

UNIVERSITY OF THE PUNJAB



THE POLITICAL PULSE



DEPARTMENT OF POLITICAL SCIENCE
OFFICIAL E-MAGAZINE



2ND EDITION
AUGUST 2025



DEPARTMENT OF POLITICAL SCIENCE



New Campus, University of The Punjab, Lahore, Pakistan

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The Grand Aspiration

Political Pulse is a dynamic e-magazine that features informed political discourse, critical analysis, and thought-provoking discussions. Our mission is to provide readers with insightful commentary, in-depth analysis, and diverse perspectives on local, national, and international political affairs. We strive to promote a well-informed citizenry by delivering fact-based, unbiased, and intellectually stimulating content.

1

To enhance public understanding of key political issues, policies, and governance structures

2

To provide a platform for diverse political opinions and scholarly insights that encourage healthy debate and critical thinking.

3

To connect academic research with practical policy discussions, making complex political theories accessible to a broader audience.

4

To bring forward perspectives from marginalized communities, fostering inclusivity and a holistic approach to political analysis.

5

Use modern digital tools and platforms to create engaging and interactive political content and effectively reach a global audience.



MESSAGE FROM THE VICE CHANCELLOR

I would like to wholeheartedly congratulate the Department of Political Science on its new initiative of launching Political Pulse. I believe this English electronic magazine will be an indispensable tool for academic engagement, critique, debate, and so much more. I, as the President of this initiative, wish to appreciate the department for creating a niche where students, scholars, and even policymakers can interact with modern-day political and social phenomena. The University of the Punjab has always been the leader of the pack in academics and research. Political Pulse encompasses such vision by enabling an instantaneously responsive forum for the exchange of ideas that integrates the gap between the two and encourages scholarly writing on both national and international issues.

A magazine of such nature with the scope of covering policy and governance will undoubtedly provide beneficial perspectives that are needed to address the many scholarly issues in the world today. To the readers, contributors, and the editorial team of Political Pulse, I wish you and cherish every moment brought forth by this new initiative. I hope this step is continuously taken forward to help foster constructive critique, discourse, and help advance the realm of political science and other constituents of such an intricate field.



PROF.DR.MUHAMMAD ALI

MESSAGE FROM THE DEAN FACULTY OF BEHAVIORAL AND SOCIAL SCIENCES

I'm serving as the Dean of the Faculty of Behavioral and Social Sciences at the University of the Punjab, a prestigious institution renowned for its commitment to academic excellence, intellectual growth, and global development. The faculty of department of Political Science is dedicated to fostering a culture of critical thinking, innovation, and creativity. As a Professor of Political Science I emphasize a holistic approach to education, combining rigorous academic inquiry with practical engagement and community outreach. The main goal of Political Pulse Magazine is to equip students with the necessary knowledge, skills, and values to navigate the complexities of an ever-changing world. The Department of Political Science, a flagship department of its faculty, continues to play a vital role in shaping critical thinkers and future leaders. Students and professors at the Department of Political Science are consistently advancing their research, contributing to policy, and succeeding professionally, which highlights our goal of creating an academic community that is both intellectually stimulating and socially conscious. I encourage you to take advantage of the many educational opportunities offered by our teachers, participate in stimulating conversations, and help create a more knowledgeable society and forward-thinking.



PROF.DR.IRAM KHALID

MESSAGE FROM THE HEAD OF THE DEPARTMENT

Political Pulse is an electronic magazine dedicated to engaging your mind and facilitating meaningful debates on important political, economic, security, geographical, climate change, and other social issues. I am greatly excited to introduce it. This magazine is more than just a publication. It is a forum where your ideas, analysis, and perspectives can lead and participate in debates, help frame opinions, and bring a more comprehensive understanding of the world. As students of political science and other fields, you are uniquely placed to relate to current issues, voice your opinion, and polish your writing and research skills. I urge all of you to contribute, be it in the form of articles, opinion pieces, fiction, book reviews, policy analysis, or interviews. Doing so will enhance the magazine's strength while simultaneously giving you academic and professional benefits.



PROF.DR.Rana Eijaz Ahmad

MESSAGE FROM THE EDITOR-IN-CHIEF

Dear Readers,

It is with great enthusiasm that I welcome you to Political Pulse, our university's premier e-magazine dedicated to political discourse, analysis, and thought leadership. As the Editor-in-Chief, I am honored to lead a platform that amplifies student voices, nurtures critical thinking, and engages with the pressing political issues of our time. In an era where politics shapes every aspect of our lives, Political Pulse strives to provide insightful perspectives, well-researched articles, and thought-provoking debates. Whether you are passionate about international affairs, governance, policy-making, or political theory, this magazine serves as a space for intellectual exploration and meaningful dialogue. I encourage you to contribute your ideas, challenge perspectives, and be an active part of this growing community. Let Political Pulse be the medium where your voice is heard, your opinions are respected, and your insights inspire change.



Prof. Dr. Rana Eijaz Ahmad

MESSAGE FROM THE CO-FOUNDER

During a faculty meeting of the Department of Political Science, the Head of Department, Professor Dr. Rana Eijaz Ahmad, proposed the title **Political Pulse** for the department's official e-magazine—a suggestion that was met with unanimous and enthusiastic approval from the faculty. It was collectively recognized that there was a pressing need to provide students with a platform to express their thoughts, creativity, and intellectual insights. Our department has long been home to passionate and thoughtful individuals, and it was time their voices found a broader audience. Motivated by this vision, I took the initiative to bring Political Pulse to life — not just as a magazine, but as a vibrant platform for student expression.

As the co-founder, I feel deeply honored to witness the efforts of the editorial team, contributors, and faculty members in bringing this vision to life. A special thanks to our respected Head of Department, **Prof. Dr. Rana Eijaz Ahmad**, whose constant support and belief in student potential made this possible.

Let this magazine be more than just a publication — let it be a movement, a tradition, and a reflection of our collective commitment to academic excellence and civic responsibility. Wishing Political Pulse continued success in the years ahead.



Malika Shahzadi

FACULTY DEPARTMENT OF POLITICAL SCIENCE



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Participatory Governance as a Development Model for Pakistan

Dr. Rana Eijaz Ahmad chairs the Political Science Department at the University of the Punjab. A TTS Professor and a leading scholar in international relations, he's introduced innovative concepts like the "Fifth Political Theory" and "liberacantilism." With a PhD, numerous publications, and lectures at U.S. universities, his global expertise is undeniable.

The development paradigm, also known as participatory governance, is another path that could help guide Pakistan in its democratic development, particularly in the context of authority. The development model is characterized by ensuring direct citizen involvement, decentralized decision-making, and co-production of development outcomes. Incorporated in a congressionally required institutional format that is procedurally integrated with formal administrative levels, such as union councils, tehsils, and districts, this framework of governance can transform the current top-down Pakistani system of government into a bottom-up system of empowerment for the people. A discussion of the theoretical premises and global precedents of participatory governance, domestic constraints, and the development of a framework to entrench a participatory paradigm based on a representation of authority-based institutional framework is evaluated in the present discussion.

Participatory governance is an extension of representative democracy, where citizens are intentionally included in processes beyond regular elections. It also enables communities to engage in planning, resource allocation, service delivery, and accountability monitoring. The most significant characteristics entail the decentralization of authority and fiscal resources, the enhancement of transparency and accountability, and continuous cooperation between state agencies and civil society organizations. Through the move that relegates the role of citizens in participatory governance to organized participation as opposed to other forms of peripheral consultation, participatory governance can offer an instrumental framework for improving policy and service delivery at the local level. There are numerous national examples of participatory governance

having become institutionalized. The systems of Porto Alegre participatory budgeting in Brazil, the Panchayati Raja system and community social audit in India under the MGNREGA, and the barangay system in the Philippines with their required citizen input in the legislative, fiscal, and administrative mechanisms are all characterized by systematic incorporation of participatory arrangements into the broad scheme of things. The four key elements highlighted through these examples are legal recognition, fiscal support, capacity building, and a consolidated culture of civic engagement.

Crisis of Local Government in Pakistan

Numerous post-independence policies have attempted to support local empowerment, including the Basic Democracies, Local Bodies Development Plans, and the recent devolution plans. But none of these have been consistently institutionalized. The elements of a centralized political culture, including discontinuity that occurs periodically and a lack of legal and fiscal independence, have combined to derail participatory governance. Voter apathy among urban dwellers, especially the younger generations, has also weakened faith in local institutions. The structural barriers are exacerbated by low civic consciousness and a general suspicion of state institutions.

What is the point of Participatory Governance?

Participatory governance has its rationale, which is not purely normative but rather based on concrete policy agendas in Pakistan. To begin with, service failures in the education sector, health, water, and sanitation sectors are still evident, despite the significant expenditure by the government. Planning and budgeting can also be done more responsively through community involvement, making the services more accountable. Second,

institutions of centralized governance can perpetuate socioeconomic disparity, while participatory institutions can serve as channels for diversely allocating funds to deprived areas and groups within the population. Third, the lack of participation in the electoral process is yet another contributing factor to the increasing unacceptability of the political system among citizens. The only solution to restore the declining civic faith is to involve them in local procedures. Finally, participatory governance may provide an effective instrument of mediation in other states, such as Baluchistan and the Federally Administered Tribal Areas, where communities tend to feel isolated and ignored by lawmakers

Recommended Institutional Structure

To foster participatory governance in an authority-based system, four strategies complementary to each other have been prescribed:

- Connected with political promises: The law should make community participation a matter of law;
- Fiscal decentralization: provide the local governments with practical control of taxes and spending;
- Capacity building: develop human resources as well as institutional resources to participate in planning, implementation, and accountability;
- Civic education: design a curriculum by integrating civic and local governance processes.

The course of democracy in Pakistan has been consistently constrained by frequent constitutional interruptions and underdeveloped institutional resources, as well as a significant governance deficit. Although the electoral process remains the fundamental source of legitimacy, the gap between the state system and citizens (especially at grassroots levels) remains sharp. Periodic elections and elite competition are traditionally placed at the foreground of scholarship as the main characteristics developed within the electoral model. Nevertheless, this focus has not yielded significant power for locals or sustainable development paths. Another possible solution is participatory governance, which emphasizes direct involvement, decentralized governance, and collaborative efforts in creating development

outcomes. Combined with the authority-linked approach (in which participatory institutions are formally organized within the existing administrative levels), this direction can rebalance the paradigm of national state governance, shifting from top-down domination to bottom-up empowerment.

Pakistan needs a coherent, multi-level structure that enables the presence of women-in-place and place-women on the ground in both non-state and state manifestations of political power and structures. The next outline shows a systematic model:

Constitutional Backing

Article 140-A needs to be modified to require regular elections of local governments, their fiscal independence, and the provision of tools for participation. At the same time, a federal Local Governance Commission should be established to ensure conformity and assess capacity.

Provincial Statutory requirements

Every province should introduce Local Governance Acts as (a) the scope of the union council, tehsil, and district; (b) citizen councils at every level; (c) participatory budgeting and spatial planning; and (d) citizen audits and hearings held every year.

Fiscal Devolution

The Provincial Finance Commissions should adopt clear formulae for assigning resources to local governments. The percentage of the Annual Development Program of the province (e.g., 10-15%) that should be allocated to participatory planning at the grassroots level should be fixed.



Capacity Building

Training institutions on local governance should be established to impart technical skills to municipal leaders and community leaders. At the same time, school programs and even mass media must incorporate civic education that fosters a culture of participation.

Digital Platforms of Participation

Mobile applications, web portals, and interactive dashboard tools are e-governance tools that should be utilized to gather citizen feedback, track budgetary issues, facilitate grievance redressal, and conduct surveys related to the entire community. It should be accessed by availing Urdu and local languages.

Academic and Citizens Collaboration

NGO and university collaboration must be able to provide technical assistance, surveillance, and the pilot of innovations. There should be a national participatory governance system that facilitates the exchange of knowledge between districts and provinces.

PUNJAB Union Council Planning Boards

Town hall meetings, held every quarter, would enable them to determine which development projects should be prioritized through a planning board responsible for overseeing such projects, comprising elected officials, representatives from civil society, and government employees.

Khyber Pakhtunkhwa (Participatory Budget Tracking)

Local governments may want to scale the KP Sehat Card and Insaf portals, where citizens will see a dashboard showing the real-time state of public fund expenditure.

Sindh: Karachi Neighborhood Governance Committees

A community-based policing and sanitation committee station should be established in urban slums, financed by the city budget with oversight by local councils.

Risks and Mitigation Strategies

Elite Capture

Mitigation: citizen representative must be rotated; tools of transparency

Token Participation

Mitigation: legal participation in participatory influence in the planning decisions

Political Resistance

Mitigation: considerations of the provinces by way of federal grants and honors

Capacity Deficits

Mitigation: permanent allocation in training and civic schooling, and data systems

Conclusion

The development of human capital that is more actively involved in administrative and policy-making processes is the primary factor determining Pakistan's transition towards sustainable governance, rather than relying on the predominant central command system or the less frequent democratic practice. Formal inclusion, conceptualized as a lasting mechanism rather than a power supplement, provides the best viable opportunity for reducing the ever-present state soccer gap.

Traditionally, the rhetoric of the scholarly discourse has been inclined to discuss participatory rule as the inherent destabilizing force. This kind of description conceals a significant and long-term investment in participatory practices to stability, legitimacy, and equity at the state level. The lack of convenient models or working mechanisms is not the real barrier, but rather the lack of political perseverance and institutional imagination that would bring life to the participatory governance. At a time when governance is undergoing rapid turnover, building grassroots institutions should not be considered a compromise strategy, but rather regarded as one of the primary methods of nation-building.



Honoring the Legacy of a Remarkable Teacher Dr. Hamid Kizilbash

Dr. Rana Eijaz Ahmad chairs the Political Science Department at the University of the Punjab. A TTS Professor and a leading scholar in international relations, he's introduced innovative concepts like the "Fifth Political Theory" and "liberacantilism." With a PhD, numerous publications, and lectures at U.S. universities, his global expertise is undeniable.

I am sad that I must tell you about the death of a great scholar, guide, and former Professor of the Department of Political Science at the University of the Punjab, Lahore. **Dr. Hamid Hasan Kizilbash**, on July 4, 2025, left the world, leaving a legacy of scholarly achievements and the lives of people he influenced and inspired with his teachings and experience.

Dr. Hamid Hasan Kizilbash was a political scientist. He finished his PhD when he was young, at the age of 24, in the United States. But he could only wait a year before he could be a lecturer in the U.S. It might have been due to the age requirement, which was 25 years. Therefore, it is during that year that he took advantage and got married even before he left the United States.

Dr. Hamid has told me this and some 7 other friends about the same story during a casual dinner in 1990. This is the meal that we had in the Avari Hotel in Lahore, which was then known as the Hilton Hotel. Each one of them was paying their bill, according to the idea of individual participation.

I had, as a matter of fact, quite an unusual connection with Dr. Hamid Hasan Kizilbash. He would never fail to praise me as a fine student and would go to the extent of doing it in the presence of the whole class. During the classes, his last-minute task would be to give us readings in different books after the classes, and we were to come prepared. As I remember, I was the only one who tried this seriously. He would also give me other written work to do, and I never missed one. In addition, I did not miss his class, and I would be in the class earlier than him.

I was just an above-average student--that is all I was. Dr. Hamid believed in disciplined teaching in all regular classes. I was his student during two years: I took two years to study my Master's program, during the first year I took his course: International Relations, during the second year, I had a course called: Great Powers Foreign Policy.

In our time, 1988-1991, in order to be permitted to write a thesis during the last year of the Master's programme, we had to pass a written examination and an oral one. Only in this way would the authorization of research be given. I managed to go through this somehow. However, when Dr. Hamid proposed to me to undertake research work, I said no as I was not prepared.



I had become too used to being a free person, and the research required a lot of concentration and discipline, something I was not ready to do at the time.

The then Vice Chancellor of the Punjab University was Professor Dr. Muneeruddin Chughtai, and he had given the charge of the department to Dr. Hamid because of his seniority. Thus, Dr. Hamid was in charge of academic issues. Before I turned him down on doing the research, he quoted, stood up, embraced me and told me, "I am happy you know yourself so well."

Dr. Hamid offered me to work with one of the NGOs which he founded in 1991, called SAHI (educational), when I graduated with my MA degree. This was a big achievement for me since there were no people who could impress Dr. Hamid easily- he was a personality that inspired people. At the time he gave me this opportunity, I accepted to work voluntarily. And that is why I am one of the founding members of SAHI, and I am always proud of it.

Between 1991 and 1994, I was at SAHI. I became even more attached to Dr. Hamid during such a time and got the opportunity to work on educational projects at the highest level. What the engineering school did to me was that it changed my life during those three to four years. I was already industrious and smart, but it is Dr. Hamid who allowed intelligence to shine through. One of my qualities he liked was that I would take a different perspective.

He had been a PCS officer, and in 1994, when I was chosen as a PCS officer, he advised me not to leave the SAHI and told me that he would get me a small house and a small car. I refused, but in a polite way, because my experience with SAHI was over, and I did not want to have financial gains.

In the same year, SAHI was able to get major projects. My luck turned up when I was also appointed a lecturer in political science by the Punjab Public Service Commission. The lectureship appealed to me rather than bureaucracy, and to date, I have never lived to regret that move.

My direct contact with Dr. Hamid Hasan Kizilbash was eventually broken, but I still sought his advice occasionally. He is the man I always turn to when I have a finished thesis to work on, as he does with the other MPhil students at the Government College University. The topic was proposed by Dr. Hamid, and it was he who helped me write the synopsis. He is also the one who helped me import all the books that I needed in the United States.

He was delighted and surprised when I told him that I did not only got the books but also read them as well, since the books were not sold in Pakistan, and he was surprised that I was able to read all the books. My MPhil thesis became a book later. Two chapters in this book were chosen by the University College of Oslo in Norway to generate an MA course. Many of the writers in the course (including Edward Said) had 30 to 33 pages of their writing chosen, but I had more than 60 pages of my book chosen. The university drafted me two letters about the appreciation of the university, and also a formal letter of permission, which I still possess.

However, I had a desire to do a PHD later in life, but did not have the finances to further my studies abroad, nor was I academically good enough to get a scholarship. I went back to Dr. Hamid. One of the few female scholars, the late Dr. Munazzira, was doing her PhD under Dr. Hasan Askari, at that time, at Punjab University. It was almost impossible to get an entrance there.

Dr Hamid advised me to visit Dr Waseem in Islamabad. But I did not find that as an option since I had joined a new college, namely Kasur to Islamia College Civil Lines in Lahore. I was not accustomed to living outside Lahore, and although I would have had a study leave, I decided that I would be better off coming and working in my parental home. As such, I enrolled at the Punjab University.

I would like to thank yet another teacher of mine, Prof. Dr. Farooq Hasnat, who ratified my synopsis by the Board of Studies at which I publicly defended it. Nevertheless, I was not invited again even after delivering 25 copies of my synopsis.

At the same time, in 2004, Quaid-i-Azam University also invited applications for a PhD in International Relations. It was the most wonderful thing that MPhil graduates did not have any coursework, and a formal study leave was not required. In case I am admitted, I will only need to write a thesis. I was fortunate to impress the faculty of Quaid-i-Azam University so much in the interview that Dr. Waseem, Dr. Tahir Amin, Dr. Rukhsana Siddiqui and Dr. Mawra Inayat all agreed on my admission.

And that, once more, the counsel of Dr. Hamid placed me in his hands. I asked him to advise me on how to research more on globalization. He also suggested additional books, and once more, I had to purchase them in the U.S. I still possess all these books, and they helped me to boost my academic stature. This is how Dr. Hamid has had an enormous impact on my life.

Next, an Italian publisher published my dissertation (PhD) as a book in March 2024. Dr. Hamid was particularly good at shining his students. The last time I met him was in his last days, as he lived in Garden Town at that time. He did not just congratulate me on being elected the Chairman of the Political Science Department, I was elected, he also mentioned:

Eijaz, now I feel otherwise. I am so glad that you are the head of the department."

These words are the best thing in my life. Their worth can only be appreciated by people who have known Dr. Hamid.

Our final conversation was during the phone call when it was Eid al-Adha this year, since I like to make sure I call all my teachers every year to wish them a happy Eid. That last conversation I had with Dr. Hamid was blessed.

May Allah bless my teacher in the paradise and forgive his sins, and make all journeys stride much easier. Ameen.



The War Between Iran and Israel: A Dangerous Blow to Peace and Global Justice

Umar Mukhtar Ali Khan Bhatti is a dedicated 4th-semester BS Political Science student at the University of the Punjab, Lahore. As an aspiring scholar, he is deeply engaged with the complexities of the field.

The world today is already battling several dangerous evils: hunger, climate change, unemployment, poverty, and gender inequality. People across all nations, regardless of their religion or race, are desperately seeking peace. Even in the streets of Washington, ordinary Americans are chanting that their tax money is being wasted on fighting wars that are not theirs. Instead of solving the problems of illiteracy and financial collapse, superpowers like the United States and Zionist Israel are making the political and diplomatic environment worse than ever before.

On one side, Donald Trump pretends to be a peace-loving leader, but on the other, he supports Israel's aggression and genocide. These double standards are shaping a dangerous new world order. The United Nations, which was established to protect peace and justice, has failed to stop the massacre in Gaza, and now it seems to be watching helplessly as a new war unfolds between Iran and Israel.

The June 13 Attack: A New Chapter of Chaos

On June 13, 2025, Israel launched a surprise attack on Iranian uranium sites and key officials, an act that opened a new and dangerous chapter in Middle Eastern politics. This was not just a military action. It was a direct attack on Iran's sovereignty, its scientific progress and its national dignity.

Iran's Supreme Leader, Ayatollah Ali Khamenei, responded, saying, *"Iran will never bow to the Zionist regime's threats. We will protect our land, our people, and our future with every drop of blood."* Iranian President Ebrahim Raisi also declared, *"The Islamic Republic has always stood against injustice, and we will not let our progress be destroyed."*

Israel, on the other hand, defended its attack by

claiming that the nuclear ambitions of Iran are a global threat. Prime Minister Benjamin Netanyahu stated, *"We will not allow Iran to develop a nuclear weapon. We will act before it is too late."*

But one must ask: Who gave Israel the authority to decide what another sovereign country should or shouldn't do?

The American Role: Hidden Hands Behind the Curtain

Although U.S. officials openly say they are not part of this war, behind the scenes, they are backing Israel wholeheartedly. Donald Trump, in his recent speech while standing beside Netanyahu, said, *"Israel has every right to defend itself and secure its future."* But is bombing another country's nuclear sites an act of self-defence or a provocation?

This support is not new. The US has used its veto power frequently to block ceasefire resolutions in the Israel-Palestine conflict, allowing Israeli forces to continue their genocide without accountability. Today, it is doing the same in Iran. The double standards of the American government have confounded and angered many around the world. Their policies show that they support war, but they are chanting for peace. This hypocrisy ruins the very principles of justice, fairness, and diplomacy that the West often claims to uphold.

Iran: Standing Alone, but Standing Strong

Iran is now facing not only a military threat but also climate change and a humanitarian crisis. Israel's strikes on nuclear sites could result in atomic pollution, leading to severe climate outcomes that might spread across borders. As environmental activists warn, even a limited attack on nuclear facilities can poison air, water, and soil not just in Iran also in neighboring countries. Iran is trying to safeguard its national security, its scientific progress and its sovereignty. And despite economic sanctions and international pressure, Iran has shown great resilience.

The Iranian people are not just fighting a war; they are defending their right to live with dignity. However, Iran can't stand alone forever. Its neighbouring Muslim states, especially Pakistan, which shares a 599 km border line with Iran, must realize the seriousness of the situation. It is time for the Islamic world to stand with Iran and to speak with one voice. If Iran falls now, it will not just be a disadvantage for one country but for the integrity and strength of the entire Muslim world.

The Failure of Global Institutions

The UN, OIC and other international organizations seem powerless in this conflict. The world watched as children were killed in Gaza, and now it watches again as Iran is attacked. If these institutions were made to protect peace, then why are they silent in these critical times? Are they truly global platforms or merely puppets in the hands of the powerful?

One can't ignore the words of Malcolm X, who once said:

“If you're not careful, the newspapers will have you hating the people who are being oppressed and loving the people who are doing the oppressing.”

That is exactly what is happening today. Western interests mostly control the media and paint Iran as the villain, while ignoring the genuine invaders.

It is time to inquire into the silence of the United Nations. Is the organization afraid of the USA and Israel? Or has it become just another sign of failure in the face of power politics?

The Responsibility of the Muslim World

In this crucial period, Muslim countries must think wisely. If Iran is crushed under pressure, the message will be clear that any Muslim country that tries to grow powerful, build its defense, or stand for peace and against injustice will encounter the same fate. The Muslim Ummah must soar not for war but for peace and justice.

Turkey, Malaysia, Indonesia and especially Pakistan must play their parts in this matter. Pakistan, as a nuclear-armed country and Iran's neighbour, cannot afford to stay neutral. It must use its diplomatic powers to de-escalate tensions, but also send a clear message to the warmongers that Iran is not alone.



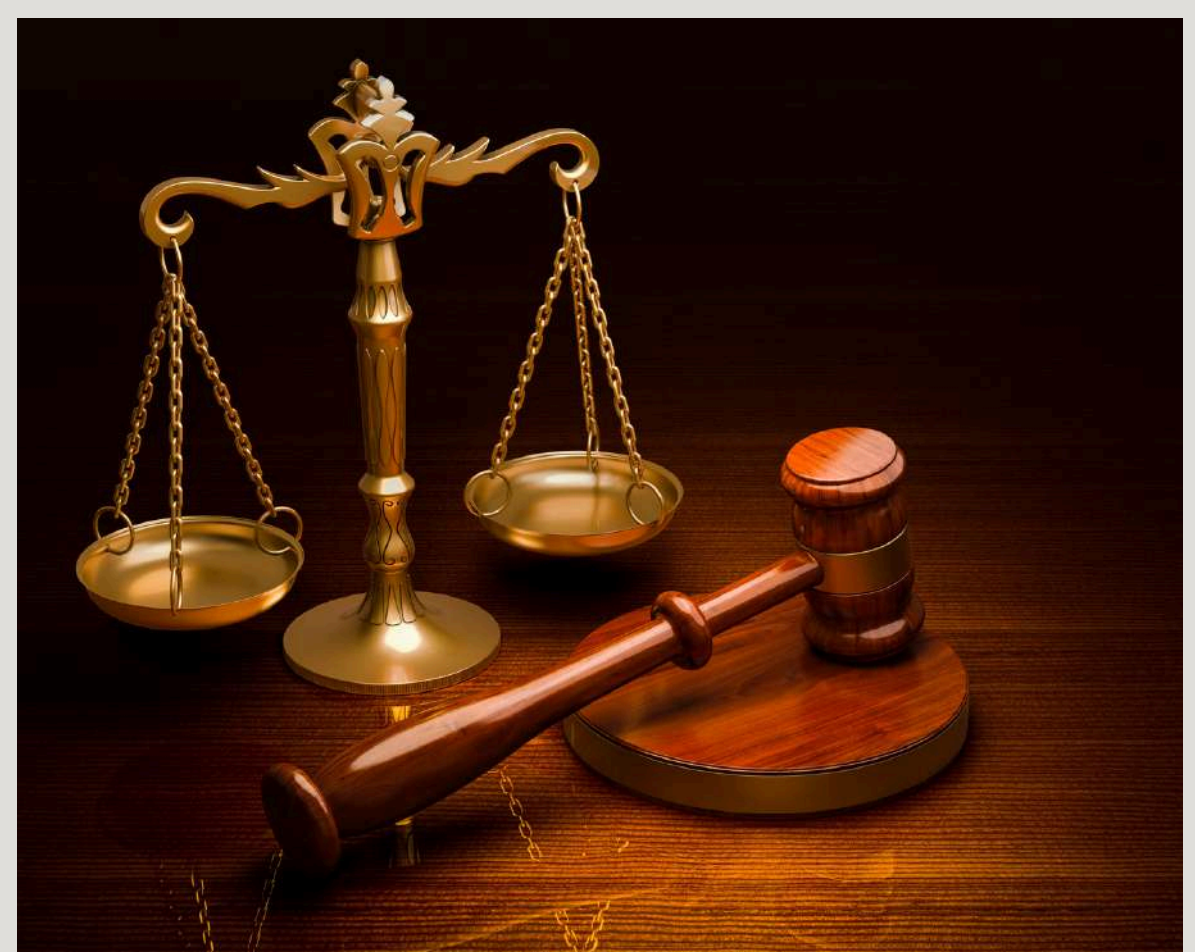
Conclusion: A Call for Peace, Not War

The world is worn out from war. It is tired of political tactics, media lies and diplomatic hypocrisy. We are living in a time when every bullet fired is a loss of chance at peace, and every bomb dropped is a grave dug for justice.

The tensions between Iran and Israel are not just about politics or religion; it is about the power and the future of world order. If the world fails to stop this war today, the consequences will not be limited to the Middle East. They will shake the entire world.

The International Community, the Academic World, the Muslim Ummah and the Youth of every nation must raise their voices for justice and peace. This is the time to choose between silence and justice, between fear and freedom and between war and peace.

Let us hope that sanity prevails over pride and that diplomacy replaces destruction.





A War, Hypocrisy, and the Collapse of Global Norms

Hassan Nawaz is a member of the Youth General Assembly and is currently pursuing his BS in International Relations. He holds a keen interest in geopolitics, and his insightful opinions have been featured on various platforms, including the Friday Times, Mashriq Sunday Magazine, and Minute Mirror.

The Middle East, long a geopolitical flashpoint due to its strategic, religious, and resource-driven significance, once again found itself at the epicentre of an international crisis. On June 13, Israel launched a surprise attack on Iran targeting key military and nuclear facilities just as Tehran and Washington were preparing to resume negotiations over Iran's nuclear program. The strike resulted in the assassination of senior Iranian military officials, scientists, and politicians, and inflicted heavy damage on Iran's defense infrastructure.

Despite the loss of top military and scientific leadership, Iran retaliated with courage, launching missiles at various Israeli cities and military installations. Iran's retaliation triggered a war that lasted over 12 days before a ceasefire took place. According to Iranian sources, there were 610 civilian casualties and 4,700 people wounded. Israeli sources reported 29 deaths and 3,238 injuries.

Prime Minister Netanyahu's objectives in this war have historical roots. The conflict follows over a decade of international concern regarding Iran's nuclear program, which Israel sees as an existential threat. In 2015, six global powers, including the USA, negotiated a nuclear agreement known as the Joint Comprehensive Plan of Action (JCPOA), which lifted sanctions on Iran and restricted its nuclear activities. However, in 2018, President Donald Trump unilaterally withdrew the U.S. from the deal. Following the U.S. withdrawal, Iran resumed its uranium enrichment, and the International Atomic Energy Agency (IAEA) lost its ability to monitor Iran's nuclear program. Amid rising tensions in the Middle East, Israel consistently weakened Iran's proxies—including Hamas and Hezbollah—especially after the October 7 attacks. For the first time, the two

Nations came into confrontation in April 2024, when Israel attacked the Iranian consulate in Syria, killing senior officials. Both countries exchanged strikes in April and again in October. The situation escalated into a full-scale war in June 2025, following U.S. intervention in which three major Iranian nuclear sites were attacked. Donald Trump, who often portrays himself as a promoter of liberal internationalism, acted contrary to its principles. Throughout his second term, he employed hard-power tactics. After taking office as the 47th President of the United States, he made controversial statements about taking over Greenland and the Panama Canal, and even proposed merging Canada into the U.S. as the 51st state using economic pressure. He withdrew from key international institutions like the WHO and the Paris Climate Accord and imposed massive tariffs on several countries, including China, igniting a trade war. In the context of the Iran-Israel 12-day war, he employed similar tactics. On one hand, he pretended to pursue a nuclear deal with Iran; on the other, he openly supported Israel's military assault. Throughout the war, he played psychological games with Iran via his social media platform, Truth Social, including threats to assassinate Iran's Supreme Leader.



A true promoter of liberal internationalism would never resort to such tactics. Trump also claimed to have prior knowledge of Israel's attack, yet took no preventive measures. Instead, he formally entered the war by attacking three major Iranian nuclear sites: Fordow, Isfahan, and Natanz. It is widely believed that Israel would not have launched such an attack without U.S. support. Professors John Mearsheimer and Stephen Walt, in their influential book "The Israel Lobby and U.S. Foreign Policy," argue that regardless of whether the U.S. president is a Republican or Democrat, a far-right, they tend to adopt policies aligned with the interests of the Israel lobby. Before the escalation, U.S. officials repeatedly stated that they would not intervene unless Iran attacked American civilians. This further highlights Donald Trump's hypocrisy and authoritarian tendencies. This war also saw blatant violations of international law. Israel's military assault on Iran constituted an act of aggression under international law, breaching Article 2(4) of the UN Charter, which prohibits the use of force against the territorial integrity or political independence of any state. Additionally, Israel targeted nuclear scientists, who are considered civilians under international law, violating Article 50 of Additional Protocol I to the Geneva Conventions.

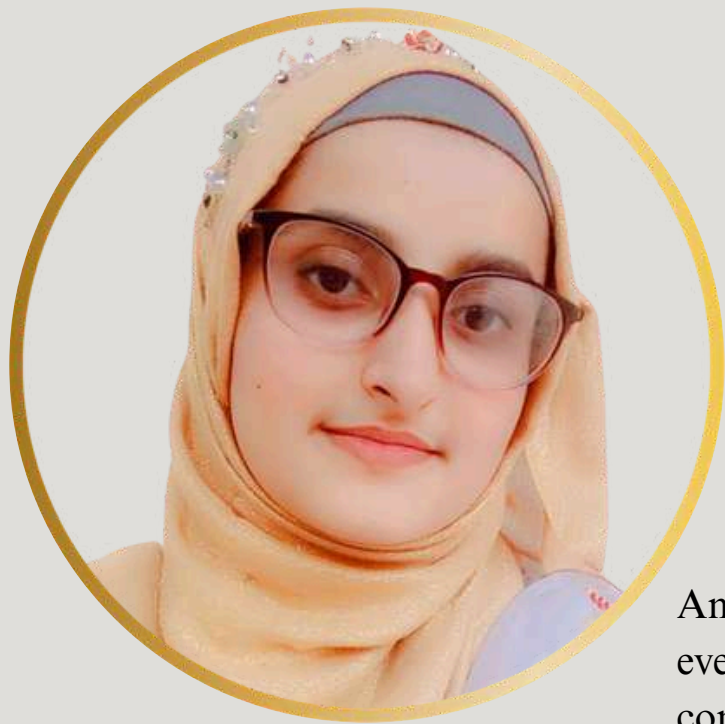


Moreover, the Nuclear Non-Proliferation Treaty (NPT), in effect since 1970, seems increasingly fragile. Israel is widely believed to possess nuclear weapons but remains outside the NPT. Iran, a signatory, has faced relentless scrutiny, sanctions, and threats over its nuclear ambitions even when monitored by the IAEA.



The logic is clear: nuclear capability is tolerated if you're a Western ally, but it's a global crisis if you're not. Furthermore, G7 members supported Israel's military assault on Iran, while Iran's retaliatory actions were condemned. This suggests a clear double standard: if you're aligned with the West, you can act aggressively without facing significant consequences. If you're not, even defensive actions are criminalized. In conclusion, international institutions are increasingly being paralyzed by Western powers. This isn't only evident in this war; we also saw similar fragility and bias during the Israel-Gaza conflict. UN Security Council resolutions are routinely blocked by powerful nations using their veto rights. Without meaningful reform, international institutions, especially the United Nations, may become irrelevant in the future.





Interfaith Harmony and Global Peace

Ansa Suleman is a Lahore-based Political Science student with a keen eye on politics, governance, and the everyday issues shaping society. She writes thought-provoking articles to spotlight social challenges, spark conversation, and push for accountability through informed storytelling.

Introduction

With the advancement in the fields of science and technology, the world has reached a critical stage, where the invention of weapons has made the future of the Earth extremely uncertain. In the Second World War, massive destruction and millions of innocent lives were targeted by atomic bombs. The increasing development of science and technology is, unfortunately, fueling conflicts around the world. The uncontrolled aggression of humans has put our planet in extreme danger, with no safe place to live. There is no hope for a peaceful or war-free world at this time. In this age, peace can only be hoped for by guiding people through religion. The role of religion in shaping the personality of human life is indeed undeniable (Khalil-ur-Rahman, Rahman, & Ullah, 2024). As a forceful element of cultural traditions and values, religion is also closely connected to both individual and societal notions of peace as it confronts the most existential concerns of human survival. Observing the notions of peace within our numerous religious and cultural values while searching for areas of agreement is essential to changing the issues afflicting the contemporary world. Indeed, there is an intricate relationship between religion and conflict. Peace-builders with spiritual inspirations have played an active role in resolving numerous conflicts worldwide (World Interfaith Harmony Week, 2018). By promoting religious unity, we can stop the disputes from happening in the future. Religious harmony is the coexistence and respect of different religious traditions and communities.

In order to foster societal cohesiveness and global peace, it seeks to provide a tranquil environment in which individuals can freely and jointly practice their beliefs.

This means recognizing and respecting the range of opinions or the diversity of views.

There are various factors affecting global peace.

The major one includes the violence between various religious groups in society. That's why Professor Hans King has said, "Until there is peace between religions, there can be no peace in the world." Because they adhere too closely to their ideas and beliefs, people kill and get killed. There will undoubtedly be violence and misery if we think that our faith is the only one that holds the truth (Hanh, 2007, pp. 27-28). Therefore, the only solution to the problem is to promote the idea of nonviolence. Being non-violent does not imply not taking action. Being nonviolent entails acting with compassion and love (Hanh, 2007, pp. 136). The research paper aims to investigate how various religions perceive religious harmony and world peace.

Literature Review

Concept of Religion:

Religion emphasizes the value of art, freedom, and the good, as well as the eternal and absolute morality of man and creation (Izetbegovic, 1993, pp. 116). The root of the word "religion" comes from the Latin word "religio," meaning faith and worship of a God. The most popular understanding of religion is that it is a set of values and beliefs connected to specific organizational structures (such as institutions or ritual practices) and that a supernatural deity embodies and emanates certain absolute truths. Rather than answering the question of how to live in the world and with other people, religion provides an answer to the question of how to live within and face oneself (Izetbegovic 1993, pp. 223). It is through religion that the human

soul evolves (Vedatitananda, Harmony of Religions). Religion aims to remove hate, distrust, and divisions and bring peace, love, and unity among various groups of people. The purpose of religion is to unite, not to divide, being re-legare, meaning “to unite”

(Sant Sevi Ji Maharaj, 2003, pp. 5-6).

Religious Harmony:

Religious harmony can be best defined as the peaceful interaction among people of more than one belief. This type of interfaith harmony performs a key role in fostering social cohesion and stability, as it is vital to ensure solidarity and team spirit amongst believers of more than one religion. By religious harmony, I mean the harmonious and common development within and between individual religions as well as between religious communities. The main strategy for promoting better levels of religious harmony is the constructive role played by religious leaders.

Global Peace:

Global peace refers to a state of widespread harmony that helps in addressing global issues such as inequality and poverty through collaborative efforts in order to foster justice and security for all people. The absence of large-scale international conflicts is also recognized by the term global peace. There is no denying that religious leaders play a crucial role in advancing world peace. It is evident from a variety of instances. For example, religious leaders and organizations have mediated and promoted peace in the past. The brief 1972 peace deal in Sudan, for instance, was negotiated by the World Council of Churches and the All Africa Conference of Churches. Several churches in South Africa led the charge in the fight against apartheid and for a peaceful transition (Smock, 2006, pp. 1).

Discussion

Beliefs of Religions:

All religions emphasize fostering harmony within various religious communities and promote tolerance, empathy, love, and respect.

Teachings of Christianity:

Christianity promotes religious harmony in a number of ways. For example, the Gospel of Luke offers directions that encourage harmony, peace,

Understanding and mutual respect between people of various religious backgrounds. It is evident in the following verse:

“Treat others as you wish to be treated... Refrain from judging others to avoid being judged yourself; do not condemn others to avoid condemnation; forgive others to receive forgiveness; and give generously, and it will be given to you” (Luke 6:31).

Jesus’ teachings in the Sermon on the Mount serve as a guide for living a life of peace and righteousness. He said at that moment:

“Blessed are the peacemakers, for they shall be called the children of God” (Matthew 5:9).



Teachings of Islam:

Islam is a universal religion that serves as guidance for everyone. Islamic teachings fully support the idea of religious coexistence. Islam not only respects the divine religions of others and acknowledges their rights, but also prohibits any forms of violence towards them. The Holy Quran denounces the use of force in terms of religion. It is ultimately the right of people to choose any religion they are happy with (Leghaei, n.d.). It is evident through the following verses:

“Let there be no compulsion in religion, for the truth stands out clear from falsehood” (2:256).

In another verse of the Quran, Allah (SWT) clarifies this by saying:

“To you is your religion, and to me, my religion” (109:6).

Throughout his life, our beloved Prophet Muhammad (PBUH) has always forcefully emphasized the value of patience, peace, love, and humanity. His moral teachings demonstrate that Islam has come to illuminate the lives of the people with the light of virtue and good manners.

Methodology

This research paper utilizes a qualitative approach to investigate the teachings and beliefs of the world's major religions concerning global peace and religious harmony. In this study, a thorough review of various sacred texts related to peace and harmony has been conducted. The data for this paper has been collected from various books, eBooks, and articles found on the Internet.

Key Finding

It is analyzed from the study that the teachings of the major two world's religions are based on peace, love, and harmony, and a true follower of any religion can never think of provoking hatred against other faiths.



Conclusion

This research concludes that the teachings of two major religions propagate the message of tolerance, compassion, and harmony. It is also determined that the main objective of religions is to maintain religious unity and peace among people rather than to have any animosity towards humanity. All the sacred scriptures of Christianity and Islam strongly hold the message of compassion, tolerance, harmony, nonviolence, and love for humanity. Every religion teaches a sense

of responsibility, understanding, cooperation, and mutual respect. It is also being suggested to foster religious harmony for achieving global peace.

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The Illusion of Love: A Social Crisis

Umar Mukhtar Ali Khan Bhatti is a dedicated 4th-semester BS Political Science student at the University of the Punjab, Lahore. As an aspiring scholar, he is deeply engaged with the complexities of the field.

In today's society, love, a word once associated with purity, truth, and lifelong commitment, is now frequently used as a mask to exploit others. Especially in Pakistan, where cultural, religious, and emotional values are deeply rooted, the misuse of love has silently turned into a dangerous social problem. What begins as a simple conversation, a warm compliment, or a friendly exchange of emotions often ends in betrayal, blackmail, and heartbreak. Many young people, especially students, fall into this emotional trap, unaware that what seems like affection on the surface is sometimes a planned manipulation.

In many relationships, one partner pretends to be sincere, showing care and concern to win the trust of the other. They converse over loyalty, plans, marriage, and even employ religious symbolism to sound genuine. At the onset, the relationship appears innocent and respectful, but gradually glides towards secret meetings and private moments, and eventually, the connection becomes physical. If both partners are dishonest, they might leave the relationship without much regret. But the tragedy begins when one of them is honest, loyal, and emotionally attached.

The one who truly loves, often the girl in our society, invests everything: her emotions, her respect, her time, and her dreams. But in return, she is used. Physical relations are recorded without consent and then employed to blackmail the partner. In universities and colleges across Pakistan, countless stories remain hidden behind smiling faces and academic success. Girls, afraid of disgrace, suffer in silence, and some are compelled to stay in these toxic relationships. Whereas others break down emotionally, lose their confidence, and in extreme cases, take their own lives. The number of suicide cases linked to emotional blackmail in such cases is

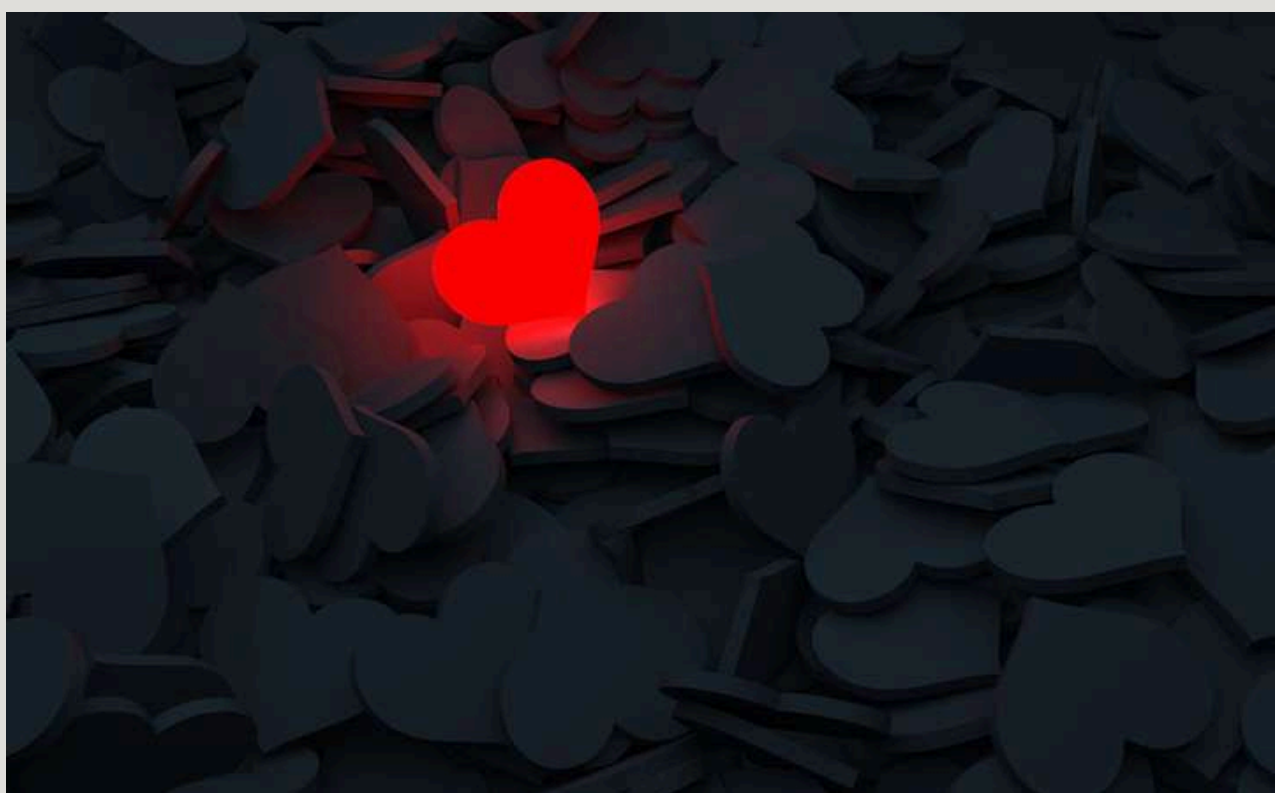
rising, but few people talk about it explicitly.



Mobile phones, internet access, and a lack of supervision have made this manipulation even easier. The availability of romantic content, false ideals on social media, and emotional hunger among youth collectively contribute to this problem. It is heartbreaking that girls who go to cities for education with dreams in their eyes are tricked by fake lovers, and these wrongdoers create fear for all, thereby, many families refrain from sending their girls to other cities, let alone abroad, even for educational purposes.

Hostels, once seen as a space for learning for inquisitive minds, are now deemed harmful due to such prevailing incidents. This emotional damage is not only personal, it also affects families. The trust between parents and children weakens. Parents who raise daughters with love and sacrifice see their dreams ruined when society blames them for what happened. The respect, which takes years to build, is ruined in a moment by a video or a rumour. This is not just injustice, it is cruelty. Even worse, love is now often used as a business. Some people trap girls, record private moments, and use them to blackmail.

Others play with boys' emotions, use them for money, favours, or emotional satisfaction, and then move on. In a society where marriage is the only lawful form of romantic relationship, the rising culture of temporary relationships has created an emotional disaster. What is most painful is that real love, based on respect and sacrifice, is now seen as a joke. As human beings, we all have emotional needs such as attention, affection, and companionship. But when these are fulfilled through lies and selfishness, the result is trauma, not love. Our Prophet Muhammad (PBUH) taught that the best among us is the one who is best in conduct, especially towards women. But today, many hide behind the mask of love while harming others in the worst possible way. The case of a university girl in Lahore who took her own life after being blackmailed through private videos is one of the cases that never even reached the courts. Her story was briefly highlighted in the news and then forgotten. But her family lives with that grief every day. Similarly, in smaller towns, we hear of boys who were used financially or emotionally by girls pretending to love them, only to be disowned later. These are not stories of drama rather these are the silent screams of a generation with low moral compasses.

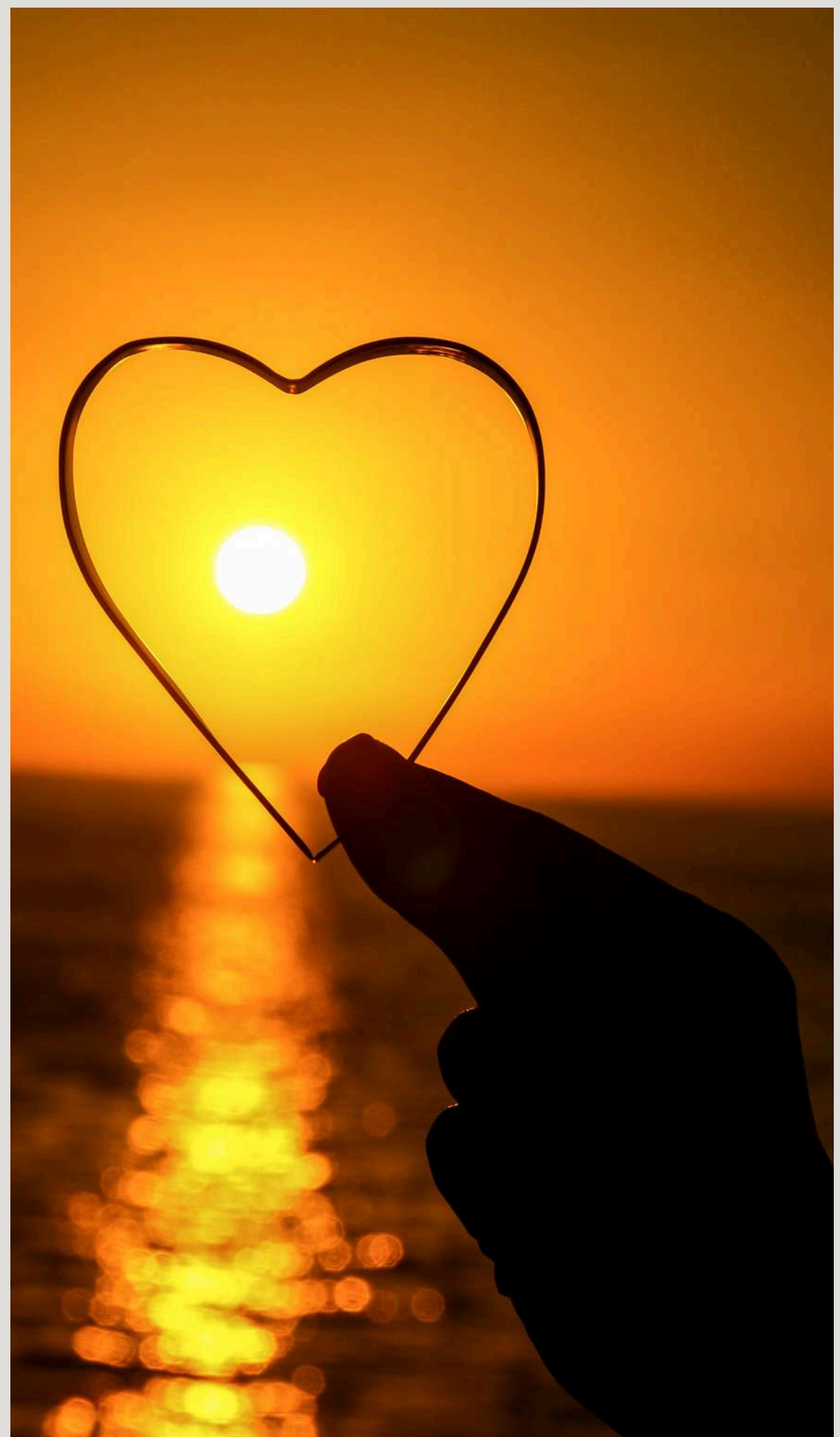


It is important to understand that the root of this problem is not love rather it is the lack of responsibility, the absence of values, and the failure to educate our youth about relationships. In this regard, the educational institutions should not only focus on degrees but also character building. Furthermore, the parents should not only protect their children but also train them to stand tall against such offences. And the society should not judge the victim, but rather question the offender. Real love

Real love cannot exist without honesty. It cannot be built on the grounds of blackmail, deception, or emotional abuse. When a person uses another person for his gains, be it sexual, emotional, or financial, they are not in love; rather, he is committing a social sin. This is not a private matter anymore; it is a public concern that affects the future of our families, our daughters, and our social values. The illusion of love is destroying lives silently. Unless we open our eyes, raise our voices, and protect the youth with awareness and guidance, we will continue to bury the truth behind respect and the pain behind silence. As a wise writer once said,

“When love is pure, it protects. When love is fake, it destroys.”

Let us choose to protect.





The Escalating Trade Tensions: The Future of the US-China Relationship

Ujala Khizar is a 4th-semester BS Political Science student at the University of the Punjab, Lahore, with a keen interest in international relations and global politics.

Abstract

There has been a watershed moment in the trade relationship between the two biggest economies in the world, China and the US. Tariffs, technological disagreements, and political animosity are all adding fuel to the fire, and the future of international commerce is uncertain. In this article, we'll look at how these disputes are becoming more than simply a bilateral problem; they might end up changing the whole economy as we know it. This paper delves into the reasons behind the trade imbalances and worries over intellectual property, and it emphasizes the global economic repercussions of the tensions between the US and China. This article seeks to illuminate the current and potential future of U.S.-China trade relations by doing research in libraries, pulling from academic sources, policy documents, and reliable media stories. Will the world's two biggest economies ever reconcile, remain at a standstill, or decouple entirely?

Keywords: US-China trade relations, tariffs, trade war, economic decoupling

Introduction

One way in which countries may interact with one another and help each other out economically is via trade. But when it begins to give way, it may cause havoc all around the world. The controversial statement by current U.S. President Donald Trump, "Trade wars are good, and easy to win," captures his belligerent stance on trade conflicts. But Xi Jinping, president of China, has said, "No one will emerge as a winner in a trade war." The high-stakes nature of the U.S.-China relationship is reflected in these radically divergent viewpoints.

Both China and the United States have tremendous way due to their status as the world's two biggest

economies. Their economic animosity extends beyond their bilateral relationship and affects the whole world. Learn where their trade problems began, how their relationship developed, and what the future holds for these two economic behemoths in this in-depth essay.

1.1- The Importance of U.S.-China Trade Relations

As of 2025, the United States and China together, these nations account for nearly 43% of global GDP, highlighting their critical economic interdependence (Chu, 2025). Trade between these two nations doesn't just affect their citizens—it impacts global supply chains, technological innovation, and market stability.

Despite ongoing tensions, the interdependence of the U.S. and China remains undeniable. Companies in both countries rely on each other, whether it's for manufacturing, raw materials, or market access. For better or worse, their economic destinies are deeply intertwined (Council on Foreign Relations, 2025).

1.2- A Brief History of U.S.-China Relations

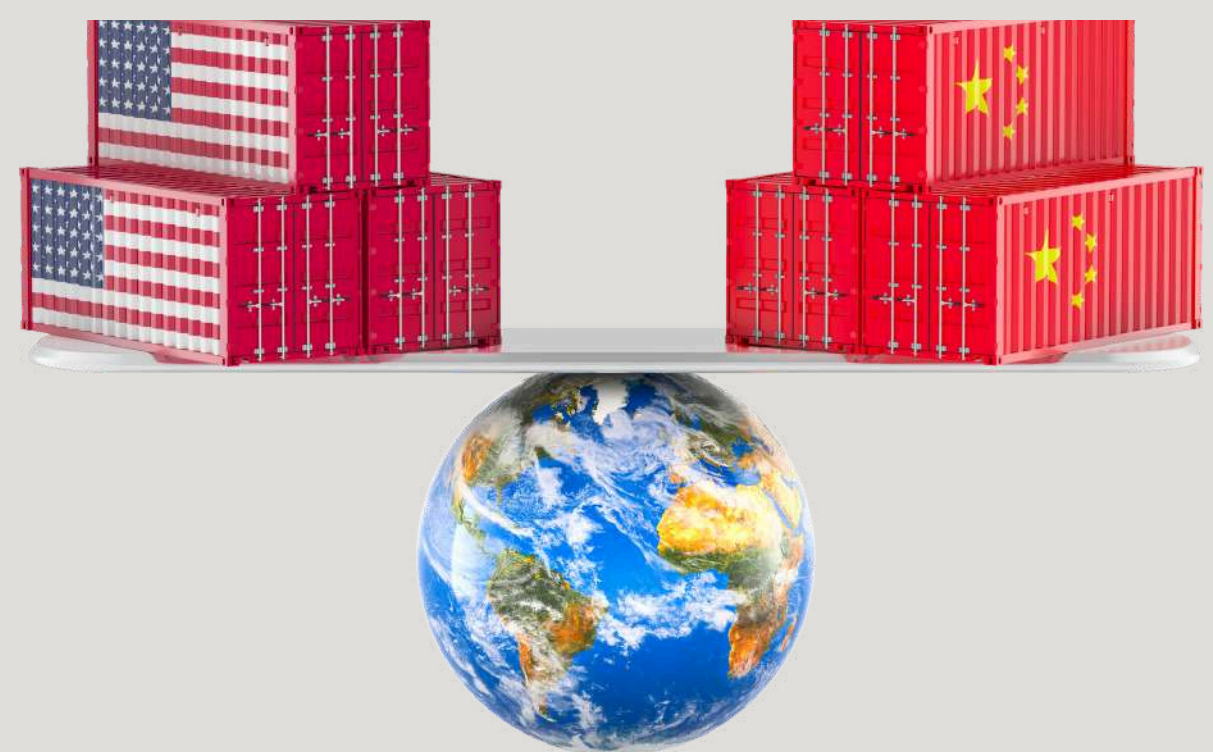
U.S. and Chinese trade relations haven't always been cordial. Cold War tensions characterized ties after the 1949 establishment of the People's Republic of China. Diplomatic ties between the two countries did not emerge until 1972, during President Richard Nixon's historic visit to China. This watershed event ushered in a new age in U.S.-China relations, which would continue until 1979, when President Jimmy Carter formally recognized the People's Republic. U.S.-China commerce increased at a steady rate in the 1980s, when Deng Xiaoping led China in economically opening up the country. Although there were some bumps along the road. Disruptions to diplomatic ties, like as the 1989 crackdown on Tiananmen Square,

brought attention to the ideological divide between the two countries (Independent Institute, 2025). A turning point came in 2001, when China joined the World Trade Organization (WTO). It allowed Chinese products to be sold in worldwide markets, which accelerated China's economic progress. The complicated relationship between the two countries began when China became one of America's biggest trade partners when it joined the global market. (IMF eLibrary, n.d.).

1.3- Why Are Tensions Escalating?

The U.S.-China trade relationship isn't just about dollars and cents—it's a contest of economic philosophies and geopolitical influence. The U.S. has long accused China of unfair trade practices, including intellectual property theft and forced technology transfers. On the other hand, China sees U.S. actions, such as tariffs and export controls, as attempts to stifle its rise.

These tensions came to a head during President Trump's first term (2016–2020). His administration imposed sweeping tariffs on Chinese imports, leading to a tit-for-tat trade war. While the "Phase One" trade deal in 2020 brought temporary relief, the underlying issues remained unresolved (The Daily Beast, 2025). In Trump's second term, these disputes escalated further. U.S. tariffs on Chinese goods soared to 145%, while China retaliated with its measures, including restrictions on rare earth exports. The result? Higher costs for American consumers, disrupted supply chains, and a growing sense of uncertainty in global markets (Wikipedia, 2025; Jeyaretnam, 2025).



1.4- The Cost of Conflict

Both nations have paid a price for this trade war. For the U.S., tariffs have driven up prices for everyday goods, from electronics to clothing. Businesses have struggled to manage supply chain disruptions, and some industries have been hit harder than others (Jeyaretnam, 2025).

China, too, has faced challenges. Its export-driven economy relies heavily on access to U.S. markets, and restrictions on technology exports have complicated its ambitions to become a global leader in innovation. Despite these setbacks, China has sought to diversify its markets and strengthen ties with other nations (The Washington Post, 2025).

Recent Developments: A Temporary Truce

The recent developments in U.S.-China trade relations underscore the profound interdependence between the two largest global economies. Despite years of escalating tariffs and political tensions, both nations have recognized that economic decoupling is neither sustainable nor beneficial.

U.S. tariffs on Chinese products fell from 145% to 30% while China's levies on U.S. imports went from 125% to 10% after the two countries agreed to a 90-day ceasefire on May 12, 2025, which led to a substantial reduction in taxes. The need to normalize commercial relations has been recognized by all parties, and this decision reflects that. (The Times, 2025).

The agricultural sector, particularly U.S. soybean and pork producers, has been heavily impacted by the trade war. China, once accounting for 54% of U.S. soybean exports, reduced its imports due to the tariffs, causing significant concern among American farmers.

The truce offers temporary relief, but long-term stability remains uncertain (The Guardian, 2025). China has emphasized the importance of multilateralism in resolving trade disputes, advocating for solutions within the World Trade Organization framework. This stance highlights China's commitment to a rules-based international trade system (Reuters, 2025).

The economic interdependence is further evident in the financial markets. The SPDR S&P 500 ETF Trust (SPY) is currently trading at \$582.86, reflecting investor sentiment towards U.S. economic prospects. Similarly, the iShares China Large-Cap ETF (FXI) is trading at \$36.09, indicating market perceptions of China's economic outlook.

Methodology

This study employs a qualitative methodology, drawing insights from a variety of sources to ensure a comprehensive analysis. The research incorporates data from academic articles, magazines, and newspapers, allowing for diverse perspectives and in-depth exploration of the subject..

Key Sources:

- 1-Dawn Newspaper
- 2-Daily Beast
- 3-Wikipedia
- 4-Times
- 5-The Guardian

These sources have been selected for their relevance and credibility, forming the foundation of the study's qualitative approach.

Analysis

Mutual Dependence: Although there are tensions, the U.S. and China still rely on each other heavily for trade and technology. Because of this interrelationship, economic decoupling is unlikely.

Economic Disruption: With tariff wars, people are now paying more for goods, shipping chain problems have increased and global markets have struggled, so it is obvious why stable trade policies are necessary.

Multilateral Solutions: Multilateralism is important to China, which is why it supports cooperation in trade disputes through the WTO.

Sectoral Impact: Producers of soybeans and pork have been hit harder than others, meaning that

These areas need additional support and greater diversification

Suggestions

Instead of short-term truces, the U.S. and China would benefit from making lasting trade agreements that deal with problems such as intellectual property rights and trade imbalances.

Russia and Ukraine should look to broaden their trading partners to avoid being too dependent on one another, but still cooperate. Teamwork in new technology can act as a bridge to enhance relations as both sides gain benefits and manage competition. Economic help should be given to some industries like agriculture and manufacturing to cope with the effects of trade disputes, according to governments.

Conclusion

It becomes clear from the trade truce that the U.S. and China see how difficult it is to achieve full economic division. Since they both depend on each other, they need to work together and make compromises for the global economy to remain secure. This article discussed the historical, economic and geopolitical reasons behind this conflict. Combining official records, scholarly knowledge and policy perspective, the work highlights both the causes of the challenges and the effects they bring for the global market. Additionally, the article sets out advice aimed at supporting stability in the long run, covering matters like building reliable trade relationships, forming more groups of partners and promoting teamwork in development. The article provides a base for exploring the problems in U.S.-China trade and convinces readers that it is crucial for both nations to overcome temporary agreements and start lasting reforms. Even so, one cannot help but wonder if this agreement will hold term or if the unresolved issues will bring more economic.

Limitations of the Study:

The study heavily relies on articles, magazines, and newspapers, with minimal incorporation of books, which could have provided more comprehensive theoretical and historical insights

The study admits that it does not look closely enough at the effects on different industries and does not provide enough practical ways to put its solutions into practice in political conflicts.



Umar Mukhtar Ali Khan Bhatti is a dedicated 4th-semester BS Political Science student at the University of the Punjab, Lahore. As an aspiring scholar, he is deeply engaged with the complexities of the field.

One Campus, Many Cultures: The University Of Punjab

The University of the Punjab, Lahore, is not just the oldest educational institution in Pakistan. It is also a beautiful reflection of the cultural, ethnic and religious diversity of Pakistan. Walking through its grand gates is like we are stepping into a mini-Pakistan, where students from different provinces and backgrounds, speaking different languages, come together with the same aim to get an education and brighten their future. I am writing this opinion wholeheartedly, because I have personally experienced how different cultures survive, study and celebrate together under one roof in this historic university.

The Students from Punjab, Sindh, Balochistan, Khyber Pakhtunkhwa, Gilgit-Baltistan and including the Saraikis from southern Punjab, come and sit in the same classrooms. Their mother tongues are different, but their goals are not. Some students speak Punjabi, others speak Sindhi, Pashto, Balochi, Gilgiti or Saraiki, but in the classroom, we all speak the common language of love, respect and knowledge. Not just that, but this diversity also includes religious harmony. Muslim, Hindu, Christian and other religious minorities study side by side without any discrimination or hatred. I have never seen or heard about any incident in which a student was targeted because of their religion. Everyone is respected equally. still remember my early days at Punjab University, when I first sat in class with students from far-off provinces. I was eager about their culture, and they were also curious about mine. During our break time and even in lectures, we shared stories of our hometowns, the festivals we celebrate, our educational background we have, and even the struggles we face. These conversations opened my eyes and made me realize how colourful, diverse and beautiful our country is.

It was an occasion of realization for me that true education is not just about cramming books, it is also about understanding and accepting the people surrounding you.

One of the most exciting and heartening parts of university life is cultural festivals, which are celebrated every year. For more than a month, students from different provinces organize their cultural festivals, perform traditional dances, wear cultural outfits and invite others to participate in their festivals. I have personally attended all these events, and each one was a treat for the soul. It is also astonishing to see a Sindhi student performing the traditional Jhumar. At the same time, a Baloch friend claps along, or a Gilgiti dance is being enjoyed by Punjabi, Pashtun, and Sindhi students. Everyone cheers for everyone. No one is left out. This is what real integration looks like, when one's culture becomes everyone's culture and each difference becomes a reason for celebration, not separation.



Hostel life at Punjab University also tells a similar plot. Students from different provinces and religions share rooms and build strong bonds. I have seen the roommates who speak different languages but behave with each other like brothers. They are respectful towards each other's customs, food choices and ways of living.

There is an unspoken rule in hostels: live and let live.

Many students learn new languages just by living together and listening to their roommates. There is no room for conflicts when the hearts are open and the minds are curious.



What astonishes many outsiders is how well non-Muslim students are treated here. Contrary to the bad news we sometimes hear in society, at Punjab University, I have always seen a respectful and friendly environment for all. Christianity and Hinduism are not pushed to the corner. They are given space, voice and respect. In group activities during class, like presentations and sports, everyone is included. This is how it should be, and this is how it is at this university. The diversity in Punjab University seems like a bouquet, and each flower is different, but together they make the bouquet beautiful. We, the students, may come from various soils, but once we enter this university, we grow in the same garden. It doesn't matter where we are from, what language we speak or what religion we follow; we all become part of the same story.



It is the moment that we appreciate this harmony and show the world that Pakistan is not just the land of tensions and divisions, it is also a land of unity, strength and respect. At this moment, when societies are struggling with ethnic and religious tensions, our university is setting an example. This ethnic fabric woven with threads of respect and celebration should be promoted and made secure. We should continue to build bridges, not walls, between each other.

At last, I feel proud to be a student of the University of Punjab. I believe that the time I spend here with this diversity is preparing me not just to be a professional but also a better human being.

As the saying goes

" Birds of a feather flock together"

But I think we are proving that even birds of different feathers can fly together in peace.





Youth nationalism in Pakistan: A case study of Pashtun and Baloch students at the University of the Punjab

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Abstract

Youth nationalism has emerged as a powerful force in Pakistan, mostly among the marginalized communities such as Pashtuns and Baloch. The nationalism among the youth is increasing visibly within the university spaces in Punjab, which is the administrative centre of the country. The objective of this study is to investigate how Baloch and Pashtuns in universities of Punjab build and manifest their nationalist identities in response to injustice from the state education and historical grievances. The central research question guiding this study is how Pashtun and Baloch students in Punjab universities demonstrate and express their nationalist identities in response to perceived state narratives, policies and marginalization? A mixed method, both qualitative and quantitative approach is adopted for data collection. Semi-structured interviews, questionnaires and discussions with students from top universities in Punjab are used for primary sources. Both articles, books and policy reports supplement the secondary data. Findings indicate that there is a spectrum of nationalist expression from strongly separatist views to constitutional demands for rights and dignity. Many students are excluded and marginalized in educational places, which furthers their ethnic consciousness.

Introduction

In Pakistan, the force of nationalism has always evolved and persisted throughout its social and political history. It especially runs deep among the youth of Pashtun and Baloch groups, as nationalism feels much more intricate and profound. These identities are shaped not only by culture but also by politics, economic imbalances, conflict at the regional level, and the experience of being either

included or excluded from free state structures. Baloch and Pashtun students studying at universities in Punjab suffer from mixed feelings of ethnic identity alongside the national identity. Roughly in the middle of Pakistan's geographically diverse location, Punjab serves as the economic and political hub, which gives birth to a particular brand of nationalism. The rise of the Pashtun Tahafuz Movement (PTM) in early 2018 represented an important development in Pakistan's political scene, especially regarding activism led by youth. Triggered by the unlawful killing of Naqeebullah Mehsud, a young Pashtun from Waziristan who was internally displaced, PTM rapidly gathered support from the war-on-terror generation of Pashtuns who have faced ongoing discrimination and militarized violence (Ahmed & Khan, 2020). This case study seeks to examine the impact of ethnonational marginality first-hand on the evolving concept of inclusive Pakistani identity among the youth of the nation.

Historical background

Pakistan's post-independence state-building focused on religious unity and Urdu as the national symbol, sidelining ethnic diversity. This centralized approach alienated provinces such as Balochistan and Khyber Pakhtunkhwa. Balochistan's contestation with centralized control emerged first in 1948 when Kalat was annexed; this proved to be an initiation of insurgencies that later developed into the political autonomy of the province, resource exploitation, and military repression. Rather than opting for dialogue, coercive measures adopted by the state deepened the mistrust of the Baloch. (Waraich, 2019) Pashtun nationalism has its roots in the historical movements of Khudai Khidmatgar and Abdul Ghaffar Khan; it faced similar marginalization.

Even though they participated in constitutional politics through parties like ANP, PMAP, etc., the Pashtun voices were often labelled as “anti-national.” It was only with the rise of PTM that things began to change in the late 2010s. PTM emerged out of grassroots activism by the youth; it challenged state narratives and demanded rights and accountability as well as an end to military excesses. (Ahmed and Khan, 2020).

Contemporary situation of youth nationalism in Punjab’s universities

In Punjab’s universities, those communities reported feeling students and maligned. Alienation does not lead to the suppression of identity but rather reinforces nationalist feelings, leading to micro-resistances within academic spaces. Ethnic Identity and Belonging in University Spaces. It shows that most of the Pashtun and Baloch students feel very uncomfortable sharing their ethnic identity in a university setting. Since 62.6% of them said no to the acceptance of their ethnic identity. A student shared, “When I came to Punjab University, I realized how misunderstood we are. That made me prouder of who I am.” Another noted, “Being here challenged my old ideas. I began to think we can demand rights without breaking away.”

Ethnic identity vs national identity

The high ethnic identification (81.9%) and the belief that their communities are being unfairly treated by the state (46.5%) indicate that for many students, nationalism becomes a response to systemic exclusion. In interviews, rather than a separatist ideology, nationalism was presented as a framework of dignity and cultural survival. For Pashtuns, nationalism finds expression in historical pride and resistance; for Baloch students, it finds expression in political neglect and economic exploitation. A Pashtun student said,

“I feel more linked to being Pashtun than Pakistani since the state never treated us as equals. Nation identity feels imposed, our true loyalty is to our people.”

Interviews with Baloch students revealed a spectrum of views. One female student identified as a strong nationalist, calling the state a “murderer” and rejecting all state institutions. Pashtun students largely supported PTM and considered themselves

“Ultrationalists” Distrust spaces and nationalist consciousness. Students believed that the judiciary, legislature, and security agencies were not neutral; rather, they would often work against the interests of minorities. What troubled students was that supporters of PTM and BYC were being labelled as “terrorists” or “foreign agents.” This reflects the centre-periphery divide because people in the periphery believe that Punjab, which is the state’s core, is oppressing them. Digital Spaces and Nationalist Consciousness. Digital media does open up new spaces for resistance, but it is not regarded as completely safe. Just about 36.3% of the students felt comfortable expressing their political views on the internet. The role of the university in shaping identity. Universities are the spaces where students develop their political consciousness and ethnic identity. (Butt, 2021). Punjab University acts as both a catalyst and a contested space for the transformation of identity. The majority of the students said that interaction with diverse groups helped them sharpen their political awareness. While some students recorded the strengthening of ethnic identities in response to discrimination, others became more receptive to national dialogue as long as it respected ethnic distinctiveness. This dualism underscores nationalism as fluid and situational.

Analysis/findings

This section discusses and interprets the most significant findings of the present study based on survey data and qualitative interviews with Pashtun and Baloch students studying at universities in Punjab. The theme

- Over 62% of students identified more with their ethnic background than with a national Pakistani identity. This shows that ethnic loyalty remains a more meaningful identity marker among Pashtun and Baloch youth.
- 66% of students felt their ethnic voices were underrepresented in academic discourse. Many expressed frustration over the lack of ethnic histories and narratives in the curriculum, which contributes to alienation.
- Most Pashtun interviewees supported PTM and identified as “ultrationalists.” They saw their nationalism as rooted in cultural pride, shared

of history, and resistance to stereotyping and state violence.

- Although 80.8% were aware of ethnic political movements, only 36.3% felt comfortable expressing views online. This reflects high political consciousness but also fear of surveillance and repression.
- Several students described Punjab University as transformative. Some became more nationalistic after encountering bias, while others moved toward inclusive dialogue after interacting with diverse peers.
- 88.8% of students agreed that youth nationalism is growing among Pashtun and Baloch youth.

Recommendations

1. For university curricula to represent the multi-ethnic nature of Pakistan, they must include a variety of regional histories, cultures and political movements, and representatives of Pakistan's multi-ethnic population, particularly Pashtun and Baloch.
2. Regular cultural engagement opportunities (forums), cultural exchanges, and socially oriented debate to foster some inter-ethnic engagement and understanding.
3. Student activism must be promoted and remain as a viable form of stream to engage in democratic participation. Ensure that there is due regard and protection provided for cultural as well as political identity expression that is done peacefully, and is not viewed as a serious threat to national security.
4. The Higher Education Commission (HEC) and other related ministries should create strategic policies and engagement opportunities aimed at diversity in admissions, scholarships for marginalized regions and anti-discrimination policies across campuses.
5. These reforms must be led by the administration. These recommendations are designed to bring ethnic minority youth closer to the state, not by eliminating difference, but by accommodating it more fully in the context of the broader narrative of the national identity.

Conclusions :

The case study of Pashtun and Baloch students in Punjab's universities suggests that youth nationalism in Pakistan is evolving. Instead of



Embracing a centralized state narrative, students are translating nationalism into a pluralistic vision influenced by political history, ethnic experiences, and academic settings. Youths do not seem to reject Pakistan as a nation but rather demand that the state live up to its promises of equality, justice, and inclusion. These national beliefs articulate longstanding grievances regarding state political exclusion and cultural marginalization.

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Artificial Intelligence (AI) Becoming a Threat to Critical Thinking: A Political Science Perspective

Atta ur Rahman Wazir is a final-year student of BS Political Science at the University of the Punjab. Hailing from Bannu, KPK, he is poised to bring fresh perspectives to the field of political science.

Introduction

The current world is transforming due to technology, and one of the aspects of this transformation is learning. AI-based tools such as ChatGPT, Grammarly, and Google Assistant would now assist students to write essays, summarizing books, and even describing complex concepts. This has come to make education more organized, easy, and quick. However, this change contains good news as well as bad news for political science students. AI as much as can be used to support writing and research; it can also end up damaging the most important skill required in this area: critical thinking. Political science does not signify memorizing facts or retelling well-known authors. It is a matter of how to ask questions, comprehend various ideas, and wonder about society, power, and leadership. Students may become lazy and fail to think independently if they begin to overly rely on AI. In this article, I am going to reveal how AI is influencing critical thinking in political science, where it can lead to, and how students, teachers, and institutions can find more beneficial ways to apply AI in their learning without losing the human aspect of it.

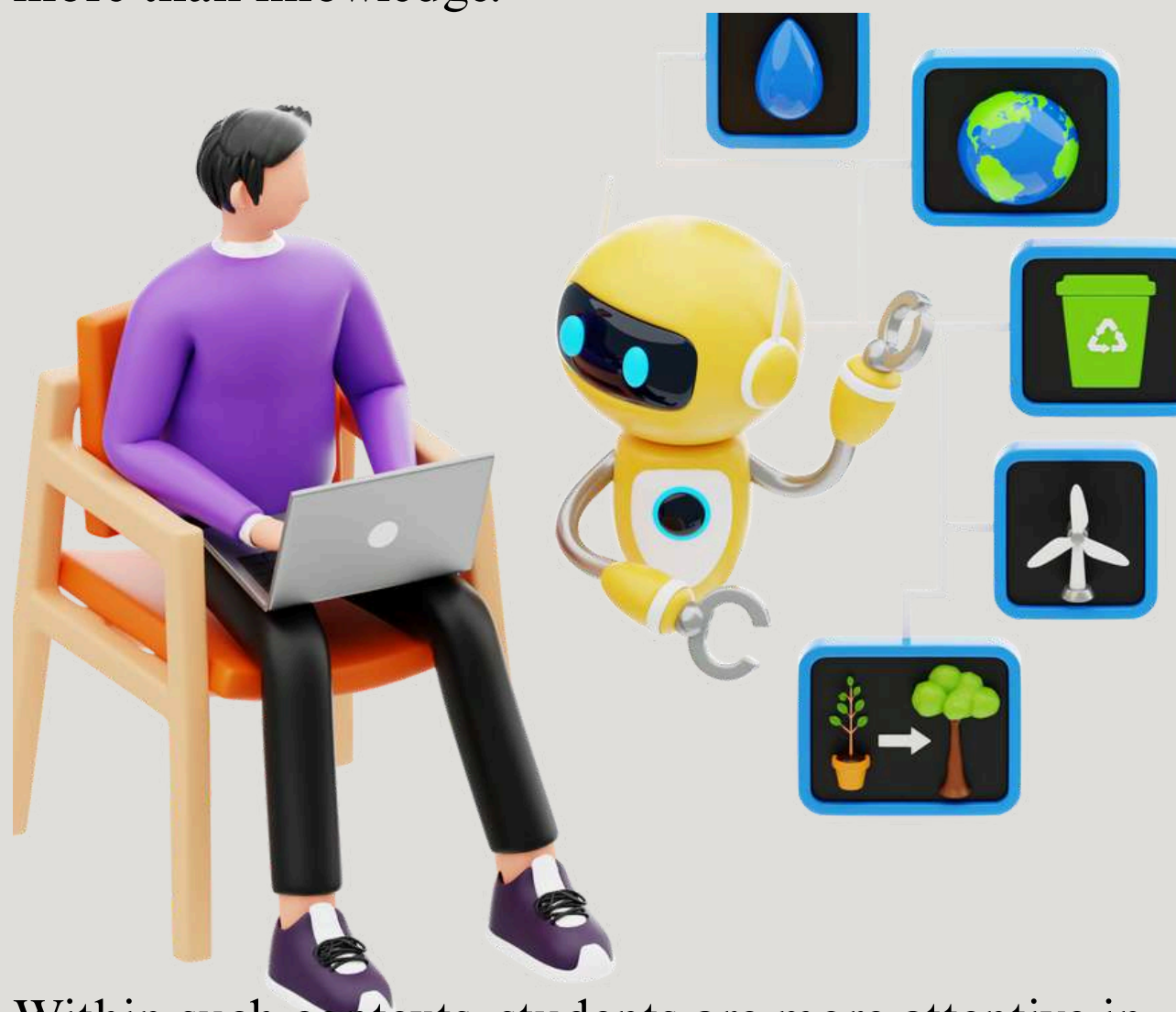
In Political Science, AI is the Enemy of Critical Thinking

The increased use of AI in education has spawned dependence on the content generated by the machine, making students more and more dependent on the instruments to complete assignments, summarize theories, or organize arguments. This dependence compromises their own development in the area of analysis. Such excessive dependence is also promoted by culture of instant satisfaction when immediate answers are appreciated more than critical thinking.

Intellectual patience required to probe political issues is a dying breed in our busy world. Meanwhile, the digital illiteracy of students and even teachers implies that a great number of consumers would not be able to evaluate AI-generated products in a critical way. Students with no training tend to accept answers produced by machines as definitely true and do not examine their applicability, correctness, or biasness. To make the matter worse, the majority of available AI datasets have a Western-centric focus, as they are constructed using the sources of Western media, mainly in English language. Because of this, they are prone to accept and ratify the Euro-American systems of power and marginalize local and indigenous thinking, which is a grave matter in regions like South Asia, where postcolonial political identity and context are the keys to effective learning. Besides a bias in content, conventional research practices are also being undermined by the increasing application of AI. Rather than reading books, critiquing primary sources, and drawing contrasting or commonalities between the philosophical perspectives offered by researchers, several



students have developed reliance on AI to help them easily access information. This change endangers scholarly knowledge necessary to be a reflective scholar of political science. Unfortunately, most institutions are inadequately prepared to this change. Many still give obsolete tests that can be resolved quickly by AI, ignoring the need of new curriculum and assessment approaches. This is intensified further in the systems of education where grades are sought more than knowledge.



Within such contexts, students are more attentive in providing perfect assignments rather than learning how to understand a political process, or even debate over a philosophical issue. One may argue that it is not AI, a tool of insight, but the academic environment, which discourages curiosity, creativity and struggle necessary in real learning.

With the decline of critical thinking, what happens

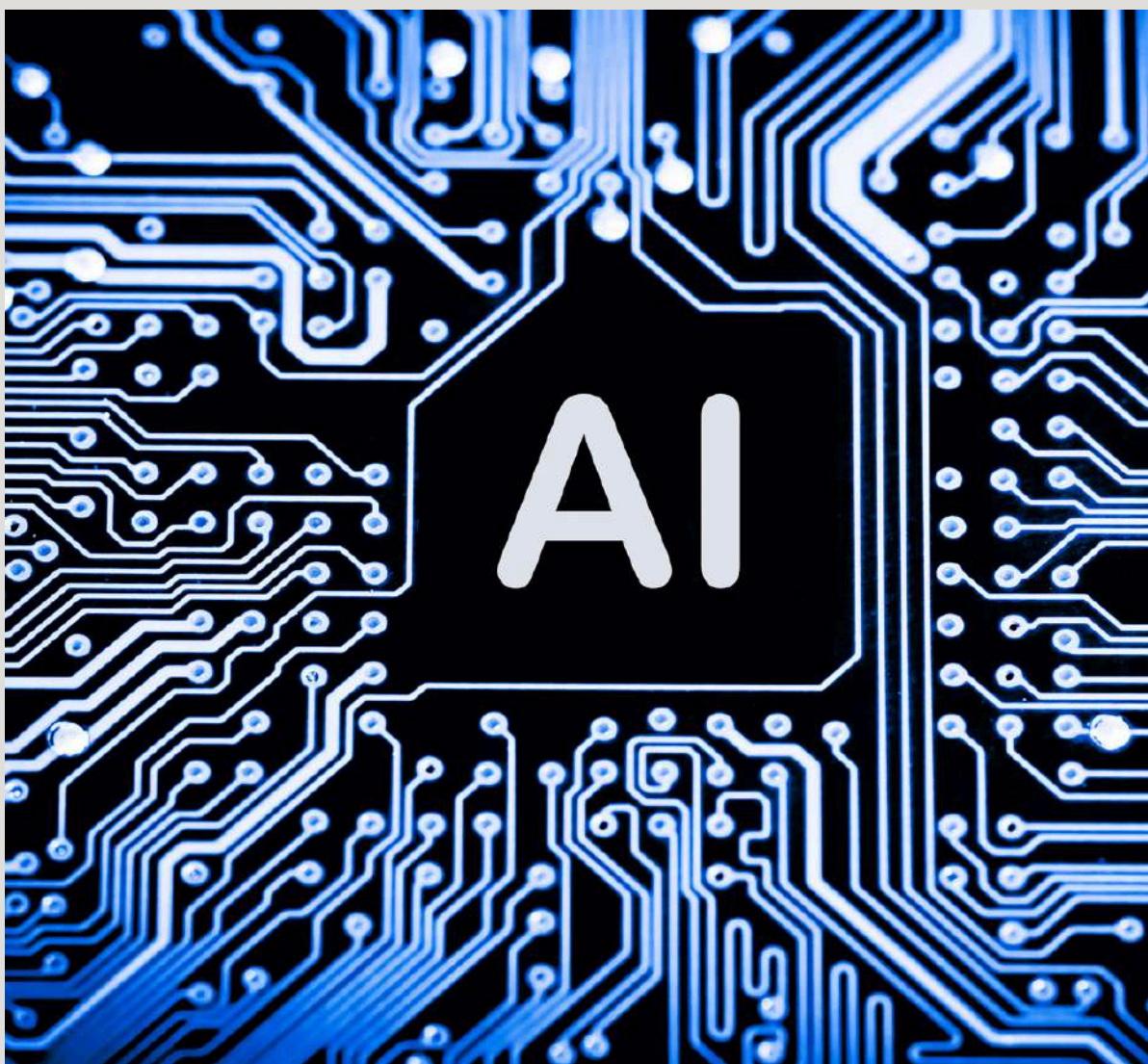
Free reign of AI use in education produces superficial political knowledge in students who seem to have much information but in reality have a very thin understanding of such concepts as democracy, sovereignty, or governance. As thinking is taken over by AI, students grow intellectually lazy and simply reproduce what they were given without questioning anything or exploring. The outcome of this is the impairment of the strength to critique authority, interpret political stories, or formulate their own views that are centrally competent in political science. Moreover, excessive use of AI hurts the way students develop the skills of formulating logical arguments or debating since the machine-generated responses cannot be as profound, ordered, and complex as they should be

used in the real world while discussing politics. Consequently, graduates can end up getting out of university with their work well-polished yet with a lack of analytical understanding that is barely sufficient to handle the dynamics of politics in the real world.

Cultural and academic alienation is another major lamentable side effect. The intense use of AI among students leads to the absorption of foreign explanations of politics and disengagement from local and national backgrounds. This has the potential to undermine knowledge on local political processes and gives less representation to already underrepresented voices in countries such as Pakistan. Moreover, increasing AI dependency without a reference promotes plagiarism and undermines good ethical academic ethics, destroying integrity and responsibility. The social consequence is serious in the long run because the future policy makers and leaders in society might lose their independent thinking and critical abilities to solve the challenges in society. And finally, there is the digital divide, which becomes even more obvious. Some students employ AI to improve their studying practices, whereas a large number of others, including those with disadvantaged or rural backgrounds, are left behind, and therefore, the inequality continues to grow, and opportunities of social ascension narrow. By doing so, AI will not only produce intellectual but also socioeconomic disparities in the academic system.

AI Era, a Way Forward to Learning

Given the situation, intelligent adaptation is a reasonable response instead of resisting AI, especially when AI is here to stay. Learning is an issue that has to be reinterpreted in educational institutions of the AI era. Assignments that teachers demand should be based on original thinking, personal stories, or even require the tie-in to local matters, the kind a computer could never do. As an example, one could require the students to discuss a political theory, which may be applied to a local movement or current event in Pakistan, so it will require a human interpretation and context, limiting the chance of AI use.



Students also need to be educated on how to treat AI as a partner and not a creator. This implies the use of AI for generating ideas or assembling notes but with the application of the judgment of the individual at all times. It is also important to infuse AI literacy in the curriculum. The students are to be taught about the functioning of AI, its limitations and capability to critically evaluate its product. The workshops on academic integrity in the era of AI should also be organized in schools and universities where students will be shown how to utilize technology resources, rather than develop blindly on it. More to the point, teachers are expected to evoke curiosity. Political science is not a perfect essay; it is about people, power and principles. Once set up to argue, ponder and pose awkward questions, the students will be so much less tempted to delegate their cognition to the laptops.

Importantly, these changes are to be implemented on the policy level. Governments should put in place fair access to digital tools so that every student could access it. The gap can be bridged by funding rural schools with internet tools, bringing AI training into the scope of the public institutions and launching awareness programs. Last but not least, parents and the whole society should stop focusing on grades but instead remember to focus on growth. It benefits the society to have a critically-minded student, with flaws, than a robotically excellent one with perfect work.

Conclusion

In education, AI is not the villain but abuse and overreliance. Though these tools may enhance learning and increase accessibility, there is a great risk of making students weaker in the types of attributes that political science cherishes most: independent-mindedness, critical analysis, and good morals. The actual threat does not seem to be the strength of AI; it is rather the loss of our power. Political science can be said as challenging to its students as they are required to know the technology and the science. Political thinking does not have to be a deeply human practice anymore. Political thinking can become a deeply human process by asking what AI can do and how it will do it, keeping still in a human place and being interested in things. We should not make our minds machines; instead, the technology should be used in making our minds more active and controversial, hence making us futuristic citizens of the future.





From Patriarchy to Peril: Dissecting the Culture That Kills

Kamran Afzal is an International Relations student at the Department of Political Science, University of the Punjab. He writes on social and political issues, with a particular interest in highlighting the everyday realities often overlooked in public discourse.

The brutal murder of 17-year-old Sana Yousaf in Islamabad on June 2, 2025, is not just another entry in Pakistan's harrowing record of gender violence; it is a life cut short, a family shattered, and yet another cry for justice in a society that keeps failing its women. The second-year medical student, who had gained popularity on social media platforms like Instagram and TikTok, was allegedly shot dead in her own home by 22-year-old Umar Hayat, a man who could not accept her repeated rejections of his romantic advances.

Sana's murder chills us because it exposes the rot. That a man, armed and emboldened, could walk into her house and kill her with such ease speaks volumes about the hollowness of our security apparatus. But the deeper sickness? A culture where male entitlement runs so deep that violence against women has become routine. Her blood is on more than one set of hands.

If Sana's murder in the heart of Islamabad doesn't chill you to the bone, what will? This is the city we fortify for the powerful, yet killers walk freely into private homes. Ask yourself: Where were the patrols? What good were all those 'surveillance' promises? How many funerals before we tear down the blueprints of this failing security machine? Catching the killer later in Faisalabad isn't success, it's the oldest trick in a broken book: scrambling after the disaster instead of preventing it. Calling Sana Yousaf's murder just a 'security lapse' is like calling a tsunami a puddle. Her death is a single drop in a tsunami of violence engulfing Pakistan's women. That SSDO report? It's a blood-soaked ledger: 24,000 stolen lives last year – 67 mothers, daughters, and sisters ripped away every single day.

But the real horror? That 0.1% conviction rate.

It's not a statistic; it's a screaming confession: our system isn't broken, it's an accomplice. When predators know punishment is a joke, terror becomes the daily bread for women. This isn't abstract data, it's their lived nightmare: violence without cost, justice without hope, and impunity with the state's cold stamp of approval.

The statistics paint an even grimmer picture when examined further. The Strategic Research Institute's infographic, citing Human Rights Watch, reveals that Pakistan sees over 1,000 honor killings every year. Even more disturbingly, 18.9 million Pakistani girls are married off before they turn 18. In just one district of Punjab—Mandi Bahauddin—46 cases of abduction and sexual violence were recorded in a mere 24 days. These aren't just numbers; they are stories of lives stolen, futures crushed, and a social contract in ruins. This crisis isn't spontaneous—it's engineered. Traditions ingrain misogyny into Pakistan's cultural fabric like a toxic substance. Watta Satta? Don't call it custom—it's families auctioning daughters across marriage deals, futures erased by a handshake. Swara and Vani?



That's men sacrificing little girls on altars of male pride—children fed to rapists to cancel blood debts. Ghag? A man's street shout claiming a woman as his property, a human reduced to territory. Sarpaisa? Brides are priced like objects at the market. These aren't artefacts behind glass—they're open wounds, festering in villages and cities right now, twisting boys into tyrants and burying girls alive. Sana's death wasn't just brutality; it was a flare shot into our silence. We pick over the bloodstains but ignore disease rotting beneath: a man's narcissistic rage, his cancerous entitlement, his shattered mind screaming for help that never came. This wasn't just murder—it was a mental health implosion we ignored. And our culture? It fuels this fire. We pump boys full of lies that "no" means humiliation, that violence is manhood's cure for shame. We're arming time bombs in every home, then slashing funding for the bomb squads that could stop them.

When courts abandon women, society holds her down while the knife goes in. See it: a father's hand clamped over his daughter's mouth to choke her truth into "family honor." Feel it: police station doors slammed in her face when she begged for an FIR. Taste the dust: court files rotting for decades on some bureaucrat's shelf. This isn't justice—it's predators handed a script: "Hurt her. You'll walk." And if she somehow drags her broken body near a courtroom? Watch justice strangle: evidence "vanishes," the law demands proof no rape victim can conjure, and mobs spit "slut" as she climbs the steps. Her trial is her crucifixion—his freedom, a foregone conclusion.



Sana Yousaf's murder must be the siren that shatters Pakistan's complacency. We need revolution, not reform: security systems that protect, not just guard VIPs; laws that punish swiftly and severely, not after decades of delay; mental health initiatives that confront toxic masculinity before it becomes fatal; and education that uproots patriarchy from the first classroom



Enough with blaming 'bad apples'—this is systemic bloodshed fertilized by collective failure. Until we rip out these roots with brutal honesty, Pakistan remains a slaughterhouse for its women, where justice is a ghost, and Sana's name is just the latest in a numbing scroll of death. Enough candles. Enough speeches. Forge a Pakistan where women can breathe free—or admit we're complicit in the next coffin.



Blaming Islam

Author: John R. Bowen

Nirmal Muneer is a researcher distinguished by her dual Master of Philosophy (M.Phil) degrees in History and Political Science, both earned from the University of the Punjab, Lahore. This unique interdisciplinary academic background equips her with a multifaceted analytical perspective on socio-political and historical dynamics.

The book "Blaming Islam," written by John R. Bowen, an Anthropologist at Washington University, explains the new anthropology of Islam. In the beginning, he tries to find out the absolute enemies of Islam, who have diverted the West's mind towards Islamophobia. Western countries, especially Europeans, proliferate anti-Islamic narratives at the global level. They claim that any act of terrorism that is happening anywhere in the world belongs to Muslims or the Islamic community. He divides the book into four portions. The first section elaborates the narrative that says, "Europeans are against Multiculturalism". The writer uncovers that Western political leaders target multiculturalism, which is more widely acceptable than directly criticizing Islam, especially American politicians. The behaviour of America towards multiculturalism is more antipathetic. He thinks that the birth rate among Muslims is much higher than Europeans. Over time, the Muslim community would develop in European countries and become more sovereign. The policy in Germany fosters that "let's adopt the concept of multiculturalism and be happy while living with each other". Britain is also in favour of multiculturalism, and is trying to make new policies by establishing state schools, new institutions, religious buildings, and creating new ways or means to control diversity. France is rejecting the idea of living side by side and promoting communalism, which does not mean that France has undertaken multiculturalism, but is introducing new changes and ways of living for the migrants. The second part illustrates the concept of "**Misreading Muslim Immigration**". Europeans envisage that Islamic immigrants have

disrupted their lives in ways completely unlike previous waves of immigrants. After the extravaganza of the nineteenth century (World War 1, World War 2, and the Cold War), many workers, peasants, and barbarians settled in Germany, Britain, France, and America. They tried to make their way of living into Europe's supranational regime of Immigration. Afterwards, Bowen differentiates among three historical streams of immigrants. With this, he writes down an assumption of the Europeans that Muslims think one way and non-Muslims another. Then, he points out a harsh dilemma of European society which belongs to homosexuality. The third section of the book is "Sharia is not the Law in England". Here, the writer delineates the marriage obstacles and complications in Europe, and how their courts tackle these problems. In English law, the deliberations and judgments of the council are private matters that do not concern courts and legislators. British traditions have looked at religions as a source of moral guidance and prefer Muslims to resolve their conflicts as members of their community. The Sharia council would not involve or threaten anyone's legal rights. The last portion of the book is "Off-Target: U.S. Anti-Sharia Campaign". In this campaign, America's judicial system is forcing all foreign courts to be acknowledged by U.S. judges. Judges would decide whether to accept the decision or not, which is made by foreign courts. To cut to the chase, if we examine thoroughly, Western authoritative people, especially Americans, are blaming Muslims and Islam for every catastrophe. However, the truth is that some extremist groups behind every mishap cannot see Islam as prosperous and flourishing, to say the least.



Iran's Rise And Rivalry With The U.S. In The Middle East

Author: Mohsen M. Milani

Tehmina Fareed holds a BS in Political Science from the University of the Punjab, Lahore, where she is currently pursuing an MPhil in International Relations. Her primary academic interest lies in the history of the Middle East and its current developments.

Mohsen Milani discusses in his book, *Iran's Rise and Rivalry with the U.S. in the Middle East*, Iran's foreign policy and regional rise. Three main questions were addressed in this book: how Iran rose to prominence in the Middle East, how it maintained its ascent in spite of decades of anti-American sentiment and severe U.S. sanctions, and whether Iran's power projection is long-term sustainable. After World War II, the United States developed an interest in Iran, especially under the Shah, who welcomed American cooperation because the United States had no colonial history in the area and opposed Russian and British involvement. The U.S.-Iran partnership was cemented in 1953 when the CIA-backed coup toppled Dr. Muhammad Mossadegh's democratically elected government, giving the United States substantial control over Iranian oil resources. As a result of this partnership, Iran was positioned as a strategic ally against the Soviet Union. However, Iran and the United States had quite a different relationship under the Islamic Republic since the Iranian Revolution of 1979. Ayatollah Khomeini utilised the hostage situation at the U.S. Embassy in 1979 to strengthen his hold on power by inciting anti-American sentiment. Iran's foreign policy and international relations are still significantly influenced by this internal political dynamic. Iran changed its approach in Lebanon under Ayatollah Ali Khamenei, from Khomeini's fervent ideology to a practical, security-focused approach to employing Hezbollah as a crucial tool to increase its regional clout and deter Israel. Iran has covered extensive ground. This entailed ending Shia factionalism, consolidating Hezbollah's leadership under Nasrallah, and making significant investments in the organization's military capabilities, especially following Israel's 2000 withdrawal. Hezbollah developed into a dual political-military entity that aided Iran's regional deterrence objectives, particularly since the 2006 conflict. Iran's influence in the area was improved, despite the financial expenses and foreign criticism. Iran's ambitions in the Syrian Civil War were to overturn Israeli and American dominance and increase its regional influence. In an attempt to undo Assad's combat defeats, Tehran has organised Shia militias under the banner of "Shia internationalism" using hybrid warfare techniques. Iran secured a foothold close to Israel and gained strategic depth, but its expensive commitment produced little long-term benefit. Iran's participation in Yemen changed from being of little interest to being strategically involved, especially following the Arab Spring in 2011 and the Houthi takeover

of Sana'a in 2014. Iran was able to increase its influence close to the Bab al-Mandab Strait, expand its Axis of Resistance, and threaten Saudi supremacy by backing the Houthis. Because of Iran's political support, scarce financial resources, and clandestine military assistance, the Houthis maintained a high degree of autonomy. Iran has achieved regional leverage at a very cheap cost, but its capacity to unilaterally affect Yemen's destiny is limited by local dynamics, Western sanctions, and the country's anticipated Saudi-led participation in post-war rebuilding.

The new Islamic Republic adopted an Islamist, pro-Palestinian policy and cut its ties with Israel. After initially siding with the PLO, Iran became dissatisfied with the peace process and began backing terrorist organizations like PIJ and Hamas. Iran's support of these groups has remained a pillar of its anti-Israel strategy despite brief tensions, especially during the Syrian Civil War. Hamas and PIJ were armed and trained by General Qassem Soleimani, who also helped integrate them into Iran's Axis of Resistance. Iran secretly backed Palestinian organizations amid Israel's recurrent wars. Iran's larger strategic interests are still threatened by its ideological support for the Palestinian cause, which also runs the risk of drawing it further into regional turmoil. He concludes that Iran's involvement in civil and sectarian wars, its cold war with the United States, and some of its regional policies have all been expensive and have led to more Western sanctions on a country that is already highly sanctioned. These sanctions have undermined national interests by causing economic downturns and a decline in the standard of living for Iranian citizens. The Islamic Republic often bases its decisions on a cost-benefit analysis, even if it has frequently utilized Islam as a weapon to further reinforce its goals. However, as seen by Iran's policy towards Israel and the Palestinians, the desire to exert its ideological inclinations

Frequently troubles Iranian national interests. Iran's next six months will have a significant impact on the future of groups like Hezbollah and other Iranian proxies. Iran must choose whether to resume nuclear program talks or risk rising tensions, including the possibility of UN sanctions. As long as the animosity and cold war between Iran and the US persist, stability will remain elusive in the Middle East. So, what is most urgent for the Islamic Republic to find a balance between its religious priorities and Iran's national interests?



The Power of Your Subconscious Mind.

Author: Dr. Joseph Murphy

Sidra Shafique, a Political Science student (2024–28), has a deep passion for literature, writing, and contemplating human nature, life, growth, and innovation.

I recently completed the book by Dr. Joseph Murphy, **The Power of Your Subconscious Mind**. I found the author truly laudable and as wonderful as his work revealed him to be. His book is no less than a treasure—a treasure of life. A single book provides a whole direction of life by giving guidance on how to structure thoughts. The central idea is the incredible power of our subconscious mind. The power, he says, is the infinite potential of human beings. So, what is the subconscious mind? According to Dr. Murphy, the subconscious is the part of our mind that receives messages from the conscious part and then interprets these messages into the physical functioning of our entire body. When we direct our conscious mind with intention, the subconscious receives these desires in the form of thought patterns and then shapes our behaviour and, ultimately, our actions. For instance, if we desire wealth, then simply believing and affirming this to the subconscious can lead to the production of wealth by attracting the right opportunities and sources. The subconscious mind acts like a storehouse of our thoughts (desires), which are later translated into the physical and even spiritual reality of our lives. Dr. Murphy raises deeply meaningful questions: Why are some people happy while others are sad? Why are some rich and others poor? Why do some enjoy health and healing while others suffer from anxiety and illness? Why are some people peacefully married while others are frustrated in relationships? Why do some sleep easily and others rely on pills? He explains that it's all because many people do not realize they possess the power of the subconscious, nor do they know how to use it. He argues that we are, in truth, what we think. If we think of health, love, joy, peace, and goodwill, our subconscious reflects those very things into our lives. But if we think of fear or misfortune, our life mirrors that, too. To overcome fear is not to fight it physically but to overcome it in thought. Once we learn to use this power wisely, we can control our behaviour the way we want; otherwise, our uncontrolled and destructive thoughts will control us. And how do we practice directing this power? He introduces the idea of “scientific prayer.”

S Through prayer, we remind the subconscious of its power. When we visualize and feel our prayers as existing in reality, we increase the likelihood of their manifestation. Dr. Murphy encourages repeating beneficial affirmations before sleep because, although we sleep, the subconscious continues to work. So we must feed it the exact images of what we desire—health, peace, love, and success. Belief, he explains, is simply a thought in the mind that brings forth results. Just as it is foolish to have faith in something that will cause you pain or harm, it's wise to choose beliefs that bring you healing and growth. How can we apply this in everyday life? I believe that if we plan our day before bed, we'll wake up more focused, organized, and productive. But if we keep repeating negative statements like “I'm a loser,” “I was born unlucky,” or “I have no talent,” our subconscious absorbs these lies and turns them into reality. In contrast, if we fill our minds with affirmations like: “I am at peace. Tomorrow will be full of life and love. I sleep with goodwill for all. I am capable of working hard and making money. My mind, body, and soul are in divine order,” the subconscious accepts these thoughts, and we gradually become a reflection of them. Dr. Murphy cites the timeless statement, “As within, so without.” This concept also aligns with our faith. Islam teaches us that our actions are deeply rooted in our intentions. As the Prophet (PBUH) said: “Actions are but by intentions, and every person shall have only that which they intended.” This tells us that we do indeed have an incredible ability to shape outcomes simply by focusing our intentions. However, contrary to Dr. Murphy's statement that our subconscious acts as a deity, the source of all creation and the driving force behind this subconscious power is Allah (God), the All-Powerful. Interestingly, I recall that during my school days, I penned in my diary the phrase, “To transform yourself, start by altering your thoughts.” Reading Dr. Murphy's words felt like a powerful affirmation of something that I always believed deep inside. His book is truly transformative. It shows that when we align thought with belief, action, and prayer, we can unlock immense personal growth. In conclusion, while I feel my words may still fall short of capturing the brilliance of his writing, I am committed to reflecting further on its insights. I deeply admire Dr. Murphy's work and would encourage everyone to read this book before exploring any other material, as it lays the foundation for understanding yourself and your life in the most profound way.



Poem on SDG13 Climate Action

Laiba Nadeem is a young and passionate climate activist from Pakistan. She is dedicated to becoming a catalyst for tangible change towards a sustainable world through her words and actions.

**When the Earth speaks
You don't know how to treat me?
Once I have pristine
streams, mountains
And clear sky on its peak
Benevolence was high, dreams were
little And skies were glittered
But then you shake me
Exploit my heart to take from me
Now this calamitous fate
Is a product of greed
How can I plead to you?
I want to heal.
Your only home!**



"Theory Doesn't Bleed"

Aleena Saif Ullah is a writer, poet, and scholar who holds a Bachelor's degree in Political Science (Gold Medalist) and is currently pursuing an MPhil in International Relations. Passionate about socio-political discourse, she blends her academic insights with creative expression through poetry, reflecting a deep commitment to using both scholarly research and literary artistry to inspire thought, emotion, and change.

They told me the world
was drawn in lines—
on maps,
in manifestos,
between “us” and “them.”

In Political Science,
I learned to define the state
Before I could question its soul.
Hobbes whispered an order,
Locke offered liberty,
Marx burned with justice—
But no one told me
What happens when the people disappear
into footnotes.

Democracy was a chapter.
Revolution, a theory.
And peace—
Just the absence of war,
not the presence of dignity.

Now,
In rooms called International Relations,
I listen for the silence
between treaties.
I trace the soft violence
of global deals
signed in suits,
But felt hungry.

Westphalia built a world
where sovereignty stood tall—
but I wonder:

What use is a border
to a child caught in crossfire?

They say the world is rational.
Realists smile with cold conviction,
liberals speak of cooperation
Like a Prayer,
and constructivists—
Well, they built cathedrals
out of language.

But what of the mother
seeking asylum,
whose story doesn't fit
Any paradigm?

In the end,
I study power not to worship it,
But to recognize its disguises—
to name the cost
of every polished concept
We carve into granite.

Because beyond the theories,
beneath the flags,
behind the polished prose of textbooks—
There is always a beating heart
asking:

“What kind of world do we dare to imagine?”

The Weight of Small Moments

It is not the thunder
but the raindrop
that teaches us how to feel.

We pass each other
like ships pretending not to sail the
same sea,
nodding, half-smiling,
as if kindness costs too much in
daylight.

And yet—
in the cafeteria queue,
a stranger holds your place
while you fumble with your tray.
That, too, is a kind of grace.

The clock in the lecture hall ticks
louder
when your mind drifts
to a version of you
that maybe—just maybe—
has it all figured out.

But you're here.
Still showing up.
Still learning how to carry
the books,
the doubt,
the heartache
without letting any of them break you.

No one tells you
that surviving isn't always loud
Sometimes it's just waking u
on a grey morning
and choosing to try again.

So let's raise a quiet toast
to the missed calls we return,
the exams we nearly failed but didn't,
the friendships we stitched back
together
with thread no one else could see.

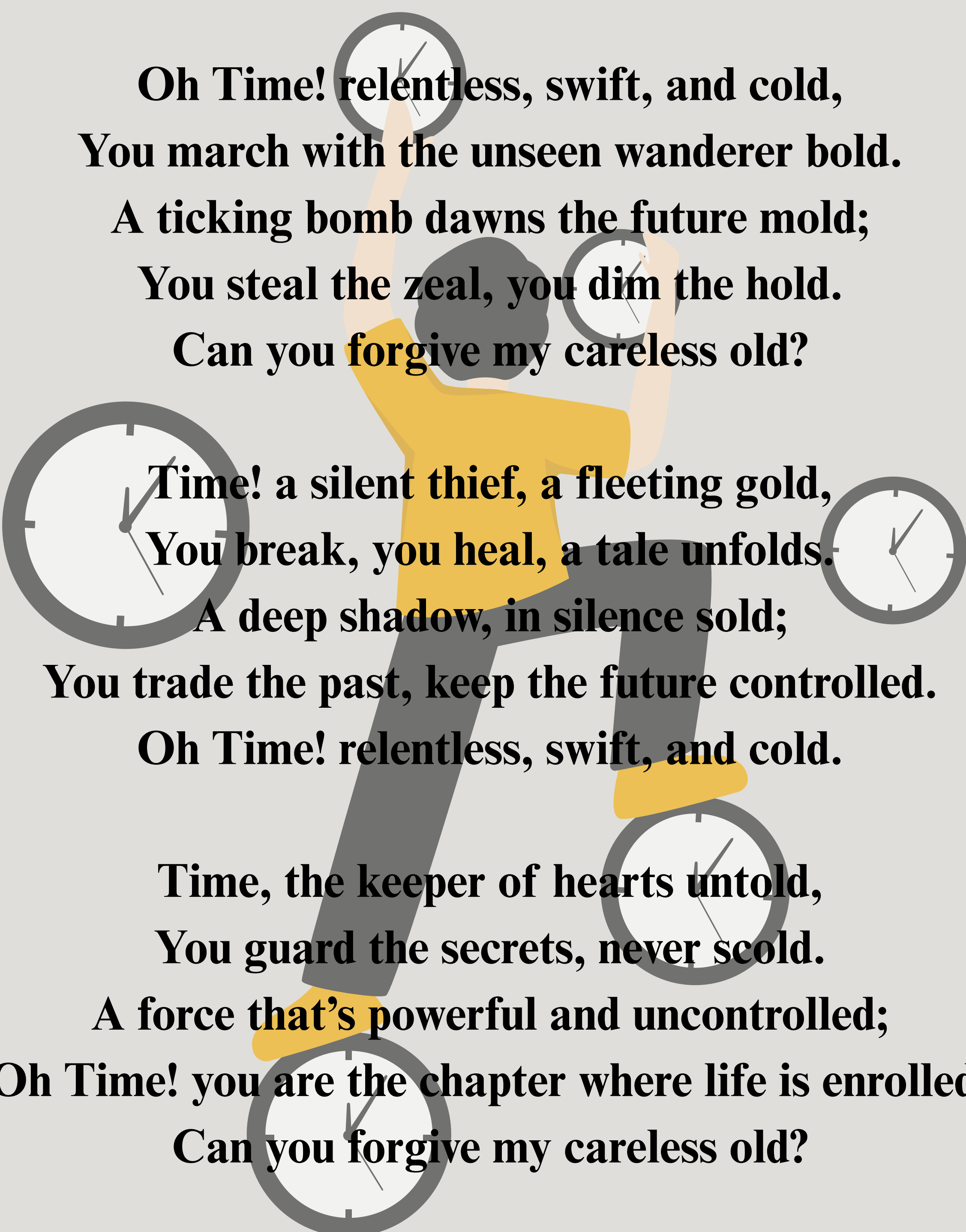
Let's call these
what they are—
Beginnings.

Aleena Saif Ullah



The River of Time

Sundas Saleem is an emerging creative writer and poet, currently pursuing a Bachelor's degree in English Literature at Punjab University, Lahore. As a third-semester student, she demonstrates a passion and drive to hone her craft, with her poetry reflecting a deep artistic sensibility that inspires thought, emotion, and introspection.



**Oh Time! relentless, swift, and cold,
You march with the unseen wanderer bold.
A ticking bomb dawns the future mold;
You steal the zeal, you dim the hold.
Can you forgive my careless old?**

**Time! a silent thief, a fleeting gold,
You break, you heal, a tale unfolds.
A deep shadow, in silence sold;
You trade the past, keep the future controlled.
Oh Time! relentless, swift, and cold.**

**Time, the keeper of hearts untold,
You guard the secrets, never scold.
A force that's powerful and uncontrolled;
Oh Time! you are the chapter where life is enrolled.
Can you forgive my careless old?**

Political Science Department Concludes First Roundtable

The Department of Political Science recently concluded its First Roundtable Conference on December 19, 2024, with a powerful and unanimous consensus: **Pakistan needs to transition from a state-centric to a people-centric state.**

The conference emphasized that achieving this crucial goal necessitates active public participation. The discussions highlighted that a participatory culture is the singular solution to the nation's pressing challenges, urging citizens to step forward and engage in shaping their collective future.

This pivotal conference signals the Department of Political Science's commitment to fostering dialogue and solutions for a more inclusive and responsive governance model in Pakistan.



Second Roundtable Explores Empowering Local Governance for Sustainable Development

Department of Political Science, in collaboration with the Sangat Foundation Development, successfully hosted its **Second Roundtable Conference**. The timely discussion focused on the crucial theme of **"Empowering Local Governance for Sustainable Community Development: Current Scenario and Way Out."**

The conference brought together experts and stakeholders to delve into the current state of local governance and identify actionable strategies for fostering sustainable development at the community level. Discussions aimed to provide insightful analyses and propose viable solutions to enhance the effectiveness of local administrative structures.

This initiative underscores the commitment of the Department of Political Science and Sangat Foundation Development to addressing key issues vital for societal progress and community well-being.



Shifting Regional Realities: A Resounding Success at UOL's 4th Round Table Conference

On Wednesday, May 28, 2025, the **4th Round Table Conference**, themed “**Shifting Regional Realities and Future Implications for Pakistan-India Relations**,” was successfully held at the **University of Lahore (UOL)**. The event, organized by the **Department of Political Science** at the **University of the Punjab**, in collaboration with **LIRA** and the **School of Integrated Social Sciences** at the **University of Lahore**, provided a vital platform for critical dialogue on the evolving geopolitical landscape of South Asia.

The conference, held in the Chairman Board Room, University of Lahore, from 10:00 AM to 1:00 PM, was marked by the exceptional engagement of its student and faculty attendees. **Professor Dr. Rana Eijaz Ahmad**, Chairperson, Department of Political Science, University of the Punjab, and an organizer of the event, expressed profound gratitude for the "time and punctuality" of all present, noting it as "amazingly bizarre" and a clear indicator of their keen interest in Pakistan and global politics.

The event featured renowned Political Commentator **Mr. Isar Rana**, whose keynote address consistently "inspired the audience and left an indelible impression on youth."

The success of the conference was a testament to strong collaborative efforts. **Professor Dr. Rana Eijaz Ahmad** extended thanks to **Dr. Syed Raghieb Abbas Shah**, Executive Director, LIRA, for his "immense support and encouragement." Appreciation was also given to **Dr. Kishwar Munir**, Head, School of Integrated Social Sciences, University of Lahore, for her "coordination, collaboration, and assistance in conducting the RTC." The leadership of the University of Lahore was also profoundly thanked for providing a "great ambience to the event."

This crucial conference explored emerging challenges and strategic opportunities for regional peace and cooperation, fostering vital discussions on a complex and dynamic regional reality.



Pakistan at the Crossroads: A Timely Discussion at Punjab University

The Department of Political Science at the University of the Punjab recently hosted a compelling and timely discussion on the complex dynamics shaping Pakistan's political and social landscape. The event, titled "**Pakistan at the Crossroads: Challenges and Opportunities**," featured renowned media analyst **Mr. Isar Rana** as the guest speaker.

Teachers and students from the Political Science, International Relations, and Diplomatic Studies departments gathered for the insightful session, held on Friday, May 23, 2025, from 11:30 AM to 1:00 PM at the Department of Political Science.

Mr. Isar Rana, recognized as a prominent media analyst on Pakistan Affairs and the Editor of Daily News Pakistan, offered his expert perspective on the nation's current trajectory. The session was ably chaired by **Professor Dr. Rana Eijaz Ahmad**, the esteemed Chairman of the Department of Political Science.

Attendees engaged in a vibrant exchange of ideas, delving into the multifaceted challenges and promising opportunities that lie before Pakistan today. The event provided a valuable platform for academic discourse and a deeper understanding of the critical issues impacting the nation's future.



GICCL Hosts Inaugural National Conference on Maritime Affairs: A Resounding Success

On June 12, 2025, the **Faranian National Conference on Maritime Affairs** successfully concluded its second day at the **Government Islamia College Civil Lines (GICCL)**. For **Professor Dr. Rana Eijaz Ahmad**, an alumnus who lectured at GICCL (1998-2006), the event was a deeply emotional homecoming.

The conference saw active participation from **Dr. Uzma Naaz** (Chairperson, Political Science, Minhaj University), who chaired a session, along with faculty from GICCL's Political Science, History, Economics, and Geography departments, and officials from the Navy's Lahore Headquarters.

Special gratitude is extended to Principal **Dr. Akhtar Hussain Sandhu**, **Dr. Asim Nadeem**, **Dr. Javaid Afzal**, **Prof. M. Ilyas** (Political Science), **Prof. Waqar Sultan** (History), **Dr. Khalil** (Economics), **Prof. Riaz Barki**, and **Dr. Jabaar** (Geography) for their invaluable support.

Principal Dr. Akhtar Hussain Sandhu is particularly lauded for his visionary leadership in organizing GICCL's first-ever Social Sciences Conference. Despite limited financial resources, his commitment to academic excellence, alongside a dedicated team that included **Mr. Ilyas**, **Dr. Asif**, and **Sheikh Rashid**, ensured the conference's remarkable success. This pioneering event proved that significant achievements are possible even with modest resources.



Celebrating Youm-i-Takbeer with Intellectual Discourse: A Book Talk at Punjab University

The **Department of Political Science at the University of the Punjab**, in a collaborative effort with the **Pakistan Crescent Foundation** and the **Public Policy for Sustainable Governance**, celebrated Youm-i-Takbeer on May 27, 2025, with a profound intellectual discussion.

The centrepiece of the celebration was a compelling talk on the book, "**What Is to Be Done? Modernity, Islam, and Pakistan**" by author **Syed Sardar Ali**. The event, held at the Hassan Askari Seminar Room, commenced at 11:30 AM and drew an engaged audience.

The esteemed **Qayyum Nizami** graced the occasion as the Chief Guest, offering his valuable insights. The session was skillfully presided over by **Professor Dr. Rana Eijaz Ahmad**, further enriching the academic dialogue.

This joint initiative provided a significant platform for exploring critical themes at the intersection of modernity, Islam, and the unique challenges and opportunities facing Pakistan, making the Youm-i-Takbeer commemoration particularly insightful and thought-provoking.



Forging Future Diplomats: A Promising Start to VOXmun's Inaugural MUN Initiative

The **Department of Political Science, University of the Punjab**, and **VOXmun** successfully launched their joint **Model United Nations (MUN)** initiative today, hosting declamation competitions for students from various educational institutions at the **Institute of Quality and Technology Management (IQTM)**, University of the Punjab. Gratitude is extended to **Dr. Usman Awan**, Director of IQTM, for providing the venue and complete operational freedom.

Professor Dr. Rana Eijaz Ahmad, the esteemed Chairman of the Department of Political Science, has been a driving force behind this initiative.

Despite enthusiastic participation, the inaugural session proved demanding. Inclement weather and limited preparation time led to fatigue among participants and organizers alike, as noted by the President of VOXmun.

However, the Department of Political Science remains committed to institutionalizing MUN within its curriculum. Plans are in place to host more competitions and debates in the coming months, offering students valuable simulations and hands-on experience. These activities aim to prepare the youth to confidently engage in decision-making and policy development at both national and international levels.



The Department of Political Science, in collaboration with VOXmun, continued its initiative to cultivate young leaders. The second day of the program, held at IQTM PU, focused on fostering an independent and congenial environment for their development.

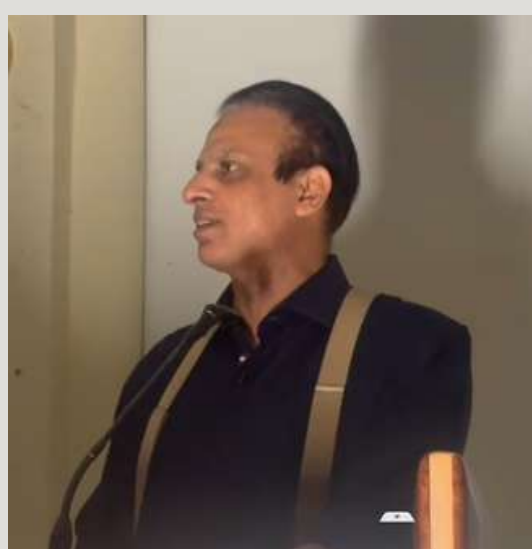


The Department of Political Science, University of the Punjab, in collaboration with **VOXmun**, successfully hosted its first **Model United Nations (MUN)** conference, concluding on July 20. The three-day event featured highly engaging and competitive sessions, showcasing the remarkable enthusiasm and resilience of participating youth.

The conference's success was greatly supported by **Vice Chancellor Professor Dr. Muhammad Ali**, who granted permission for the event on campus. Special thanks were also extended to **Professor Dr. Usman Awan**, Director of IQTM PU, for providing an excellent venue. Despite only four days of preparation after receiving university approval on July 14, the event was a testament to swift organization.

Building on this success, the Department of Political Science is proud to announce the launch of **GenNext-MUN**. This initiative aims to promote MUN platforms globally, welcoming participants from all academic backgrounds.

Notable achievements included **Mr. M. Abdullah Ijaz (Department of Political Science, VOXmun)** receiving the Highly Meritorious Award (HMA) and being recognized among the Best Delegates in the Crisis Cells. The **Lahore School of Economics** was runner-up, and **Government College University Lahore** earned the Best Delegate Award. The strong participation from institutions like LUMS, LSE, and GCU, Lahore, underscored the conference's significant impact.



Grand Launch: Political Science Department's New Digital Platforms

The Department of Political Science at Punjab University recently celebrated a significant milestone: the launch of its **official website**, the inaugural edition of its e-magazine '**Political Pulse**,' its dedicated **YouTube channel**, and a distinctive new **departmental logo**. This exciting event, held under the esteemed leadership of **Prof. Dr. Rana Eijaz Ahmad**, Head of the Department, was marked by a cake-cutting ceremony and the provision of shields and certificates to individuals in recognition of their invaluable voluntary efforts behind these initiatives.

The ceremony honored the students and volunteers whose dedication brought these platforms to life. Our sincere gratitude, along with shields and certificates, goes to

Ms. Asma Tanveer for graciously volunteering her time and creativity in designing the striking new departmental logo. Similarly, **Mr. Hamza** was recognized with a shield and certificate for generously volunteering his expertise to develop the department's comprehensive new website.

Ms. Malika Shahzadi was also proudly awarded a shield and certificate for her pivotal role in initiating 'Political Pulse,' alongside the **entire team** behind the magazine for their contributions to its successful inaugural edition.

These new digital assets mark a proud new chapter for the Department, enhancing our outreach, academic engagement, and capacity for scholarly expression.



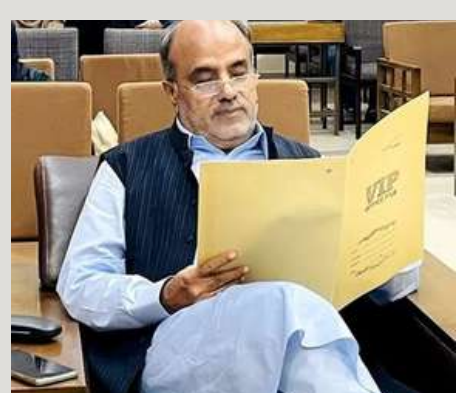
Charity Checkpoint: A Vital Workshop

On May 26, 2025, the Department of Political Science at the University of the Punjab successfully hosted "**Charity Checkpoint: Workshop**" at Waheed Shaheed Hall, IER. This crucial session aimed to raise awareness about safe charitable practices and counter-financing of terrorism, a topic of increasing global importance.

The workshop was privileged to feature two distinguished speakers: **Mr. Raja Imran**, Deputy Director of the Punjab Charity Commission (PCC), and **Mr. Mumtaz Hussain**, CEO of Konnecting Department. Their insights provided attendees with valuable knowledge on ensuring charitable donations reach their intended beneficiaries without being diverted for illicit purposes.

Adding a unique and impactful dimension to the event, a thought-provoking theatre performance engaged participants and reinforced the workshop's key messages. The session concluded with the distribution of certificates to all participants, acknowledging their commitment to understanding responsible charitable giving.

The Department of Political Science extended its sincere gratitude to all who contributed to this meaningful initiative, highlighting the collective effort in promoting transparent and secure charitable practices.



A Thought-Provoking Visit to the Punjab Assembly

The Department of Political Science is pleased to highlight a highly successful study tour to the **Punjab Assembly** for our students of Political Science and International Relations. This initiative offered invaluable direct exposure to the provincial legislative process, with **Dr. Abdul Jabbar** leading the student group.

Students attended a live Assembly session and explored the historic building, gaining a deeper understanding of legislative procedures and the Assembly's functions. This experience significantly clarified how governance operates at the provincial level.

Beyond academics, the tour inspired students to consider their future roles in democracy, governance, and policymaking.

Mr. Muhammad Yasir Irshad and **Mr. Syed Ali Raza** expertly coordinated the tour.

The Department extends sincere gratitude to **Prof. Dr. Rana Eijaz Ahmad**, **Dr. Rehana Hashmi** and **Dr. Arshad** (Research Officer, Punjab Assembly) for their crucial support.

Such direct engagements are vital in bridging the gap between theory and practice, preparing our students for influential careers in public service and research.



Fostering Harmony and Diversity: Two Impactful Sessions at the Department of Political Science

The Department of Political Science recently hosted two significant sessions dedicated to promoting interfaith harmony, peace, and social cohesion among our students, in collaboration with **Community World Service Asia (CWSA)**.

The program included an Interactive Session to Improve Understanding of Interfaith Harmony. A powerful roleplay, **“The Circle of Silence,”** saw students from diverse communities share challenges and stand for unity. An open dialogue, featuring Guest Speaker **Prof. Dr. Faisal Shehzad**, highlighted empathy's role in overcoming bias.

This was followed by **“Bridges of Words”** – A Poetry and Storytelling Session for Peace and Diversity. Students shared personal experiences through poetry, stories, and documentaries, with active participation from minority students. These discussions fostered greater understanding and empowered marginalized voices.

Both sessions, with Prof. Dr. Faisal Shehzad engaging participants, were resounding successes. We commend Team Leader **Ayesha Chaudhry** and her team for their excellent organization. These events truly exemplify our Department's commitment to nurturing a more peaceful and inclusive community.



Thank You for Reading!

We hope you enjoyed this edition of Political Pulse. As we wrap up this issue, we're already working on the next one, packed with more insightful analysis, thought-provoking commentary, and in-depth features.

Get Involved

Join the conversation and help shape the future of Political Pulse.

We value your feedback and opinions!

Share your thoughts on our social media channels or email us at;



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Punjab University Political Science Vision



**Department of Political Science,
University of the Punjab ,Lahore**



Department of Political Science official



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