

Q.2.

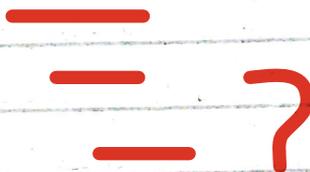
Introduction:

Gender-based violence is violence against individuals on the basis of their gender. Various forms of Gendered violence include direct violence, psychological violence, sexual violence and structural violence. Practical and Policy-oriented solutions include gender mainstreaming of budget and politics. Secondly, women must be part of empowered local governments to challenge taboos at grass root level. Moreover, legislative discrimination of women must be ended to solve gender-based violence in Pakistan.

Definition of Gender-based violence:

“Any act that results in physical, mental or structural suffering of women and violates their fundamental human rights.”

(United Nations for Women)



Various forms of Gender-based violence in Pakistan.

(i) Notable form of Gender-based violence in Pakistan is Direct violence:

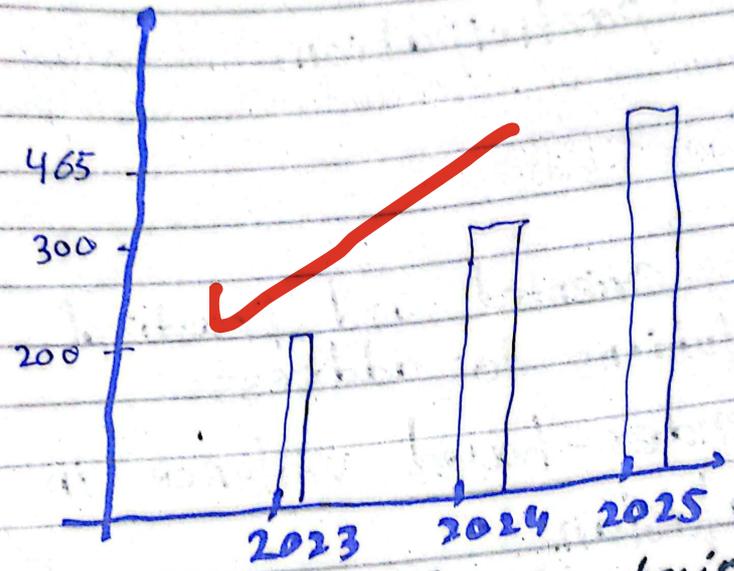
In Direct Gender-based violence, women's rights are violated by thrashing, spitting and throwing acids on the face of women. It is a notable form of gender-based violence in Pakistan. In his land-marking documentary, "sowing faces" Sharmeen Ubaid Chinoy highlighted direct acid attack on women of Pakistan.

(ii) In Pakistan, women repeatedly faced psychological violence:

In Pakistan, women face emotional violence through child shield. Moreover, patriarchal structures use disinformation campaigns which is also a form of psychological violence in Pakistan.

(iii) Sexual violence is a form of Gender-based violence in Pakistan:

In Pakistan, women often face harassment in public places which is a form of sexual violence. Secondly, women are also raped; the ratio of rape cases is facing a continuous uptick, which is also violence of sexual rights of women. In Pakistan, 465 rape cases have been reported in 2025.



(Source: Social Sustainable Development Organization, (SSDO) Pakistan).

(iv) A number of women in Pakistan face structural

Gender-based violence.

Structural Gender-based violence was devised by John Galtung. In Pakistan, certain gender identities, race and class have more access to the resources while others have cultural constraints which constitute structural violence. According to Pakistan Labour Survey, ~~29%~~ 50% of women's population have 25% Labour Force participation, indicating a form of structural violence.

1. Gender mainstreaming ← Politics Budget

Policy-Oriented and Practical solutions to address Gender-based violence in Pakistan.

2. Participation in Local Governments

3. End Legislative Discrimination.

(i) Gender Mainstreaming of politics can address Gender-based violence in Pakistan:

women must be part of politics to address their issues. For this purpose, section 205 of election act 2017 mandates 5% tickets of a political party to women. However, women's seats in assembly must be increased to 50%, proportional to their population to address Gender-based violence.

(ii) Gender Main-streaming of budget can address Gender-based violence in Pakistan:

According to world Economic Forum, women promise \$1 trillion for global GDP provided Gender-based violence is removed. Thus, developmental budget approved in ~~May~~ June must be directed to the education, health and autonomy of women to address Gender-based violence.

(iii) Participation of women
in empowered local
Governments can address
taboos at Grass-root level:

Article 140A of constitution of
Pakistan 1973 mandates empowered
Local Government with proportional
seats of women. In order
to address gender-based violence
in rural areas, female participation
must be enhanced in local
governments to address str.
challenge patriarchal taboos.

(iv) Legislative discrimination of
Pakistani women must be
ended to eliminate all forms
of Gender-based violence:

Qanun-e-Shahadat ordinance 1984
rejects testimony of women.
Similarly, Section 376 of Pakistan
Penal Code is frequently
used by courts to convert
rape into consensual Zina
and label victim as criminal.
Therefore, these laws must be
repealed to end both sexual
and structural violence

Conclusion:

Gender-based violence in Pakistan
is looming sword for human
capital of Pakistan. Thus,
patriarchal domination must be
ended to address it.

add more arguments.

Q.4.

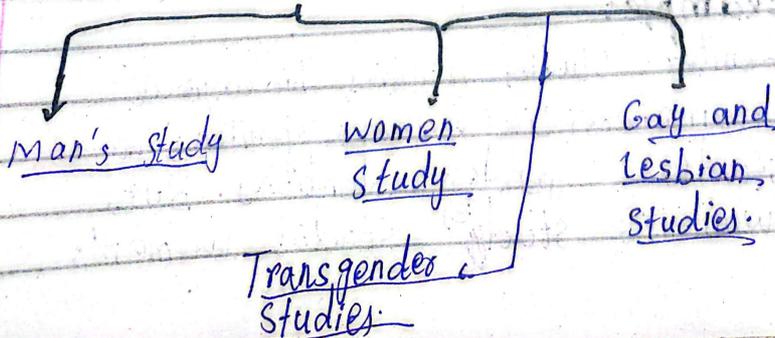
Introduction.

Gender studies is a multidisciplinary and inclusive study of genders. It is differentiated from women's studies due to subject matter under their study. Moreover, gender studies is a multi-disciplinary while women studies is an inter-disciplinary science. Similarly, gender and women studies differ in degree of inclusivity and by the wave of feminism. Autonomy vs integration debate revolve on the conflicting opinions about ~~women~~ solution of women's problems and extends from politics to education.

What is Gender Studies:

It is a multi-disciplinary science that studies that how biological categories of male and female become social categories of man and women by the social attributes of masculinity and femininity.

Branches.



Difference between Gender Study and women Study.

(i) Gender study and women's study differ in terms of subject matter.

Gender studies focuses on study of all genders including man, women and transgenders. On the other hand, women's study focuses on the issues of women.

(ii) Gender Studies is a multidisciplinary science while women's study is an interdisciplinary study.

Gender Studies is a multi-disciplinary science. It gains knowledge from various disciplines but remain within its own bound. However, women study is an interdisciplinary study that integrates knowledge from other disciplines moving beyond its limits.

Example:

Gender studies applies biological parameters (like external genitals) to study gender identities. But, women's study studies women's

diseases, a part of biology.

(iii) Gender studies and women studies differ in degree of inclusivity.

Gender studies focuses on all forms of genders, their identities and sexuality. However, women's study only focuses on unique experiences of women.

Example:

According to Heteronormative model of Gender studies, binary framework of gender (man and woman) are social construct. However, it is not part of women's study.

(iv) Gender studies and women studies differ by the wave of feminism:

Women's studies emerged from 2nd wave of feminism in 1960 where S.D. Boweis said that "woman is not born; she becomes a woman."

On the other hand, gender studies emerged from 3rd wave of feminism when different gender identities were questioned about their discriminatory framework.

Autonomy vs Integration debate in gender Studies:

(i) Autonomy vs integration
debate emerged from
conflicting views on
solutions to women
problems:

In 1982, autonomy vs
integration debate emerged in
conference of National American
Women Suffragist Association
(NAWSA). It has conflicting views
on whether women problems can
be addressed by integrating in
structures or outside those
structures.

(ii) Proponents of Autonomy
favour separate political
system while proponents of
integration favour engagement
within political system:

According to proponents of
Autonomy, women's experiences
are unique which can only
be addressed in separate
political systems. On the
other hand, proponents of
integration advocate for integration
within political and legal
framework to address women
issues.

(iii) Proponents of Autonomy fear reinforcing patriarchy while that of integration fear marginalisation:

Proponents of autonomy fear that autonomy integration of women in legal structure will reinforce patriarchal structures. (Creation of Patriarchy: Gerda Lechner). On the other hand, integrationists believe that autonomy will further push women to the margins.

“To be in margin is like part of the body but outside the main framework”
(Bell Hooks).

(iv) Proponents of Autonomy favour quota while integrationists favour joint framework:

Proponents of autonomy favour educational quota and women universities to address separate needs of women (Shulamith Firestone: Dialectic of Sex). Integrationists demand educating women in traditional institutions to challenge patriarchy.

Conclusion
Gender and women studies differ by the degree of inclusivity and subject matter. Moreover, autonomy and integration debate address women rights in separate ways.

Q.No. 5.

Introduction:

According to social construction of gender, certain ideas about gender are reinforced through power structures, culture, and language and access to resources. Masculinity and femininity are constructed in society via patriarchal structures, fixed gender identities, fixed gender roles and binary social construction, which can be illustrated by different examples from Pakistan.

Social constructionism

Theories:

Certain ideas, identities and roles are constructed by society and reinforced through time with the help of some structures to be presented as absolute truths.

Social Construction of Gender:

(i) Gender is reinforced through power structures of society:

According to social constructionism, man and woman are created through different power structures of society. Powerful people decide the roles and construct gender.

Example:

In Pakistan, power structures include feudal bosses who decide favourable genders of man and woman.

(ii) Gender is constructed and reinforced through culture:

According to Learned Behaviour Theory, culture defines the attitudes of man and woman. In this way, gender is constructed through socially defined attitudes.

Example:

In Pakistan, culture defines the submissive and docile identity of woman.

(iii) Gender is constructed and reinforced through language.

Language defines the identity of different genders in a society. In this way, language act as building block of Gender.

Example:

In Pakistan, word "Chairman" is frequently used even if chair is woman constructing identity of woman.

(iv) Gender is constructed via defining access to resources:

In some societies, gender is constructed by giving preferential access to resources while prohibiting others. It creates concepts about certain identities creating gender.

Example:

In Pakistan, a large acres of land is bequeathed to son hindering access of other genders to such resources.

Construction of
Masculinity and
Femininity in the light
of Theories:

(i) Masculinity and femininity is constructed through patriarchal power structures. According to Patriarchal Theory of Biderman, man holds authority over politics, education and social life of woman. It defines the traits of man and woman which results in patriarchy, masculinity and femininity in society.

Example:

In Pakistan, man defines boys to be aggressive while women to be docile.

(ii) masculinity and femininity is constructed through fixed

gender identities:

According to Social Performativity Theory of Theory, Gender is not what we are but what we do. Thus, it declares fixed gender identity as social construct that defines soci- masculinity and femininity.

Example:

In 2025, Sana Yusuf was killed when trying to defy fixed submissive ~~char~~ identity of associated with man and woman.

(iii) Fixed gender roles construct masculinity and femininity in society:

According to Judith Butler, some roles are fixed to genders that define masculinity and femininity. These roles are reinforced through history and culture to make them look natural.

Example:

In Pakistan, transgenders are only entertained within the defined role of dancing.

(iv) Binary Framework socially constructs Masculinity and Femininity:

According to Queer Theory by Teresa de Lauritis, binary framework of man and woman is a social constructed. Gender operates on only one axis of man and woman. However, gender also extends to ~~trans~~ transgenders and intersex.

Example:

Before Intersex Act 2022, traditional definition of gender was applicable to man and woman only.

Conclusion:

Fixed gendered identities and

socially defined attributes of masculinity and femininity is a social construct. These visible and invisible constructs form a pattern of oppression.

Q.No.6:

Introduction

Yes, political participation is a fundamental human right as it is guaranteed by numerous national and international conventions. There are numerous obstacles faced by women in Pakistan's political system including right of enfranchisement, harassment during political campaigns and problems in party tokenism. Gender quota had healthy impact on women's political participation in party lines, ~~executive~~ and parliament, but it also reduces women to be a minority in a country of women's majority.

Fundamental Human Rights:

Rights which are inborn and cannot be snatched away by the state. It includes right to life, property and liberty.

Is Political participation
a fundamental human
right?

(i) Political participation is
a fundamental human
right as it is guaranteed
by Geneva convention:

Right to participate in voting
is fundamental as guaranteed
by Geneva convention 1948
and signed by 146 countries.

According to Geneva convention:

"Depriving a person on
basis of race, gender or
color to voting constitutes
crime".

(ii) Political participation
is a fundamental
human right guaranteed

International covenant on
Political and civil Rights:

Political participation to votes
form an organization and
take part in elections is a
fundamental human right

as agreed in International
covenant on civil and Political
Rights in 1946.

(iii) Political participation is a fundamental constitutional human right. Political participation is a fundamental human right as guaranteed by national constitutions. According to Article 16 of Constitution of Pakistan 1973, everyone, regardless of gender or race has right to form an Assembly or Association.

Obstacles faced by woman in Pakistan's political system.

(i) Woman face obstacles in their right of enfranchisement:

In Pakistan, women being ignorant illiterate are unaware of their voting rights. If they are allowed to do so, it is dictated by their husband or Biradri, limiting their political participation.

According to Pataf Coalition, a number of constituencies in Buner showed 6% women vote in By-elections 2024.

(ii) women representatives face obstacle of harassment during their political campaigns:

women representatives face obstacle of harassment in public places during their political campaigns. Opposition parties may also troll women publicly to earn vote from conservatives. It limits women's political participation. According to

UN for Women Report 2024, 35% of parliamentarian women face harassment in their campaigns.

(iii) women representatives face issues in party Tokenism:

During their campaigns, women in Pakistan face funding crisis because most of the funds are dominated by patriarchal conservatives. Secondly, they fail to secure funds after being selected which jeopardize their political careers.

Positive impact of Gender quota on woman's participation in Pakistan representation.

(i) Gender quota has resulted in gender mainstreaming of women in party lines:

Through gender quota, woman's representation in the parliament has increased along the party lines.

It is because of the Section 205 of election Act 2017 that mandates political parties to give 5% quota to women.

(ii) Gender quota has increased women's representation in party & parliament:

Due to gender quota in parliaments, women's representation has increased from 15% in 1970 to 25% in 2024.

Moreover, this ratio is continuously rising. It is because of constitutional rights such as Article 51 of Constitution of Pakistan 1973 that gives

quota of 60 reserved seats
in Pakistan's parliament.

Negative impact of Gender Quota:

① Quota reduces woman
to a minority in
a country where they
are in majority:

In Pakistan, women are 52%
of entire population. However,
they have 60 seats in parliament
like a minority. Moreover,
5% quota in party lines is
tilted towards bourgeois
women making rural women a
minority.

(Dr. Mehboob Ahmed Bilal:
Women Quota: Dawn News:
2025)

Conclusion

Women, like every other gender,
have fundamental human right
of political participation.

However, there are certain
obstacles in this way which
can be removed by proportional
representation of women.