main focus is narrowed to problems of women and securing their rights.

The Autonomy v. Integration Debate

The Autonomy Perspective

The autonomy perspective of gender studies entails that the subject should remain an independent discipline to preserve its critical transformative agenda. The rationale behind this approach is to keep the feminist epistemologies from diluting.

Merits And Criticism of The Perspective

The autonomy perspective maintains commitment to gender justice while encouraging innovation in it. However, critics argue that it risks the academic isolation.

tion and limits the policy influence stemming from the subject. This may result in reinforcement of intellectual segregation.

The Integration Perspective

The integration perspective argues that gender analysis should be inculcated into all disciplines and policy frameworks. The rationale behind it is to ensure structural and pervasive gender equality.

Merits And Critique of The Perspective

The integration perspective of the discipline aims at enhancing the policy relevance

and institutional impact of the subject. It also prevents gender from being treated as a "special issue." However, the critics argue that this perspective risks the reduction of gender perspectives to technical checklists while ignoring their main aims and objectives.

Conclusion

Gender studies and women studies are different disciplines. While one opts for a holistic, all encompassing approach, the other is purely women-centric. The autonomy v. integration debate in the gender studies reflects a tension between the preservation of feminist ideologies and achieving widespread institutional change. However, a hybrid approach offers the most effective

pathway for advancing gender equality and social justice.

Q. NO. 05

Contrasting The Theoretical Perspectives On Social Construction Of Gender

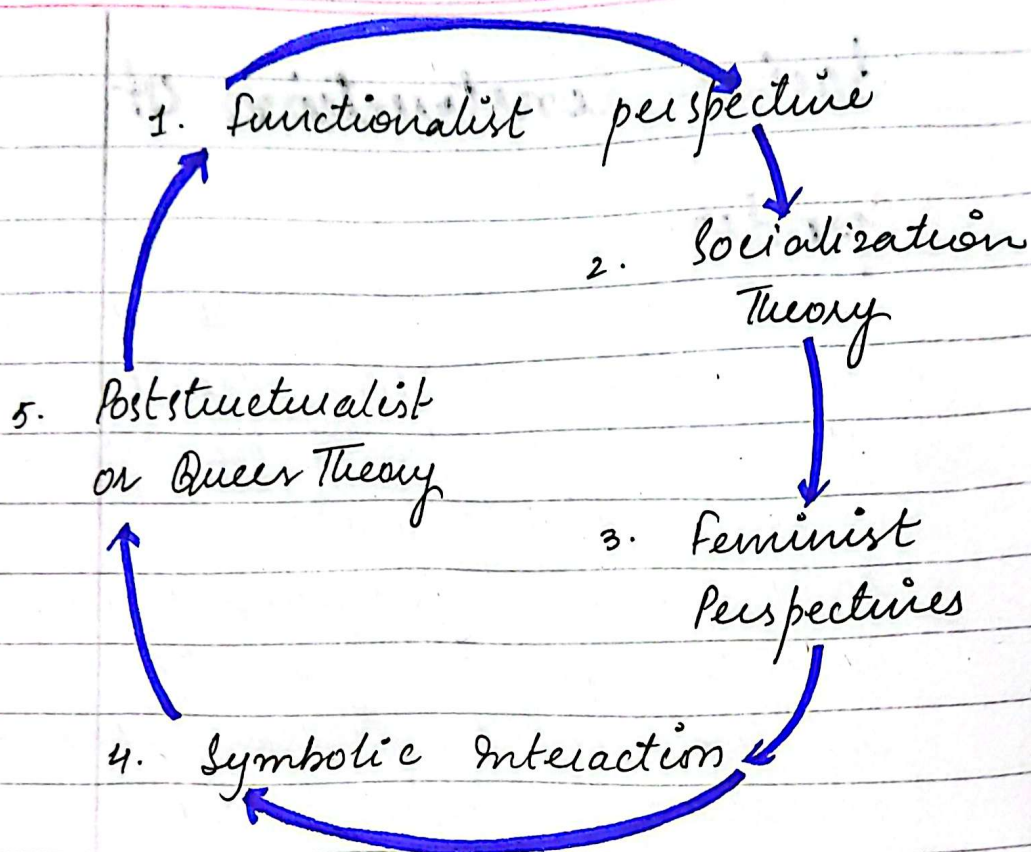
Introduction

Gender is not a fixed biological attribute, but a socially constructed phenomenon shaped by cultural norms, institutions, and power relations. While sex refers to biological differences, gender denotes socially assigned roles, behaviors, and expectations associated with being male or female.

Social Construction of Gender

It refers to the process by which societies define, enforce, and legitimize gender roles and identities through social norms, institutions, and everyday practices. The key driving agents include family, education, religion, media, and law among others. For instance, in Pakistan, boys are encouraged to be assertive and independent while girls are taught to be obedient and soft.

Major Theoretical Perspectives On The Construction of Masculinity And Femininity



Functionalist Perspective

Key Contributor: Emile Durkheim
Core

Argument: Gender roles are functional and necessary for social stability.

Example: Major social norm in Pakistan that men should be the "bread winner" and women should be "family oriented."

Socialization Theory

Key Contributors: Ann Oakley, Mead
Core

Argument: Gender identities are learned through processes of socialization such as; reward and punishment.

Examples: In Pakistan, girls are discouraged from politics and sports while boys are encouraged towards leadership roles.

Feminist Perspectives

Liberal Feminists

Liberal feminists argue that gender roles are shaped by unequal access to opportunities.

Example: Gender gaps in education and employment in Pakistan visible by its 148th (last) rank in gender equality index.

Radical Feminism

Radical feminists believe that patriarchy leads to social construction of gender. Example: Honor killing and Gender-based violence in Pakistan.

Symbolic Interaction

Key contributors: Erving Goffman
Core

Argument: They argue that gender is performed through everyday interactions i.e. "doing gender," and masculinity and femininity are continuously negotiated.

Example: Pakistani women wearing modest dress and restrained speech in public to conform to society.

Post-Structuralist Theory

Key contributor: Judith Butler.

Care

Argument: Gender is fluid and is constructed through discourse. It is not binary or fixed.

Example: Marginalization of transgender (khwaja sira) community in Pakistan despite constitutional recognition in 2006 by Supreme Court of Pakistan.

Conclusion

The social construction of gender reveals that masculinity and femininity are not biologically predetermined rather produced through social institutions, cultural norms, and power relations. In Pakistan, entrenched patriarchy and societal roles determine and construct the gender predominantly.

Q. NO. 06

Political Participation of Women In Pakistán And Impact Of Gender Quota On Women Representation

Introduction

Political participation is widely recognized as a cornerstone of democracy and a fundamental human right. It enables individuals to influence decision-making processes that shape laws, policies and governance structures. Despite formal recognition of this right at national and international levels, women across the world

and particularly in Pakistan, continue to face systematic barriers to meaningful political participation. While gender quota systems have been introduced to address this imbalance, their effectiveness remains contested.

Political Participation As A

Fundamental Human Right

Universal Declaration of

Human Rights

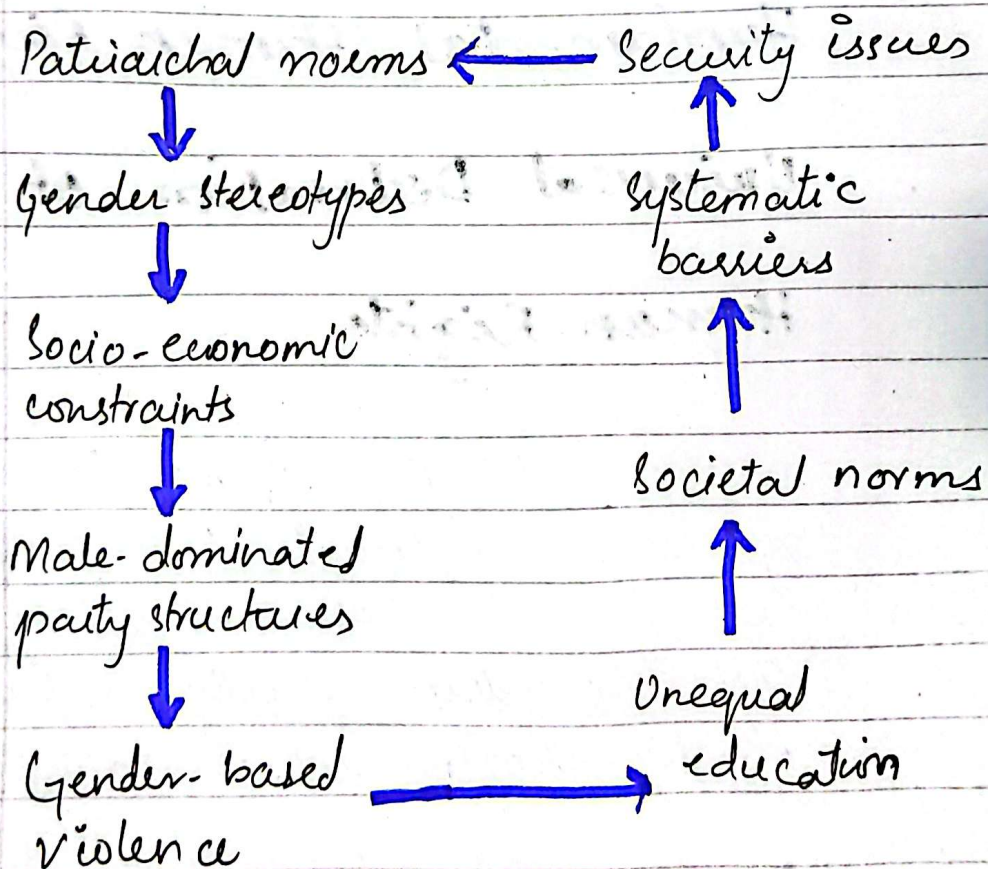
UDHR affirms the right of every individual to take part in the government of their country, directly or through freely chosen representation.

ICCPR

The international covenant

on civil and political rights,
in article 25, guarantees citizens
the right to vote, contest elections,
and access public office without
discrimination.

Obstacles Faced By Women In Pakistan's Political System



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Patriarchal Norms And Gender Stereotypes

The Pakistani society has entrenched patriarchal norms and is predominated by males. Women are often perceived as unfit for leadership, while their public presence is viewed as culturally inappropriate.

Socio-Economic Constraints

Almost 70% women are below the literacy line and almost 80% are dependent on males for financial support. Those who are employed face gender-based discrimination. Thus, diminishing their political inclusivity.

Male-Dominated Political Party

Structures

Political parties in Pakistan are largely male dominated. Women are at large excluded from decision-making bodies. Sometimes women wings exist but they lack real authority.

Gender Quota System In Pakistan

Article 81 and 106 of the constitution of Pakistan reserves 17% seats for women in the National Assembly and Provincial Assemblies.

Impact Of Gender Quota On Political Representation Of Women

Increased Representation

The presence of women in legislatures has significantly increased compared to pre-quota era. This has ensured increased representation of women in the legislature thus ensuring inclusivity in legislations and policy framework.

Principle of Meritocracy

While the quota system

enables representation of women in politics, critics argue that it defeats the principle of meritocracy at large.

Conclusion

Political participation is unequivocally a fundamental human right, embedded in national and international legal framework. In Pakistan, women's political participation is greatly constrained by cultural, economic, institutional, and security-related barriers. While the gender quota has advanced to address this lack of political access, it has also faced certain criticism on violation of meritocracy. Thus, the issue of political representation of women in Pakistan remains debatable.