

Subjective Part - II

Q.1 . Solution:

1. Introduction

Development discourse for decades treated women as passive beneficiaries rather than active agents of change. As a corrective, gender focused approaches such as Women in Development (WID), Women and Development (WAD), and Gender and Development (GAD) emerged at different historical moments, each reflecting a distinct understanding of gender inequality and development. These approaches differ in their conceptualisation of women's role, sources of inequality and development. These approaches differ in their

Conceptualization of women's role,
Sources of inequality, and
Strategies for change. While WID
emphasizes women's integration
into existing development frameworks,
WAD critiques capitalist
exploitation of women's labor,
and GAD shifts the focus
toward transforming gender
relations and power structures.
In the context of Pakistan
where gender inequality is
embedded in social institutions,
norms, and governance the
effectiveness of these approaches
varies significantly. A comparative
analysis reveals that GAD
offers the most comprehensive
and sustainable strategy
for achieving gender equality

in Pakistan.

2. Women in Development (WID)

The WID approach emerged in the 1970s under the influence of liberal feminist thought and modernization theory. Its primary objective was to integrate women into development processes by increasing their access to education, employment, healthcare, and legal rights.

WID assumes that women are excluded from development due to oversight and that inclusion alone can ensure equality.

In practice, WID policies in Pakistan have focused on female literacy programs, maternal health initiatives,

microcredit schemes such as the Benazir Income Support Programme, and vocational training centres. While these interventions have improved women's visibility in development planning, they largely treat women as a homogenous group and fail to question patriarchal structures. WIN does not address unpaid care work, power asymmetries within households, or male dominance in decision making. As a result, women are added to development without transforming the social relations that subordinate them, making WIN reformist rather than transformative.

3. Women and Development WAD
Structural critique without Social
Depth

The WAD approach emerged in the late 1970s as a Marxist and dependency theory based critique of WID. It argues that women have always been part of development but in exploitative ways, particularly within capitalist and neo colonial systems. WAD highlights how women's labor both paid and unpaid is systematically extracted to sustain global and national economies.

In Pakistan, WAD insights are evident in the agricultural sector, where rural women contribute significantly to

farming, livestock care, and food production but remain unpaid and unrecognized. Similarly, women working in home based industries and informal labor markets generate economic value without social security or legal protection. While WAD successfully exposes economic exploitation, it underplays cultural, ideological, and institutional dimensions of gender inequality. It tends to portray women primarily as a class rather than as gendered subjects shaped by norms of honor, mobility, and obedience, which are critical in Pakistan's context.

4. Gender and Development (GAD)

Transformative and Structural

The GAD approach emerged in the 1980s and 1990s, informed by Socialist feminism and intersectional theory. Unlike WID and WAD, GAD shifts the focus from women alone to gender relations, examining how socially constructed roles of men and women create and sustain inequality. It recognizes that development must address power relations, institutions, and cultural norms rather than merely economic participation.

In Pakistan, GAD provides a framework to analyze how patriarchy operates through

Family Structures, inheritance laws, political exclusion, gendered division of labor, and normative discourses such as honor and modesty. GIAD based interventions emphasize gender sensitive policymaking, men's involvement in gender equality, recognition of unpaid care work, and institutional reforms. For example, gender responsive budgeting, workplace harassment laws, women's political quotas, and the inclusion of transgender persons in legal frameworks reflect GIAD principles by addressing systemic inequalities rather than symptoms.

5. Comparative Analysis of WID, WAD, and GAD

WID views inequality as a problem of exclusion and seeks integration without challenging existing structures. WAD identifies economic exploitation but overlooks cultural and social power dynamics. GAD, by contrast, conceptualizes inequality as a product of intersecting social, economic, and political forces. While WID focuses on women as beneficiaries and WAD emphasizes women as workers, GAD understands women and men as actors within unequal gender relations. Consequently, GAD offers a holistic approach that is capable of addressing both material and ideological

roots of inequality.

6. GAD as the Most Effective Strategy for Pakistan

Pakistan's gender inequality is deeply structural, sustained by patriarchy, weak institutional enforcement, cultural norms, and economic dependency. Merely integrating women into existing systems, as proposed by WIN, risks reinforcing inequality.

Similarly, focusing solely on economic exploitation, as WAD does, neglects the sociocultural constraints that limit women's agency. GAD is the most effective approach because it addresses these intersecting realities. It allows for content

specific solutions such as reforming inheritance practices, challenging gendered socialization, promoting women's political participation, and engaging men as partners in gender equality. Moreover, GAD aligns with Pakistan's commitments under international frameworks such as CEDAW and the Sustainable Development Goals, particularly Goal 5 on gender equality.

7. Conclusion.

WID, WAD, GAD represent evolving understandings of gender and development, each contributing valuable insights to feminist discourse. However, their effectiveness varies depending

on Socio cultural contents.
In Pakistan, where gender inequality is embedded in institutions, norms, and power relations, GAD provides the most comprehensive and sustainable framework. By focusing on transforming gender relations rather than merely integrating women into development, GAD offers a pathway toward substantive gender equality, social justice, and inclusive development.