

PART - II

QUESTION = 2

Introduction :

Gender-Based Violence (GBV) refers to harmful acts directed at individuals based on their gender, resulting in physical, sexual, psychological, or economic hurt. The UN defines GBV as "violence that is directed against a person because of their particular gender disproportionately" (UN Women, 2021). In Pakistan, GBV is rooted in particular norms, unequal power relations, and socio-economic disparities.

Forms of GBV in Pakistan

GBV manifests in multiple forms in Pakistan :

1. Domestic and intimate partner violence : Physical and psychological

abuse within families is widespread. The Pakistan Demographic and Health Survey (PDHS, 2017-18) reports that 28% of ever-married women experience spousal violence.

2. Honor-based violence: Practices like honor killings and forced marriages remain prevalent, particularly in rural areas. According to the Human Rights Commission of Pakistan (2022), over 1,000 women are victims of honor killings in Pakistan annually.
3. Sexual harassment and workplace violence: Harassment in public spaces and offices is systemic. The Protection Against Harassment of Women at the Workplace Act (2010) exists, but enforcement is inconsistent.
4. Trafficking and exploitation: Women and children are trafficked for labor and sexual exploitation. UNICEF (2022) highlight trafficking cases in Sindh and Punjab as

increasing.

5. Cyber and online violence : Social media platforms have become sites of gendered abuse, blackmail and harassment, affecting urban youth in particular.

Strategies to Reduce GBV:

i- Policy-Oriented Measures

- Enforce existing laws such as the Domestic Violence (Prevention and Protection) Act and create rapid response mechanisms.
- Establish special courts for GBV cases to ensure timely justice.
- Train law enforcement in victim-centered approaches and establish complaint cells at district levels.

ii- Practical and Social Interventions

- Promote gender equality through school-curricula and media campaigns. challenging patriarchal norms.

- Microfinance, vocational training and employment opportunities reduce women's dependency, lowering vulnerability.
- Work with local elders, religious leaders and civil society to change cultural attitudes toward women.

As Malala Yousafzai stated, **'we cannot all succeed when half of us are held back'**, highlighting the importance of addressing GBV for societal progress.

QUESTION = 1

Introduction:

Efforts to integrate women into development have evolved through three main approaches: Women in Development (WID), Women and Development (IWAD) and Gender and Development (GAD). Each offers a distinct framework for understanding

women's roles and the challenges of achieving gender equality.

Women in Development (WID)

The WID approach, emerging in the 1970s, focuses on integrating women into existing development projects, assuming inclusion in male-dominated structures ensures equality. Ester Boserup (1970) argued, 'women are active contributors to agriculture and productivity, but development programs systematically overlook their work.'

In Pakistan, microfinance programs under WID targeted women for income generation. While they increased earnings, they often failed to address mobility restrictions, decision-making power or patriarchal norms, limiting long-term empowerment. WID is therefore additive rather than transformative.

Women and Development (WAD)

WAD emerging in the late 1970s,

recognizes women's productive roles and situates them within broader economic systems. It emphasizes that structural inequalities, not just social exclusion, cause underdevelopment.

For example, Pakistani women produce a significant share of agricultural output yet face unequal wages and land access.

WAD - informed policies attempt to integrate women into economic planning.

However, WAD focuses primarily on economic inclusion and often ignores gendered power relations, leaving patriarchal social structures unchallenged.

Gender and Development (GAD)

GAD shifts the focus from women alone to gender relation, power structures and social norms. Naila Kabeer (1994) explains, "gender inequality is not just a result of women's exclusion but of

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unequal social relations that must be transformed."

In Pakistan, GAD inspired strategies, such as political quotas for women, gender-responsive budgeting, and community empowerment programs that address structural, cultural and political barriers simultaneously. Unlike WID or IWAD, GAD engages men, institutions and social norms, making it holistic and sustainable.

Most Effective Approach for Pakistan

While WID and IWAD improve women's economic participation, they fail to transform patriarchal power structures. GAD offers the most effective strategy for achieving gender equality in Pakistan because it:

1. Tackles structural inequalities (laws, institutions, governance).
2. Challenges social norms and cultural patriarchy.

3. Promotes intersectional empowerment across class, region and caste.

For instance, women's political quotas have increased representation and gender budgeting has redirected resources to women's health and education. These structural changes are aligned with feminist theory, emphasizing empowerment and agency, rather than mere inclusion.

QUESTION = 3

Introduction:

Western feminist movements evolved in four major waves, each shaping global gender discourse and influencing feminist activism in Pakistan, though with varying degrees of relevance and adaptation.

First Wave Feminism:

The First Wave (late 19th - early

20th century) focused on legal equality, women's suffrage, property rights and access to education. Mary Wollstonecraft argued that 'women's inferiority was a result of denied education, not nature.'

In Pakistan, first-wave ideas influenced post-independence reforms, particularly women's legal identity. The Family Laws Ordinance (1961), which restricted polygamy and strengthened women's rights in marriage-orientation. However, its impact remained limited to urban and elite women, excluding rural realities.

Second Wave Feminism:

The Second Wave (1960s-1980s) emphasized that expands feminism into the private sphere, addressing domestic violence, sexuality and patriarchal control. Simone de Beauvoir's assertion, 'One is not born, but becomes,'

a woman", challenged biological determinism.

In Pakistan, second-wave feminism directly shaped resistance during Zia-ul-Haq's Islamization. The Women's Action Forum (WAF) mobilized against the Hudood Ordinances (1979), framing women's oppression as structural and state-driven. This period marked the politicization of feminism in Pakistan.

Third Wave Feminism:

The Third Wave (1990s) emphasized intersectionality, recognizing class, ethnicity and religion. Influenced by Kimberlé Crenshaw, Pakistani feminists broadened agendas to include bonded labor, minority women and rural poverty, seen in NGO advocacy and gendered-responsive development projects. However, its academic tone limited mass mobilization.

Fourth Wave Feminism:

The Fourth Wave (2010s-present) uses digital media to challenge harassment and violence.

In Pakistan, Aurat March, #MeToo cases and online campaigns against workplace harassment implemented visibility. Yet, backlash over slogans highlights tensions between global feminist language and local cultural norms.

Critical Evaluation:

Western feminist waves have shaped Pakistan's legal reforms, resistance movements and digital activism, but uncritical adoption risks cultural alienation. As Naila Kabeer notes, 'gender justice must be rooted in local social realities.'

Sustainable feminism in Pakistan requires contextualized, indigenous adaptation, not wholesale importation.

QUESTION = 4

Gender Studies :

Gender Studies is an interdisciplinary field that examines how gender identities, roles and power relations are socially constructed and reproduced through social, economic, political and cultural institutions. It analyzes gender in relation to class, race and sexuality. As Judith Butler argues, "gender is not a stable identity but a repeated social performance."

Gender Studies vs. Women Studies

Women's Studies emerged from second-wave feminism and focuses specifically on women's experiences, oppression, and historical marginalization. In contrast, Gender Studies adopts a broader, relational framework that includes men,

masculinities and LGBTQ+ identities, and studies gender as a social system rather than a single group's experience. Thus, Women's Studies is woman-centered, while Gender Studies is inclusive and analytical.

Autonomy vs. Integration Debate :

The autonomy approaches argues that Gender Studies should remain an independent discipline to preserve feminist critique and prevent marginalization within male-dominated academia. Supporters fear that integration may dilute its political and critical focus.

The integration approach advocated mainstreaming gender across all disciplines to influence policy and development progressive practices. As Naila Kabber notes, "gender equality

cannot be achieved if gender analysis remains confined to a single academic space."

Critical Assessment:

Autonomy ensures theoretical depth, while integration enhances policy relevance.

A hybrid approach, combining institutional autonomy with interdisciplinary integration, offers the most effective strategy for advancing gender justice.
