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The Contributions of Feminist Theory in Advancing the Field of International Relations

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ABSTRAK

Teori feminis memperkenalkan perspektif kritis dan transformatif ke ranah internasional, menawarkan pemahaman yang bernuansa tentang politik global. Mengenali kontribusinya sangat penting untuk menganalisis tantangan global kontemporer secara komprehensif. Studi ini bertujuan untuk menyoroti pentingnya ide-ide feminis. Meskipun sering terpinggirkan dalam wacana politik dominan tentang maskulinitas, ide-ide feminis memberikan beberapa solusi yang paling adil dan efektif untuk mengatasi masalah global. Perspektif feminis menantang struktur kekuasaan tradisional, mengadvokasi keadilan gender, dan mempromosikan inklusivitas dalam pengambilan keputusan politik. Dengan memeriksa kontribusi ini, penelitian ini berupaya untuk menekankan pentingnya mengintegrasikan pendekatan feminis ke dalam kerangka politik global. Dengan menggunakan metodologi kualitatif, studi ini didasarkan pada analisis konten asli dan cara deduktif, memanfaatkan sumber-sumber yang kredibel, termasuk buku, jurnal peer-review, artikel ilmiah, dan pernyataan tertulis resmi. Melalui pendekatan ini, studi ini menggarisbawahi perlunya teori feminis dalam membangun lanskap politik global yang lebih adil dan seimbang..

Kata kunci: Politik, Feminis, Kekuasaan, Internasional.

ABSTRACT

Feminist theory introduces a critical and transformative perspective to the international sphere, offering a nuanced understanding of global politics. Recognising its contributions is essential for comprehensively analysing contemporary global challenges. This study aims to highlight the significance of feminist ideas. Despite often being marginalised in dominant political discourses of masculinity, feminist ideas provide some of the most equitable and effective solutions for addressing global issues. Feminist perspectives challenge traditional power structures, advocate for gender justice, and promote inclusivity in political decision-making. By examining these contributions, this research seeks to emphasise the importance of integrating feminist approaches into global political frameworks. Utilising a qualitative methodology, the study is grounded in original content analysis and deductive way, drawing upon credible sources, including books, peer-reviewed journals, scholarly articles, and official written statements. Through this approach, the study underscores the necessity of feminist theory in constructing a more just and balanced global political landscape.

Keywords: *Politics, Feminist, Power, International.*

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INTRODUCTION

Since the cessation of World War II on August 15, 1945, the discipline of international relations has undergone extensive expansion and intellectual evolution (Erdelja & Koulouri, 2009). The unprecedented destruction and immense human suffering resulting from the conflict served as a critical impetus for scholars to formulate theoretical frameworks aimed at preventing the recurrence of such global catastrophes. Liberal theorists, for instance, emphasize international cooperation as a fundamental mechanism for conflict mitigation and the promotion of global stability. Conversely, realist scholars contend that such cooperation is primarily a strategic instrument employed by dominant states to safeguard their hegemonic interests and exert influence over weaker entities (Rosyidin, 2022). Despite their theoretical prominence, these paradigms are predicated on traditional assumptions that have systematically marginalized women and other underrepresented groups in global political structures. As a result, such exclusionary tendencies have entrenched systemic inequalities, obstructed the realization of equitable justice, and disproportionately disadvantaged women and other vulnerable communities on the international stage.

In response to these epistemological and structural deficiencies, feminist scholars have sought to reconceptualize the discourse of international relations by placing the rights, experiences, and contributions of women and other historically marginalized groups at the centre of analysis. Their scholarship interrogates entrenched power hierarchies and advocates for a more inclusive and equitable analytical framework that challenges hegemonic structures within global governance. Feminist perspectives have substantially contributed to the advancement of international relations by offering incisive critiques of conventional power relations, advocating for the recognition and prioritization of marginalized voices(Ulzikri 2023), and broadening the conceptualization of security beyond state-centric and militaristic dimensions to include human security and socio-economic well-being. Additionally, feminist theorists have introduced the concept of intersectionality, highlighting the interconnectedness of gender, race, class, and other social categories in shaping global inequalities. Furthermore, they critically examine neoliberalism as a primary mechanism of exploitation that exacerbates socio-economic disparities, particularly in the Global South, while also challenging the dominance of Western epistemologies in international relations. By advocating for decolonial approaches and pluralistic perspectives, feminist scholars seek to dismantle hierarchical global power structures and foster a more just, inclusive, and equitable world order. Through these interventions, feminist international relations theory not only enriches the discipline’s theoretical landscape but also provides a transformative vision for reimagining global politics in ways that are more reflective of diverse lived experiences and structural realities.

METHODOLOGY

In this research, the author uses a qualitative approach as a method to collect data that is used as a source for this research. A qualitative approach is research that focuses on natural events or symptoms. Fundamental and naturalistic qualitative research must be carried out in the field or library study rather than in a lab. As a result, this kind of research is often called field study or naturalistic inquiry. According to Bogdan and Biklen, qualitative research is a method that generates descriptive data from people's written or spoken words as well as their observable behaviours; it takes a holistic approach to the environment and the individual (Bogdan & Biklen, 1982).

In social science, qualitative research is a specific tradition that primarily depends on observing people in their local context and communicating with them using their language and vocabulary. Furthermore, qualitative quality or characteristics is referred to as the empirical element, or the actual human existence, which encompasses all that lies behind the patterns of attitudes and

behaviours that characterize bio-social people. According to Rachmat Kriyantono, the purpose of qualitative research is to explain the phenomena that occur in society by collecting data in-depth and completely (Andayani, 2017). There are three stages in conducting qualitative research (Fiantika, 2022). These stages are data collection and description. This stage explains how the data was found and describes the information obtained, namely describing what was read or seen, heard, and felt in passing. Another is data reduction (combination). This step carries out the process of reducing information obtained at the collection and description stage to focus on certain problems. The last is data selection. This stage describes the problem as a focus that has been set in more detail, then conducts an in-depth analysis of the focus of the problem. The results obtained are in the form of themes that are constructed based on data obtained from the field into knowledge or even new theories. To deepen the author's analysis, the author will use a content analysis style in a deductive way. Content analysis is the scientific study approach that is used to objectively and methodically examine textual, visual, or auditory data to find certain patterns, themes, meanings, or structures within the material (Fife & Gossner, 2024). The main goal of content analysis is to understand and interpret the patterns, meanings, and messages contained in particular journals, books, websites, and critical news and then select the most relevant ones to prove the author's hypothesis. In short, it is an approach from general to specific. This way is often used in qualitative methods, which often help the author in finding conclusions from many arguments.

DISCUSSION AND FINDING

The contributions of feminist theory to international order.

Reconceptualizing Power and Advancing the Recognition and Protection of Marginalized Groups' Rights.

Feminist theory provides a critical reassessment and reconceptualization of power within the field of International Relations, challenging the traditionally masculinist paradigms that have emphasized state-centrism, militarization, and hierarchical structures of authority. By interrogating these dominant frameworks, feminist scholarship advances a more nuanced and multidimensional perspective on power, one that is relational, intersectional, and embedded within broader social, economic, and cultural contexts. As Simone de Beauvoir posits in The Second Sex, women's social positioning and identity are shaped by a complex interplay of historical, economic, and cultural forces, which collectively contribute to their systemic marginalisation within societal structures (Beauvoir, 2009). This theoretical perspective carries significant implications for International Relations, a discipline historically centred on state sovereignty and the pursuit of national interests. Feminist scholars challenge this hierarchical model, arguing that the inherently global nature of international relations necessitates a more inclusive analytical framework, one that incorporates the diverse and intersecting concerns of all actors, particularly those who have been historically marginalised or excluded from political and policy-making processes (Kumar, 2023).

Feminist perspectives advocate for the recognition and prioritization of these often-overlooked interests, asserting that global justice and equitable policymaking can only be realised through the intentional inclusion of marginalized voices and the dismantling of entrenched power asymmetries within the international system. This concept, which feminist scholars refer to as relational power, emphasizes the interconnected nature of power dynamics and highlights the necessity of integrating

diverse perspectives into global governance structures. Consequently, the roles, contributions, and active engagement of marginalized groups, particularly women, have received growing recognition within international discourse. Women now play an increasingly prominent role in global governance, actively contributing to international organizations such as the United Nations and participating in the formulation and implementation of foreign policy at the state level. (Tong, 2018). This shift is exemplified by the appointment of Sheikha Haya of Bahrain as the fourth female President of the United Nations General Assembly in 2006. Similarly, in 2007, Nancy Pelosi was elected as the first female Speaker of the United States House of Representatives, while Betty Boothroyd became the first female Speaker of the British House of Commons (Kumar, 2023). These milestones reflect a gradual erosion of male dominance in high-ranking political positions and key decision-making roles in international affairs.

Beyond advocating for inclusivity, feminist perspectives also place significant emphasis on the concept of human security. This approach expands the traditional, state-centred definition of security, which has historically been primarily concerned with military threats and external violence. Feminist scholars argue that security must be redefined to encompass broader social and economic dimensions, including the protection of women from structural and systemic violence, economic disparities, and political exclusion. By reframing security in this way, feminist theorists seek to construct a more holistic and equitable framework for international relations, one that prioritizes the well-being and agency of all individuals rather than solely focusing on the strategic interests of states.

Broadening the Concept of Security.

Feminist scholars contend that the traditional definition of security must be expanded to encompass a wider range of concerns, particularly those affecting women in their daily lives. This redefined conceptualization of security transcends the traditional military- centric paradigm, advocating for a more comprehensive approach that prioritizes the protection of women's health, education, and access to essential resources—fundamental components that safeguard their well-being, dignity, and overall security. In her foundational work, Mary Wollstonecraft contends that women's subjugation does not stem from inherent inferiority but rather from systemic barriers to education. She argues that while men and women may demonstrate distinct cognitive abilities and societal functions, these differences are predominantly the result of unequal educational opportunities afforded to each gender from an early age. Consequently, Wollstonecraft asserted that gender disparities are not innate but are socially constructed and reinforced through institutionalized educational frameworks (Slijepčević & Vilić, 2023). To rectify this imbalance and empower women, she critically examined how gender bias is entrenched within educational systems and advocated for structural reforms aimed at equipping women with the necessary tools to assert their rights and participate in decision-making processes at both national and international levels (Slijepčević & Vilić, 2023).

As a direct result of sustained feminist advocacy and intellectual contributions, gender equality and the protection of women’s rights have progressively been integrated into national and international legal frameworks, policies, and institutional mechanisms. Feminist interventions have been instrumental in shaping legal provisions, policy initiatives, and social programs designed to address deeply entrenched gender inequalities that have historically relegated women to subordinate positions across multiple spheres of life (Dugis, 2016). These policies aim to redress gender-based disparities not only within the public domain, by promoting increased political participation, equitable employment

opportunities, and improved access to justice—but also within the private sphere, which includes the protection of women from domestic violence, gender-based violence, and economic exploitation (Tong, 2018). The incorporation of gender-sensitive policies within both public and private spheres represents a significant paradigm shift, recognizing gender inequality as a multifaceted and systemic issue that extends beyond the state to encompass domestic and interpersonal dimensions. This holistic approach highlights the imperative of addressing both structural disparities and individual rights, emphasizing the need for coordinated initiatives at the global, national, and local levels to promote a more just and equitable society for women. The evolving discourse on security reflects an emerging international consensus that achieving gender justice requires a holistic, intersectional framework that actively dismantles systemic barriers to equality and prioritizes the protection and empowerment of marginalized groups.

The Concept of Intersectionality in Feminist Scholarship.

Feminist scholars have significantly advanced the understanding of the underlying causes of violence against women by introducing the concept of intersectionality. Originally developed by legal scholar Kimberlé Crenshaw, this analytical framework elucidates the interconnections between various social identities and their role in shaping women's experiences of violence and discrimination. Crenshaw's seminal research, which primarily explores the intersection of race and gender, underscores how Black women face a distinct and intensified form of oppression compared to white women due to the compounded effects of both racism and sexism. Her study demonstrates that the lived experiences of Black women cannot be fully understood through an isolated examination of either racial or gender-based discrimination. Instead, these dimensions function concurrently, producing unique forms of marginalization that are not experienced in the same way by white women (Crenshaw, 1989).

This theoretical model has since been critically examined and reinterpreted by scholars such as Jennifer C. Nash, who challenges Crenshaw's approach, particularly regarding the legal rights of Black women within American constitutional law. Nash contends that Crenshaw's framework does not entirely account for the complexities of multiple and overlapping systems of oppression. While Crenshaw's intersectional analysis predominantly focuses on race and gender, Nash argues that additional dimensions of identity, including socioeconomic status, sexual orientation, and skin colour, must also be integrated to capture the diverse and intricate ways in which violence and discrimination manifest (Nash, 2008). According to Nash, restricting intersectionality to a binary focus on race and gender risks oversimplifying the multifaceted nature of oppression, thereby overlooking how various social categories interact to produce distinct experiences of marginalisation among different groups of women. Thus, Nash's reinterpretation of intersectionality advocates for a broader and more dynamic understanding that acknowledges the multiplicity of identities women hold and how these intersecting factors shape their exposure to violence and systemic inequality. This expanded framework calls for more comprehensive approaches to addressing gender-based violence, recognising the interplay of intersecting forms of discrimination, including but not limited to race, class, gender, and sexuality.

Intersectionality provides a critical alternative paradigm for analysing the multidimensional causes of women's subjugation within the global landscape. It urges

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policymakers, both within international institutions and at the level of nation-states, to adopt more nuanced, multidimensional strategies in combating gender-based inequalities and violence. By acknowledging that women's experiences of oppression are influenced not solely by gender but also by intersecting identities such as race, class, ethnicity, sexual orientation, disability, and immigration status, intersectionality challenges conventional single-axis approaches to policy formulation and advocacy. This perspective necessitates the development of policies that are attuned to the complexities of women's lived experiences, ensuring that interventions effectively address the compounded effects of multiple forms of discrimination.

An example of the institutional application of intersectionality can be observed in the United Nations integration of this framework into its gender equality initiatives. The 2030 Agenda for Sustainable Development, adopted in 2015, reflects a commitment to an inclusive, intersectional approach by emphasising the principle of "leaving no one behind" (United Nations, 2015). This framework explicitly recognises how intersecting dimensions of inequality shape women's access to education, healthcare, and economic opportunities, particularly among marginalized populations such as Indigenous women, women with disabilities, and migrant women. Goal 5 of the Sustainable Development Goals (SDGs) aims to achieve gender equality and empower all women and girls while also acknowledging the distinct challenges encountered by those who experience compounded marginalization due to intersecting forms of oppression (United Nations, 2015).

Moreover, intersectionality has emerged as a vital analytical tool in addressing contemporary global crises, such as forced migration and displacement. International organizations such as the International Organization for Migration (IOM) and the United Nations High Commissioner for Refugees (UNHCR) have increasingly incorporated intersectionality into their approaches to protecting female refugees (Baillot & Connelly, 2018). Research has demonstrated that refugee women, particularly those from marginalized racial or ethnic backgrounds, face distinct forms of violence and exploitation, including sexual violence, human trafficking, and systemic barriers to accessing essential services. These challenges cannot be adequately addressed without acknowledging the complex interplay of gender, race, immigration status, and socioeconomic vulnerability (Baillot & Connelly, 2018). Consequently, international institutions have developed more tailored and culturally sensitive policies that recognize the compounded vulnerabilities faced by refugee women and implement targeted interventions to address their specific needs.

In addition to its influence on institutional policies, intersectionality has played a pivotal role in feminist advocacy and activism. One prominent example is the #SayHerName movement, which emerged in response to the disproportionate violence inflicted upon Black women in the United States. The movement, which was spearheaded by Kimberlé Crenshaw alongside other feminist scholars and activists, underscores the intersection of race and gender in experiences of police brutality and systemic violence against Black women (Crenshaw et al., 2015). The campaign has drawn attention to how racialized misogyny manifests in law enforcement practices, exposing a long-standing pattern of violence that had been largely overlooked within mainstream feminist and racial justice discourses (Richardson, 2016). The #SayHerName movement exemplifies how intersectionality serves as a tool for advocacy, challenging dominant narratives and ensuring that the voices of those experiencing compounded forms of oppression are heard and addressed within social justice movements.

Ultimately, intersectionality provides a transformative lens through which scholars, policymakers, and activists can analyse and address gender-based oppression more holistically and inclusively. By recognizing the intersecting dimensions of discrimination that women face, this framework facilitates the development of more comprehensive and

Responsive policies and advocacy strategies. The application of intersectionality within contemporary international policies and feminist movements demonstrates its capacity to drive systemic change, fostering a deeper understanding of the multifaceted nature of women's experiences of marginalization and resistance.

Neoliberalism as a Mechanism of Exploitation.

Feminist critiques of neoliberalism emphasize its role in sustaining the exploitation of women within the global labour market and exacerbating economic inequalities resulting from neoliberal economic policies. Neoliberalism, characterized by market liberalization, deregulation, privatization, and a reduced state role in welfare provision, has been critically examined by feminist scholars as a system that disproportionately impacts women, particularly those from marginalized communities (Pearson & Elson, 2015). By prioritizing profit maximization and market-driven economic expansion, neoliberal policies frequently undermine social welfare, labour rights, and gender equity. These policies have contributed to the feminization of labour, wherein the increasing dependence on female workers in low-wage and precarious employment across global supply chains has deepened gender disparities by failing to address the specific vulnerabilities faced by women (Ylostalo, 2022).

A central feminist critique of neoliberalism is its perpetuation of exploitative labour conditions for women in the global economy. Women, particularly those in the Global South, are often relegated to low-wage, informal, and unstable employment sectors, such as garment production, domestic labour, and agricultural work, where they experience substandard working conditions, excessive hours, and a lack of job security (Wilson, 2015). The global outsourcing of labour, driven by neoliberal economic policies, has facilitated the relocation of manufacturing jobs to regions with lower production costs, resulting in the disproportionate employment of women under exploitative conditions. For example, in the garment industry, female workers in countries such as Bangladesh, Cambodia, and Vietnam face hazardous working environments, insufficient wages, and systemic violations of labour rights (Revolution, 2014). These women, despite their significant contribution to the global economy, remain vulnerable to exploitation and abuse, as their labour is undervalued and often unprotected by legal frameworks. The expansion of the fast fashion industry exemplifies this dynamic, wherein the commodification of women's labour generates substantial profits for multinational corporations while failing to ensure fair remuneration or workplace protections for female workers.

Moreover, neoliberal economic policies have exacerbated gender inequalities by undermining social welfare systems and failing to establish sufficient protections for workers. Feminist scholars contend that the neoliberal focus on austerity measures and market-oriented policy approaches has resulted in substantial reductions in public services, including healthcare, education, and childcare, disproportionately affecting women (Dabrowski, 2021). As women frequently assume primary caregiving responsibilities within households and communities, the erosion of social safety nets exacerbates their economic vulnerability, particularly for those who already experience marginalization due to intersecting factors such as race, ethnicity, and socioeconomic status. The dismantling of state support mechanisms heightens women's susceptibility to poverty and economic insecurity, further entrenching structural inequalities. In response, feminist critics advocate for a fundamental re-evaluation of global economic policies, calling for a shift away from neoliberalism towards economics.

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Frameworks that prioritize social welfare, gender equality, and poverty reduction. These alternative policy frameworks aim to address the structural foundations of gender inequality by ensuring that economic systems do not perpetuate the exploitation of women but instead promote their empowerment through equitable wages, labor protections, and fair access to resources. Feminist organizations and activists emphasize the importance of implementing living wages for women workers, enforcing labor regulations to prevent gender-based violence in the workplace, and acknowledging the economic significance of unpaid care work, which continues to be disproportionately performed by women (Win, 2019). Initiatives such as the International Labour Organization's Convention 190 on Violence and Harassment in the Workplace and UN Women's advocacy for gender-responsive economic policies represent critical efforts to challenge neoliberal economic paradigms and centre women's rights within global development agendas (Aslikyan, 2024).

Furthermore, transnational feminist movements, including Women's Global Strike and the International Women's Alliance, have advocated for economic policies that recognise the intersectional dimensions of gender, class, and race in shaping women's experiences of labour exploitation and inequality (Gupta, 2019). These movements emphasise the necessity of comprehensive economic reforms that address the redistribution of unpaid care work, ensure access to essential public services such as healthcare and education, enforce equal pay policies, and implement gender-sensitive social protections. Such measures are particularly crucial for safeguarding the rights of marginalised women, including migrant workers, women of colour, and those residing in rural areas, who are disproportionately affected by neoliberal economic structures.

Feminist critiques of neoliberalism ultimately contend that global economic policies must be restructured to prioritize social justice, gender equality, and poverty alleviation rather than reinforcing exploitative economic systems. By advocating for an intersectional and multidimensional approach to economic reform, feminist scholars and activists seek to establish a more just global economic order—one that recognizes and values women's labour, ensures equitable access to fundamental resources, and guarantees dignified work and social security. Such a transformative shift would not only contribute to women's economic empowerment but also advance broader efforts toward achieving social equity and sustainable economic development.

Challenging Western Hegemony in Knowledge Production and International Relations.

Since its establishment, the field of International Relations has been largely shaped by the intellectual traditions of Western Europe and the United States. As Connell (2007) argues in Southern Theory: The Global Dynamics of Knowledge in Social Science, dominant academic institutions in global metropoles maintain epistemic control, systematically marginalizing and overlooking intellectual contributions from regional and national scholarly communities outside the Western sphere. This Eurocentric epistemological framework is particularly evident in the foundational theoretical paradigms of International Relations, such as realism, liberalism, and idealism, which are deeply rooted in Western historical and cultural contexts (Mann & Huffman, 2005). These theories often fail to adequately reflect the lived realities of populations in other regions, particularly those in the Global South, Asia, and Africa, thereby reinforcing a knowledge hierarchy that privileges Western perspectives while disregarding alternative epistemologies.

The implications of this epistemological dominance are far-reaching. Knowledge generated within Western institutions is frequently perceived as both legitimate and universal, whereas the intellectual traditions and indigenous knowledge systems of non-Western societies, such as those in Africa, Asia, and Latin America, are often marginalized or dismissed as peripheral (Alvarez, 1999). This paradigm perpetuates a narrow and exclusionary understanding of global politics that neglects the complexity and diversity of

perspectives outside the Western world. By positioning Western theoretical frameworks as the default mode of analysis, this hegemonic approach constrains the scope of international relations scholarship and limits the inclusion of alternative ontologies and methodologies.

Feminist theory critically examines the Western-centric epistemological foundations of International Relations by challenging the presumed universality of Western knowledge claims, which are often used to justify interventions in the Global South and the Middle East (Mahmood, 2008). Feminist scholars argue that such assertions frequently erase the voices of marginalized communities, particularly women, whose lived experiences and priorities are subordinated to Western narratives of progress, civilization, and liberation (Mahmood, 2008). A prominent example is the discourse surrounding the so-called "war on terror" in the Middle East, where Western military interventions have been framed as efforts to protect women from oppressive regimes. However, this justification frequently disregards the agency and perspectives of women in the region, many of whom view these interventions as exacerbating existing socio-political crises rather than addressing them. Rather than centring the voices of local women, Western powers often impose external solutions that fail to account for the historical, cultural, and political complexities of the societies they claim to assist.

This example illustrates how Western-dominated approaches to International Relations reinforce a top-down model of knowledge production and intervention, in which the perspectives of individuals and communities in the Global South, particularly women, are either silenced or misrepresented. Feminist theory provides a critical counter-narrative to these hegemonic frameworks by advocating for a more inclusive and pluralistic understanding of global politics, one that incorporates the diverse and intersecting experiences of all actors within the international system. By challenging the epistemic dominance of Western scholarship, feminist theorists advance an alternative framework that seeks to decolonise knowledge production and promote a more equitable and representative discourse on global affairs.

The Significance of Feminist Contributions to International Relations

Feminist scholarship has significantly reshaped the field of International Relations by providing a critical perspective that challenges dominant theoretical paradigms while advocating for inclusivity, justice, and a more comprehensive understanding of global dynamics. Traditionally, the study of International Relations has been influenced by frameworks grounded in masculinist perspectives, which have shaped the discipline's core assumptions and analytical approaches (Kumar, 2023). Feminist theory disrupts these traditional approaches by advocating for gender-inclusive decision-making processes at both national and international levels. This paradigm shift is instrumental in redefining the nature of power and governance, fostering political and institutional structures that are more representative and equitable. By critiquing the systematic exclusion of women and other marginalized groups, feminist scholars push for structural reforms that acknowledge diverse lived experiences, ensuring that international relations theories and policies are grounded in equity and inclusivity. Through this engagement, feminist theory not only reshapes theoretical discourse but also bridges the gap between academic analysis and real-world policy implementation.

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Feminist perspectives critically challenge the predominance of elite-driven narratives that contribute to the marginalization of underrepresented voices and the reinforcement of systemic inequalities. By foregrounding the experiences of those historically excluded from dominant discourse, feminist scholarship enhances the study of global politics by advocating for more inclusive and participatory frameworks (Tong, 2018). Traditional international institutions, often scrutinized for privileging the interests of powerful states and elite actors, are urged to incorporate diverse perspectives into their decision-making processes. Such inclusivity ensures that global governance structures and policies more accurately reflect the lived experiences of individuals and communities that have been historically marginalized within the field of International Relations.

One of the most significant contributions of feminist theory has been its reconceptualization of security within international relations. Conventional security paradigms have largely been state-centric, focusing on sovereignty and military power while neglecting the everyday insecurities faced by individuals. Feminist scholarship broadens this scope by emphasizing human security, which considers issues such as gender-based violence, labour exploitation, and access to essential resources as fundamental to global security. This redefinition shifts the focus from abstract, militarized notions of security to the tangible and intersectional vulnerabilities experienced by marginalized groups, particularly women, whose concerns have often been overlooked in mainstream security discourse.

A key contribution of feminist scholarship is the application of intersectionality, an analytical framework that explores how intersecting identities—such as gender, race, ethnicity, class, and religion, collectively shape distinct experiences of marginalization and oppression (Nash, 2008). Intersectionality requires scholars, policymakers, and institutions to recognize the compounded impact of these overlapping factors. For example, a woman's lived experience is not solely determined by her gender but is also shaped by broader socio-economic and geopolitical contexts, which influence her access to opportunities, resources, and rights. This analytical lens has profound implications for international relations, as it necessitates policy approaches that address multi-layered forms of discrimination. The incorporation of intersectional analysis into global policymaking ensures that responses to systemic inequalities are both equitable and contextually informed.

Feminist critiques also highlight the exploitative dimensions of neoliberalism, particularly its disproportionate impact on women in the Global South. The neoliberal economic framework, characterized by deregulation, privatization, and profit maximization, has exacerbated social inequalities by relying on precarious labour, particularly within industries dominated by female workers. Feminist scholars argue that these exploitative dynamics perpetuate structural inequalities and undermine the dignity and rights of workers (Win, 2019). By exposing these injustices, feminist theorists call upon international relations scholars, policymakers, and global institutions to prioritize labour protections and corporate accountability. These critiques underscore the necessity of economic systems that are not only efficient but also just and equitable, advocating for structural reforms that protect vulnerable populations from economic exploitation.

A final key contribution of feminist scholarship is its critique of the epistemic dominance of Western-centric theories in international relations. Western academic paradigms have historically been presented as universal, marginalizing non-Western knowledge systems and perspectives. Feminist scholars challenge this intellectual hegemony, arguing that it reinforces narrow understandings of global dynamics while sustaining systemic inequalities. By advocating for the decentralization of Western epistemology, feminist theory fosters a more pluralistic and inclusive approach to

International relations, ensure that diverse intellectual traditions and lived experiences inform the discipline (Mahmood, 2008). This epistemic shift encourages greater recognition of non-Western scholarship, thereby disrupting entrenched biases and advancing a more balanced and globally representative discourse.

Collectively, these feminist contributions have profoundly reshaped international relations by introducing more inclusive, equitable, and contextually responsive frameworks. Through critical engagement with dominant power structures, feminist theory has expanded the scope of international relations, advocating for policies that reflect the lived realities of all individuals, particularly those marginalized within traditional paradigms. In doing so, feminist scholarship continues to play a pivotal role in transforming the field into a more just, reflective, and globally conscious discipline.

CONCLUSION

The research finds that the presence of feminist ideas in the international arena has significantly contributed to a more just and comprehensive understanding of gender in global politics. One of the key contributions of feminist theory is the redefinition of power, which was traditionally framed through a masculine lens. Instead of being associated solely with dominance and control, power is now increasingly understood in terms of equality and shared agency. Additionally, feminist perspectives have expanded the concept of security, which was historically centred on public and state-centric concerns, to include the everyday realities of women's lives in both domestic and public spheres.

Furthermore, feminist theory has introduced the concept of intersectionality into international discourse, providing a critical analytical framework for understanding the multifaceted nature of discrimination and violence against women, which were previously attributed to singular causes. Feminist scholars also critique neoliberalism as a source of systemic injustice in the global order, challenging its prioritization of market-driven policies that often exacerbate inequalities. Additionally, feminist perspectives work to decentralize dominant political and theoretical frameworks by challenging the hegemony of Western-centric ideas and advocating for more inclusive, diverse, and contextually relevant approaches. These contributions are essential for constructing a more equitable and nuanced understanding of international politics.

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