

Framework against Inequality and Gender Hierarchy as a Tool for Organizational Change in Different Societies

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Abstract

This article pursues to investigate the enduring discourse of gender equality and patriarchal order as an arduous task to achieve in the humanitarian sector. It seeks to find out the aspects of inequality and sexual hierarchy and their role in the patriarchy along with focusing on the socio-political and cultural attributes of gender specific role which contributes to the ongoing incidents of torture, rape and murder of less dominating gender which is unharmonious with the humanitarian set of principles. Several interpretations and terminologies can be seen, discussing the equality between women and men, but here when it comes to inequality, there must not be any disparity. For instance, equality between all men and women / all people, irrespective of gender and sexuality must be highlighted.

Keywords: *Inequality, Gender, Violence, Legal Regimes, Enforcement, Patriarchal Order.*

Introduction

Inequality and sexualized hierarchy are not any new terms when it comes to infuse a spirit of humanitarian actions, same had been done whereby humanitarian actors had taken stringent actions. Most relevantly, gender-based violence has always been under spotlight on gender related issues and have paved the way to combat structural and behavioral barriers to gender equality. Despite all the efforts, introduction of mechanisms and funding allocated to programs contributing to combat gender-based violence, nothing

seems effective. Cynthia Enloe, 2003; defined patriarchy as the structural and ideological system that perpetuates the privileging of masculinities. Here the point to be discussed is what is the link between inequality, gender-based violence and patriarchy. Well, the system which has overwhelmingly oppressed, and exploited women is substantiated with the concept of patriarchal order, the prevalent dualistic approach to sexuality and gender.

Several interpretations and terminologies can be seen, discussing the equality between women and men, but here when it comes to inequality, there must not be any disparity. For instance, equality between all men and women / all people, irrespective of gender and sexuality must be highlighted. Gender equality often underscores the aspects such as marginalization of certain groups and oppressed groups of society through its patriarchal order. Some supporters of the patriarchal order consider the promotion of gender equality as a challenge for the patriarchy and fights against injustices is adding fuel to the fire. Elisabeth Olivius, 2013; in her finding during a research observed that, not long ago, the UNHCR's promotion of gender equality was contentious, as cultural interventions were seen as incompatible with humanitarian standards. There seems a lot of inhibition and hesitation in discussing and pondering over the idea of equality here because in patriarchal societies any development of this sort will have adverse consequences and will be perceived as incompatible with the existing order.

Challenging the Societal Order or an Endeavor to Ensure the Narrative

The modern liberals think that patriarchy is passé, but to their surprise and for the humanitarian actors to ponder over, patriarchy is existence. The actuality that patriarchy is a term not to be spoken about makes it stronger and paves the way for its assimilation in the society even stronger. Patriarchy is chauvinism its more than mere prejudice, it's a concept which encompasses several aspects of misogyny. When gender inequality is discussed, the consequences of patriarchal order run graver than gender inequality. The ideas and principles and relationships based on the patriarchal order clearly show its multiplicity and same cannot be abstracted from the day-to-day life. Both believes and values associated with the patriarchal order are appealing in different genders equally due to which this order is sustaining.

Patriarchal understandings and beliefs are multi-faceted, from sex at birth, physiology of women and men, to rationality of inherited maleness and inherent emotionality of women. Hierarchy either based on ranks, gender and sexuality or gender specific roles is also prevalent in the patriarchal order which is often supported by compelling conceptions of fate and inevitability. Beliefs and understandings play a pivotal role in shaping up a society, and it is problematic to see that patriarchal values are more contentious than emotions.

Ensuring whether compelling ideas pertaining to Patriarchy can blind us to the permanence between past events and prospects. If we try to figure out the hurdles of the past, same may lead us to the development of any narrative. Heather Love, 2007; correctly argued in an article that continuity between past and present is not enough to enlighten us with the structures of inequality and damage which is seen today. Women and children are sexually abused till date although some has managed to speak about it as it is no longer a taboo. However, communicating about it is still a cause of skepticism and disbelieve, mainly because in a society where patriarchal order exists, women are strangled with traditions, values and censorship from the dominant section of the society. Those who manage to come forward bear the burden of being called as opportunists, liars and what not.

In a rational piece of writing Sylvia Walby, 1989; categorized system of patriarchy into six structures i-e; patriarchal relation in paid work, modes of production relations in the state, in sexuality in cultural institutions and violence led by men. We know that patriarchy is a phenomenon which is universally observed and has sustained several decades. Its manifestations are palpable in societies which have been developed or constructed while adhering to the values of a patriarchal order. A system where fathers or

male member of the family dominates the decisions and all other aspects of family life, where origin of a person is reckoned through the male line in terms of a family. How can we talk about gender equality?

Sexism, having its origin from unjust behavior and prejudicial treatment, characteristically against females, makes patriarchal order acceptable and provides a reasonable rationale for the same to be practiced. Why does the terms like empowerment and emancipation are solely attached to men, and why we have witnessed several movements / notions which disempowered women? The empirical reality of gender-based violence and gender inequality is existent in the division of our society into layers based on unequal statuses of genders, status in society based on wealth, power, and socio-economic disparities. Not to forget that women are the ones who bring up these men with ultimate authority. If they are resilient enough to raise a man who will later become the decision maker in a family, then why cannot they train or educate the same clan about gender equality. Patriarchy is sustainable, merely because it has been accepted to an extent that the community does not intend to disturb its sustainability in familial relationships.

Male Domination and Engraved Vulnerabilities of Women

From ownership of land to agricultural pursuits, patriarchy has evolved from nomadic to egalitarian societies. There were certain cultures where mother or a female was the head of the family, as discussed earlier, however, when necessities and ownerships became a source of power, tribes started waging wars against each other and this led to the assimilation of male domination in societies while suppressing the susceptibilities of women in general. This culture exacerbated gender inequalities and contributed to ordering the society into sets of perceived social status, whereby distribution remained inadequate, because female members of the family remained deprived of socio-economic status.

Marginalization, disempowerment, and substantive abuse made the position of women weak, and it will not be incorrect to state that unequal distribution of opportunities between genders have made societies suffer. Empowered women are a threat not because they affect the value and worth of men, but they challenge the patriarchal mind set. A term which is disliked by the advocates of patriarchy; feminism, is not just a term it is a movement a struggle for which many women put their hearts and soul, and equal rights were advocated strongly. Revolutions in France and America paved the way for an understanding of women rights. there can be seem a lot of difference since then still the fight of equality of rights is in process and same cannot be achieved if the following three aspects are ignored i-e, involvement, individuality, and influence. The fight is not against men, it is against the hurdles and the order which keeps on ignoring the reality of women and their potential in family life.

Social Structures and Rational Feminism

Inequalities linked with gender, class, ethnicity, religion, and race are created within social structures and people living together. Many ethnicities and color of the skin are believed to be human because the setup of a particular society revolves around the needs and validation of those people. More so, perspectives and attributes are seen to be valuable or inconsequential merely because of the difference in class, race and ethnicity, which is quite unsettling as it leads to imbalances in the social positions and the value of human in any society. Same role applies to the status of women, as there are many social systems around the world where sexism exists with oppression, and in easier term these systems are called as patriarchal structures. Not to forget that women and men also coexist, however there is a prevalent variable which structure the notion of inequality. Visibility or invisibility is often associated with the roles which are played by men and women. Meaning thereby, both the genders are susceptible to disadvantages and vulnerability is oppressed all over whether it be a man or a woman. From bring up children to having a social status is considered to be a privilege and anyone who does that, is socially accepted. On the contrary, there are certain socially undesirable behavior patterns which are also associated with all genders. Hence it will be appropriate to state that distinct conditions in the patriarchal order have different impact.

At this point it would not be inappropriate to discuss the concept of relational feminism, yes a terms very scarcely heard, but it can address many points of concerns. Relational feminism is different from rational feminism because the former deals with mutual benefit of the society and does not focus on women alone. There can be no growth of a society collectively when genders are segregated, where an exaggerated image of hegemonic masculinity is venerated, and feminine qualities are vilified. Therefore, relational feminism must be propagated, and efforts must be made for its assimilating in the societies of the world. It can be observed that other feminist theories which dominate the critical and legal thinking of the human rights activists are unable to produce desired results. Relational feminism has the potential to challenge the patriarchal code of conduct or values and denigrates men's obsession with autonomy, control and independence to make decisions willfully.

Rules of the Game

It is relevant to state that patriarchy is a contradictory structure or mechanism which establishes identical circumstances all over the world. Therefore, it will not be correct to categorize any country which is having a patriarchal order. There is a very thin line between oppression and emancipation, and both genders; either male or female, are in a position where core values of humanity are ignored. Different tactics for maximizing security and optimizing life alternatives, with varying levels of aggressive or passive resistance against persecution. Bryson very precisely put, that the combination of practical inequalities and less tangible assumptions it is profound to describe the western societies patriarchal.

The biological or gender difference is nominally acknowledged in societies all over the world, therefore the negative aspects of the patriarchal order are unnoticeable. The supporters of feminist theories have registered their disgust about the unobtrusiveness of the hurdles which patriarchy has to offer, and unfortunately, the injustice, suppression and inequality, based on the difference, upon women is a lost case. Same supporters of women emancipation insist that the strengths of female gender and the variety of their attributes need to be celebrated and projected and it is about time that victim feminism must be avoided. Walter says that while young women today seem to have unparalleled prospects, they can experience a 'terrible shock' when they move into the adult world and find that it is still profoundly influenced in support of men and that their liberty is still severely inhibited.

As discussed above the relational feminism seeks to attain a balance between genders, their household responsibilities, work and business opportunities, political and social statuses, education, health, and positions of clout.

Discourse of Reinvented Feminism and a Fight against Patriarchy in Pakistan

Zia in an article argued that in Pakistan, there can be seen a new form of feminism and it can be suggested that it is a reinvented one because the same is rooted in Islamic debate, not argumentative, denationalized, and personalized. Women emancipation cannot be separated from Islam; however, the downside of this discourse is quite absurd as it polarizes good virtues and bad virtues in women and between vilification of conduct to strict adherence of Islamic principles. Keeping all aside, domestic violence and honor killing are rampant in Pakistan and also in countries where Islamic values and traditions are part of the society such as Egypt and Turkey. Access to legal support and laws is also convoluted and victims are hesitant to report incidents like rape, torture and harassment merely because there is a stigma attached with it. Want of access to legal help, regardless of socio-economic backgrounds, unfair and gender based judicial structures are a few hurdles discouraging women in general.

Ziad Majed enunciates the dilemma of cultural dualism where values like freedom, rationalism, democracy and rights of women are opposed against the patriarchal culture which is not at all in consonance with the spirit of equality.

Patriarchy, with its consequent standards and remedies is likewise a social historical construction with a basis in the economic and political relations of power. Modern feminists are of the view that there are many slogans which represent the voice of women seeking justice, safety, security, property rights, autonomy, equal wages, and agency, which have aroused a distraughtly absurd reaction by the forerunners of patriarchal order and Islamic clerics. However, the actual spirit is overlooked, and attempts are made to marginalize the voice with unnecessary drama and shallow opinions. Rehman argues that demonstrations and holding placards mark an important moment in the path of feminist resistance in the country, which is quite new in the context, in which battles are now being fought for a new kind of feminist practice which is paving the way to break the silence around issues of sexual autonomy and agency. However, it is observed that any possibility of giving an opportunity to women to have a voice is suppressed and that is quite normal in countries like Pakistan. For an example the violent reaction to the any demonstrations held even for basic rights is usurped or given an ugly shape through ludicrous reactions and opinions. Here is the catch, if the forerunners of the patriarchal order can express their opinions and show reactions then why cannot a women express the same.

The Clash between Feminism, a Reality of a Misnomer

There is no denial that a wrangle between patriarchal system and the campaigner of feminism is not new however it has become strong and have gained impetus in the last few decades. Two aspects are worth mentioning here in this respect, one is protest against this popular culture and on the other hand negation of the same. The arguments mostly allude to instances of violence and oppression, which is further interpreted as attack on autonomy and isolation, supports of this patriarchy hold on to the idea of male superiority and find consolation in the difference between the oppressor and oppressed i-e men and women. In the whole process what requires consideration is the role of the proponents of gender equality because it is because of them that the world has witnessed a resurgence of the term feminism. Still patriarchy continues to be pervasive either apparent or hidden from the surface. Undoubtedly patriarchal order has acquired strength while oppressing the fragile and the trainers of the forerunners of patriarchy are women itself other than the prevailing system in different societies. According to Higgins, patriarchy is a concept which operates as “a pair of spectacles that allow otherwise invisible or inexplicable things to be seen with sudden sharpness”, and for this reason exposes elusive power relations that are not confined to one aspect of life but are prevalent and multidimensional.

Feminists are believed to be motivated by the ambitions of societal deliverance. However, it will be appropriate to suggest that gender intersects categories of sexuality, ethnicity, class, perception, disability, and age in terms of social identity. And in the backlash of feminist movements new forms of flagrant prejudice has surfaced along with a reverse of the same.

Gender Transformative action: A Myth or Reality

Well, an alternative paradigm for social action is often termed as something opposing the societal norms and set patterns, however, proponents of this concept often suggest that an action of this nature would transform the lives and wellbeing of those who act and those who witness in a patriarchal society. The conception of men's manhood can be modified, and the focus needs to be done at the avenues where the conceptions are structured. Supporters of men's progression about gender equality, need to formalize the aspects involved in the transition such as socio-economic policies, legal reforms, educational standards, and mechanisms which enable the paradigm of gender equality. Behaviors are developed and predisposed through the norms of a society and many fundamental norms are attached with gender, which hold the epitomes of masculinity and femininity, and it will not be incorrect to state that gender is an ever-changing and fluid object.

Patriarchal culture reinforces gender relations and provides a behavioral guide, with strong justifications related to self-censorship and social control of collective nature. For instance, if there is norm that man is in

control of intimate relations than automatically woman will have no autonomy in that because her role is of submission therefore, she might experience physical or sexual violence. Additionally, if there is a trend that getting involved in household chores is not what men do, then obviously women must go through a lot and will have to tolerate generations of men without empathy. What is required here is the normalization of vulnerabilities of men and women for the sake of gender equality. Physical and emotional vulnerabilities are not an alien concept it is found everywhere and, in every gender, and age bracket.

Other than normalization of vulnerabilities gender inequality is never questioned and due to this, men are not supposed to be sharing any negative experience which makes them less manly. Resultantly gender inequality is never considered an important issue to ponder over. Matters like racial and religious discrimination and estrangement with class is what makes men unhappy and resentful, and an unending blame game starts for putting on others of all their problems. Many men who are socially progressive, they get inclined towards focusing on social change and movements of protecting their civil rights.

Now the necessity is to engage the male gender in generating equitable norms. Partnerships and institutional awareness are the key to change, furthermore, collaborations and broad-based partnerships, and thinking out of the box is the need of the hour. For gender equality, all genders must step out of the gender box, and the same can only be achieved when community allows them by creating conducive environment. Proponents of gender equality need to segregate the positive and negative perspectives for a change to be long lasting. Once all the above stated is achieved then social policy and legal reforms can be easily worked on and with this a redefinition of norms of manhood can be fostered.

Socio-economic and Political Determinants of Gender Empowerment and Equality

Empowerment has different connotations in different socio-cultural and political contexts, and it is not universal. It is mostly used to interpret different relationships in a household. It amounts to restrictions, deprivations and dependence of genders on one another. Deprived group or people understand the significance of the word empowerment more than anyone at the global scale. For some empowerment is emancipation a sense of freedom with the expansion of willful actions and independent choices. It is misunderstood by many because their definition of empowerment is to have more power and control. Societies are often categorized into two types, one is conventional society and the other is conservative, and here is the catch because the characterizations and roles of gender change in both the above stated. Women belonging to conventional societies are often believed to be fortunate because they somehow become part in the decision-making process.

Women in developing nations are influenced by a wide range of socio-cultural norms and racial pressures, i.e., a diverse set of beliefs., unfathomable procedures of law and predicaments related to politics of the state and economy. Rustagi 2004, said that in the developing nations the minimum role which women have is in education, health, nutrition and political participation. In comparison to industrialized countries, women in underdeveloped countries make a minor contribution to power structures (Mahbulul Haq, 2000). In societies like Pakistan woman is a part of the deprived group because Pakistan is amongst the list of patriarchal societies, in which dominant class is full of justifications and excuses in terms of the prejudice, bias and segregation between them and the deprived group (Khan, 1993).

If the determinants are measured related to men in different societies, then it is surprising to see that the term empowerment is mostly linked with women, because men are presumably empowered, and there is not much research related to this paradigm. One encouraging aspect is education and Morrison 2007, rightfully observed that education is an important component of opportunities and empowerment. Whereas gender equality is a legitimate policy goal which the government must achieve through implementation of different laws. United Nations have also focused more on women empowerment and less on making privileged group accountable for their actions and societal segregation. Either it is Gender equality index (GEI), or Gender Empowerment Measure (GEM) used by the United Nations Development Program. Both

are limited in scope and value, mainly because of UN's secular bias and capitalist approach (Permanyer, 2015). The GEM is influenced by the concept of equal opportunity and does not focus on gender diversity and the consequences of empowerment in a patriarchal society. Because there is no framework that supports this purpose, the UN system's ability to promote women's lives and well-being through the promotion of gender equality is put to the ultimate test.

Institutions and Gender Equality

Women and men are not equal around the world in many aspects, may it be legal, social, and economic. The disparity is apparent and, in this atmosphere, entities like gender equality seem a far cry. Many people that the above stated entity is ignored merely because the institutions around the world are not affected by the imbalance in genders. Formal and informal institutions play a pivotal role in the establishment of conceptions and norms. There are institutions which disagree with the constrains which women face especially in political participation and decision-making processes. However, as per (Kabeer, 1996) institutions are rules for achieving social or economic ends. Once institutions are developed and aligned with the concept of social change then organizations will also flourish and strategize themselves in lines with a new approach. The new approach as per Rao is answering certain key questions. These questions encompass the concepts of change related to resources, power, privilege, and the distribution of all this between men and women. These questions are also related to gender-biased social rules and strength of institutions to enforce them. Last but not the least the doctrine of checks and balance must be in force within the institutions to evaluate the gender justice outcome.

Gender issues inevitably involve both men and boys. This is due to practical considerations. Resources are required for any reform agenda. Men (typically, specific groups of men) control most of the resources required to implement women's claims for justice due to the existing pattern of gender inequality – men's predominant control of economic assets, political power, cultural authority, and armed force. There are also more general reasons related to gender. Gender inequalities are ingrained in a complex system of relationships, according to recent study, and can be found at every level of human experience, from individual emotion and interpersonal relationships to economic organization, culture, and the state.

Moving towards a gender-equal society is thus a difficult task that entails both major institutional changes and minor details of daily life. Gender transformation brings to light previously undetected difficulties that can be difficult to address. – such as how public policies (e.g., industrial regulation, police tactics, development programmes) frequently have a disproportionate impact on males without recognizing them or acknowledging their gendered nature. Without a wide social agreement in favor of gender equality – and that consensus must include men and boys – it will be impossible to move gender systems much closer to equality.

Development of a Support System within the Patriarchal Order

Firstly, a massive campaign of Advocacy, both at the intellectual as well as public level is indispensable. History has witnessed that both male and female intellectuals have played their parts in advocating for gender equality. Long before modern gender equality documents were written in Europe, for example, the renowned British philosopher Mill authored "The Subjection of Women," which established the premise of equal rights. Gender discrimination became an important cultural as well as political issue for the famous Norwegian dramatist Ibsen. Likewise, the pioneering Austrian psychotherapist Adler, created a solid psychological justification for gender equality in the following generation. Kimmel and Mosmiller (1992) suggest that in the United States, there is a similar tradition of men's activism and women are often suppressed because they are subject to certain rules which must be adhered to. Therefore, having said that, there have been many awareness drives, which have shaped up the current face of gender equality.

Second comes the Political and organizational cooperation, we know that many of women's advocates' significant victories have been achieved in collaboration with males who possessed organizational or political power at the time. For example, in New South Wales, Australia, Equal Employment Opportunity measures were implemented with the full support of the Premier at the time and the chairman of a public sector reforming inquiry. This sort of efforts is not seen lately, neither any government has taken such kind of initiative, now the question is that either we build links or strategize to strengthen the already existing ones between different organization, which shape up the society as a whole.

Thirdly, comes the gender specific awareness campaigns, even though other men's support was infrequent (Eisenstein 1991), due to menace of misogyny, many international labor reforms related, and socio-political movements have produced some prominent men who were committed to gender equality. Still their spirits can be traced as women can be seen elected as national presidents, holding significant positions and what not. Campaigns by enlightened men, which are less concerned about reforming masculinity, are found in South Africa, United Kingdom and Mexico. Zingoni 1998, observed that such campaigns did not last for a longer period because of these were misfit in the patriarchal order.

Last but not the least, involvement of youth in educational programs for men and boys, which must be intended to tackle sexism and not focused on preserving their masculinity. Young men and boys must explore innovative avenues of being a human being first and a man later.

Conclusion

Although the dominant gender dogma is hegemonic and consistently exercised in a numerous social practice, still it is also contestable. Theorizing women's resistance as a nebulous struggle that oscillates between accommodation and protest is a helpful and rich intellectual tool, but it doesn't help forecast whether resistance techniques are revolutionary. Traditional society and family behavior are, without a doubt, being modified in many ways because of the modernization processes that have occurred throughout this century. Due to the persistence of patriarchal culture in various parts of the world, these changes have occurred outside of any conceptual framework or legal reform and are essentially the inevitable result of what we might call "socioeconomic imperatives": rural exodus, emigration, consumption, town planning, and globalization.

Where there is limited industrialization, urbanization, and proletarianization, patriarchy endures and may be regulated by the state. At the same time, some social groups may become preoccupied with cultural identity as a result of the collision of tradition and modernity, as well as unwelcome developments, notably in women's standing. In such a situation, calls, and actions to restore women to their "true place" may be made. While not advocating for absolute gender equality, despite the fact that it appears to be a right in many countries' constitutions, it is suggested that legal reforms are essential. Most importantly, gender equity in family law can be meaningfully developed by better implementation of existing law, particularly by sensitizing the judiciary and society to the unique needs of women.

Some feminists regard sex role theory as limited and even dangerous, while others regard it as a good middle ground. Married men and women's quality of life has been impacted by perceived conflicts between job and home life. Families will likely find it more difficult to rely on other family members to help with housekeeping and childcare as modernity progresses. Given current attitudes, i.e., a willingness to be flexible about gender roles and responsibilities, successfully merging work and family life may be easier when satisfactory arrangements are formed through the application of rules and regulations that encourage gender equality.

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