

Subjective Part-II

Question # 8

(b)

Malala Yousufzai:

The real name of Malala Yousufzai is Gulmakai. First female to achieve Noble prize in 20¹⁴23. She belongs to a small village mingora, in swat. She was the daughter of Zia-ud-deen Yousufzai. In 2007, when TTP took control they made ban on female education, music. They made veil obligatory

a. Reason of getting in lime light:

She was the first female to fight for rights of women in mingora. (Taliban Dominated Area). In 2008 in her speech she said

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how dare taliban take away my basic rights. This quote led Malala to become famous world-wide.

b. Journey to United States:

In 2012 she was shot by taliban along with her friend kainat, and later she moved to bermingham for treatment. After that she moved to united states for recovery.

c. Her Contributions:

She got Noble prize in 2014 for standing for the rights of women. She ~~was~~ opened educational institutions for Syrian refugees in Lebanon. She also opened school

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in Swat. UN general secretary Antonio Guterres made her **UN messenger of Peace**. Now, she citizen ship of Canada.

Conclusion:

Although Malala is a great personality which glorified women image in society. She has many followers as well as many haters. Western narrative, narrates Malala as a tool to present wrong image of Pakistan. She is considered as a woman of strong nerves.

(a)

Introduction:

Queer theory is a critical framework that emerged in the late 20th century.

challenging traditional notions of sexuality, gender, and identity. This interdisciplinary approach aims to deconstruct societal norms and explore the complexities of non-normative experiences.

Deconstructing Heteronormativity:

One central focus of queer theory is critiquing and dismantling heteronormativity - the societal belief that heterosexuality is the norm. This involves examining how norms and expectations around sexuality and gender limit and marginalize individuals who don't conform to these standards.

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Intersectionality and Power Dynamics:

An important aspect of queer theory is its intersectional approach, acknowledging that experiences of queerness intersect with other social categories such as race, class and ability. The theory also delves into power dynamics, examining how societal structures impact the lives of queer individuals differently.

Performativity and Social Constructs:

Queer theory draws on ideas of performativity, questioning the ways in which gender and sexuality are socially constructed and performed. This perspective challenges the notion of essentialism.

suggesting that identity is a continual process of expression.

Activism and Social Change:

Beyond academia, queer theory has influenced activism and social movements advocating for LGBTQ+ rights. By challenging oppressive norms, the theory contributes to fostering a more inclusive and equitable society.

Conclusion:

Queer theory continues to evolve, shaping conversations around identity, equality, and societal norms. Its impact extends beyond academic discourse, influencing cultural

perceptions and contributing to
ongoing discussions on
inclusivity and social justice

Question # 2

1. Introduction:

The emergence of gender studies is seen as the vast development of role of woman in the history of Pakistan. Gender studies emerged from the second wave of feminism.

Although gender studies has emerged as early in the world wide but in Pakistan it emerged in the late 1970.

2. Defining Gender Studies:

Gender studies is seen as the process by which the biological categories of male and female are converted into social categories of men and women to present their social role.

3. Evolution of Gender Studies in Pakistan:

It emerged in Pakistan by All Pakistan Women Association (APWA) led by Begum Rana Liaquat. and later in 2002 gender studies emerged as a subject in higher education. Its purpose is to attract foreign intellect later it became a part of civil services as a subject.

Difference between Woman Studies And Gender Studies

a. Woman Studies:

Woman studies talk about only woman. Woman studies only focus on woman. It takes about woman only and all the issues related to them.

b. Gender Studies:

It takes about all gender. It does not only focus on woman, but it focus on all genders that includes LGBTQ. It talks about social problems as well as psychological problems. It also talks about social orientation of all gender.

Autonomous VS Integration Debates:

a. Autonomous Debate:

Some school of thoughts believed that gender studies should be taught as independent subject separate from any other subject. It should not emerge with any other subject or field of life. This concept ~~is~~ has been emerged from the radical feminism.

This autonomous debate is also known as revolutionary debate emerges from sexual revolution in 1960s. Autonomous debate has no ability to change the academia. It does not talk about exceeding the main stream people, legal and

political rights.

b. Integration Debate:

Florence

howe quoted that "Women studies have two strategies, with integration the ultimate one". It talks about integration of gender studies with other fields of life. It is being emerged from the liberal feminism usually known as third wave of feminism.

It is also being emerged from evolutionary approach.

It has the ability to change the academia.

The concept of integration is also seen in Quran

in Surah Bani-Israel

verse 85. That talks

about soul. It also

approach the mainstream

people. It talks about legal, political, educational rights. It is being explained in utility theory by John Bentham.

Conclusion:

Woman studies truly is and will be a field of motion. These are the words of Zimmerman. These words focus on the importance of woman and their role in society.

In Pakistan, women studies is emerged as a glorious platform for women where they can raise their personal issues and talk about their rights.