

Q:01: Discuss Judith Butler's Theory of Performativity and its implications for understanding gender as a social construct. How does this theory challenge traditional notions of gender identity?

Q:02: Explain how the entertainment industry in Pakistan contributes to the creation and reinforcement of gender identities. Provide specific examples from movies, literature, or television shows.

Q:03: Explain Nancy Chorzow's Object Relation Theory and its significance in understanding gender identity.

Q:04: Give a critical analysis of declaring a woman "Ignorant" for not knowing specific terminology or academic ideas. How does society contribute to silencing the voices of a woman?

Q:05: How does intersectionality help in understanding the multi-dimensional nature of oppression women face? Illustrate with examples involving gender, race, caste, nationality, and religion.

Q:06: Compare and contrast the evolution of Gender Studies and Women Studies. Discuss their different approaches, scales, successes, and advocacies.

Q:07: Imagine there were no binary classifications for men and women; how would the world be? What will the implications be when society believes in shared humanity rather than binary classification? Discuss while deconstructing ideas of essentialism.

Question 01:

Judith Butler's Theory of Performativity:

Implications for Understanding Gender

as a Social Construct

1. Introduction:

The theory of Performativity was introduced by Judith Butler in her book "Gender Trouble: Feminism and Subversion of Identity" in 1990. This theory challenges the traditional notions of culture. It defines gender as constructed through repeated performances or behaviours of gender. Moreover, Butler argues that gender identity is not something a person is born with. But, it is constructed through various acts of genders which are considered appropriate by the society. According to her, people seek recognition through gender performances. Which is known as "Primary Narcissism."

2. Background of Judith Butler:

Judith Butler is an influential American theorist. She was born in 1965. She is best known for her works like, *Gender Trouble* and *Bodies that Matter*. Her theory, the "theory of performativity" is the cornerstone of 3rd wave Feminism and Queer Theory. Furthermore, she is all one of Third wave Feminism activists.

3. Theory of Performativity in Understanding Gender as Social Construction:

a. Performative acts define gender:

Gender is not defined by a person's biological sex. But, it is the performance of genders, such as behaviours, actions, and appearance that define gender. These actions are aligned with societal norms.

and expectations. These performative acts include the person's way of walk, talk, and dress. All these acts are considered gender performance.

b. Repetition of Societal

Norms throughout History:

Historically, societal norms dictate what behaviours are appropriate for a particular gender. Through out the time, repetition of behaviours created illusion of fixed behaviours for fixed gender. The societal norms ensure the continuity of behaviours. This continuity makes genders' behaviours appear natural and inevitable.

c. Heterosexuality as

Cultural Practice:

Judith Butler argues in her book that heterosexuality is established by culture. Culture requires people to perform pre-

existing code. This ensures continuation of heterosexuality.

d. Society reward or punish according to behaviour:

Butler explains that in a society where a person performs his/her behaviour according to pre-existing behaviours is accepted and appreciated. On the other hand, a person who deviates from existing behaviours is punished. In short the deviated person's behaviour is often seen as taboo.

e. The illusion of stable gender identity:

The performance of exercising pre-existing behaviours for a particular gender creates the illusion of gender identity. According to Butler, there is no true gender identity behind gender performance. Instead, it is

the repetition of actions that make the idea of gender itself.

Add examples against these arguments

The idea of

Phenomenology:

Sex is an abstract concept that limits women to roles which are defined biologically, for instance nurses. Contrastly, gender is shaped by societal factors. These factors makes it a concrete process. Thus, gender defines person's identity in society.

4. How to Break Societal

Construction of Gender:

a. Societal Dictation of Gender:

A person has a fixed sex (male or female)

According to which culture build a stable gender (masculinity or femininity).

This determines person's behaviour or desire (towards the opposite sex)

b. Butler's way to shatter the matrix:

A person have a body

He / she may perform identity

He / she may have a desire

Discuss this part in detail

5. Conclusion:

Judith Butler's theory of performativity is a challenge to pre-existing cultural norms. It defines gender as a social construction. A person's behaviour, action, and appearance define his/her gender. These exercises are being performed for centuries. That is why breaking them is not easy. Breaking them is considered taboo. In short, gender is determined by the acts a person does.

A 20 marks answer should have around 15 subheadings

Improve the references and the paper presentation part

Attempt and upload a single qs at a time. Work on the pointed mistakes and then attempt the next answer

Question 06:

Answer:

Gender Studies and Women Studies

Evolution

1. Introduction:

Gender studies and women studies are interdisciplinary fields. Both study and examine gender as a social construct and its impact on society, culture, and politics. These fields seek to understand the social and cultural constructions of gender roles, identities, and relationships. Furthermore, both fields try to understand the power dynamics and inequalities that are created by gender. Women studies focus specifically on the study of women's experiences and perspectives. It is the early precursor to gender studies. These fields examine issues which are gender-based.

2. Brief Overview of Gender Studies and Women Studies:

Gender studies emerged as a field of study in 1990s. It is associated with the third wave of feminism. It examines social and cultural construction of gender. On the other hand, women studies is linked to first and second wave of feminism, which emerged in 1960s - 1980s. It focuses on the experiences, contributions, and challenges of women.

3. Similarities between Gender Studies and Women Studies:

Women Studies

Gender Studies

Interdisciplinary Nature

Women Studies is an interdisciplinary field. It is the study of women and gender in every field.

Gender studies is interdisciplinary too as it studies differences between women and men.

Feminist Waves

Women Studies' work in support of women with regard to first and second wave of feminism.

Gender studies is another form of third wave feminism.

Academic Scope

Women's studies include feminist theory, women's history, women's fiction, women's health.

Within gender studies there is a recognition that men and women do not exist in isolation from their social positions and roles.

Educational Strategy

Women's studies is the educational strategy of a breakthrough in consciousness and knowledge.

It studies women and men difference on the basis of their socially constructed roles.

Diversity of Components

It is diverse as its components

A woman is not only a woman but

include class, ethnic bias, sexism, and racism.

she has a certain class, caste, religion, identity, and social identity.

Impact of Disciplines

The rise of women's studies led to feminism leaving impacts on multiple disciplines for research in humanities and social sciences.

It examines how the world is gendered, for instance clothing, accessories, and titles have set patterns for men and women.

4. Difference between Gender and Women Studies:

Women Studies

Gender Studies

Visibility and Focus

It makes women visible.

It shifts focus from man as dominant to women and legitimate.

Historical Roots

It owes to the movement for liberation of women.

Gender studies shape women's lives ~~for~~ in relation to gender differences among men and women.

Freedom and Norms

Freedom from sexism by necessity must include a commitment to freedom from patriarchal norms.

It breaks stereotypes.

5. Successes and Advocacies

of Gender and Women Studies:

a. Gender Studies success and advocacy:

It expanded understanding of gender as a social construct.

It developed theories to understand

intersection of gender with other forms.

It challenged the essentialist notion of masculinity and femininity.

It advocated for social justice for all genders.

LGBTQ+ awareness increased because of it.

b. Women Studies Success and Advocacies:

It increased visibility of women's contribution.

It developed a framework to analyze gender inequalities and oppression.

It established academic programs for research and study. And these programs are also offered in Pakistani universities.

It challenged marginalization of women.

It promoted gender equity and also

empowerment.

6. Conclusion:

Gender studies and women studies are two different fields. Gender study focuses on gender identities, gender roles, and experiences. On the other hand, women study focuses on women roles, their experiences and achievements. Both are interdisciplinary fields which draws insight and methodologies from different social sciences fields.

Question 02:Answer:Role of Pakistan's Entertainment Industry in Shaping Societal Perception1. Introduction:

The entertainment industry plays significant role in shaping society's perception about the gender. It shows the real picture of a society. It is the entertainment industry that shows good or bad picture of a country to other nations. Unfortunately, the entertainment industry of Pakistan only shows the bad picture of the country. It shows the divorce issues and remarriage. Men in dramas or movies are shown dominant, who most of the time oppression women. On the other hand, women are shown as ideal women depicted as home-makers. Modern working women are

Show in negative way. People tend to enjoy these dramas and movies.

2. The Role of Entertainment Industry in Shaping Gender Identities:

The entertainment industry is a powerful tool in influencing societal perceptions and norms. What people see on television often shapes their belief and attitudes. Young people most of the time like to see television. This influence their gender identities.

“Young people children imitate and repeat behaviors they see on television. Consequently, children may exhibit these gender-based behaviours and develop the gender-biased attitudes that they see molded on television.”

The influence of television on children's gender role socialization, Lewis University

Children are future of a nation, when they learn negative behaviours, it

makes a nation's future blink.

3. Pakistan's Entertainment Industry and Gender Identity:

a. Women Roles and Stereotypes:

i. Submissive and Family Centric:

Pakistani dramas often shows women as submissive, emotional and dependent on family. Women mostly prioritize family over personal needs. These women are oppressed by male characters. For instance, dramas *Humsafar* shows the lead character who is beaten by her husband. But with all the hardship she choose to stay with him.

ii. Domesticity on Focus:

The ideal women is shown as homemaker. There is no career for women in these dramas. These women prioritize their house. Most of morning shows are one of the example. They most of the time

glorify household and cooking skills.

iii. Women as Materialistic:

Pakistani dramas often have a woman character who is shown as materialistic. These women most of the time scheme things against main characters, which is also portrayed by women. These women only have greed. 'Mezay Pass Tum ho' drama showed a woman who left her husband for a rich man.

iv. Emphasis on Physical Appearance:

Pakistani drama makers always choose women who has fair skin, beauty and specific body type. Unlike other countries' entertainment industry who has all type of women black, white, etc. But, there is no drama in Pakistan which shows a black lead character.

b. Men's Roles and Stereotype

i. Emphasis on Ideal Man:

The portrayal of masculinity in Pakistan dramas often revolves around strength, dominance, and control over women. They show a flawless man who has no flawed quality. 'Dastan' drama shows a man who is flawless. He is a patriotic young man, who is dominant and do not care about anything.

ii. Man as Decision-maker:

Male characters are often portrayed as assertive, dominant, and decision-maker. They are shown using authoritative language. They impose their opinions on others and make decisions for others. 'Kaisi teri Khudgarzi' drama shows a same quality man who is authoritative person.

iii. Provider and Protector:

Men are often depicted as provider and protector of their family. They take care of their family and protect women.

In 'Man Mayal' drama, the lead woman is beaten by her husband until the lead man protect her and save her from her husband.

4. Stereotypical language and

Dialogue:

The language and dialogue frequently used in Pakistani dramas reinforce gender stereotypes. Men's dialogue typically revolve around assertiveness, authority, and decision-maker, also their dialogues shows society stereotypes. For instance, drama 'Mere Pass Tum Ho' had a dialogue 'Do Take ki Hurat'. While women's dialogues revolve around emotions, and family dynamics.

5. Conclusion:

The Pakistani entertainment industry is a big force. It mostly reinforce traditional roles. However, women is frequently shown as dependent on man and an evil minded women who always

plot something. The industry shows negative portrayal of men and women. There are glimpses of change in industry as the public perception is changing from typical stereotypes. There is a hope for the industry but it will take time.

Question 01:

Answer:

A World with no Binary

Classification of Men and Women

1. Introduction:

A world without binary classification of men and women would be a significant shift towards equality. There would be inclusivity and shared humanity. Historically, the ideology of essentialism has upheld the binary classification of genders. By deconstructing essentialist ideas, there will be diverse gender identities, equality and more compassionate world. In this question, I am going to present an imagined world with no binary classification of genders.

2. What is Essentialism:

Essentialism has suggested certain behaviours that are related to genders. Because of essentialism

men are often placed above women in the hierarchy of power and privileges. For instance, Aristotle views women defective. Ideas like these have upheld a binary view of gender. It has created gender inequalities for centuries.

3. Imagining Gender Equality beyond

Binaries:

a. Equal Political and Institutional

Representation:

Gender equality means equal representation of men and women in governmental and institutional roles.

Beyond binaries gender representation will be based on merits and capabilities of an individual. There will be no gender quota system. In result, it will lead to diverse and inclusive representation of all genders.

b. Equality of Workforce:

Currently, policies are focused on equal pay, anti-discrimination, and access to jobs for men and women. But, in a non binary world jobs and salaries would be determined based on skills and performance. Non binary policies will foster an environment where everyone will be judged based on their capabilities instead of gender identities.

c. Shared household

Responsibilities and Collective Parenting:

According to essentialist view, shared parenting and household responsibilities aim to balance traditional gender roles. However, parenting should be seen as collective responsibility of father and mother in a household. There should be no gender roles for parenting. Shared parenting would normalize family and promote collective responsibility.

& Equal Representation in Media and Cultural Productions:

Media and culture reflect variety of human experiences and identities. Equal representation of men and women, without binaries will reflect a broader spectrum of identities. Narratives will only focus on shared human values instead of gender specific stories.

e. Protection from Exploitation and Violence:

Currently, the world's focus on protecting women from sexual exploitation, domestic violence, and ensuring reproductive rights. In a no binary classification of gender world, protection policies will be for every individual. It will recognize diverse experiences and exploitation and violence. Legal system will

adapt comprehensive policies to protect all identities.

4. Conclusion:

A world with no binary classification of gender is an utopian vision. There will not be a world with no binary classification of gender, until human identities are valued. Equality of both genders is essential to create a world without strict binary classification of men and women. The idea of essentialism should be eradicated to make this world possible.