GENERAL FEEDBACK FOR ESSAYS

Content (40%)
Your interpretation should be in depth, comprehensive and academic.
Always address the asked part. It should be evident in your outline, which should be self-explanatory in nature. Essays/Outlines that give related information without addressing the asked part do not qualify.
The whole essay should be relevant. Even if 1-2 arguments are irrelevant the essay will not pass.
Distribution of topic should be according to the demand of the topic statement i.e. if there is one scoring point it should be given more weight, if there are 2 or more scoring points all should be given equal weight.
All claims made in the essay must be substantiated. Out of 15-17 arguments at least 9-10 should be academically backed with proper references. The rest should be backed by either case studies or generally known information.
Evidence must be authentic and come from proper and authentic academic sources. Newspapers do not qualify as an academic source. Illustrations and vague mentions of events do not qualify as academic evidence.
Essays that are lacking in evidence do not qualify.

LANGUAGE (25%)
Focus on enhancing your grammar as any essay with 4-5 grammatical mistakes does not pass.
Your essay must be in the tone and tense of the topic statements. Essays that fail to comply do not pass.
Your sentence structure should be simple, yet clear and diversified.
Vocabulary used should be simple, clear and concise. Expression should always be formal and academic.
You are never to write in 1st and 2nd person pronouns.
You must always use the given keywords and your topic for your thesis statements and main headings in your outline.

STRUCTURE (20%)
Your essay must follow the selected pattern and that structure should be maintained throughout.
INTRODUCTION: The introduction is the longest paragraph of the essay, at least 200 words. It should start with a hook, must give the glimpse of what's to come and must have a thesis statement. Besides hook, your introduction should not have any sort of information and reference. Avoid definitions in introduction.
BODY PARAGRAPHS: Approximately 150 words at most and all the body paragraphs must be consistent in length. Should follow the proper structure of an academic paragraph i.e. it must have a topic sentence, supporting point, evidence and concluding sentence. The topic sentence and concluding sentence must align with each other. There should be no new information in the concluding sentence. One paragraph represents one subheading in the outline and consists of one idea.
CONCLUSION: Must start with the concluding phrase. There should be no new information in the conclusion. It should recap the arguments. Conclusion does not have any examples and information. If you are ending it on a hopeful note, remember that solutions and hope are not the same.

COHERENCE (15%)

Handwritten annotations (essay outline in blue ink):

One is not Born, but Becomes One — Simon De Beauvoir
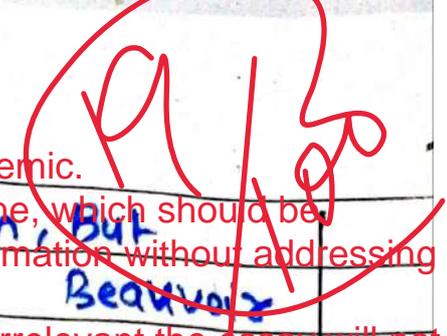
The Outline

(1) Introduction

(2) (a) Women possesses equal intellectual capability ~~cognition~~ as a man (Saying of Prophet Muhammad PBUH)

(3) How one is not born a woman but becomes one

(a) Through Socio-cultural construction of gender in a society (Social Learning Theory, sex and gender: the construction of masculinity and femininity by Robbert J. Stoller)

(b) Prepek[?] ... women into cultural norms (Gender performativity theory, Judith Butler)

(c) Women are barred from decision

Teacher's red-pen annotations:

- 19/30 (circled at top)
- X (crossed out "cognition as a man")
- "Irrelevant to the context. The topic isn't about women's natural capabilities. It's about how gender is a socially created concept."
- "Too broad"

making roles ~~both in~~ public and private sphere ~~[crossed out]~~.

(United Nation's report on women in parliament)

(d) Financial dependency on men ~~undermines~~ women's freedom and equality, reinforcing feminine roles in society.

(e) Patriarchal resistence on education of women perpetuates wide gaps between men and women.

(Literacy gaps between men and women in Pakistan, Pakistan Economic survey's report 2024-25)

Discuss how resistance to woman education results in reinforced the stereotypes into their character.

(f) Religious beliefs and ~~language differences~~ *separate* create structural flaws that portray women as fragile creature in ~~a~~ society.

(Concept of Satti in ~~Hinduism~~)

The topic is not about the portrayal. The topic is how it shapes her identity.

(g) ~~Inadequate~~ ~~weak~~ implementation of laws allows objectification of women, weakening women's role in a community.

(Honour killings in Pakistan despite formulation of laws for protection of women)

(h) Media's portrayal of women instills orthodox femininity and masculinity

(4) Counter argument

(A) Biological differences exist between men and women

Refutation: Biological differences ~~determine ultimate destiny of women and dominant men~~ doesn't obedient

Irrelevant to the discussion. The topic is about social construction of gender not differences between sexes.

(5) Recommendations to reshape women's status in a society

The recommendations should be for how to stop the cultural/social dictation of gender.

(a) Providing gender sensitive education at primary and secondary level and tertiary levels

(b) Challenging patriarchy and structural flaws to endorse women ~~as equal~~ as men (Feminist movements)

The topic is not about gender equality. The topic is about the concept of social construction of gender.

(c) Enhancing awareness in the society about ramifications of women's subservience and benefits of women's empowerement for a nation

(d) Promoting equality at national and global levels

(sustainable Development Goal 5 of United Nations)

(e) Implementing laws and gender sensitive policies to reinforce gender equality

The Essay

There are biological differences between men and women, yet these distinct genetic characters don't conclude ultimate role of women in a society. Women are born with distinct physical differences, but their role is developed and reinforced through multiple aspects in a society. Patriarchal societies and cultural stereotypes shape women as fragile, dependent, and obedient. So, Simon

De Beauvior, a feminist, stated that, "one is not born a woman but becomes the one". The driving factors for reinforcing femininity include socio-cultural construction of gender and repetitive performance of gender stigmas that become a norm. Additionally, limited role of women in decision making and financial dependency on men perpetuate patriarchy. Similarly, gender biasness in curriculum and religious practices further shape women's role in society. Apart from this, media portrays women as domestic worker and fragile. These factors design women's status in a distinct way. To redevelop their role as equal being, both individuals and institutions must take multi-faceted steps. Therefore, one becomes a woman through socio-cultural construction, religious, and patriarchal differences.

First of all, women have equal intellect and cognitive capability as men irrespective of their gender. It is highlighted in liberalist perspective that they

posses the same intellect as men. Behavior, thinking patterns, and ~~actions~~ alter ~~&~~ because of societal expectations and training as ~~particular~~ gender. Hazrat muhammad (PBUH) highlighted this as he stated that no one is superior to others in any aspect except by piety. It means only virtuousness determine superior status and not the sex or gender.

Woman becomes ~~the~~ ~~one~~ through socio-cultural construction of gender. Societal expectations, roles, and gendered accountability shape women's behaviour in a society. A girl acquires role of her mother. She is trained to do house work, remain obedient, and pursue dependency on ~~the~~ ~~partner~~ male guardian of the family. Since childhood, she has been given dolls, utensils, kitchen items, and boys play with trucks, and cars and trained to be aggressive, decision-makers and independent. This is evident from social Learning Theory and explicitly explained in

the book "Sex and Gender: the Development of Musculinity and Feminism" by Robert J. Stroller. To continue these roles, gender normative behaviours are (encouraged)* incentivised and deviant behaviours are sanctioned. Resultantly, women repeat these roles throughout generations.

Additionally, repetition of gender stereotypes transforms rigid stigmas for women into cultural norms, encouraging their acknowledgement. For instance in traditional societies women don't make decisions or work outside. They can't be dominant or dress in certain way. Additionally, some of the jobs are suitable for them while excluding others. Smoking is suitable for men only. If women smoke, they are judged on basis of their character. These all are gender stereotypes that have been repetitively performed. Owing to frequent performance and acceptance in society these stigmas shape women's role in a distinct way. Deviation

Handwritten margin annotations (in red):
- Give a brief overview of the context of discussion. 1-2 sentence.
- Why? Horr? Not answered.
- Argue before giving an example.
- Irrelevant detail.
- Sensitive Struct
- We are not discussing her role. We are discussing the construction of her gender identity.

from them are unacceptable and sanctioned. It was highlighted by famous feminist Judith Butler in her theory of Gender Performativity. Therefore, woman is not born with these stigmas rather repetitive performance makes her designs her role as woman.

Apart from this, women are barred from decision-making roles both in public and private spheres, reinforcing traditional femininity in society. In most of the traditional societies, women act as homemakers and child carers, and men act as breadwinners and decision-makers. It has been continued since past history. These historical roles are instilled in families even today. On the other hand, these roles spread in public spheres, institutions, organizations, and states. As most of the state decisions are taken through parliament. According to a report of United Nations on women, only 26% of the parliamentarians are women globally. This highlights

how structural flaws perpetuate women's role as follower instead of equal part of society. Consequently, it illustrates that one ~~women~~ is not born woman but becomes one through societal designs.

Financial dependency on men undermines women's freedom and equality, reinforcing traditional femininity in society. It is a norm in patriarchal families that men earn, and women depend on them for their sustenance. For example, women ~~do~~ are reliant on men for ~~food~~ clothes, education, shelter, and health services. To ~~acquire~~ these necessities, she is compelled to follow and remain obedient. There are thousands of women ~~who~~ who tolerate violence, and disrespect because they have no alternate avenues for their sustenance. As a result, it ~~curtails~~ curtails their freedom and whole society pursue these roles shaping women as reliant on men.

Moreover, patriarchal resistence on education of women and gendered curriculum perpetuate ~~gyp~~

gaps between men and women. Most of the curriculums across the world portray women as fragile care giver and docile who are protected by strong men. These perspectives strengthen patriarchy in minds of new generations. Both boys and girls develop their minds and acts according to their genders. Likewise, they themselves hold accountable for their appearance and attire. Additionally, patriarchal resistence of education for women also amplify the differences. According to Economic survey of Pakistan report (2024-25) only 44% of female are literate. Consequently, women are not born in that way but trained in certain way in a society.

Furthermore, religious beliefs and language differences create structural flaws that construct women as fragile creature in a society. It is not only socio-cultural construction but also religious and linguistic development

of gender. A Religion is an institution that has pivotal role in construction of gender. A pertinent example is Hinduism in which concept of Satti demonstrate how religion augment gendered biasness. In this practice, if a woman's husband dies she is also burnt alongwith husband alive. Similarly, religions define certain actions, clothes, limitations, and appearance for women, amplifying deepening women's gender discriminations. Likewise, linguistic differences also shape these gaps. Hence, as a consequence of these challenges, Simon De Beauviour highlighted that one is not born a woman but becomes one.

Objectification and commodification of women weaken their role as equal part of a community. Historically, they have been objectified on the name of honour and respect. Society has created beauty standards for women. For example, beauty contests, models, and certain appearance of body, are designed by the society. Likewise, women are

used as commodities, such as women ~~sex~~

~~trafficking, sex workers,~~ labourers,

~~servants, and prostitutions.~~ In ~~local~~ [Local to whom??]

traditional communities, they are

seen with lens of honour. In case

of ~~an~~ deviation from their

established roles, ~~they are deliberately~~

~~killed in the name of honour,~~

~~famously known as Karo Kari.~~

In today's era, laws have been

formulated against such ~~acts;~~

however weak implementation and

fragmented institutions allow their

continuity. Consequently, it

demonstrates that woman [is] not

born as object, but becomes one

as a result of rigid norms of community.

Also, media's portrayal

of woman instills traditional

femininity and musculinity. Both

social media and traditional media

fortify men's role as protector

and provider and women's

role as weak and docile. They

show that heroens depend on their

heroes for protection. This ~~strengthens~~

deepens

traditional roles in minds of children.
It results in psychological development of brain, and consequently children also start to act in certain ways. Hence, one is not born women but becomes One through media's role as well.

Undoubtedly, there are biological difference between male and female Genetically, male is more muscular, has more weight, posseses visual-spatial capabilities. On the other hand female is less muscular, contain strong verbal capability as compared to male. Likewise, there are different chromosomes, hormones, secondary sexual characters, and appearances. However, these characteristics don't determine ultimate fate of women as dependent and lower in status as in front of men as portrayed in traditional societies. Hence, it proves that one is not born women but becomes one due to socio-cultural construction and patriarchy.

To reshape women's status in society, there must be curriculum reforms to encourage gender-sensitive education at primary, secondary and tertiary level. Curriculum should be neutral without gendered biasness. Both genders must be encouraged in education, politics, social, and economic roles. One such example is Scandinavian model of education where institutions provide gender neutral education. Also, these countries give parental leave to both men and women. Ultimately, they spread message that childcare is not only responsibility of a mother but also that of a father. In this way, womanhood can be redeveloped in societies.

Likewise, institutions and organizations must challenge patriarchy and structural flaws that to endorse women as equal as men. It is widely deep Patriarchy is deeply rooted in traditional societies. Without challenging

them at root levels, gender discrimination persists. Feminist movements and waves of feminism have countered various structural flaws. For example, women have acquired right to vote, education, equality in wages, jobs and political spheres. However, most of these rights have still remained symbolic. Therefore, patriarchal behaviours must be challenged to ensure gender equality.

States must spread awareness regarding benefits of women empowerement for the whole country. Most of the communities in rural areas are unaware about instrumental role of women in transforming nation's fate. Educating a women can improve maternal healths, maternal mortality rates, infant mortality rates, health of children, nutrition, and even education of children. ~~Res~~ Subsequently, women build families and communities, developing whole nations. Therefore, states must encourage men as equal partners to ensure maximum

benefit for society.

Additionally, institutions and communities must promote gender equality at both national and global levels. There have been laws on gender equality, such as Sustainable Development Goal (SDG) 5, Convention on Elimination of all forms of Discrimination against Women (CEDAW), and equality in Human Rights Declaration (1940). The need of the hour is to implement these laws uniformly across rural and urban areas. Through ensuring gender equality, stigmas on women can be countered, empowering women in the society.

Lastly, authorities should implement laws and gender sensitive policies to reinforce gender equality, undermining patriarchy. For example protection of women laws against workplace harassment, domestic violence, honour killing, and acid attacks must be executed. It will ensure predictability and in

case of violation. Additionally, policies and laws must be reformed into gender neutral perspectives. Curriculum reforms, wage disparities, employement opportunities, decision-making roles and social responsibilities must be neutral irrespective of gender biasness. Consequently, it will encourage gender equality and remove stigmas from women in a society.

In essence, womanhood is not a genetical process, but it is socially constructed as Patriarchal norms, religious beliefs, medics portrayals, and institutional flaws design womanhood in an inferior, dependent, and obedient way. These templates can be countered through gender neutral education and policies. Additionally, institutions must spread awareness about impact of women empowerment on a nation. Similarly, media should also halt biased roles of male and female. They should show that a female can be a hero

and ~~or~~ male can be emotional. Through this flexible approach, patriarchy and rigid norms can be challenged. Resultantly, societies can counter Simon De Beauvior's concern "One is not born woman, but becomes one".

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