**2. What does it mean that gender is performative? Who or what is the agent of the performance? What is the relationship between materiality and language here, and between sex, gender and sexuality? Does gender performativity end up re-inscribing the body as passive?**

For Buttler the performance of what we as a society perceive as feminine is learn though culture, as also Simone de Beauvoir explains: “*One is not born a woman, but rather becomes one.*" Adding to this logic Buttler says “*to understand identity as a practice, and as a signifying practice, is to understand culturally intelligible subjects as the resulting effect of a rule-bound discourse that inserts itself in the pervasive and mundane signifying acts of linguistic life. Abstractly considered, language refers to an open system of signs by which intelligibility is insistently created and contested.”* Therefore, gender is performative in the sense that people learn, or more specifically are told so by society rules what to be a woman is.

Language reinforces the male higher status power in the society . Buttler uses Luce Irigaray’s logic to explain the power of language, as she says “language is both an overarching template of binary regulation, a structural differential, as well as discursive configuration that orders information into normative patterns and practices of intelligibility and legitimacy.

**3. How does drag performance reveal the ‘nature’ and structure of the concept of gender? Is drag subversive?**

For Buttler drag is subversive in a way that is the disruption of the conventional discrimination between 'imitation' and 'original, a man performing a woman’s role. However, she also arguies that “sometimes gender ambiguity can operate precisely to contain or deflect non-normative sexual practice and thereby work to keep normative sexuality intact”.

**Note**: I don’t fully comprehend Buttler, so I don’t think I can answer all the questions properly

**5. What are spatial dynamics of an affective politics of fear? Taking the example of women’s fear of violence, how is a sense of vulnerability established and how does fear change patterns of mobility?**

Ahmed explains fear as not only something that can have an emotional effect such as anxiety, but also physical as it can “shrink bodily space and this shrinkage involves the restriction of bodily mobility in social space”. This concept can be applied to the case of woman’s fear of violence she explains that it “shrinks bodies in a state of afraidness, a shrinkage which may involve a refusal to leave the enclosed spaces of home, or a refusal to inhabit what is outside in ways that anticipate injury” . So, this fear molds how women behave and move in society because of this intrinsic fear, this politic of inferiority and sense of vulnerability restrict which spaces women can occupy.

**6. Ahmed speaks about fear as tool of governance in times of crisis. In what ways can Ahmed’s politics of fear illuminate our pandemic situation?**

During the corona virus pandemic induvial freedom has been restricted by the government with the pretext that is to ensure the collective safety and it has been mostly done by creating feelings of fear and insecurity in a community. AS Ahmed analyzed, the ontology of insecurity within the constitution of the political: it must be presumed that things are not secure, in and of themselves, in order to justify the imperative to make things secure. In this logic, by the politic of fear, the governments have been restricting the people and it’s free will.