

## **Understanding the Feminist Foreign Policy (FFP) - Why it is Important for South Asia-Pakistan?**

**Muhammad Saleem Mazhar**

Vice Chancellor, University of the Punjab, Lahore, Pakistan

Email: [vc@pu.edu.pk](mailto:vc@pu.edu.pk)

**Naheed S. Goraya**

Associate Professor, Centre for South Asian Studies (CSAS), University of the Punjab, Lahore, Pakistan.

&

Former Visiting Post-Doc Fellow, V-Dem Institute, University of Gothenburg, Sweden.

Email: [ngoraya.csas@pu.edu.pk](mailto:ngoraya.csas@pu.edu.pk)

### **ABSTRACT**

Feminism is a mission for far-reaching transformation of society. It focuses on gender-sensitive foreign policy agenda, shifting away from traditional approaches. Therefore, it can be considered more than just gender equality where the goal of gender justice dominates the idea. *In 2014, Sweden proclaimed a Feminist Foreign Policy (FFP), followed by Canada in 2017, France and Luxembourg in 2019, and Mexico in 2020 which opened a path for many other countries to follow the trail.* Swedish FFP talks about 3 Rs, i-e; Rights, Representation and Resources. The political framework of Feminist Foreign Policy revolves around the welfare of that marginalized faction of the society which has been facing all kinds of oppression emanating from forces of patriarchy, colonization, hetero-normativity, capitalism, racism, imperialism and militarism. *The study intends to answer the primary question why it is important for the world to adopt FFP and will it even work in South Asia, particularly Pakistan where gender is one of the consolidating principles of the society.* With these ideas' backdrop, Swedish Feminist foreign policy gives us window of opportunity to think over the subject. However, the fact remains that this practice is different from one country to another, one region to another and one culture to another but the important is to be able to prove that it is beneficial for country's concern to include women at the level of society because it is smart economics.

**Key Words:** Feminsim, Femisnist Foreign Policy, 3 R's, Universal Declaration of Human Rights, Convention on the Elimination of All Forms of Discrimination against Women, United Nations (UN) Security Council Resolution 1325, Foreign Policy, Narrow Nationalisms, Hypernationalist Nation-States

### **Introduction**

Gender cosmopolitanism is a major movement in Swedish internationalism, spanning the left-right coalitions that have ruled Sweden since the 1980s

(Bergman-Rosamund, 2013: 330). Even before Stefan Löfven<sup>1</sup> announced the adoption of the feminist label, promoting the well-being and security of all women was a central theme in the debate over the country's international identity. The global politics has witnessed Feminism as an element of a modern perspective that involves entire populations, maximizes potential, and ensures that no one is left behind.

Bringing this perspective into the process of international politics is to be done through promotion, dialogue, cooperation and negotiation (Lackenbauer, 2016:14). There are currently three countries in the world which have feminist foreign policies, i-e; Sweden (Being the oldest and the most comprehensive- Spotighting it in national and Global pledge to change), Canada (Highlighting on private sector), and France. Gender has a key role in defining the barriers people confront and the economic opportunities available positions to them around the world. Women's movements campaigned widely and doggedly for the Promotion of women's rights and gender equality for the majority of the 20<sup>th</sup> century (Graner 2010).

Despite the fact that adopting and implementing FFP in its entirety is a difficult task, there have been a few major international milestones in the recent decades, such as, the 1948 Universal Declaration of Human Rights (United Nations 1958) grants men and women equal rights, which are later recognized in international law, the landmark Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in 1979 and the United Nations (UN) Security Council Resolution 1325 on Women, Peace, and Security (WPS) in 2000 (Davies and True 2019). Since the 1975–85 UN Decade for Women, which has been a major component in the tale of global feminism, the concept of gender equal rights has provided the formal basis for international debate on women's positions (Bulbeck 1988).

There is a large body of scholarly work that deals with the feminism but all the extensive and key literature do not give a single answer to the question whether the policies propounded and implemented by a welfare state like a Sweden can have the same implications and results to a third world countries, South Asia and particularly Pakistan Where the nation is still struggling to believe about the power equality between men and women.

#### Defining Feminist Foreign Policy

The Feminist Foreign Policy comprises of two components, i-e; gender equity and gender agenda- a global agenda aimed at dismantling the male-dominated foreign assistance, trade, defence, immigration, and diplomacy systems that marginalize women and other minority groups around the world. Together with multi-dimensional policy structure, FFP deviates from standard foreign policy thinking's black box approach. The Centre for Feminist Foreign Policy defines that “It is believed that foreign policy has potential to be a mechanism for

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<sup>1</sup> Former Swedish Prime Minister from October 2014 to November 2021

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equality, justice, solidarity, and peace. However, peace and feminism are inter-connected. A Feminist Foreign Policy (FFP) is a political structure and charter placed around the wellbeing of marginalized people and raises processes of self-reflection regarding foreign policy's hierarchical global systems" (<https://centreforfeministforeignpolicy.org/feminist-foreign-policy>).

### **Three Categories of Feminism**

Feminist thought can be divided into three categories.

#### **a. Liberal Feminism**

Hirschmann (2007) & Jaggar (1991) explain that this type of feminism helps in removing discrimination against women. It focuses more on the workplace, education and political life's equality. It rather considers how one's personal life affects or improves public equality. A liberal feminist viewpoint, according to Falk-Rafael (1996: 3-17), not only accepts women's problems, but also values their attributes and life experiences.

#### **b. Socialist Feminism**

Socialist feminism claims that patriarchy is founded on capitalism, and it goes beyond the economics to address more complicated elements of women's oppression at home, culture, the workplace, and the law (Hirschmann, 2007: 557-582). Knowledge is a product of social interaction and application whereas the theories and beliefs are formed by their social origins, according to socialist feminism, which is alike classical Marxism (Jaggar, 2004).

#### **c. Radical Feminism**

Men not only profit from but also cause women's oppression, according to radical feminist philosophy (Hartman, 1979). Many radical feminists today believe that this viewpoint is ineffective on its own, and advocate for a total transformation of the oppressive political, social, and economic structures (Hirschmann, 2007). Wahab, et.al; (2012) unfold that radical feminist theory often informs social work research, obscuring broader and more diverse feminist thought (Neuman, 2006).

### **Three phases of Modern Feminism**

- 1. First Wave-** Late 1990s and early 20<sup>th</sup> century- With a focus on suffrage and driven by the middle class, the purpose of this wave was to expand opportunities for women.

2. **Second Wave-** Began in 1960s and continued into 90s- The anti-war and civil rights movements, as well as the growing self-awareness of a number of minority groups around the world, fueled this wave. It pulled together women of color and women from poor countries. The second wave of feminism was easily neglected since it coexisted with so many other social movements.
3. **Third Wave-** appeared in mid 1990s and was influenced by post-colonial and post-modern thought.
4. **Fourth Wave-** It is still a captivating silhouette. It argues in terms of intersectionality, and maintains that women's oppression can only be completely understood in the context of other groups and genders' marginalization (Rampton, n.d).

### **Feminist Theory & Approach**

*Wallström (2015)* hypothesizes that change is both feasible and important, and it has been long overdue.

The current global agenda widely sees the gender equality as an increasingly salient component. As a stand-alone Sustainable Development Goal (SDG) and with “Gender Mainstreaming”, it has become an imperative goal for a large number of international institutions, governments, and organizations (True & Mintrom, 2001: 27-57).

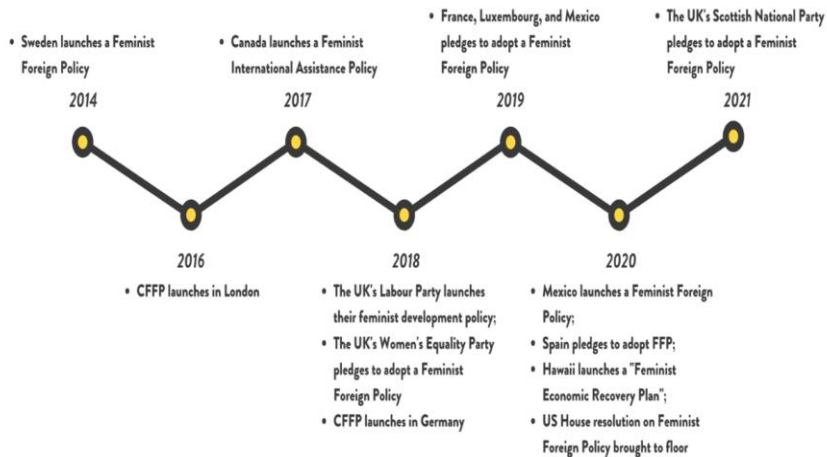
Feminist theory is not a single body of knowledge; no matter if it is a part of social sciences or international studies. It has originated from the multiplicity of lives and bodies of politically active women and men all over the world. For long, gender issues and gendered relationships have been either ignored or disregarded. However, during the last three decades, there has been a substantial shift in how feminist ideas and gender-based methods have engaged in meaningful discourse with international relations’ approaches and foreign policy. Bringing gender to the forefront of conventional IR debates has been a difficult task. The outcome is encouraging, as the number of panels and sections at international conferences has increased, as has the number of peer-reviewed papers in the feminist IR and feminist foreign policy fields. Those schooled in traditional methods to IR and sub-fields may not see the importance of a feminist approach to foreign policy and international politics. It is worth noting that being a woman does not automatically imply agreement with the necessity for a feminist approach to international relations and foreign policy.

Cynthia Enloe (2014), in her groundbreaking work “Bananas, Beaches, and Bases”, asks, “Where are the women?” This simple inquiry has functioned as a hermeneutical axis from which following relationships have begun to disentangle the gendered ways in which IR and foreign policy have been theorized, taught, and

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enacted. However, there is no way to get a definitive response. Not because there aren't any women or girls, but because they've been made invisible.

### **Brief Timeline of Feminist Foreign Policy**



Source: <https://centreforfeministforeignpolicy.org/feminist-foreign-policy>

### **Swedish Feminist Foreign Policy**

The ideology of a country's foreign policy inherently has considerable impact on its international relations. In global politics, feminism and gender viewpoints are drawing attention and space. For example, the Feminist Foreign Policy has intensified the focus on gender equality in development work and cooperation. Besides its commitment to gender equality, Sweden has for decades engaged in actions against racism and imperialism. The country has aimed to be, and arguably been, at the forefront in global politics when it comes to human rights and equality— not least in relation to gender and women's rights (Lackenbauer, 2016:12). Being (perceived as) a country with a high level of gender equality, Sweden likely has significant influence in this matter on a global scale.

The world has inclined to take on darker hues in recent years. Democracy is being questioned in many areas, women's rights are being endangered, and the international system that has taken decades to construct is being questioned. Backlashes occur in every community, especially when it comes to gender. Continual vigilance is required, as is persistent advocacy for women's and girls' full enjoyment of human rights- says Margot Wallström<sup>2</sup>.

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<sup>2</sup> Former Swedish Deputy Prime Minister and Minister for Foreign Affairs (2014-2019)

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Sweden launched the first-of-its-kind feminist foreign policy over eight years ago (after many years of championing gender equality and human rights), under Wallström in 2014. Later, it published a manual<sup>3</sup> on how it became a part of the broader Swedish Foreign Policy Process, from conception to implementation. According to the guidebook, such a foreign policy promotes the idea of applying a systematic gender equality viewpoint throughout the Swedish government's entire foreign policy agenda.

### **Three R's of Swedish Feminist Foreign Policy**

Feminist foreign policy is an agenda for change that strives to improve the rights, representation, and resources (3 R's) of all women and girls, taking into account the realities of their lives. The representation is such a cogent mechanism for both the enjoyment of rights and access to resources. It is at the heart of the Swedish FFP. Women are still under-represented in prominent positions in all aspects of society, whether it is in foreign or domestic affairs, whether in Sweden or anywhere else in the globe. Discriminatory and unsatisfactory results are more likely to result from non-representative decision-making. Put women at the table from the beginning, and you'll see that more topics and points of view emerge (Wallström, 2015).

1. **Rights-** aim at ensuring women and girls' human rights and working against all types of gendered violence and discrimination.
2. **Representation-** seeks women's increased participation at all levels in decision-making processes.
3. **Resources-** are an aspiration towards a gender-equal distribution of resources and assets. The agenda includes working for sustainable peace, development and explicitly states. It aims in working towards an implementation of the 1325 resolution on Women, Peace, and Security (Wallström, 2015).

Sweden's feminist foreign policy is unique in the world because it is the first time that a feminist foreign policy has been implemented. Its mission is to provide a feminist perspective to all aspects of foreign policy in order to challenge and shift away from gendered institutions that affect both women and men. That is thought to be the most thorough of its kind. It agrees to a systematic mainstreaming of gender across the foreign ministry and in all aspects of foreign policy, as well as a greater focus on tangible results (Moss, 2020). Wallström

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<sup>3</sup> Available at <https://www.government.se/reports/2018/08/handbook-swedens-feminist-foreign-policy/>

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informed in an interview “striving towards gender equality is not only a goal in itself but also a precondition for achieving our wider foreign, development, and security-policy objectives” (Nordberg, 2015).

Wallström has accepted American political scientist Joseph Nye's concept of "smart power," which asserts that when a government engages in resolving global-scale problems like health and economic growth, it would ultimately benefit that country. Nordberg (2015) writes that "women's rights are a human right and the full social, economic, and political empowerment of women is the great strategic prize of the twenty-first century" (Nordberg, 2015). While Sweden is not the only country to make gender equality an integral part of its foreign policy, it is arguably the most explicit and pervasive effort to do so.

### **Options for South Asia- Pakistan**

In today's world, FFP is progressively catching attention and is synchronized with all the issues ranging from trade to diplomacy and International Relations. The issues of gender equality and women empowerment are being institutionalized by the world governments. According to “Honky Tonk Women,” if you want to observe truly revolutionary and liberated women, go to the Third World (Churchill, 2005). The social and cultural framework together with uneven Patriarchal beliefs entrenched in local mores and culture encodes the social value of gender. In learning to be a woman in the society, women co-opt the patriarchal dogma and play an instrumental role in relocating and reconstructing the gender philosophy through the process of socialization of their children.

South Asia's tremendous people potential and geostrategic location have made international participation increasingly profitable. Deep-seated mistrust and bilateral disputes between South Asian countries, however, have prevented the area from realizing its full potential. South Asia has the second highest gender difference among the eight other areas of the world, according to the Global Gender Gap Report 2020 (Khullar, 2020). The trajectories of feminist clashes with nation governments have differed across South Asia, reflecting the region's uneven and different paths, as each state has its own unique postcolonial experience. While feminist interrogations of state authority began early in some nations as a result of "the state and its linkages with fundamentalism" and military wars that put feminists on the ground in direct contact with the state, they took longer in others.

Feminist activists must examine the state of substantive democracy in South Asia when pressing for a feminist foreign policy future for the region. A gender-conscious approach can help the Sub-Continent's security, democracy, and diplomacy, as well as progress and women's empowerment in South Asia. The feminist foreign policy is a critical step toward the reduction and elimination of gender discrimination at home and abroad. Poverty, climate change, conflict, and

migration all exacerbate the vulnerability of women and children. When studying South Asia and the FFP, it is important to understand that the modern liberal state is a patriarchal, "manly" institution. It is a patriarchal organization, rooted in a gendered history of men's dominance in the public arena, with women's demands long suppressed by the public and private division. The task thus becomes one of the finding state-based routes for incorporating feminist ideals into international policy and practice. There have been various instances of progress where states have joined together to combat gender-based violence against women around the world. However the debate continues about how far the feminist agenda can rely on the "institutions constituted by male ways of activity to confront gender inequity.

Understanding this contradiction is critical for imagining feminist foreign policy options for South Asia, as the region's growth of authoritarianism and declining democracy continue to deepen the state's patriarchal imprint. The epidemic has hastened this trend by providing governments with cover for extreme measures. The progressive degradation of democracy does not portend a bright future for feminists. According to the World Economic Forum's Global Gender Gap Report 2021, Pakistan was placed 153rd out of 156 countries (WEF). ([https://www3.weforum.org/docs/WEF\\_GGGR\\_2021.pdf](https://www3.weforum.org/docs/WEF_GGGR_2021.pdf)). Regrettably, the country was ranked seventh out of eight South Asian countries, only ahead of Afghanistan. Pakistan's history is replete with the examples of women political participation.

The country has witnessed the first female Prime Minister, Benazir Bhutto (1988-1990 & 1993-96) who was the first female Permanent Representative to the UN as well. Maleeha Lodhi, the first female Foreign Minister in 2015, Shireen Mazar, the first female Human Rights Minister in 2018, Sania Nishtar, the first female Poverty Alleviation and Social Safety Minister in 2018, and Nigar Johar, the first female Lieutenant-General in 2020, a female foreign minister (Hina Rababni Khar) are just few examples. However, because this is only one piece of a jigsaw puzzle, the larger picture remains incomplete and requires a suitable addressing mechanism. Aside from such female representation at the national and global levels, the current Pakistani feminist political environment lacks the institutional foundation to allow for transformative and realistic shift.

The year 2021 witnessed enormous challenges for Pakistan on domestic front (like global COVID-19 spread, Afghan refugees with the exit of US forces from Afghanistan). As a means of addressing issues, Pakistan's foreign policy framework has typically relied on traditional techniques, which more commonly emphasize masculinist concepts of dominance. The FFP paradigm, albeit new to the political lexicon, offers an alternative strategy, striving to bring equality, justice, solidarity, and peace by placing feminism at its core. Women's rights may be misinterpreted, under-represented and marginalized in Pakistan however they do exist very much in the society. We submit that part of the problem is the



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ignorance of people and failure to segregate between what is right and what we know.

Women have conventionally been the relegated gender in patriarchal societies such as Pakistan. Pakistan can follow the footsteps of Swedish foreign policy in light of its three R's. The Pakistani citizens continue to struggle to believe in the central principle of Feminist Foreign Policy and given Pakistan's patriarchal status quo, gender parity concepts in diplomacy, foreign policy, economics, and decision-making are desperately needed. Pakistani foreign policymakers should realize the link between particular treaties and activities that are directly or indirectly related to gender-based violence. Women are undeniably the first to be impacted by power dynamics during and after a conflict. The example of such sensitivity for marginalized groups was set by Swedish Foreign Minister Margot Wallström in 2015, when she announced the cancellation of a 37 million euro arms sale with Saudi Arabia due to human rights concerns. In similar situations, Pakistan should take the same approach to build a solid posture. Khan (2018) examines Zia-ul-Haq's era in Pakistani politics in her book "The Women's Movement in Pakistan: Activism, Islam, and Democracy." Activists for women's rights were mobilized during the time. Khan highlights how women have been oppressed and targeted for speaking out in support of liberal democracy. The literature is crucial for understanding the history of feminism in Pakistan as well as its current relevance. Pakistan urgently needs to move toward the intersectional and inclusive understanding of foreign policymaking inherent in the FFP framework, given non-traditional security issues and undeniable limitations and repetition of past procedures. Although this would be a significant shift in Pakistan's foreign policy, it is not unique when one considers the country's history. The state must place a high priority on feminist policymaking.

### **Gender-Focused Foreign Policy in South Asia at Unprecedented Times of COVID-19**

As the world battles the COVID-19 pandemic, a massive disruption of lives across nations and communities has been observed, as well as global economic upheaval unlike anything seen in more than a century. Human costs such as lost lives, rising poverty, lost jobs and livelihoods, long and short-term health impacts, and widening inequality will have a long-term impact on economic recovery and growth. Therefore, gender equity must be viewed as a fundamental denominator in order to achieve long-term economic recovery. This is more important than ever.

If the FFP approach policy is to be implemented, gender principles must be articulated in programmes and policies, a budget must be set aside to support technical assistance for sectorial gender analysis, and capacity must be built to translate policies and programmes into action across foreign policy engagements. In South Asia, we must guarantee that our national victories and gender equity perspectives are reflected in our foreign policy participation.

Perhaps now is the moment for Asian leaders to develop a gendered foreign policy that is unique and applicable to Asian countries, as well as start a conversation about gender mainstreaming beliefs. Although many Asian countries lack National Action Plans, they have adopted Policy Actions (both domestic and international) that signify a shift. What needs to be investigated is how a gender-conscious approach to security, democracy, and diplomacy on the subcontinent could benefit security, democracy, and diplomacy.

However, the situation in the rest of the region is becoming complicated. FFP should not be limited to boosting the number of women in the diplomatic service or other government branches. Instead, the focus should be on moving away from a patriarchal system while establishing and designing policies that prioritize women's interests and rights. Bangladesh has championed ground-breaking international policy initiatives such as the United Nations' Women, Peace, and Security agenda over the years. Bangladesh also has the ability to play a leading role in South Asia's drafting of the FFP (Munir, 2021).

The importance of women's accomplishments and their role in South Asian society must be recognized. The politics of South Asia invites a greater acknowledgement of women as change agents who must be guaranteed a seat at the governing table. The FFP roadmap for South Asia must commit to tackling the post-colonial state's coloniality and the excesses it continues to perpetrate against its most vulnerable communities. South Asia's FFP can't just be a band-aid for old wounds. Instead, it must be healed by fundamentally altering international relations as we know them now. FFP should start a discussion on South Asian commons that is committed to accountability and care, not just in international forums but also with the people the nations profess to represent. Foreign policy cannot be merely prefixed with feminism. It is a verb, and a Feminist Foreign Policy should be as well (Rathore, 2022). Non-Western Feminist theory, according to Narayan (1988: 213-224 & 2004: 8), is typically committed to empowering women while also being required to critically assess society, culture, and ideology that may be more hostile to Feminist initiatives than Western cultures. Without female governance, feminist foreign policy is impossible. It is critical for the emergent South Asian FFP discourse to exercise caution and skepticism toward the state

### **Will It Change the World?**

Sweden is a land of feminist foreign policy, equality and diplomacy and keeping in view its 3 Rs, it is measured that the world and International Relations is at cross roads and the feminist foreign policy is the most logical at this time of history. Women need to sit on the table where decisions are taken though every society has different integration policies. It is a well-known truth that strengthening women's and girls' empowerment can improve governance, economic growth, human development indicators, and general stability in any country. There is a growing

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body of scholarly research on the subject that has concluded that investing in women's economic, political, and social contributions yields a significant result: a wealthier and more peaceful world (Baruah, 2021).

The fight for democracy and the fight for a feminist foreign policy are fundamentally synergistic and a more gendered approach to foreign policy could be a practical strategy. The majority of politicians believe that women's rights have nothing to do with topics such as war and peace. However, any politician concerned with global security should consider pursuing a foreign policy that attempts to solve global gender injustice, according to this school of thought. Hudson, et.all; (2012) even claim that future clash of civilizations will be founded on gender views rather than ethnic and political divisions. Concepts that are central to the Feminist Foreign Policy are central also to development.

While the impact of masculinity on foreign policy debates has frequently gone unnoticed and/or disregarded outside of feminist circles, gender problems have been at the centre of a number of policy discussions. The rise of populist nationalism around the world raises concerns of a backlash against gender mainstreaming or a re-masculinization of foreign policy characterised by a return to more traditional security priorities. One danger linked with the securitization of gender issues is that securitization is a fluid process in and of itself. The introduction of new or renewed dangers may result in the obliteration of some concerns, which will be replaced by the priority indicated by newly elected or appointed political actors. More traditional security issues such as the War on Terror, geopolitical tensions between the US and Russia, maritime disputes in the Asia-Pacific, and even emerging threats such as cyber warfare, in this sense, may create a dynamic similar to what feminist scholars observed after September 11, 2001 (Henshaw, n.d).

The bigger the gender gap (which is defined as the disparity in men's and women's experiences and opportunities), the more likely a country is to be embroiled in violent conflict (Crespo-Sancho, 2018 & Capriole, 2005: 161-178). The hierarchical global and national power structures can be best studied through a feminist approach to foreign policy. Under the umbrella of such a foreign policy, the future seems bright, but it will necessitate cultural and policy changes in the country. The feminist foreign policy is a door to global peace because Gender-balanced policies that uplift and empower women can help construct a more resilient, peaceful, and long-term future for the region (Aamer, 2021).

Feminist theory is true in analyzing that gender cannot be spaced out from culture. This study takes the same position and explore that there is a dire need to study the entwining of culture, economics and the political purview more narrowly. However, it is very important to understand that the individual change can play a crucial role in women emancipation in the patriarchal societies. For gender-balanced foreign policy, the world must be seen through the eyes of women. Getting more women involved in foreign policy issues, reflecting

women's interests in foreign policy, and bringing a feminist perspective to foreign policy are all necessary.

## **Conclusion**

Conflicts rage over the world, and they may be more complex and difficult to resolve than they have ever been. Almost 1.5 billion people reside in weak states and conflict zones and within average five years, about half of all hostilities recur. The FFP gives resources to combat "narrow nationalisms." Hypernationalist nation-states employ a range of weapons, such as citing homogeneity, to attack the "other" and gain support from the majority. In their haste to punish individuals who do not fit into this "us" paradigm, hyper-nationalist nations deprive all those who defy their diktats of the very basic human rights that a constitutional democracy guarantees. Hyper-nationalist states defy all human dignity in their quest for "greatness". Inherently, the fight for democracy and the fight for a female foreign policy are complementary.

We need to join the dots in order to see what generates peace in order to respond to these global concerns. We need to shift from reactive to proactive policies, concentrating on prevention rather than reaction. And without a complete understanding of how diverse events affect men, women, boys, and girls, prevention can never be successful. A feminist foreign policy must be undiplomatic if it is to be transformative. Any FFP should raise concerns about such erasures, and its architects should become active interlocutors, allowing women community leaders outside of national capitals to participate in the discourse. This would include supporting a healthy feminist dialogue that caters to the promise of a feminist future that seeks to dismantle all kinds of masculine hegemony, rather than the state.

What needs to be acknowledged is that our old approach to foreign policy should be reconsidered. Women's peace and security issues, for example, are now at the heart of any peace negotiations or engagement. Nation states and multilateral agencies are becoming aware of this requirement and try to explain it in many areas of foreign policy activity. In South Asia and elsewhere, we witness many countries overthrow democratically elected governments and transition to more autocratic and repressive regimes, India as an example of electoral; autocracy in the recent history. As a result, the space for equitable and inclusive engagements has reduced, and any foreign policy considerations in such circumstances will require a well-defined gendered (feminist) position to guarantee that we do not condone or help in the promotion of inequity and marginalization.

When it comes to some of the "hard" "large ticket" matters like trade or national security, many governments have undoubtedly acted in a gender-blind manner. In recent years, there has been a growing debate in Asia about the need to press governments to make more gender inclusive in foreign policy and diplomacy. The use of a gender lens to look at the soft issues, such as health,

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human rights, Gender-based Violence (GBV), and migration, versus hard concerns, such as trade, security, and war, needs to be reevaluated with an impartially balanced gendered perspective. An FFP strategy is needed to remove the perceived divide between "hard" and "soft" concerns and engage across issues and sectors from a stance of equity and inclusion. Every component of a gendered foreign policy approach takes gender into account, from increasing women's participation in foreign/diplomatic services to decisions on foreign assistance, trade policy, bilateral water governance, security, and peace (Baruah, 2021).

A successful FFP must do more than just bring more women to the table, though that is an important part of the process. It is more important to create a favorable institutional structure than it is to set gender parity goals. If the role and status of women in society are to be changed, the discourse through which society operates must be transformed. Finally, I believe that this research contributes to current academics in a unique and generous way. This is why the technologies and instruments required to create a system of equality in society must be prioritized. Without a breakdown of why these gendered connections exist, society will be unable to take a step forward in defying the limitations that repress women.

If the country adopts a Feminist Foreign Policy strategy, it will be able to rebuild its drive to provide assistance to marginalized and vulnerable populations, challenge the status quo, and prioritize citizenship rights in a transnational political context. As a result, Feminist foreign policy is a tool and a plan that may and should be translated into legislation around the world, depending on the situation. States that adopt an inclusive foreign policy that is gender-neutral in terminology and sensitive to advancing the human rights-democracy nexus in parallel with realist power projections can accomplish compelling conflict settlements, successful disarmament, and robust human rights regimes.

The patriarchy's impacts are inextricably linked to racist, classist, economic, and imperialist oppression. To live true to its name, a feminist foreign policy must confront all power disparities. Emancipatory foreign policy is essential for a feminist foreign policy. It has to be cross-cutting. Regardless, the current juncture presents a clear opportunity for civil society to participate in shaping this agenda as it progresses. As previously stated, significant civil society organizations are keen to support a feminist foreign policy and are in a unique position to influence rising government dialogue and conversations at international events like the G7. Furthermore, civil society might engage within an ambiguous policy mandate to reorient it in a manner that more clearly addresses global inequalities. It will not be simple, especially given the current political context. As a result, the spread of feminist foreign policy should not be praised, but rather scrutinized at every turn to determine what improvements are actually being made.

In academic scholarship, a feminist perspective has been used extensively, but in policy practice, it has been less so. Key scholarly insights play a very conducive role in concrete transparent and democratic policy development. The structural and

hierarchical change is very much essential for the third world countries like Pakistan in order to challenge the dominant narratives in international political discourse. There are certain interconnected structures which largely dominate the global patterns of oppression and discrimination. Pakistan needs to raise difficult questions and include individuals who have hitherto been excluded from foreign policy in order to elevate the voices of the victims of the global injustices. This means concentrating on historical, context-specific studies of how harmful dichotomies manifest themselves in practice, as well as challenging domestic and international policy decisions in order to promote a more just global order.

The world needs to institutionalize the use of a gender equality lens through FFP framework in all multilateral and bilateral diplomatic engagements for development, commerce, peace and conflict, and global and national security interests. This approach will help examine and challenge the patriarchal ideologies that have come to define our understanding of state identities, diplomatic norms and practices, and the function of power and authority over time (Baruah, 2021). Women should have a seat at the table when it comes to making foreign policy decisions, and those decisions should take into account the realities of women in society and their frequently unique issues, as well as resource allocation. The foreign policy tools can be used as tool for gender equality which will generate the analytical tools for making informed decisions. Despite the fact that international politics is going through a difficult period, it is critical to keep in mind that change is another name of a possibility. The impact of Sweden's feminist foreign policy is palpable. Every day, around the world, embassies, agencies, and departments implement context- and knowledge-based policy. More governments are realizing that gender equality is simply the right thing to do. The food for thought is that viable peace, security and development can by no means be accomplished if half the world's population is omitted.

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