



# THE QUEST

FOR EXCELLENCE

43<sup>rd</sup>

SPECIALIZED DIPLOMATIC COURSE

FOREIGN SERVICE ACADEMY  
Pakistan

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## MESSAGE FROM THE DIRECTOR GENERAL **AMB. MAZHAR JAVED**

In a rapidly changing global environment, diplomacy has become more relevant than ever. Through rigorous training programs, hands-on experience, and exposure to diverse perspectives, we, at FSA, aim to develop the skills, knowledge, and cultural sensitivity necessary to navigate complex diplomatic challenges and promote peace, security, and prosperity for all nations. We are committed to fostering a community of lifelong learners who are dedicated to advancing the principles of diplomacy, mutual respect, and collaboration in their careers and beyond.



## MESSAGE FROM THE PMC

### NEHA NAVEED

If I were to describe my experience at the Foreign Service Academy, I would use the analogy of Alice in Wonderland because words truly fall short to encapsulate the uniqueness of the experience and exposure that has been offered to us at FSA. It is a world that is fast, fascinating and fierce, which kept us on our toes in the most exciting of ways. This unforgettable experience has endowed us with skills that are invaluable and would stay with us for a very long time. And although as challenging as it may be to enclose all of what we have gathered and garnered in a few pages, we have tried our best to communicate some semblance of this surreal experience through our words, pictures and musings. Through our stories, we aim to showcase and immortalize our journey which is deeply embedded in the very ink and pages of this magazine and we hope that it serves as an inspirational and guiding piece to enlighten the many batches that are to come.



**EDITOR IN CHIEF**  
**ATTIQA YAQOOB**

It is my pleasure to present to you the latest issue of the magazine for the Foreign Service Academy (FSA), Pakistan. This magazine is a platform for the under-training diplomats to share their insights, experiences, and perspectives on various topics related to diplomacy, international relations, and global affairs.

Our magazine serves as a testament to the dedication, intellect, and passion that defines the individuals who make up the FSA community. Within its pages we have strived to capture the essence of the FSA experience, showcase the diverse talents, experiences, and achievements that collectively contribute to the rich tapestry of the 43rd Specialized Diplomatic Course (SDC). It is a privilege to be a part of a community that is not only dedicated to academic excellence but is also driven by the noble cause of serving Pakistan on the global stage.

Let us remember that our collective journey at FSA is a stepping-stone towards a brighter, more interconnected future for Pakistan. May the bonds forged here be enduring, the lessons learned be transformative, and the friendships made be lifelong.

I would like to thank the Senior colleagues and mentors who have assisted us in refining our skills, advised us throughout our training and have made this journey more intellectually enriching. I would also like to thank the Editorial Board Team that has worked effortlessly to present an insightful collection of works representing the 43rd SDC.

It has been an honor to be part of this community committed to excellence and service, and I eagerly anticipate witnessing the ongoing growth and contributions of each individual who has made this magazine a testament to the richness of the FSA experience.



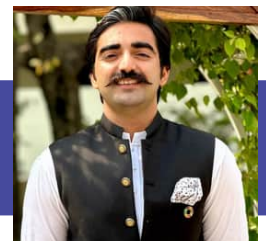
**SUB-EDITOR IN CHIEF**  
**ZAIN AFTAB**

As Sub Editor-in-Chief of our magazine, I aimed to provide our readers with insightful information and thoughtful commentary on the ever-evolving world of international relations and diplomacy. It is important to understand the context in which this magazine is written. We are not experienced diplomats with a deep understanding of global issues but budding ones who wish to provide a new perspective on old problems.

Our team, new to diplomacy but not in writing, delve deep into the intricate web of global politics and analyze their implications on a broad scale. Through meticulously researched articles, we explore the delicate balance between nations, the art of negotiation, and the power dynamics that shape our world. With a focus on promoting understanding and fostering peaceful dialogue, our team endeavours to shed light on the challenges and opportunities that diplomacy presents in today's interconnected global landscape.

The main message that I want to convey is that diplomacy has changed, and it is important to adapt to it. I invite our readers to engage with the diverse perspectives presented here, encouraging intellectual discourse, and encouraging a deeper appreciation for the nuances of diplomacy in the 21st century.

**COORDINATION LEADER**  
**FAISAL ABBAS**



In the pursuit of excellence, our team has meticulously curated articles and features that showcase the Academy's achievements and delve into the intricacies of international relations and the ever-evolving global landscape. Believing in the transformative power of knowledge for those dedicated to diplomatic service, we invite everyone to continue this quest for excellence. The hope is that this issue proves both enlightening and enjoyable. Additionally, as a trainee officer at the Foreign Service Academy, I express gratitude and enthusiasm for the opportunity to collaborate with the remarkable team at "The Quest" magazine. The experience has been awe-inspiring, allowing me to contribute to a dynamic platform that encompasses diverse content, from thought-provoking articles on global issues to visual storytelling through photography. The magazine embodies our shared mission for peace and understanding, weaving a tapestry of cultures, languages, and perspectives. I eagerly anticipate its journey of enlightenment and unity in diversity.



**EDITOR ENGLISH**  
**NOSHEEN AKTHAR**

It has been an honor and privilege for me to serve as the editor of the English section of "Quest for Excellence". Participating in this journey has been a bit like going on an adventure because I got the opportunity to learn from and collaborate with amazing future diplomats of our country. We have worked as a family to put this magazine together. Every member of our team has contributed something unique to the group and I have gained a great deal of knowledge from the diverse thoughts that we all shared. It is similar to expanding my color palette with new hues. In the pursuit of excellence, our team has curated articles, interviews and features that not only showcase the Academy's achievements but also touch the nuances of diplomacy. We believe in the power of knowledge and the transformative impact it has on the individuals dedicated to the noble cause of Foreign Service. I hope the magazine shares with you some of the excitement we experienced during the making of this feature. It is like sharing our discoveries with you and I sincerely hope you find it both enlightening and enjoyable.



**EDITOR ENGLISH**  
**HAFIZ HAMZA MAHMOOD RAJA**

My time at FSA was an immersive academic journey that extended beyond the traditional classroom experience. Through a rich array of guest speaker sessions, engaging events, thought-provoking intellectual discourses, and enlightening country study tours, I was exposed to a diverse stimulating range of perspectives. These multi-faceted experiences at FSA not only broadened my horizons but also honed my critical thinking and analytical skills, preparing me for a dynamic world. Additionally, during my association with Quest Magazine as an English Editor, I had a truly enriching experience. Working with a team of creative individuals, I had the opportunity to dive into the world of storytelling. Collaborating with talented writers and designers, I learned the art of balancing creativity with precision to produce engaging and informative content. In short, it was a rewarding journey and I am grateful for the experiences and skills I gained during my time there.



**EDITOR URDU**  
**TAHIR NABI**

It is an honor to be part of this prestigious team of editors of this magazine. I want to talk about how important it is for diplomats to have the right kind of training at the Foreign Service Academy. I'm saying that things are changing a lot in how countries deal with each other, and diplomats need to be good at using technology, handling crises, and understanding different cultures. I'm suggesting that we need to update what diplomats learn to match what's happening now. This way, they'll be better prepared for the challenges in our fast-changing world. I'm also pointing out that it's not just about traditional stuff. Diplomats should also be into poetry and do other activities outside their regular duties. This helps them become more well-rounded, creative, and strong in the face of challenges. It was really great write something creative and get other interesting poetry from my batch mates.



**EDITOR REGIONAL LANGUAGES**  
**AYESHA GULZAR**

I had a fantastic experience with the Foreign Service Academy. The academy's comprehensive courses equipped us with the knowledge and skills needed to effectively project our country's image abroad. This magazine is one of the essential handouts of the academy. The collaborative environment and the teamwork has allowed me to confidently compile my part on the Regional Languages and other parts led aptly by my fellow members resulting in a professionally crafted publication that is expected to receive accolades from both our team and readers. The guidance and resources from the academy played a pivotal role not only in this compilation but also our overall grooming as the future representatives of the country.



**EDITOR DESIGN**  
**NIMRA NAEEM**

It is matter of immense pride and honor for me to be a part of the first editorial board of “The Quest”. The collaborative energy and creativity that permeated our design process are truly inspiring. Each layout, image, and typographic choice speaks volumes about our dedication to producing a magazine that is not only visually stunning but also thought-provoking. I believe that this issue will captivate our readers and leave a lasting impression. In these pages, you will find a diverse array of stories, from the profound to the lighthearted, and everything in between. We have delved into subjects that challenge the status quo, explored the beauty of the ordinary, and celebrated the extraordinary achievements of individuals in our global community.



**EDITOR DESIGN**  
**SAALIKA NASIR**

As a trainee officer of the Foreign Service Academy, I cannot help but express my gratitude and enthusiasm for the incredible opportunity to collaborate with the remarkable team at "Quest" magazine. The experience of contributing to this publication has been nothing short of awe-inspiring. Working with the photography and design section has allowed me to witness the power of visual storytelling in the realm of different perspectives.

“Quest” is more than just a magazine; it's a dynamic platform that encompasses a wide array of content, from thought-provoking articles on current affairs and global issues to the mesmerizing world of aesthetic photography, evocative poems, and the celebration of art, literature, and the diverse regional languages that reflect the beautiful tapestry of cultures. It is an embodiment of our shared mission for peace and broad understanding. Where the symphony of words and images weaves a tapestry of understanding, and every page resonates with the harmony of a more peaceful world I eagerly anticipate the Quest’s mesmerizing journey of enlightenment and unity in diversity.

# FSA Clubs & Committees

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Hafiz Hamza Mahmood Raja  
Nimra Naeem  
Nosheen Akhtar  
Tahir Nabi  
Zain Aftab



# ENGLISH SECTION

# ALLIANCE THROUGH RELIANCE

**Abdur Rahman**



Expectations that don't conform with reality create misperceptions and often lead to miscalculations in international politics. India's relationship with the USA was and is, never an all-weather relation. It is a relation of consequences rather than necessities and thus, the current honeymoon phase of India is in its culmination stage. The bonhomie is characterized by intimate closeness and mostly the bridegroom (USA) making sacrifices. It is a period of shared dreams and ambitions and a period of resolve to keep aside the diverging views that can hamper a healthy relationship. It is a highly progressive period. What follows the honeymoon is a long period of expectations, demands, and compromises as happens in any wedlock. This is a pattern that has been followed by the USA in every alliance. Before formulating an alliance, the USA creates strategic reliance and afterward exploits it in the name of alliance.

This statement can be substantiated when we observe how the USA exploited Europe's devastation and fear of its geographical proximity threat after WW2. Except for Russia, the victorious powers of Europe were in no position to defend themselves after the end of the bloody war. To fill this vacuum USA presented the idea of collective defense coupled with infrastructure development, for what is a victory if you cannot sustain it. Europe was lured into a strategic reliance and since then this reliance has always been exploited by the USA in the name of alliance. The eastward expansion of NATO provided the necessary strategic depth for the USA to maneuver across the Atlantic.

Following this trend of reliance-based alliance see what happened with Pakistan where the honeymoon (reliance) period extended to almost 20 years and then Pakistan was asked to play its role in the marriage. 1979 was the year when Pakistan officially played the loyal, obedient partner role it was expected to play. Pakistan was supposed to prove its allegiance and pay back the favors enjoyed during the honeymoon period. The US pulled out of its relationship with Pakistan in 1989 but a case of necessity in 2001 made the US enter again into a temporary wedlock which was dragged by Pakistan for almost 20 years. It is a success of Pakistan to drag a unidirectional relationship of consequences and a halfhearted relationship.

The favors Pakistan enjoyed are almost the same as is enjoyed by India from 2001 to 2023 but this time the alliance through reliance fairy tale is unnatural to USA history. USA's expectations from India are very clear, concise, and precise. It expects India to stay loyal and align itself to the USA's strategic interests guided by Washington, particularly to the oversized strategic interests in the newly created *Indo-Pacific* region. It is summed up by Sameer Lalwani, a scholar for Washington

Quarterly as "unrealistic expectations of partnerships". Mr. Jai Shankar has been a lynchpin in the relationship with the USA since 2002 and his role will be discussed in greater detail at a later stage in this article. The Indo-US honeymoon period entailed them creating a strategic reliance and slowly transforming this reliance into an alliance. Much of the honeymoon period was dominated by strategic pacts vis a vis disregarding international law, giving an impression to India that the USA is willing to go to any extent and keep a blind eye to every international violation. The USA exploited the security fears of India. It tried to pitch India as its balance of power in Asia, which merits the question - why India?

USA historically tries to overpower and threaten its adversaries by exploiting the geographical proximities and at the same time denying any geographical proximity advances towards it. The Cuban missile crisis was a classic case of denial. While Korean War, indirectly participating in the Soviet invasion of Afghanistan and the eastward expansion of NATO are all classic examples where the USA used the proximity threat policy against its adversary to destabilize and finally dismantle the USSR. With the USA now eyeing China as its rival, it is again trying to exploit the geographical proximity threat of China by making alliances and ensuring a hostile environment is promoted among its neighbors, particularly among immediate neighbors. This is the containment China explains to the world and among the Chinese neighbors, so naturally India was chosen, as it has a historic fear of Chinese expansion. Other countries could have been attempted but by the time the USA pivoted to China, very few options were viable in the South China Sea.

Indian economy in no way in a foreseeable future depends on USA's support, USA has not a lot to offer in the economic domain except for strategic and defense-related investment opportunities. The trade map of USA vs India has been in favor of the latter since the early 2000s. The United States is India's largest trading partner and bilateral trade in goods and services. India supplies 60 percent of the generic pharmaceutical requirements of the United States. So how to create reliance before any alliance? Exploit the fear of proximity threat. India wants to create a strategic hardware mix that reduces Russian inventory to at least 50% which currently stands at 85% and this is where Jai Shankar steps in. Since ending sanctions against India in 2001, the United States has sought increased defense cooperation with and arms sales to India. From zero defense sales to 20 billion in 15 years, with IAF being the largest operator of P8i and C-17 aircraft in the world, from negotiating the early 123 amendments and India's entry into NSG in 2005 to holding a joint press brief with Antony Blinken as India's minister of external affairs in 2023, the rise of Jai Shankar is closely linked to building Indian reliance on the strategic front during the honeymoon period of 20 years. Welcoming Modi after a travel ban of 12 years was an event of consequence and not of necessity. Doing BECA, LIMMOA, COMCASA, aviation production deals, and avoiding CAATSA is where the trap was set and India succumbed to it. As George Perkovich a scholar of Carnegie endowment wrote on Indo-US relations The United States' priority with India is not just defense sales, What the United States seeks from India is greater operational cooperation to share the burden of deterring aggression by major power China.

India has been long in search of USA military hardware because the USA supported Pakistan's conventional military inventory and has been successfully denying India its position as a regional

hegemon. With the humiliating defeat on 27th Feb 2019 at the hands of Pakistan Air Force using USA aviation equipment and the incidents in Galwan Valley with Chinese troops, the realization of shifting away from soviet technology in New Delhi and the Pentagon was more pressingly sensed than ever before. In 2021, the Biden administration notified Congress of just over \$2.5 billion in potential arms sales to India. A Senate amendment to the National Defense Authorization Act (NDAA) 2023, introduced by Senators Mark Warner, Jack Reed, and Jim Inhofe, echoed a similar House resolution, proposed by Congressman Ro Khanna. It noted that India faced military aggression from China and that the United States should support India's defense needs and also help India "accelerate its transition away from weapons and defense systems manufactured in the Russian Federation." And now with the sword of sanction hanging over Russian military hardware in the backdrop of the Russia-Ukraine conflict, the Indian fear of its proximity threat is all-time high. So the USA very intelligently can make a security arrangement with India in which it just won't provide the necessary hardware mix but also pitch India as a military power in the Pacific theatre. India instead of only countering China up in the north will now have to counter China in the east and south as well. Slowly a strategic reliance is shaped into the alliance.

It is the time when differences between India and the USA will surface as the 20-year honeymoon period is in its culmination phase and now this is the time when the USA will ask India to "Do More" particularly when a very defining war in Europe has erupted. But India is not used to taking dictations or sides, as Jai Shankar said "We are in our camp ". After Modi's historic visit to the USA in 2023; tables are turning. Voices in Western media have surfaced to criticize the human rights record of Modi and international law violations' done by India, the mainstreaming of hate crimes in Manipur and elsewhere in India, the portrayal of RSS as an extremist organization, and with current Canadian Indian diplomatic rough that has the potential to become Modi's Khashoggi, it is becoming more and more difficult for Modi and Jai Shankar to navigate the global changes by 'staying in its camp '. West is already irritated by India's not condemning Russian aggression and such issues have the potential to limit future cooperation between the BJP and West. Jai Shankar and Modi are in a state of Delusion that to win elections they are comfortable 'staying in their camp '. USA has a lot of options on board to coerce BJP & RSS including FATF. Once the Darling of the USA, Saddam Hussein faced the same fate when he tried to 'stay in his camp '. These frictions are very natural because as said earlier, what follows the Honeymoon period is a long period of expectations and promises. With India globally pitched as a containment partner of China, and elections coming up next year it seems that the USA is all up to search and support a partner that's more willing to coercion in coming years.

Sighting all these arm-twisting techniques internationally and a Congress-led alliance domestically, Mr. Modi will turn towards his all-time favorite vote vending machine; Muslims and their persecution. RSS supporters are happily suppressing Indian minorities, particularly Muslims. The overwhelming majority of Hindus now resonate with the Hindutva philosophy of extinction of all other minority groups in Bharat. Mr. Modi is already playing with the sectarian divide between Shia and Sunni Muslims in IHK and a sectarian fire can erupt at any time in the valley that can be used as an excuse to launch an operation in IHK and kill hundreds of innocent occupied Kashmiri Muslims and return earn respect from Hindutva masses. Mr. Modi on a softer tone can also implement the Indian

Court decision against Yaseen Malik. A limited space and time escalation along LOC can also strengthen the BJP's vote bank. With notorious Rafael jets fully operational, Srinagar airbase replaced with MIG-29s, secure communication equipment procured, and real-time satellite data provided by the USA, and to restore the lost IAF prestige post-Pulwama, Mr. Modi will want to use them through its newly designed Theatre command force doctrine to conduct a surgical strike across LOC.

You enter willingly into USA's trap but then you can't exit gracefully on your terms. I am so cynical about India Pakistan conflict because before containing China, India will also test the USA's ownership and willingness to support South Asian theatre before it aligns horns in the Pacific theatre. A conflict involving Pakistan can and will eventually draw, involve, and exhaust China indirectly because of its economic and strategic interests in Pakistan. For Pakistan, it is only going to be tougher. Whether it's BJP or Congress, the stance of the Indian state on relations with Pakistan will not change. Many analysts in Pakistan suddenly expect Congress to behave in a sane and favorable manner. Congress is the subcontinent's oldest political party and its trust issues with Muslims are as old as Muhammad Ali Jinnah's skeptical views about it. Congress has always been publically against the state of Pakistan. Its designs against Pakistan and Muslims of South Asia have all publicly known since its inception in 1885. When any change in the current status quo with India is not expected, Pakistan should hope that the BJP stays in power so that at least the internal damage to the Indian secular fabric continues and a reputation crisis it faces internationally is deepened. India, well has now entered the 'expectation 'stage of the alliance through reliance and as the drama unfolds, spectators are arranging popcorn during the interval before Indian strategic autonomous decisions are aligned with US strategic and foreign policy interests.

# AMERICAN POLITICAL THOUGHT IN THE TWENTIETH CENTURY: A THEORETICAL LENS

**Attika Yaqoob**



It is accurate to assert that American Political thought during the twentieth century was a series of arguments between liberal, conservative, and radical thinkers. Although these theories were not new political concepts during the twentieth century, for American politics, new derivatives were coming to light during the century due to the unprecedented events that overtook not just America but the global community as well.

The main events of the progressive movement include the suffrage movement, trust-busting, and the introduction of new social welfare policies. The four main purposes of the progressive movements were social reform, economic reform, prevention of monopolies, and promotion of social and economic welfare. The three main presidents during this era were President Theodore Roosevelt, William Howard Taft, and Woodrow Wilson. Roosevelt focused on immense economic reform, workers' wages, food security, and health while Taft focused mostly on trust-busting. The progressive movement was the main tide that shifted American political thought from a tug of war between the northern and southern states to state social welfare visions. This movement left a precedent for liberalism introduced by American leaders in the years to come and reforms derived from the needs of the people. This revived the classical liberalism of the Enlightenment period which was a cause of the American Revolution of the eighteenth century. The progressive movement also revived the social contract between the state and the people.

Theodore Roosevelt set a precedent for trust-busting under the Sherman Anti-Trust Act. His visionary nationalism included the President as a public servant and all policies for the people such as the Square Deal which he called "The New Nationalism." The main purpose of this new nationalism was to move money from the few wealthy people which controlled American economic policies and enabled the common man to progress through legislation that supported general welfare instead of accumulation of wealth.

Woodrow Wilson set forth the foundations of modern liberalism of the twentieth century. He also took this revision of freedom and self-determination of economic limits to another level by political policies against monopolies that would not sell products produced by the local man. Furthermore, he changed government policies to focus on general interests instead of special interests. American Foreign Policy under Woodrow Wilson also saw a shift towards liberalism when he introduced the idea of the League of Nations and a global platform for peace and cooperation. Although the League failed to prevent another world war as was its purpose, it set a precedent for the internation-

-al liberal order to be established by America's lead shortly.

Post-progressive movement, President Herbert Hoover believed that the state was becoming too involved in the economic market. Hoover was confident that America had reached a level of overcoming poverty as never seen by humanity before. He called this a positive social and political system or the American System. Hence, his liberalism translated into "rugged individualism" which meant that the state need not be so involved in welfare policies but provide man the opportunity for economic progress, and then it was up to him to safeguard his economic future. He asserted that the government acted as the centralized despotism during the war because it was necessary during the crucial period; however, such governance eroded the notions of self-governance. His liberalism was against the principles of state paternalism and socialism.

Although Hoover's liberalism meant that the American system was strong enough to recover with limited assistance from the government, the Great Depression followed. However, Hoover's establishment of the Reconstruction Finance Cooperation (RFC) was an essential part of the economic uplift after the Great Depression.

Franklin D. Roosevelt continued the work of the RFC, however, he believed that the American System championed by Herbert Hoover was not the solution to the poverty and social failures caused by the great depression; hence, he introduced the New Deal and the Four Freedoms. His New Deal included three types of government initiatives for the American people; relief, reforms, and recovery, for example, for farmers' relief, he founded the Agricultural Adjustment Act (AAA). He believed that it was more efficient to administer resources already available to the people, ensuring that agriculture was functioning efficiently, the surplus was provided from foreign sources, resolving under-consumption, and distributing wealth equally.

FDR called this the period of enlightened administration. He asserted that the economic progress observed in the previous centuries was not a sustainable reliance for economic prosperity and instead economic administration must be the main focus of the government to ensure development and prosperity. Hence, his liberalism included an economic declaration of rights or an economic constitution, as he believed that under the social contract that formed the American Constitution in 1785, the government was responsible for delivering an efficient economic environment to the people.

FDR also presented a new bill of rights in 1941 known as the Four Freedoms, which included freedom of speech, freedom of worship, freedom from want, and freedom from fear. His national policy included expression of the public will, determination to protect the democratic cause, security of the nation, and no compromise on other people's freedom.

FDR's foreign policy also took a shift from the tariffs imposed by Hoover. It was an extension of his national policy of protection of people's rights. Hence, he was one of the three leaders of the international liberal order after World War II.

The first half of the twentieth century set the foundations of a vision of more robust equality in American political thought which continued for the second half. The American Civil Rights movement of the 1950s and 1960s derived their main argument from the liberal notions set forth by Progressivism and the New Deal. Martin Luther King Jr. was a prominent political thinker during this period. He connected America's internal issues of discrimination and inequality to her need to maintain her position as a global power. As asserted by King;

*“A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.”*

Hence, King did not support American imperialism or application of the Monroe Doctrine, for example, he opposed the US interference in Latin America. He explained that the local authoritarianism and economic inefficiency were due to America's role as the International Police or Realist foreign policy in attempts to maintain its hegemony. Ironically, America talked of peace while preparing for war. This, King claimed, was the two faces of American Freedom.

In the decades to follow, America's national and foreign policy or political thought was derived from the notions and political thought brought forth by the previous decades. As asserted by King, America became more involved in democratic freedom or military involvement and Humanitarian Imperialism; for example; in the Vietnam War and Afghan War. On the other hand, the Cold War period of 1950-1989 saw a shift from realism to détente to liberalism. This resulted in a precedent for future global nuclear non-proliferation. Hence, it can be observed from the leading thinkers of the twentieth century, that American Political Thought constituted different forms of liberalism in theory, realism in practice, and a tug of war between radical thinkers such as Hoover and liberal leaders such as FDR and King. These different aspects set the foundation for American Political Thought for the twenty-first century.

## CHARM IN CHAOS

**Hafiza Salika Nasir**



In the tapestry of life, there is an exquisite beauty in the ordinary, an artistry woven from the threads of simplicity. Amidst the tumultuous currents of existence, it's the little moments, those often-overlooked fragments that hold the power to ignite the soul with pure and unadulterated joy. Chaos, often perceived as a disruptive force, possesses its own brand of charm. It is in the cacophony of a bustling street, the symphony of hurried footsteps and car horns, that we discover the thrill of being alive. Amidst the chaos, one can find harmony, if only they choose to listen closely. The mundane, those everyday tasks and routines, often evoke a sense of monotony. Yet, in the rhythm of these unassuming moments lies a comforting cadence. Preparing a cup of morning coffee, the aroma enveloping the kitchen, or folding laundry, each crease a testament to diligence, these are the subtle notes of life's melody. We often seek grand adventures and grand gestures but it's the simple acts that bear the greatest significance. A warm hug from a loved one, the laughter of children playing in a nearby park or the sight of a blooming flower on an ordinary street corner, these are the gems hidden in plain sight. The appreciation of life's ordinary treasures is an art, one that requires a discerning eye and an open heart. The charm of chaos is the invitation to find serenity in the midst of commotion, and the love for ordinary things is the acknowledgment of life's most precious gifts, veiled in simplicity.

# DIGITAL DIPLOMACY: HOW CAN DIPLOMATS USE TECHNOLOGY EFFECTIVELY?

Zain Aftab



In an age of rapid technological advancement, diplomacy has undergone a profound transformation. Traditionally, diplomacy was conducted through face-to-face meetings, formal letters, and telegrams. Diplomats relied on conventional communication channels such as postal services and personal relationships to exchange information. In the past, the pace of diplomatic interactions was relatively slow. However, the advent of email communication has revolutionized diplomacy. Diplomats can now exchange messages swiftly, enabling real-time communication across continents. The rise of the internet has further revolutionized diplomacy, allowing diplomats to access vast amounts of information, research, and analysis at their fingertips. Diplomats must use this technology and information to make effective and well-informed decisions based on the latest global developments.

Historically, diplomacy was conducted by a select few from the aristocracy and its activities were hidden from the public. However, diplomacy has now become public. The word “public” refers not only to the population of a particular country but to the public of the entire world. Moreover, technology plays a pivotal role in shaping public opinion and perception. Consequently, social media is one of the best and easiest ways for diplomats to reach the public. In this regard, diplomatic presence on X (formerly known as Twitter), Facebook, Instagram, and other social media

platforms is essential today. This allows countries to project a positive image to the public, improve relations with other countries, gain soft power, and counter negative narratives. It can be as simple as the Australian High Commissioner in Pakistan posting a picture of himself buying a macaroon cake from a traditional family-run bakery in Hyderabad, or as complex as the United Arab Emirates hosting and advertising a mega-event such as Dubai Expo 2020.



Australian High Commissioner visiting the Bombay Bakery in Hyderabad, Sindh.

In diplomacy, where building cross-cultural understanding is essential, virtual reality (VR) and augmented reality (AR) are groundbreaking technologies. The COVID-19 pandemic, which led to the concept of working from home, was a key catalyst for online meetings and negotiations. However, that was just the beginning. VR and AR platforms enable diplomats to virtually immerse themselves in the cultural heritage, traditions, and practices of other nations. Through immersive 3D environments, diplomats can explore historical landmarks, art exhibitions, museums, and cultural festivals as if they were physically present. For instance, Facebook's Metaverse can be used to realistically simulate 3D environments for cultural events and meetings. Recently, AI enthusiast and podcaster Lex Fridman conducted a virtually simulated interview with Mark Zuckerberg in the Metaverse. This technology can also be used by diplomats to hold online virtual meetings in 3D environments.



Lex Fridman 3D render in Virtual Reality

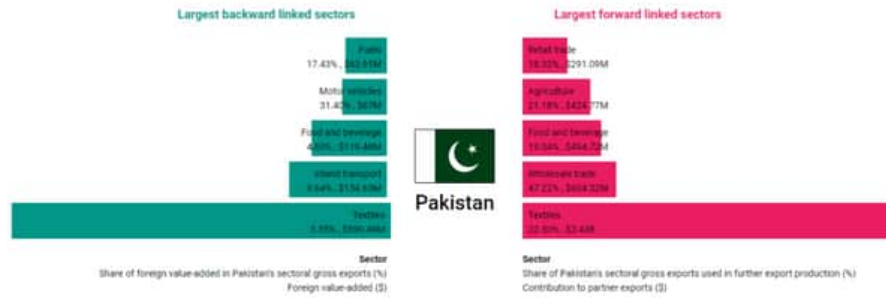
In a world with severe economic inequality between countries, it is important to shape public opinion. As a result, one of the key jobs of diplomats from economically struggling countries is to attract investment and find new trade opportunities. The most effective way to do this is to use knowledge-based websites such as Trade Map, TRAINS by UNCTAD, and Regional Integration and Value Chain Analyzer (RIVA). Trade Map allows users to see the amount and type of exports and imports of a country, as well as which products are most in demand. Diplomats can work with their commercial counselors back home to find new markets for the products that their countries are producing. Similarly, TRAINS allows users to examine trade regulations and Non-Tariff Measures (NTMs) of countries. Embassies abroad can relay this information about regulations to their home country and make sure that the products being made are up to the mark, so their quality is accepted in the host country. In like manner, RIVA runs an algorithm to check the trade numbers between countries and tries to optimize their trade. It identifies areas where potential trade can happen and analyzes the forward and backward linkages. These are just a few examples of how diplomats can use technology to increase their country's trade and benefit the economy. Other examples include promoting digital trade platforms and facilitating buyer-seller meetings online.

### Pakistan's GVC relationships: Overview



### GVC relationships: top 5 exporting sectors

Click on a sector to see the top 5 partner of Pakistan in each sector



Pakistan's Value Chain Statistics in 2017 through RIVA

Another important aspect of diplomacy is geostrategy, which requires research and factual reporting to enable diplomats to make timely and accurate decisions. One theory of international relations is the decision-making approach to foreign policy. This theory states that foreign policy is determined by a central actor, such as a person, group, or institution. This approach argues that the biases and whims of these actors can influence decision-making, making the final decision unpredictable. In contrast, the comparative foreign policy approach focuses on empirical data of the past to make decisions more predictable and productive. This data is collected, processed, and analyzed to make data-driven foreign decisions possible.

Machine learning algorithms can analyze vast amounts of data from diverse sources, such as social media, news articles, and historical records, to identify patterns and trends that diplomats can use to make informed decisions. It can also be used to create simulation models for various international relations situations. By inputting different variables and policy options, policymakers can simulate potential outcomes, helping them understand the consequences of different decisions before they are made.

The digital age has transformed diplomacy, ushering in an era of boundless possibilities and unprecedented connectivity. In this rapidly changing landscape, the effective use of technology has become essential for diplomatic success. This article has quoted a few examples and interesting ways in which technology can be used, but this is just the tip of the iceberg. Diplomats who embrace these digital tools with creativity and commitment are well-positioned to shape the best future for their countries. By harnessing the full potential of technology, diplomats can bridge divides, foster cross-cultural empathy, and forge enduring partnerships, paving the way for a world where diplomacy knows no bounds.

# DIPLOMATIC LANGUAGE AND PROTOCOL: THE UNSPOKEN RULES OF INTERNATIONAL RELATIONS

**Muhammad Hamza Yousaf**



Diplomacy is a complex dance of words and actions where the unspoken rules of diplomatic language and protocol play a crucial role in shaping international relations. While the field of diplomacy has evolved significantly over time, the importance of adhering to established conventions and diplomatic etiquette remains paramount. In this article, I will delve into the world of diplomatic language and protocol exploring how these unspoken rules impact international diplomacy and shape the outcomes of critical negotiations.

Diplomats are often called upon to be masters of language and their choice of words can have profound consequences. Diplomatic language is characterized by its precision, subtlety, and an emphasis on maintaining face and avoiding confrontation. This form of discourse allows diplomats to communicate effectively while preserving the dignity of all parties involved. One of the fundamental principles of diplomatic language is ambiguity. Ambiguity allows diplomats to craft statements that can be interpreted in multiple ways, providing them with flexibility in negotiations and crisis management. This ambiguity, often referred to as "constructive ambiguity," allows diplomats to find common ground without committing to specific, potentially contentious positions. Another aspect of diplomatic language is the use of euphemisms and courteous language. Diplomats employ these linguistic techniques to soften harsh messages, maintain cordiality, and show respect to their counterparts. A simple change in wording can significantly alter the tone and outcome of diplomatic discourse.

Diplomatic protocol and ceremonial aspects are equally important in the world of diplomacy. Protocol dictates the order of precedence, the arrangement of flags and seating, and the formalities of state visits. Observing these protocols is a mark of respect and can prevent diplomatic incidents that might arise from unintended slights. The exchange of gifts is an essential component of diplomatic protocol. Gifts can carry significant symbolic weight and diplomats must be thoughtful in their choice of presents to avoid unintentional misunderstandings or perceived offenses. At times silence can be a potent diplomatic tool. Sometimes, diplomatic negotiations involve strategically timed pauses allowing parties to reflect or apply pressure. Silence can also be used to express displeasure or disagreement without resorting to confrontation. The "diplomatic pause" is a well-known technique used to provoke a response or to indicate the seriousness of a matter.

Diplomacy operates in a global context and diplomats must be sensitive to cultural nuances in language and behavior. Misunderstandings based on cultural differences can lead to diplomatic

blunders, strained relations, or even international crises. Diplomats are trained to be culturally astute and avoid cultural insensitivity which can sour relations between nations. Diplomatic language and protocol are the underpinnings of effective international relations. The use of language, adherence to protocol, and the subtle arts of diplomacy help prevent misunderstandings and conflicts while fostering collaboration between nations. While the rules of diplomatic language and protocol are not set in stone, they provide a common framework for diplomacy allowing nations to work together to address global challenges, resolve disputes and maintain peace.

Understanding the significance of these unspoken rules of international relations is essential for diplomats and anyone interested in the complex world of diplomacy. By appreciating the power of words, protocol, and cultural sensitivity, we can navigate the intricate pathways of diplomacy and work towards a more peaceful and cooperative global community.

## EMBRACING THE BEAUTY OF LIFE'S UNPREDICTABILITY

**Nosheen Akhtar**



Life is a journey filled with twists and unexpected moments. The unpredictability of life is what makes it a remarkable and captivating experience. Today, as I sit in my room at the Foreign Service Academy sipping my tea and gazing out at the strangely beautiful cold and rainy weather, I find myself reflecting on the journey that brought me here.

Just a year ago my life was vastly different. I was riddled with fears and uncertainties about the future. I wondered if I would be alone, if I would achieve the success I dreamed of, if I would be a misfit in the culture of civil services, and if happiness would ever find its way into my life. These questions weighed heavily on my mind and I can't help but acknowledge that even today some of those doubts still linger.

Life, with all its unpredictability, has a unique way of unfolding before us. It weaves a narrative that we couldn't have possibly imagined and it often surprises us with moments of beauty in the most unexpected places. One of the most remarkable aspects of life's unpredictability is its capacity for change. We are not the same people we were a year ago and the world around us has evolved as well. As we grow, learn, and adapt, we find ourselves on journeys we didn't anticipate, leading to places we never imagined.

The cold rainy weather outside my window is a testament to life's unpredictability. A year ago, I couldn't have foreseen that I would be here all content and happy with my life. The fears and doubts that once haunted me are still present but I have come to realize that they are a natural part of the human experience. It is entirely normal to be scared of the future and to wonder if happiness and success will ever be ours. These feelings are the result of our desire to live a meaningful and fulfilling life and they push us to work towards our goals.

While I may be apprehensive about what the future holds, I have come to understand that it is in embracing life's unpredictability that we find the most profound beauty. It is in these moments of uncertainty and change that we have the opportunity to grow, discover our true selves, and appreciate the incredible diversity of experiences that life has to offer.

Sometimes, we tend to over-plan and overthink trying to control every aspect of our lives. However, the most profound connections and experiences often occur when we allow things to unfold naturally. The people we meet, the friendships we form, and the love we discover all have an

element of serendipity. These connections can't always be forced or orchestrated. They happen when we are open to the possibilities that life presents.

This is why unpredictability invites us to be present, to accept the unknown with grace, and to make the most of each day. It reminds us that life is not a scripted story but an open-ended adventure where the next chapter is written with every choice we make.

The future may hold challenges, disappointments, and moments of self-doubt but it will also bring joy, love, and accomplishments beyond our wildest dreams. As I sit here sipping tea and watching the rain, I have come to embrace the idea that happiness is not a destination but a journey. It is found in the small unexpected moments of joy and the connections we make along the way. Success is not measured solely by achievements but by the lessons learned and the growth experienced on the path to our goals.

So, even if I face uncertainties and fears, I choose to embrace the beauty of life's unpredictability. I choose to find solace in the idea that the most extraordinary moments often arise from the unexpected so I remain open to life's surprises. I find comfort in the knowledge that, despite the uncertainty, I am on a path filled with beauty, growth, and the potential for happiness.

## FROM THE CORPORATE SECTOR TO THE CIVIL SERVICE OF PAKISTAN

**Syed Muhammad Raza Naqvi**



As a fresh graduate, I had numerous expectations from the job market in Pakistan. Luckily, I landed in one of the multinationals, which enabled me to have an in-depth understanding of how the corporate sector works. Job life was completely different from academic life where one gains a theoretical perspective only. Like many others, I kept on preparing for the Civil Services examinations together with a job. Spending three years in the corporate sector before joining the civil service allows me to draw a basic comparison of both these sectors on a very basic level.

First and foremost, the recruitment process of these sectors speaks volumes on what the expectations are from a candidate. In the corporate sector, a candidate is expected to have problem-solving skills, as many jobs require interacting with stakeholders. The process is quite simple, as the candidates go through a screening test and multiple interviews. These interviews allow a company's leadership to select individuals in a very short period. On the other hand, civil service recruitment is lengthy and it has no digital use in the recruitment process. One thing that the government must and should adopt from the corporate sector is how they recruit people using digital tools. It not only saves time but also money; therefore, a digital recruitment process should be introduced.

Secondly, the training program of both these sectors varies. In the corporate sector, the training for fresh recruits is short and more oriented towards the usage of tools and software; however, the training of civil service extends from academics to field visits.

Individuals working in the corporate sector are working in a flexible environment where they can work remotely without any pressure. This has a major drawback as people usually skip the hierarchy, which disrupts the entire process just for the sake of achieving output. This cannot be the case in the civil service, as things here are more organized and follow a structure. A chain of command has to be respected, and this brings more discipline to the work of civil servants. Nonetheless, the working of the government departments can be enhanced if a flexible environment is provided to all. The Key Performance Indicators (KPIs) – be they tangible or intangible – should be set for every person, as this will give a fair evaluation of an individual's competence.

To sum it up, both these sectors are completely different. The civil service of Pakistan has its social richness and a greater responsibility; however, it too has negative aspects attached to it. Hence, it is imperative to bring an improvement in this field.

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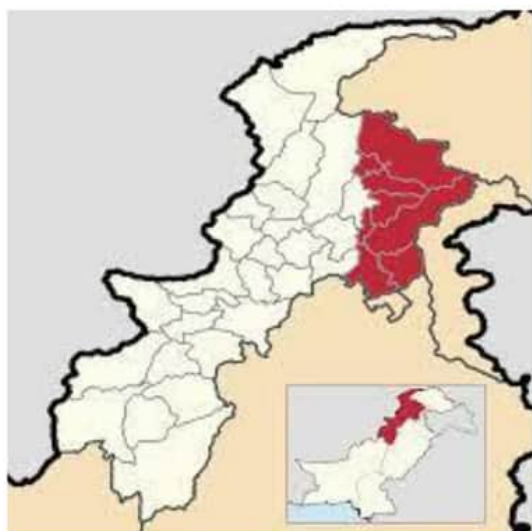
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# HAZARA

Ayesha Gulzar



When one hears the word 'Hazara', one thinks of the Hazara Community residing in Balochistan and Gilgit Baltistan. However, this article is about the Hazara Division of the Khyber Pakhtunkhwa province of Pakistan. It is dominated by the Hindko-speaking Hindkowan people, a native ethnic group residing in the region and often called the "Hazarewal". This division, bounded by the Islamabad Capital Territory and the province of Punjab to the South, Azad Kashmir to the East, Gilgit-Baltistan to the North, whilst to the west lies the rest of the province of Khyber Pakhtunkhwa, has a lot to offer to the world because it is not only home to numerous tourist destinations but also some projects of immense economic value.

Major tourist attractions include the Galliyat and Thandiani Valleys in Abbottabad, the Kaghan, Shogran, and Naran Valleys having natural lakes like Saiful Malook, Lolusar, and Dodupatsar, etc in Mansehra, the Chohr Valley with unique fauna and flora in Tehsil Allai District Battagram, the Supat Valley in Kohistan which is a virgin Valley, and the Tarbella and Khanpur reservoirs and the relics of Indus civilization in Julian and Jidial areas of Haripur. This division is also contributing to the development of the country as currently various projects are being carried out here. These include: CPEC-Hazara Division is the gateway to CPEC, Suki Kinari Hydro Power Project is one of the largest projects falling under the portfolio of the CPEC, and the Dattu Hydropower Project Kohistan Upper.

Hazara Division, with its mild summers and snowy winters, lures the tourists who visit this place every year. As people cross Abbottabad, they reach the town "Qalandrabad" which is very famous for its Chapli Kebabs. These palm-sized minced beef spicy kebabs served with fried green chilies and tomato slices are very hard to resist. This is only one of the famous foods from Hazara. As one moves further North, one comes across fried or grilled fish caught there and then from river Kunhar in Balakot District. Hazara Division has a lot to offer to the people of not only other provinces of Pakistan but also the world. The people are very hospitable and loving. They treat the tourists as their guests. Dear reader, if you are one of those people who has never been there, you must. Its beauty, charm, and weather will give you a great experience to cherish

# IDENTITY; CONTEMPORARY IDENTITY POLITICS AND THE STRUGGLE FOR RECOGNITION

**Attika Yaqoob**



Francis Fukuyama's recent book entitled 'Identity; Contemporary Identity Politics and the Struggle for Recognition' highlights the core elements of contemporary politics by explaining their evolution and developments throughout history and stating their relevance to the prospects of global politics. The book is an essential read for American political thought because it highlights one of the greatest shifts in politics of the twenty-first century; from materialism to identity politics. Throughout history, either military might or economic resources have been the driving force of global politics, however, Fukuyama presents an argument that all global politics is derived from human identity and its struggle to be recognized or be given dignity. He asserts how this is directly related to all political aspects such as economic resource distribution and the struggle for democracy. The main argument of the book is that material conditions shape human thought and human thought in turn determines human identity and politics.

Initially, Fukuyama discusses a brief history of the politics of identity. Today, dignity is associated with individualism; each individual has been given a specific identity by the creator and hence is equal to all other human beings. The contemporary world revolves around this individualism or unity in diversity.

Fukuyama asserts that human dignity is derived from the third part of the soul; pride, which requires recognition. In practical aspects, this is the deliverance of human rights. Identity, as discussed in the book, is the combination of two main aspects; the inner aspect and the outer aspect. Human dignity defines the inner self while the inner self seeks outer recognition for that sense of dignity to be true. According to Fukuyama, all politics is derived from identity because all aspects are attached to human dignity; for example, Karl Marx's theory of capitalism and exploitation, although centered on material aspects, is dependent on the dignity of the proletariat.

Democracy also derives its basic tenets from human identity and dignity by giving each individual his/her human rights of land, liberty, and life. Politics today is derived from the notion that a specific identity is not given enough recognition. Global political movements like Black Lives Matter or the rise of populism globally are derived from two different ends of this argument, for example; the left asserts that the populism of the white supremacists is an exploitation of identity politics and minority need.

Identity politics is relevant today because it explains global events. The Arab Spring of 2011, which

resulted in a domino effect regarding democracy in the Middle East, was derived from the lack of respect and human dignity for one civilian who self-immolated due to the lack of recognition. In modern liberal democracies, individual identity is essential to uphold respect for each individual within a society and provide essential human rights. However, in such a society a shared moral horizon is replaced by a system of competing values, that is, expressive individualism has replaced a shared religious horizon. This identity politics often leads to clashes between multiple identities due to competing views and the need for recognition. In recent events, Brexit was the consequence of this. Hence, although recognition of multiple identities derives its routes from liberalism and democracy, this can slowly change into self-protection, realism, and populism. The solution to this dilemma is twofold; universal recognition of individual rights coupled with collective recognition based on the nation.

Fukuyama provides a pessimistic end note by asserting that the concept of unity in diversity is a utopian belief. He does not believe that human beings are capable of reaching a common end due to the competing views of rising individualism in identity. He also claims that political leaders and those in power use identity politics to mislead the masses so that they do not have to deliver solutions that may protect minority identities and provide human dignity in the form of equality, equity, and human rights.

Although the book sheds light on identity politics, it minimizes the positive outcomes and consequences of the rising individualism of identity and mostly focuses on the problems. The purpose of American Political thought is to look for possible errors and derive solutions for the future, however, it is also essential to note how humanity has evolved to respect different identities. The book minimizes the role identity politics has played in the deliverance of human rights, so much so that there is not even a single chapter on this. A simple example of the positive outcome of identity politics is how human rights have evolved; from the abolition of slavery to women and gender rights to the rights for indigenous people and immigrants. Humanity has done a lot to include identity and respect for human dignity; from the Magna Carter to International Humanitarian Law. In my opinion, the book was lacking in that perspective.

Although the book fails to provide a solid solution to how identity clashes, populism, and negligence of deliverance of human rights, it presents a sound argument on how identity shapes politics today and presents a historical overview of how identity has changed over time and hence, it is an essential read for American Political thought.

## INTERVIEW OF MS ALAA BUKHARI (MCMC)

Interviewer: Ms Nosheen Akhtar



**What do you think are the three major misunderstandings that people have about the Foreign Service of Pakistan?**

The first misconception is about the suitability of women for this job. Even within the service, people believe that this job poses challenges to personal life that women can't deal with and end up disrupting their family life. The second misunderstanding revolves around the nature of our job which entails carrying out sensitive tasks during foreign missions. People think that we only dine and wine people and create drafts of speeches for our seniors. The third misconception centers on the foreign policy-making that people think is carried out somewhere else which is not true at all.

**If you were to encapsulate your overall service experience in just one sentence, what would it be? It would be to have “diverse experiences with diverse people”. You must have made hundreds of memories during your service. What is the best one so far?**

It would be the moment when I became the second female in the history of the Foreign Service of Pakistan to head the Disarmament Nuclear Directorate. We have had females handling the biological and chemical side before but it has only been me, after Ma'am Tasneem Aslam, to deal with the nuclear and security side which is considered to be a male-dominated area worldwide. Ironically, the voice of women has never been given its due importance even though they are the most affected entities of nuclear proliferation along with children so it was an honor for me to represent a female voice in the Disarmament Directorate.

**You must have dealt with a lot of pressure cooker moments in your service. Can you share any one of them?**

Once, we had the opportunity to host the OIC meeting here in Pakistan and I was the only female deputy chief of protocol handling the VIP visits which is a sensitive task in itself. Any negligence towards the guests could have resulted in diplomatic disturbances among countries so it was a challenge for me to manage the whole program smoothly. What helped me in executing everything successfully was my team.

**Could you share your overall experience of the MMC course? What were the highlights and key takeaways for you?**

The key takeaway from the course is to have seen and acknowledged the existence of different perspectives to look at the world because serving in foreign countries for more than a decade

makes one believe to have known everything. But the world of diplomacy is constantly evolving and Pakistan's role in this landscape is multidimensional. So the existence and acceptance of various perspectives is something I have learned from this course.

**Could you share any specific experience or challenge you faced during the course that shaped your understanding of diplomacy?**

We had a rudimentary understanding of the IIOJK issue and the honorable Director General of the Foreign Service Academy Sir Mazhar Javed was instrumental in highlighting the need to go deeper into this issue.

**Did the course include any real-world scenarios or simulations? If yes, how do you think it will help you in your professional journey ahead?**

The course consisted of six real-world simulations which were instrumental in deepening our understanding of diplomacy. However, there is room for improvement and I hope that our suggestions will pave the way for a course that holds tremendous potential and opportunity for deep learning of future batches to come.

## INTERVIEW OF AMBASSADOR ABDUL BASIT

Interviewer: Ms Nimra Naeem



### **What are the challenges of India's rising economy for Pakistan?**

India's growing economic clout creates problems for Pakistan's diplomacy. Pakistan has negative stakes in the world because they are all hard issues like nuclear proliferation, terrorism, and money laundering. The world would want to engage with Pakistan if it had positive stakes in the world like India does – e.g. India has investments in Afghanistan. India is the 5th largest economy. Even the Muslim world is also not in favor of Pakistan. The so-called brotherly countries are also tilting towards India and there are plans of a Europe-India corridor. If the formalization of ties between Israel and KSA becomes a reality, Pakistan due to its dependence on the Gulf countries will face intense pressure to recognize Israel. Since we are economically weak, we will have to oblige the Gulf and the world. If we give up on Palestine, it will impact Kashmir too and our position will be undermined. In addition to that, the space for Pakistan's diplomacy has been reduced because of India's rising economy.

Afghanistan is also becoming difficult for us because of the space for Bharat which has started the 5th generation warfare. The Indians are using millions of dollars to keep Pakistan unstable. The internal political instability worsens it. We need to put our house in order politically and economically to face the challenges posed by Bharat. In addition to that, we do not have international support for our causes like the Indus Water Treaty due to India's growing economic clout.

India also got emboldened on 5th August because of our weaknesses. We could not arrange a UNSC meeting on Kashmir. That shows India's growing economic clout and its challenges for Pakistan.

### **What is MOFA doing to improve our economic diplomacy?**

We are very weak on the economic diplomacy front. Our organizational structure does not allow the foreign office to step up to the 21st-century challenges. The reorganization of the foreign office is necessary to focus on economic diplomacy. A special investment facilitation council exists which tries to get investment from Gulf countries but can it work in a vacuum? Due to unpredictability and political instability, such initiatives remain unsuccessful. Moreover, there is no clarity on privatization. We lose Rs. 2.5 trillion to state-owned enterprises every year.

### **What is the best way to attract FDI in Pakistan?**

Investment is related to the law and order situation in a country. KSA promised to establish an oil

refinery of \$10 billion in Pakistan but no single step has been taken in that direction and that is primarily due to political instability and because our own house is not in order.

### **What can Pakistan do to regain space taken by India?**

Pakistan needs to take steps to regain space taken by India. With P5 countries, Pakistan's space is reduced. Like India and China, we need to use our diaspora to create space for us. We use our diaspora to purchase property and not invest in the industry – which always backfires.

### **What strategy did India use to improve its economy?**

Our diplomatic position around the world is weak. Our institutional capacity is not enough to sustain an initiative. Caretaker setup takes no responsibility so we are losing 6 months in the process. India is focused. It knows its trajectory. They have a focus on education, research and development, IT and Chemicals. They are focused on the potential to boost the economy. We should do the same.

### **Where is Pakistan going wrong?**

We are an agro-based economy so we should focus on how we can strengthen our agro-based industries. Pakistan is the world's 5th biggest country but our export of dairy products is minimal. We have FTAs with different countries but they have hurt us, especially the ones with China or with Gulf countries. For GSP Plus – we are dependent on the European Union so that's also a weakness. We have to beg Brussels to give us GSP Plus. That again gives Bharat space.

### **Is the revocation of the Indus Waters Treaty also a potential threat to Pakistan?**

The Indus Waters treaty is not a big threat because India does not have the infrastructure – we still receive 1.11 of water which should have been received so it may be a long-term issue. We don't need the world's support very much for this as the World Bank is already with us. Art 9 of the Vienna Convention is still being followed. I do not see at present any problem with IWT. India often threatens us with water but they can't do it all alone because of Brahmaputra in China.

### **What should Pakistan do to improve its economy?**

The 10th anniversary of CPEC will be celebrated next month in China. There are 4 dimensions of CPEC including the Gwadar port, infrastructure, energy, and SEZs. The real work is on SEZs which is not happening. The industrial base should increase. China is supposed to transfer their industries to developing countries because their cost of production has increased but our problem is that our energy is very expensive. Cpec is a flagship project out of all. It links Afghanistan and CARS with us but Bharat is trying to make this irrelevant. The international north-south corridor is with Russia. India is still investing in Chabahar. Bharat petrol – all that we used to export from gulf countries – they have subsidized their exports so that Pakistan is not able to compete with India. It hurt Pakistan's exports in many countries and our export base is already low.

### **What can Pakistan do to improve its exports?**

We used to export fisheries to the EU but our quality standards have fallen so they have banned us. Our 3-4 million dollar fisheries export has now gone down.

**What is the way forward for Pakistan?**

We need to put our economic and political house in order. Diplomacy is not an event. You build it brick by brick. Be consistent and coherent in your diplomatic efforts to achieve the long-term objectives.

# LAHORE ONCE MORE: AN ASEAN DIPLOMAT'S JOURNEY IN PAKISTAN IN 2023

**A Piece of Opinion by Erwin Andreas Tumengkol, the ASEAN : Indonesia**

the Punjabi saying "jinney Lahore nai vekhya, o jameya nahi" means "whoever has not seen Lahore has not been born".

On my journey to Pakistan, from the moment I cleared immigration, I was embraced by an overwhelming warmth and hospitality. Everywhere I turned, I was greeted with genuine smiles and outstretched hands, welcoming me wholeheartedly. This inherent hospitality, deeply entrenched in Pakistani cultural traditions, has transformed my visit into an unforgettable experience. As an ASEAN national, it is these authentic encounters that resonate most profoundly with me. I am sincerely thankful for the enduring bonds and cherished memories I have forged during my time here.

While wandering through the Lahore Museum, I found myself face to face with artifacts from the era of Buddha, sparking an immediate curiosity within me. It dawned upon me that Pakistan is more than just a country. It is a confluence of myriad cultures that have left their indelible mark over millennia. Each era, each invader, and each philosopher brought with them ideas and traditions that, over time, intertwined to create the diverse and rich tapestry that is modern-day Pakistan. The depth and complexity of its history are not just confined to textbooks but resonate in the very soil and spirit of this land.

As my mind lingered in awe of the statue of the fasting Buddha, another piece of profound historical significance came to my attention. Not too far from Lahore, Kartarpur stands as a testament to interfaith unity and reverence. This sacred location is venerated by Sikhs globally as the final resting place of Guru Nanak Dev Ji, the esteemed founder of Sikhism. The concurrence of these spiritual landmarks in such close proximity underlines the rich religious history and coexistence that characterizes this region.

Once more, I find myself ensnared by the allure of heritage. The architectural magnificence of the Walled City of Lahore Fort held me spellbound. Each brick and tile reverberated with the grandeur and diverse legacy of this exceptional enclave, standing as a testament to its distinguished history before the partition of India and Pakistan. Despite the undeniable tensions and past conflicts between India and Pakistan, the Wagah Border ceremony reveals a subtle sense of mutual respect and acknowledges the history they shared before the partition.

Pakistan's rich heritage stands out as a beacon of hope for its population of over 200 million, despite prevailing tensions and daunting economic hurdles. A focused investment in education and a nurturing of its socio-cultural fabric can unlock the potential of Pakistan's demographic dividend. Bridging the prevailing social gaps and fostering women's inclusion is paramount, for they are not just half the population but also a prosperous engine of growth. By harnessing these assets, Pakistan has the opportunity to once again rise as a flourishing hub of culture and economic prowess, echoing its storied past while charting a vibrant future.

As my time in Pakistan drew to a close, I was once again enchanted by the poetry and songs recited by our Pakistani colleagues during a cultural night. There were moments when the performances evolved into group dances. Spontaneously, my ASEAN colleagues, our hosts from Pakistan, and I found ourselves dancing to traditional tunes. It was a delightful and memorable evening. I hope this same spirit of camaraderie resonates in future collaborations between ASEAN and Pakistan.

Note: My sincere appreciation goes to the Foreign Service Academy for organizing the Short Diplomatic Course for ASEAN Diplomats from 12-21 September 2023 in Islamabad, Pakistan.

## LIMINAL SPACES

Ali Aziz Khan



Sometimes the people you interact with leave behind impressions on you that stay with you forever in some form. They don't necessarily have to be intimate connections either, my 7th grade English teacher for example. While I can't quite recall her name, I know for a fact that she taught me the word "Paralysed" because it was my favorite word to use in essays for the next decade, it made me feel smart for some unknown reason. A dear friend once taught me the meaning of the term Liminal space, "the in-between", to be on the precipice of something new but not quite there yet. And while we no longer talk, I still use it to make sense of the discomfort I've felt on occasion over the past few years as I've waded through the emotional cesspool that is the mid-twenties. I used to loathe Liminal spaces, primarily because I was awful at dealing with them. The space right after graduation and before landing your first job where you begin to question the gifted child narrative you've been fed your entire life. The period after the loss of a loved one where you're struggling to redefine who you are because so much of what you were - and what you wanted to be - was built around them. Liminal spaces come hand in hand with endings. One door has been slammed shut, and you're not sure when (or where) the next door is going to open. I believe our brain craves predictability, and homeostasis, for that is where we are most comfortable - liminal spaces are everything but. It is the unpredictability that gets to you. I remember being fully accepting of the fact that we're always on the path towards something better, (I sometimes call this positivity the best gift my parents gave me because of how much it has helped me on difficult days), and yet at the same time, wishing I knew the endpoint of this transitional period. As is true with all things in life, you grow and learn, and the impressions people have left also change with you. After having seen enough doors open at the end of Liminal spaces, there has come a quiet acceptance of both their existence and their necessity. This space or this uncertainty you're facing might not have been the path you would have chosen given the choice, but it is the path you are on now. Surrendering control over the processes of life has brought with it the realization that there can be beauty in liminality. We've been groomed to focus so much on the next goal or target that it takes active and conscious effort to appreciate where we are in life at the moment. This is also a reminder to myself that liminality also comes hand in hand with transformation, whether you like it or not, Liminal spaces will force you to question yourself, your beliefs, and your decisions. But it is through this self-reflection that you inevitably find out about not just yourself but also reassess and figure out the doors you want to open in life. Growing comfortable with Liminal spaces is a sort of rite of passage for growth, you will inevitably encounter various Liminal spaces in all sorts of forms throughout your life. If you really think about it, all of life is just one big liminal space between birth and death.

# FREEDOM OF SPEECH, CIVIL SOCIETY, AND ITS MISUSE

Hassan Ejaz



Voltaire, a famous political philosopher, teaches us the importance and need of respecting the difference of opinion. He categorically stated that despite differences, mortals should defend the right of freedom of expression of their fellow beings even to death. But this freedom or liberty doesn't necessarily mean to hurt the sentiments of any individual, group, community, or state. So, freedom in a civil society is disagreement with regard, respect, and ensuring the room for mutual coexistence. There are many people even in this civilized era, who intentionally or unintentionally become a direct or indirect tool of those who misuse liberty for their ulterior motives. A famous political writer, Isaiah Berlin, meticulously elucidates the concept of liberty. He divided freedom or liberty into two types: Positive and Negative liberty—explaining how it is misused. Now the question arises, of how freedom is misused in contemporary civilized societies. The answer is that many manifestations of this right are put to wrong use. Firstly, few use freedom as a tool to propagate racism. Secondly, some make it a machine of hate propagation to launch an anti-immigrant and anti-minorities campaign. Thirdly, it is becoming a driving mechanism for white supremacy, especially in the backdrop of rising populism in the West. Last but not least, misogyny, religious envy, and lethal ethnocentrism are the images of misuse of the fundamental right of freedom. However, there is a silver lining too. If freedom with checks is ensured, unity in diversity is normalized, inclusive globalization is in place and social inequalities are rooted out—at least to ensure equality of opportunities—the future will be plausible.

## Misusage of Freedom

Isaiah Berlin gave the famous concept of two liberties which is synonymous with two shades of freedom. For him, there is a positive and a negative liberty. Positive liberty is having the ability to act as per one's free will despite being aware of the social checks. Whereas the negative liberty is freedom from any interference by others—primarily, where there is no state intervention in the name of morality and constitutional liberties are secure. These liberties may include freedom of speech, movement, or religion. It is the negative liberty that is usually misused. For instance, French society used its right to free speech to mock religious personalities while they considered any different behavior a threat to French Laïcité or Laïcité. Hence, its misuse becomes a problem for global peace and stability.

## How freedom is misused in civilized societies:

### 1: License of racist elements to spread racism

Unfortunately, racist people around the globe are using this fundamental right of free speech to spread their venomous ideology of racism in every nook and cranny. They leave no stone unturned

but for a negative cause and its propagation. For instance, there is a rising political party in Britain named: Mat Party, run by Mr. Mark Norwood. This party is becoming a torchbearer of racism in English society. He shamelessly and publicly said that Islam must be out of our land if we need to protect our British people. Similarly, the Bhartiya-Janta-Party in India is another manifestation of this global racist drive.

## **2: Hate Propagation; launching anti-immigrant and anti-minorities drive**

In the contemporary age of information technology, social media is becoming a tool of hate propagation in the name of freedom. There are many instances where anti-immigrant and anti-minorities slogans, people, groups, and parties are glorified online. This hate campaign is creating intolerance of the majority towards the minorities in particular and the general masses at loggerheads in general. In addition to that, some state elements have recently used this tool to justify their harsh and inhumane actions. For example, the anti-Rohingya drive in Myanmar was justified by their military leaders and nationalist factions. Similarly, the recent murder of an American child of Palestinian origin where he was stabbed multiple times due to an anti-Islam mentality coming out of Zionist mentality amalgamated with white supremacy.

## **3: A driving mechanism for racial/ white supremacy**

It has also become a driving mechanism for the propagation of white supremacy and anti-black tendencies. These popular slogans are being championed by many world leaders of the so-called developed, enlightened, and humanist West. People like Marine Le Pen, Kobe Bryant, and Donald Trump are living examples of this hate campaign against those who are believed to be inferior. For instance, Trump and Le Pen have their vote bank which is mobilized over populist slogans, therefore the rising populism in those countries. Similarly, the actions taken by American Police against some black men and the ushering in of the Black Lives Matter movement is another example of the extent of this supremacist hate campaign.

## **4: Explicit misogyny vilifying women by employing stereotypes**

Another misuse is blaming, naming, and shaming the women— basically, stereotyping the females. Sadly, this whole misogynist vilification of women is covered up in the name of freedom too. Most importantly, victim blaming has become a global phenomenon. For instance, a police officer in the USA said that women should stop dressing up like sl\*\*s if they want to avoid crimes against women. A similar yet different shade of such victim blaming was experienced in Pakistan, where a high-ranking official, instead of sympathizing with the victim, started schooling/blaming her for the gang rape. Another example was the jailing of Muslim activists in India—where they launched anti-NRC and CAA campaigns in New Delhi—for being anti-state and presumable threats to the peace and stability of the state.

## **5: Tool to Disrespect the Religious Sentiments; creating otherness**

Freedom of speech is also used to disrespect and spit venom against religion in general and religious minorities in particular. Be it an individual, organization, political party, or state, this vendetta-based hate speech is justified in the name of free speech. With every passing day, this problem is becoming a matter of grave concern for the global community. For instance, the

caricatures being drawn, movies being made and venom being spit against the religion and religious personalities by the West is becoming a new normal. But when their own popular culture observes a sub-culture, they label it as otherness and a threat to their society and values—thereby ignoring the concept of unity in diversity. This sheer hypocrisy of the Western world was recently called out by the Secretary General of the Arab League, Mr. Amir Mousa. He said that the West has double standards; for them, anti-Semitism is a crime but Islamophobia is a difference of opinion. Perhaps, it is one of the reasons for rising extremism, intolerance, and terrorism in societies.

### **6: A substance for ethnocentric rhetoric; ignoring diversity**

Lastly, it has become a substance for ethnocentric rhetoric which is curtailing peaceful cultural coexistence. This nullification of the concept of unity in diversity is a threat to everyone, be it a state, a region, or the world at large. In the past and the present too, hateful tendencies and xenophobia are seen with the naked eye. It can be observed, it can be sensed and it can be shared with others; this clear it has become. For example, the Nazi party in Germany used an ethnocentric lens to spread anti-Jews sentiments. Similarly, RSS-based Hindutva ideology is the utmost example of xenophobia. They both considered those who were different, from others. It was this otherness that led the war to the brink of world war and it is this otherness which is a reason for rising cases of vigilante justice. As Arundhati Roy postulates: “Ghar wapsi”, “Hindutva”, “Love-Jihad”, “Mob lynching of innocent Muslims” and banning the fundamental religious practices of the Muslim community are dragging the Indian society to the brink of collapse. Similarly, the recent anti-hijab campaign is another depiction of this ethnocentrism which has mixed Hindutva ideology with Indian Nationalism.

### **The Way Forward; A Silver Lining**

There are four basic steps that, if taken, can become a panacea for all ills related to the misuse of freedom of speech. These steps are the following:

#### **1: Freedom with some checks**

To mend the issues with the right to free speech, there is a need for some steps to be taken in this regard. Firstly, there needs to be freedom with some checks over it. The checks shouldn't be a guideline that will be counterproductive rather they should be a roadmap to banning disrespect and hate speech. It is an effort to make the world understand that difference of opinion and hurting the sentiments of anyone is a different thing. Like, for instance, if disrespect of any religious personality is hurtful to any community, no other community or person should be allowed to degrade that community's important and respectable figures.

#### **2: Unity in diversity for mutual coexistence**

As Karl Marx said unity in diversity is a must. So, efforts must be taken in this regard at every level to ensure that people start accepting the people who are different from them. The difference of color, class, religion, creed, or nation must be respected in a way that the different identities and the unity factor are both maintained. For instance, if a person is Sindhi, a non-Muslim but a Pakistani; he should be equally respected as a person who happens to be a person from the majority class—for instance, a Sunni Muslim from Punjab Province. This same phenomenon must be reflected at

every stage: be it individual or state level.

### **3: Inclusive globalization; where there are no winners and losers**

Former UN Secretary-General, Mr. Kofi Anan once said that Globalization is like a glass house and to protect this glass house it must be inclusive. It elucidates how a blessing can become a menace if it is not the way it should be. So, the point that is being made here is that if winners and losers are created then this will lead to social inequalities and the birth of multiple classes. For instance, the 8 Richest men in the world own the many assets that more than 3 billion normal people in our world hold. Adding to that, Elon Musk's net worth is 280 billion US Dollars which is almost equivalent to Pakistan's GDP. This is the level of inequality that is continuously creating winners and losers at every stage because a certain group of people, organizations, and states are reaping the fruits of globalization and others are being marginalized—being losers of the system. For example, when Robert Merton mentioned the concept of Anomie in his Strain Theory, he was, perhaps well aware of the manifesting social inequalities; which lead to deviance/ diverging responses from society.

### **4: Rooting out the social inequalities; ensuring equality of opportunities**

Last but not least, it is important for us to ensure that social inequalities are rooted out if we wish to have a just society. A society, where there is no room for intolerance towards others because people are confident in the system. This confidence will come from the idea that efforts eventually pay off, no matter what the class, clan, caste, ethnicity, or religion. The equality of opportunities is the thing that can counter the misuse of free speech and leave no room for the political demagogues to play with the minds of the masses by exploiting their miseries vested in the injustices of modern civil societies.

### **Epilogue: Final remarks on the issue**

In a nutshell, modern civil societies need to be more welcoming to divergence, inclusive at every level, have a system of checks, and root out the menace of global social inequality. As, from explicit misogyny to religious envy and rising xenophobia to mounting racist propagation—via modern technologies—the misuse of freedom of expression should not and must not be welcomed. If this continues, it will lead societies to populism, intolerance, hate, extremism, terrorism, and finally, at the mercy of anarchy. Therefore, serious steps need to be taken in the light of points raised above.

## FREEDOM AT A CROSSROADS: PATRIARCHY, PRIVILEGE AND PROPRIETY

**Neha Naveed**



Since March is commemorated as Women’s History Month, I decided to delve into the lives of the many women who left behind some mark on the pages of history in a bid to immortalize themselves as they narrated to the world about their toils and troubles as they trudged and plodded through the many societal barriers that had been imposed onto them given the respective space and time they resided in. During my perusal of such stories, I was particularly intrigued by the lives of those women who held some rank and status in their age and era. Many names come to mind – some unhidden while some concealed – when one thinks of such women. To name a few, these include Queen Elizabeth I, Lady Nijo, and Cleopatra. There are even some female characters that have been birthed and bred in the world of art and literature such as Chaucer’s Patient Griselda or Bruegel’s Dull Griet, characters who may have a fictitious form, almost as that of some ghostly apparition, and yet they persist in the mind and memory of artists and authors who try to produce and reproduce them in light of their vision.

Women like Elizabeth, Nijo, and Cleopatra were held in high esteem by their peers as they were all connected to royalty, power, and influence. Elizabeth Tudor succeeded her sister, Mary I also known as Bloody Mary, and went on to reign over her country for 45 years, giving England ‘The Golden Age.’ Nijo, also known as Lady Nijo, was a noblewoman born in 13th-century Japan during the Kamakura period under the reign of Emperor Go-Fukakusa. Cleopatra, who remains a well-known yet elusive character, was the last pharaoh of Egypt as well as the last ruler of the Ptolemaic dynasty. Given the place that these women were endowed with, one would assume that they were not just privileged individuals but also privileged enough to have the ability to break all boundaries that were foisted on women in the form of gender roles, societal norms, and customs. This is why it would sound ironic when one takes stock of their lives and sees how their privilege failed to earn them the freedom that they so desired and instead forced them to turn to ways that would ensure some semblance of conformity to the roles and rules that had been slapped onto them.

Elizabeth I may have ruled England for 45 years which led England to experience a tidal wave of prosperity in art, literature, theatre, commerce, and foreign policy but she remained the ‘Virgin Queen.’ Her decision to stay unmarried led to the creation of a cult-like status where she was viewed as a virgin, placed on a high saintly pedestal, and not perceived as a human being. She became a figure who was expected to carry the illusion that she was an embodiment of Madonna herself who would never get married nor court any lovers. Elizabeth’s insistence on staying ‘married to England’ was a façade she had to curate and cater to so that her legitimacy as ruler would stay

unquestioned. Had she taken any lovers or a husband, whether local or foreign, a power struggle would have been instigated against her, making her lose her throne, something that she had fought and struggled to win and keep for so long? Although Elizabeth stayed true to her image of the Virgin Queen, glimpses of her regret are palpable in her poetry, especially her poem 'When I was Fair and Young' where she says:

'...neither night nor day I could take any rest.  
Then, lo! I did repent, what I had said before  
Go, go, go, seek some otherwhere,  
Importune me no more.'

Another aspect that arises out of this 'virgin' label is how it is reflective of the highly rigid and misogynistic criteria that grade a woman's status in a society where she is either seen as a saint or as a whore, with nothing else in between to balance out these two extremes. Thus, to keep her position as monarch intact, she not only produced this illusion but also continued to perpetuate it until she died in 1603 which led to a succession crisis in England and brought a Scottish king, James Stuart, to the English throne.

The story of Nijo is not known to many, particularly to people who do not reside in Japan. Her almost-forgotten story was revived and resuscitated in the West by British feminist playwright, Caryl Churchill, who retold Nijo's story through a feminist lens in her play *Top Girls*. Born in the aristocratic Koga family, Nijo's father and paternal grandfather held important positions in the Imperial Court. Her fate had already been sealed even before she was born as it was customary for nobles and court officials to send their daughters to serve the emperor as concubines. What makes Nijo's story even more tragic is that the Emperor, Fukukasa, had been coveting Nijo's mother but after Nijo's birth and her mother's death, he shifted his affections to her. After having been raised at the royal court since the age of 4, Nijo was handed over to the emperor by her father when she was only 14 years old. At such a tender age, she was forced to have sexual relations with not just the emperor but with a string of other men at court. As she fell from favor in the eyes of the emperor, she went through a potpourri of lovers to satisfy her needs and gave birth to three of children as a result. The child she had bore the emperor, passed away and the rest of her children were also taken away from her. She was eventually expelled from court in 1283, by this time she had no support to fall back on as her father had passed away. Condemned, disowned, and dishonored, she resorted to becoming a Buddhist nun to survive as no other choice had been afforded to her. Nijo's rise and fall in court and her ultimate expulsion show how her privilege held little to no value in rendering her the freedom to live her life on her terms.

Cleopatra is a historical figure who is seen with a great amount of fascination and interest, given how she continues to stay relevant in popular culture, film, historiography, and literature. It is to be noted, however, that there is a jarring contrast between the myth of Cleopatra and the real Cleopatra who ruled Egypt where the former plays a greater role in shaping the perception that people have of her. Roman historiography is to be held responsible for initiating this narrative as the accounts of the renowned Roman historian, Plutarch, paint a rather unflattering picture of the

Egyptian Queen, describing her as a manipulative woman who only craved power and held no love for Marc Antony and only manipulated him for her gains. Plutarch's account of Cleopatra went on to shape how Cleopatra is regarded in the Western world, as a promiscuous queen. The narrative that Plutarch tries to build of Cleopatra highlights the Western bias that has also been written about extensively by Palestinian-American intellectual, Edward Said. This Western bias, according to Said, revolves around the us and them mentality where the East/Orient is othered by the Occident. The Occident tends to view the Orient with an extremely narrow lens where it either sees it as barbaric or exotic. None of these notions give any impression that the West views the East as human, a part of the world that it could relate to, rather it alienates the East by reducing it to labels such as "barbaric" or "exotic." In Plutarch's accounts, Cleopatra is presented as an exotic creature, not as a woman or as a human being. Perhaps the idea of a female monarch was not palatable for the likes of Plutarch who belonged to the masculine, patriarchal society of the Roman Civilization where women's role was absent in power corridors. Thus, to come to terms with such a seemingly incongruous, and perhaps even ludicrous idea, he chose to portray the Egyptian Queen as a selfish, crafty woman who had a capable general like Marc Antony wrapped around her little finger. Although the portrayal of both Elizabeth and Cleopatra is starkly different, both women are again graded on the scale of extremes where one is a saint and the other is a whore. Both are branded with labels and their respective images seem to center solely around them. In both their cases, their titles and attributes seem to matter more than the substantive nature of the roles they played as powerful monarchs.

The male gaze that permeates the different narratives of history also exists in other disciplines like art and literature which tries to present a prejudiced picture of women. Through the ages, female characters have been depicted by male writers and artists who have tried to convey a certain image through their characters, influencing the mindset of their audience as to which female character is acceptable and which is not. An example of this can be given from Geoffrey Chaucer's magnum opus *The Canterbury Tales* where the character of Patient Griselda demonstrates what an ideal wife should be like. In the story, Griselda is a beautiful woman born into a life of poverty and destitution who catches the eye of a nobleman and gets married to him. Griselda has two children who are killed by her husband but like a good, patient wife, she perseveres. Years later, it is revealed to her that her children never died but were rather sent away so that her sadistic husband could test her loyalty and patience, a test that she succeeds in and in the end earns her happily ever after with her husband and long-lost children. Griselda and Nijo both belong to the medieval era and the startling contrast between their personalities and the way they choose to comport themselves shows that which personality and behavior is acceptable and has the society's seal of approval. A woman is expected to remain patient in the face of any adversity or challenge thrown her way and stay loyal to her husband regardless of the treatment meted out to her by him. Although marriage enables Griselda to become a noblewoman, she remains a victim of the shackling constraints bequeathed to her by society. An elevation in her status does not grant her liberation but rather constrains her even further as her newfound status comes at a very heavy price, entailing her to stay with her deranged husband for the rest of her life.

In conclusion, if privilege is to be perceived as a ticket to attaining liberty, then it would be an

erroneous assumption as the class does not conquer any barriers but rather every social class has its own set of chains that cannot be broken. The endless trials and tribulations that these women had to face are a testament to this fact and bring attention to the odyssey of the female struggle against the countless intangible, invisible shackles that weigh women down. This, however, in no way suggests that freedom is an impossible dream. It is just that women have come a long way to earn their freedom and after keeping at it for centuries, they have finally begun to claim what they have been deprived of for so long. The stories of these women should thus serve as not just lessons but as sources of inspiration as they inspire the women of today to keep going and keep fighting until they can fully assert themselves and their agency the way they want to without any fear of facing societal backlash.

## FICTIONAL INTERVIEW OF OTTO VON BISMARCK

**Tahir Nabi**



**Tahir Nabi:** Good day, Otto Von Bismarck. Thank you for joining us today. Let's begin with the current events around the world. What are your thoughts on the ongoing conflict in Ukraine?

**Otto Von Bismarck:** Thank you for having me. The situation in Ukraine is certainly a complex one. In my time, I was known for uniting Germany through diplomacy and strategic maneuvering. In this case, I would suggest that diplomacy and negotiations should be the primary means to address the situation. It's important to avoid any escalation that could lead to further conflict, as history has shown that wars often have unintended consequences.

**Tahir Nabi:** Wise words, indeed. Shifting our focus to the rivalry between the United States and China, how would you assess this situation?

**Otto Von Bismarck:** The USA-China rivalry is reminiscent of the power struggles that defined Europe in the 19th century. In such situations, both sides must engage in diplomacy and maintain open channels of communication to avoid any disastrous confrontation. Whether one power prevails over the other is difficult to predict, but it is in the best interest of the world for them to find common ground and work towards peaceful coexistence.

**Tahir Nabi:** That's a pragmatic perspective. Now, let's discuss the ongoing tensions between India and Pakistan. How might you advise these two nations in resolving their longstanding disputes?

**Otto Von Bismarck:** The India-Pakistan issue is another example of a longstanding conflict that requires careful negotiation. My advice to both nations would be to engage in open dialogue, perhaps through international mediation if necessary, to address the root causes of their disputes. Avoiding military conflict and working towards diplomatic solutions would be the wisest course of action. A peaceful resolution would benefit both countries and the stability of the region.

**Tahir Nabi:** Finally, looking into the future, how do you envision the world evolving in terms of geopolitics, and if I may ask, who do you believe might emerge as the dominant power in the USA-China rivalry?

**Otto Von Bismarck:** The world is undoubtedly changing, and power dynamics are in constant flux. In my experience, the balance of power can shift over time. It's difficult to predict with certainty who

will emerge as the dominant power in the USA-China rivalry. History has shown that it's not always the most militarily powerful nation that prevails, but the one that employs diplomatic finesse and strategic alliances effectively.

I would suggest that both the United States and China recognize the importance of diplomacy and cooperation. The world benefits when these two major powers work together to address global challenges. Both nations can coexist and contribute positively to the international community. In the end, time will tell which path they choose and how the balance of power unfolds in the 21st century. Tahir Nabi: Thank you, Otto Von Bismarck, for your insights and wisdom on these complex global issues. Your historical perspective provides valuable lessons for addressing the challenges of our time.

## TERRORISM: THE DEATH OF CULTURE

**Akbar Saeed**



In the war against terrorism, the first casualty is human life, and the second and most ignored casualty is culture. Terrorism is not only a war against humans but against abstract enemies; culture and heritage.

In war-torn countries such as Iraq or Syria, ISIS has not only destroyed important monuments and historic sites but has been selling numerous historic artifacts on the black market for billions of dollars to fund its terrorist organization. ISIS even has a war bureaucracy that is responsible for the selling and management of these artifacts. Hence, the destruction of cultural heritage not only destroys history but funds the very war that continues to cause further destruction.

Destruction of monuments, cultural sites, heritage, and any relevant historic artifacts is not just the destruction of property but the destruction of the cultural identity of a particular group of individuals. This has been an aftereffect of war for centuries; the minority identity is overpowered by the other identity, often erased. For example, considering Syria; the refugees have had to migrate from the war-ridden country, however, they barely have a country to return to. This is due to the destruction of the cultural identity of Syria; overpowered by war. The new identity of Syria is war; a state overcome by terrorism. A key example here is Palmyra. Palmyra is a city in Damascus, Syria with its history and archaeological sites dating back to the Neolithic Period. The city is a symbol of Syria's historic identity and multiculturalism. However, it has been destroyed by blasts to such a level that it has been described as cultural cleansing.

Irina Bokova, the former Director-General of UNESCO has been on the front of protection of such cultural destruction. She worked hard to urge the UN to take action against ISIS's cultural warfare and protect its heritage against war crimes. Since human life is the main priority, cultural protection has taken a backseat, hence, there has been slow progress in this regard. However, in 2015, the UN Security Council passed a resolution that condemned ISIS's destruction and marketing of artifacts from sites in Syria and Iraq. This encouraged the U.S. House of Representatives to pass a bill called the Protect and Preserve International Cultural Property Act. The bill banned the import of artifacts sold as a consequence of cultural exploitation from terrorist acts. Following this, the International Criminal Court also convicted the first individual linked to Al-Qaeda for cultural destruction for destroying sites in Mali.

The reach of such organizations should go beyond those that are considered terrorists in the eyes

of the United States or Western states, in other words, the organizations should not be biased. For example, the US has also played a role in the war in Syria to counter terrorist organizations. Hence, it has, if not directly, indirectly played a role in the destruction of important heritage sites.

It has often been debated whether cultural preservation and protection in terrorism-ridden states is actually of importance or not while thousands of human lives are in jeopardy. The notion of priority is questioned. This argument is right in the context of funding and focus of the United Nations; that is, the international community only has limited resources which are insufficient even when comes to funding and supporting refugees around the globe. Hence, protecting historic sites becomes questionable regarding funding. However, it is essential to note here that while human life is the priority, the cultural identity associated with human life is also worth protecting. For example, in the context of Syria, the refugees are in temporary refugee camps, to be moved back to Syria once terrorism has been eradicated from the state, will the refugees even have a state to return to or will it just be a regular piece of land? Irina Bokova explained this concept with the following statement; “When you destroy identities of people, you destroy their history, you destroy the reasoning for future reconciliation and peace.”

The act of destroying cultural property to eliminate cultural identities or destroy the foundation of a community or people has long been a consequence of war throughout history. It is not a mere aftermath of war but a conscious attempt at cultural destruction that must be tackled by the international community and seriously addressed by platforms such as the UN and the ICC.

## THE AMERICAN CREED

**Attika Yaqoob**



The US Declaration of Independence asserts;

*“We hold these truths to be self-evident, that all men are created equal... --That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it...”*

This explains the principles of the declaration. It was introduced in America at a time when America was occupied by fewer citizens actively involved in the formation of the government. Even the lowest class was aware of exercising their rights, hence, Americans haven't had many issues with authority from the Jacksonian Era to the Gilded Age. Within American society, the social contract based on rights for all was already the epitome of democracy and has merely expanded to reach the growing population and modern developments over the years. This included the common man in law-making, which strengthened the respect for the law enacted by majority consultation. Hence, all actions of government that influence the people are produced by the majority of people, which gives the declaration its diverse role. While in other countries, such as in Europe, the lowest class was not aware of its political rights and hence had greater issues with those in power.

The Declaration asserts that the government would include the authority of the people; the legislative houses include the will of the majority through a highly democratic representation of both high-population states and small-area states. Hence, it enabled power to be distributed in such a manner that it would represent both the strong and the weak, equally. The election of the Executive; the President was also decided in this manner and the power to overthrow a destructive government was also given to the people, as stated in the declaration. The system of checks and balances ensures that there was no centralization of power so that the strong could not overpower the weak, hence, once again the three departments of government all assert the declaration that all men are equal.

However, the involvement of the majority can result in incomplete execution of a law or political administration. Unlike in European states, administrative or legislative projects are not independent. Issues their importance once the public attention ceases. The basic rights are exercised in the form of tyranny of the majority, which means that if an individual opposes a law or administrative policy chosen by the majority, then the individual cannot bring his/her concern before any department of

government, because all branches of government are formed by the majority. Thomas Jefferson and Madison both warned that the tyranny of the majority would be the weakness of democracy in America. As asserted by Madison;

*“In a society, under the forms of which the stronger faction can readily unite and oppress the weaker, anarchy may as truly be said to reign as in a state of nature...”*

Throughout American history, there have been events that have shown how this anarchy can reach its maximum level, for example, the American Civil War. Abraham Lincoln called this a House divided among itself. Similarly, in the Dred Scott case, whether the Constitution permits or does not permit slavery was decided by the majority; white senators. Both of these examples are derived from confusion in the declaration and its interpretation such that the term “man” was only limited to the interpretation agreed upon by the majority.

The Jacksonian Era was the first presidential era during which there were mass majority-minority issues that led to major rifts such as the American Civil War when 11 of the 34 states ceded from the Union. This shows that a minority action has the power to affect the collective people. Hence, it can be concluded that a majority which is held by regular checks and limitation of power, only changing by the true sovereign of the free people is the only solution to prevent anarchy. Anarchy, as seen in this situation, is the root cause of the minority-majority clash; secession was only due to anarchy. The American constitution also gives states the liberty to rights not under federal legislation, hence, even minority states can assert their demand against the majority decision; abolition of slavery.

Similarly, amidst events like the Gold Rush of 1848, American citizens rushed to become a part of a new period, whether to move for gold or to commodify and accumulate wealth. During the industrialization period, the conditions of the people worsened after the American Civil War due to the lives lost, economic loss, property damage, the rise of factories, and deteriorating labor conditions. The rise of communism, individualism, and poverty became the new American problem.

The businessman has become the new tyrant in this context, however, the age of progressivism that followed the Gilded Age is a testament to the fact that American Democracy enabled the protection of the working class and established a balance between the businessman and social government policies without the preference of communist policies. The struggle between the holders of the capital and producers of wealth was resolved with progressive policies.

Alongside this, after the American Civil War, Women in America realized that they were also a marginalized minority and had to stand up for their rights, which led to the Suffrage movement post-1848 Seneca Falls Convention and hence Voting rights in 1920. Hence, it can be concluded that although the Declaration was not clear on what defined “man,” it gave enough room for the lowest segment of the American community to fight and then achieve its socio-economic rights, which are liberty and democracy at its best.

Despite the events of American history, the Declaration is the American Creed. The error within the

constitution is derived from the assumption that all men are born equal because, in all circumstances, that is not the case. The lack of equality is what divides the society into a majority and a minority and liberty cannot be exercised to its full extent where there isn't full equality. The declaration resulted in a system of checks and balances and division of power in such a manner, that although the majority may have more power than the minority, it may not exercise its power beyond the limits of government. Those in power will always be accountable such that there is no absolute power. A society can't have absolute equality; hence, this is the ideal situation, despite the weaknesses within democracy as a result of such a system.

Hence, whether America is governed in a state of anarchy with a clashing majority and minority or whether the citizens are happy with the government, in conclusion, the institutions and forms of government all belong to the citizens. They have the right to make changes to it, voted by the majority. The view of the minority may not be expressed in a democracy, however, the freedom to form minority or majority opinions is the maximum liberty available in a society.

## THE ART OF PROTESTS

**Akbar Saeed**



Throughout history, art has been a medium for both the struggle for human rights and for igniting revolutions. Art has the power to convey important messages, and artists are often the first to step forward to support human rights and oppose oppression. Street art, banners, and protests have played a crucial role in the advancement of LGBTQIA rights, immigration rights, rights of people of color, and movements such as feminism and pacifism.

This research essay aims to examine how illustrative street art has become central to socio-political change and historical movements, drawing on a variety of sources, including newspaper and magazine articles and films. It also provides a timeline of how paintings depicting activism throughout history have led to contemporary socio-political graffiti and street art. To support the argument, the essay explores multiple renowned artists and multiple movements that use art as a form of protest and focuses on Banksy as an example of a contemporary artist who uses street art to promote human rights. In this way, the essay explores the evolution and diversity of street art. The research also reveals some cases related to intellectual property law, civil disobedience, and state law in response to the classification of street art as vandalism.

Despite being neglected and retaliated against by the law throughout history, street art is an essential form of activism that has played a massive role in various socio-political movements around the world, such as the suffragist movement and Black Lives Matter.

The historical evolution of street art is often shrouded in mystery, but historians have traced its roots back to the 1st century BC when Romans scribbled messages on walls. However, modern street art can be traced back to the French Revolution, when rebels defaced an artistic stage to protest the toxic hierarchy of French society. This act was labeled as vandalism; as street art still is by elitist elements of society today. It was the first street art in modern history to express political unrest.

Street art is an art form that is considered illegal or outlawed art because it is vandalism of public property. Starting in New York, it became a global art movement in the 1980s. However, there was a cultural division, with the public considering it offensive and a threat to society due to vandalism, while artists considered it a form of art. Simultaneously in the 1980s, Bristol adopted hip-hop, which influenced its art style. Eventually, graffiti and hip-hop became a global culture associated with recognition and freedom. However, this went against the cultural norms established by society and

as therefore declared outlaw art. For example, in the 1980s, the Bristol Police and Transportation Department made numerous arrests under Operation Anderson. As a result, the artists went underground until Banksy appeared.

Today, the raised fist is a renowned symbol of protest, often used in street art. It was first used during the Revolution of 1848 to overthrow King Louis-Philippe. Honoré Daumier made a painting of a woman with a raised fist during the revolution. This raised fist became a symbol of strength, will, and determination. The first was next observed during the Spanish Civil War of 1936-1939. Civilians raised the fist as a symbol of strength against the dictator Francisco Franco, whom they considered a fascist and extreme leader. Thus, the symbol also represented unity against oppression. During the 1968 Olympics in Mexico City, the raised fist was used by the Olympic Project for Human Rights to protest racial segregation against Black athletes. When Black athletes won medals, they used their moment in the spotlight by raising their fists on the podium while wearing their medals. This became a symbol of the fight against discrimination. The raised fist also became a symbol of strength for the feminist movement, during the 1968 Miss America Protests, when women gathered to protest the representation of women as just bikini models in the Miss America Pageant. Most recently, in 2016, the raised fist was used as a symbol against homophobic tyranny during the Orlando nightclub shootings. It was meant to represent unity to fight for equality even during the worst kind of situations such as a mass shooting. The raised fist continues to be used in street art, activism, and the struggle for human rights and identity.

To fully understand protest street art today, it is essential to understand its development and evolution through historical street activism and art as a form of activism. Initially, large paintings and murals were a form of street art, until public walls became a medium for artists. This research essay particularly focuses on the street artists of the last century. During the suffrage movement, political cartoonists portrayed suffragettes as monsters who wanted to destroy the notion of femininity. In response to this, suffragists used art to portray the true idea of feminine women and their rights to vote. Ed Markel's painting of three suffragists in 1916 depicted the famous suffragist dress code, which included a sash and strict Edwardian dress code and the famous suffragist song. This painting played a crucial role in the movement that led to the 19th Amendment and the right to vote in America.

The Dadaists of the 1920s were a group of Zürich-based European Political Absurdist created in response to World War I and against the capitalist bourgeoisie. The group included a range of individuals, from sculptors to performers to artists to poets. Although their work was based on performance art, they focused on newspaper collages and paintings as well, with the main purpose of standing against the human rights violations caused by war. During the 1920s, Mexican Muralists were also prominent street art activists who stood against the tyranny of industrialization. Their main strategy included large-scale murals and frescoes to represent the class struggle and the conditions of the proletariat. The Uprising by Diego Rivera is one such painting from the movement. In the painting, a woman with a baby and a working man fend off a soldier threatening them with a sword. It represents the class struggle, which resonated with US and Latin American workers during the 1930s.

Apart from movements, individual artists have also contributed to the evolution of street art. Jacob Lawrence, an African-American Social Painter from the 1930s, focused on racial discrimination in his artwork. The most famous of his works is *The Migration Series*, a 60-painting series that represented the turmoil of the migration of African-Americans from the South to Northern states and cities in response to Jim Crow laws that threatened African-American lives. From the 1960s to the 1970s, various artists used numerous mediums to protest the Vietnam War. A prominent example of this is Leon Golub's twelve-meter-long painting titled *Vietnam II* which depicted abrasive political engagement against the Vietnam War.

Street art and activism through art are not only limited to political representation but also play a role in public awareness. *Keith Haring*, a street artist, was diagnosed with AIDS in 1987. After that, he worked on his famous poster titled *Ignorance = Fear / Silence = Death* in 1989 to raise a voice on behalf of those who were silenced due to anti-pride agendas.

Street art has been an influential element for movements that have reshaped history and delivered human rights. It has played an immense role in the feminist movements in America. For example; *The Guerilla Girls* were a group of anonymous protestors who wore gorilla masks and made street art that demanded rights for women and people of color. The group still exists today as an anonymous group that continues to use art as a medium to voice human rights, however, their most famous work is from the 1980s billboards. For example, a billboard art demonstrated by the Guerilla Girls portrayed a nude woman with a gorilla mask that said; "*Do women have to be naked to get into the Met? Less than 5% of the artists in the Modern Art Sections are women, but 85% of the nudes are female.*" The billboard is meant to stand against the commodification of the female body. Hence, they're well known for their humorous posters and billboards to demand more human rights. Another famous street poster is the "*We Can Do It!*" poster by Artist J. Miller during World War II. Although, the poster was meant to raise the morale of female workers in factories during the war. It became a symbol of female morale throughout the war and continues to represent female patriotism to this day.

Although street art has always been a medium to stand up for the rights of people of color throughout history, recently, it has taken center stage during the Black Lives Matter movement. For example, the Palo Alto Street mural was painted by sixteen different artists from the district. The mural was painted after the killing of George Floyd by a Minneapolis Police Officer. It was supposed to remain on the street for a year, however, it was gone within six months due to a lawsuit. Five police officers sued Silicon Valley on the claims that the mural contained anti-police images that resulted in discrimination against law enforcement and, hence, constituted harassment. The case concluded that the state removed the mural. Similarly, city officials in Tulsa also defaced a Black Lives Matter mural. The art was considered vandalism and resulted in an immediate crackdown by the police and an armed militia. Three people were also arrested.

Street art has also played an essential role in LGBTQIA activism. Recently, a woman was arrested for putting up posters in central Poland. The posters consisted of a painting of Mary in the colors of the rainbow flag. The Polish interior minister declared this "*carrying out a profanation of the Virgin*

Mary of Czestochowa” Under the Polish penal code, offending religious sentiment is a crime, hence, the woman was facing a prison sentence of up to two years. Hence, the posters were considered as cultural barbarianism and political statements addressed this as Western liberal social influence that threatened the Polish state. In 2019, the Human Rights Watch report documented Poland’s attempt to reduce women’s and LGBTQ rights since 2015. Under the Law and Justice Party of 2015, the anti-gender crusade increased which led to this activism.

The biggest street art example of this is the Berlin wall which contains 105 murals from artists around the world. Most of the murals were painted in 1990, after the fall of the Berlin Wall. French artist, Thierry Noir illegally painted the Western side of the Berlin Wall for five years during the 1980s by evading the police and border guards. His paintings are simple with bright colors due to his urgency to be speedy and avoid detention. Hence, street art not only causes revolutions but is often the consequence of political conditions. Another famous mural from the Berlin Wall is It Happened in November, painted by German-Iranian painter Kani Alavi. The mural depicts thousands of East German faces pouring through the Berlin Wall into the West. The most prominent part of the mural is the facial expressions on the faces, meant to depict the joy of liberation the East Germans felt. Thousands of paintings from the Berlin Wall include a man jumping over the fence, a thumbs-up held by a chain, and a painting of a car crashing into the wall. These are examples of how street art has been a form of depiction of human history.

Throughout the world, street art has also been a motivation for democratic and political revolutions. An essential example of this is how street art influenced the Arab Spring in Egypt. Thousands of people gathered in Cairo’s Tahrir Square to demand a regime change. During this political movement, artists took to the streets of the capital to paint influential art to motivate the protestors. Some of the renowned artists from this revolution include Ammar Abo Bakr, Alaa Awad, and Ganzeer. Ganzeer asserted that the main cause behind the paintings was because *“there was a gap between what was happening on the street and what was being expressed and reported in media”* Hence, in this case, street art enabled the protestors to express themselves, counter the misrepresentation by the Egyptian media and allowed the artists to advocate for democracy and human rights.

The contemporary street art activism revolution started when Banksy painted his first large mural, The Mild Mild West, in response to police action against unlicensed rave parties. Banksy is an anonymous 1990s graffiti artist turned prominent street protest artist from Bristol, UK. Even initially, his work always contained political issues and human rights concerns which was different from the typical style of graffiti. In 1994, the Criminal Justice and Public Order Act allowed the Police to search and stop people listening to rhythmic beats as these began to be associated with activism and vandalism. The law reduced rights and allowed the police to disrupt unlicensed rave parties and induce penalties for “anti-social” behavior. Banksy’s work eventually became a symbol of activism because an underground artist had influenced government policies.

This recognition of Banksy resulted in the Banksy Effect. Underground artists were now considered artists, not vandals. This resulted in a cultural change in how art was viewed. Street art was once a

deviance of cultural heritage throughout the world, however, now it was becoming valued; from outlawed to art. Thus, street art began to increase in monetary value. It was now considered an authentic cultural identity which was considered valuable. However, the commodification of street art became a new issue. Banksy's artwork has remained as a concern of Intellectual Property Law when people began to break parts of walls to sell his art. However, his anonymity is a crucial part of his artwork, hence, to protect his property, he could only alter his previous work to prevent it from being stolen.

## THE HIGHER WE WENT, THE SMALLER I FELT

**Nimra Naeem**



The higher we went, the smaller I felt. When we are living our lives, it is hard to see the world/life from such a broad perspective. All we think about is 'us', 'our problems', 'our successes', or 'our failures'. We are immersed in 'our' lives, 'our' relationships, and 'our' work. Therefore, it becomes really hard for us to focus on the higher purpose when our world solely revolves around 'me, myself, and I'.



However, as I continued to stare out of the plane's window, I realized how important such moments are. Such moments make us realize how small we are and how petty our problems are. Moments like these turn our hearts towards the higher purpose we are created for. They switch our minds towards the wider perspective and compel us to look at the bigger picture: Who are we? What are we? What are we created for?



With such questions in my mind, I, without blinking my eyes, stared out of the window as I did not want to miss any sight that held answers to the questions in my head. Mother Earth appeared like nothing but a stage. A very well-planned stage with houses, buildings, roads, waterworks, and greenery. It is then that the following thoughts clouded my mind: Are we mere puppets whose strings are in the hands of destiny? Or are we the players who are given free will to play the game - the hardest game called 'life'?

While I was pondering over such questions, the thought of God being the All-Powerful/the Most-Merciful struck me! It could not be the work of anyone but Allah. It surely is the work of the All-Powerful to create trillions of creatures and to look at them from the seventh sky. Not only look at them but also listen to them...guide them...and nurture them.

There are so many of them, yet He is closer to them than their jugular veins. Such a massive display of the power of Allah which usually gives people goosebumps gave me happiness instead. I was so satisfied and happy that my happiness shined through my skin, twinkled in my eyes, and worked through my tongue to create the sound of "SubhanAllah".



## POETRY

Nosheen Akhtar



### Time Changes

You know what?  
My darling!  
Time changes  
And people with it too.  
Nothing is permanent here;  
Neither the beauty  
Nor the love that comes with it,  
And not even the ground  
You exist and stand on.  
So do not think of yourself  
As something beyond the reach  
Of this world  
Because you are nothing  
But a pinch of sand  
That loses its gravity  
When the storms surround.

### If One Evening

If one evening,  
You find me looking at the sky  
While wandering in the dark,  
Do not hesitate to ask me  
How many stars have I counted?  
Or how many nights have I spent  
In seeing the unseen?  
But, my dear!  
If you find me struggling with the words  
To answer you back,  
Do not abandon me like a lost heart  
But keep looking at me  
The way you always have  
Because this is what  
I will need the most  
In that lonely silent moment.

## POETRY

Hafiza Saalika Nasir



### Read Between the Lines

In the margins of life, where stories intertwine,  
Lies the magic of reading between each line.  
Words, like whispers, reveal secrets unseen,  
In the book of existence, where love's banner we glean.

Amid chapters of chaos, in paragraphs of despair,  
We seek hidden gems, for they're hidden with care.  
To understand hearts, where kindness resides,  
We must honor the lesser, where humility abides.

For in the script of existence, we all play a part,  
A world stitched together, a tapestry of art.  
Embrace diversity, for each color and creed,  
In unity, we find what the world truly needs.

Reading between the lines, let empathy shine,  
It's the key to a world where love intertwines.  
Peace, like a bookmark, between wars shall be placed,  
And prosperity blooms where compassion is embraced.

So let's turn every page with an open heart's grace,  
Write poems of harmony in every time and place.  
With understanding as ink and respect as our quill,  
We'll make the world better, following love's gentle thrill.

### Unwavering Ambition

In a world where dreams are cast in golden hue,  
There's an ambitious daughter, strong and true.  
With every task, she strives to find her way,  
But the weight of her dreams, a heavy price to pay.

Each dawn she rises with a heart ablaze,  
Embracing challenges in countless ways.  
A whirlwind of duties, each one she must complete,  
A daunting mission, an endless feat.

She seeks to be the best, to reach the highest peak,  
With courage in her heart, never weak.  
Yet, failures sometimes cast a shadow long,  
But in her spirit, she finds the strength to stay strong.

The world may throw its storms, relentless and unkind,  
Yet, in her heart, a raging fire she'll find.  
With every obstacle, she'll rise and never rest,  
For in her, there's a desire to stand among the best.

With a heart full of ambition and determination's gleam,  
She'll chase her dreams, no matter how extreme.  
Her journey is a testament to her unwavering quest,  
An ambitious daughter, with dreams that she'll manifest



# HIGHLIGHTS OF 43RD SDC



**His Excellency Qin Gang, State Councilor and Foreign Minister  
People's Republic of China visited the FSA**



**Charge d'Affaires Ms. Pang Chunxue, Dr. Asad Majeed Khan, Foreign Secretary and Mr. Mazhar Javed, Director General (FSA) at the reception in celebration of the 72<sup>nd</sup> Anniversary of the establishment of diplomatic relations between China & Pakistan**



**His Excellency Mr. Andreas Ferrarese, Ambassador of Italy, delivered a**



**Cultural Night hosted by Foreign Service Academy (43<sup>rd</sup> SDC)**



**Participants of 43rd Specialized Diplomatic Course visited Pakistan National Council of Arts, Islamabad**



**Sports Gala: Foreign Service Academy (43<sup>rd</sup> SDC) and National Police Academy (26<sup>th</sup> ICC) played a cricket match**

Event arranged by Sports Committee FSA





**World Environment Day**  
Event arranged by Environment Committee FSA



**FSP officers of 43 SDC visited AlHamra Art Council, Lahore**



**FSP officers of 43 SDC visited National College Art, Lahore**



**FSP officers of 43 SDC visited Sri Gurdwara, Kartarpur**



**FSP officers of 43 SDC visited Faisalabad Chamber of Commerce and Industry, Faisalabad**



**A group photo with Deputy Commissioner Faisalabad**



**FSP officers of 43 SDC visited Masjid Wazir Khan Lahore**



**A guided tour to Walled City on Riksha Lahore**



**FSP officers of 43 SDC visited Shahi Hamam, Walled City, Lahore**



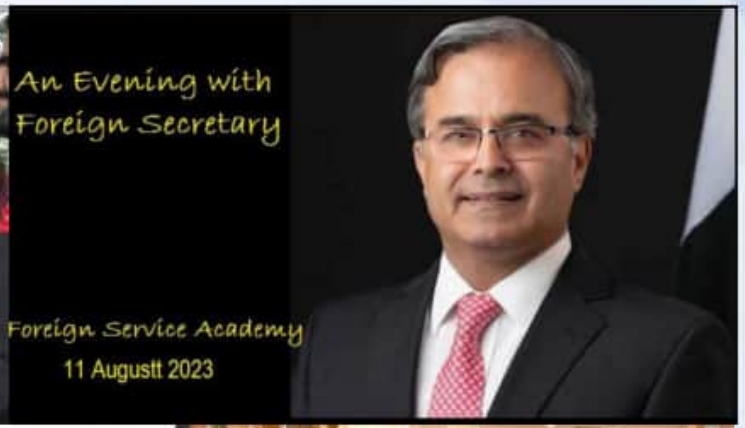
**HE Dr. Sultan Al Jaber, President-designate of COP28, (UNFCCC) and UAE Minister for Industry and Advanced Technologies delivered a talk on issues related to Climate Change, Sustainability and Energy, at the FSA**



**D8 Secretary General, Ambassador Isiaka Abdulqadir Imam visited FSA**



**Minister of State for Foreign Affairs H. E. Hina Rabbani Khar, addressed participants of the 43<sup>rd</sup> SDC and 37<sup>th</sup> MCMC**



**Evening with Foreign Secretary, Dr. Asad Majeed Khan**



**Workshop on International Trade and Economy by FNF & FSA**



**A Day Long Workshop Organized on IHL & IHRL**



**Officers of 43<sup>rd</sup> Specialized Diplomatic Course bid the ASEAN Diplomats Farewell with a Spectacular and vibrant Cultural Night**



**Officers of 43<sup>rd</sup> Specialized Diplomatic Course bid the ASEAN Diplomats Farewell with a Spectacular and vibrant Cultural Night**



# URDU SECTION

## پروین شاکر کا افسانوی انٹرویو

طاہر نبی



**طاہر نبی:** سلام، پروین شاکر۔ آج ہمارے ساتھ شامل ہونے کے لیے آپ کا شکریہ۔ آئیے محبت کے خوبصورت تہیم کو تلاش کرتے ہوئے شروع کریں۔ آپ کی شاعری اکثر محبت کی پیچیدگیوں کو تلاش کرتی ہے۔ کیا آپ محبت کی نوعیت کے بارے میں اپنے خیالات کا اظہار کر سکتے ہیں اور اس سے آپ کے شاعرانہ اظہار کو کیا متاثر کرتا ہے؟

**پروین شاکر:** مجھے دعوت دینے کا شکریہ، طاہر۔ محبت ایک وسیع اور گہرا جذبہ ہے اور یہ ہمیشہ میری شاعری کا مرکزی موضوع رہا ہے۔ مجھے یقین ہے کہ محبت صرف دو افراد کے درمیان پیار کا اظہار نہیں ہے بلکہ گہرے، اکثر ہنگامہ خیز، انسانی جذبات کی عکاسی بھی ہے جو یہ اپنے ساتھ لاتی ہے۔ یہ جذبہ، آرزو، اور کمزوری ہے جو محبت کی نمائندگی کرتی ہے جو مجھے اپنے خیالات کو قلم بند کرنے کی ترغیب دیتی ہے۔ محبت، میرے لیے، شاعری کے ذریعے تلاش کرنے کا ایک دلچسپ موضوع ہے۔

**طاہر نبی:** آپ کے الفاظ واقعی قارئین کو گونجتے ہیں۔ آزادی کے موضوع کی طرف بڑھتے ہوئے آپ کی شاعری آزادی اور اظہارِ خودی کو چھوتی ہے۔ آپ محبت اور آزاد کے درمیان تعلق کو کیسے دیکھتے ہیں؟

**پروین شاکر:** میری شاعری میں محبت اور آزادی ایک دوسرے سے جڑے ہوئے ہیں کیونکہ یہ دونوں اظہار کی ایک شکل ہیں۔ محبت ہمیں اپنے گہرے جذبات کے اظہار کی آزادی دیتی ہے، جبکہ آزادی خود انسانیت سے محبت کی ایک شکل ہے۔ میری نظمیں اکثر ان رکاوٹوں اور توقعات کو تلاش کرتی ہیں جو معاشرہ افراد، خاص طور پر خواتین، اور ان پابندیوں سے آزاد ہونے کی خواہش پر رکھتا ہے۔ محبت کو ایک آزاد کرنے والی قوت کے طور پر دیکھا جا سکتا ہے جو ہمیں حدود سے تجاوز کرنے اور اپنے حقیقی خود کو گلے لگانے کی اجازت دیتی ہے۔

**طاہر نبی:** ان موضوعات پر آپ کا نقطہ نظر بہت گہرا ہے۔ آئیے اپنی توجہ خواتین اور معاشرے میں خواتین کے کردار پر مرکوز کریں۔ آپ کی شاعری خواتین کے حقوق اور باختیار بنانے کے لیے بھی مضبوط آواز اٹھاتی ہے۔ معاشرے میں خواتین کی حیثیت کو آپ کس نظر سے دیکھتے ہیں اور اپنی شاعری کے ذریعے آپ کیا پیغام دینا چاہتے ہیں؟

**پروین شاکر:** خواتین نے ہمیشہ معاشرے میں ایک اہم کردار ادا کیا ہے، لیکن تاریخی طور پر، ان کی شراکت کو اکثر کم اور کم قدر کیا جاتا ہے۔ اپنی شاعری کے ذریعے میرا مقصد خواتین کے تجربات، جذبات اور خواہشات پر روشنی ڈالنا ہے۔ میں خواتین کو باختیار بنانا چاہتی ہوں کہ وہ معاشرتی اصولوں اور توقعات سے آزاد ہو جائیں

اپنی آوازیں تلاش کریں، اور اپنے خوابوں اور خواہشات کو پورا کریں۔ خواتین مضبوط، لچکدار، اور معاشرے میں اہم کردار ادا کرنے کی اہلیت رکھتی ہیں، اور مجھے یقین ہے کہ ان کے حقوق اور مساوات کی وکالت کرنا ضروری ہے۔

**طاہر نبی:** خواتین کے حقوق کے لیے آپ کی وکالت قابل تحسین ہے۔ آئیے مردوں اور عورتوں کے درمیان حرکیات کو دریافت کریں، ایک تھیم جو اکثر آپ میں موجود ہوتا ہے۔

**پروین شاکر:** میں اپنی شاعری میں مرد اور عورت کے رشتوں کو باہمی احترام، افہام و تفہیم اور مساوات پر مبنی شراکت داری کے طور پر پیش کرنے کی کوشش کرتی ہوں۔ ان رشتوں کی پیچیدگیوں کو پہچاننا اور ان جذباتی مناظر کو تسلیم کرنا ضروری ہے جن پر مرد اور عورت دونوں تشریف لے جاتے ہیں۔ میری شاعری اس خیال کی عکاسی کرتی ہے کہ مرد اور عورت مقابلہ میں نہیں ہیں بلکہ ایک دوسرے کی تکمیل اور حمایت کرنی چاہیے۔ میں دقیانوسی تصورات کو توڑنے اور جنسوں کے درمیان صحت مند، ہم آہنگ بقائے باہمی کو فروغ دینے میں یقین رکھتا ہوں۔

**پروین شاکر:** شاعری میں جمالیات ایک اہم کردار ادا کرتی ہیں، کیونکہ وہ آیات کے جذباتی اثرات کو بڑھاتی ہیں۔ جب میں لکھتا ہوں تو میں الفاظ کے چناؤ، سطروں کی تال اور استعاروں اور تشبیہات کے استعمال پر توجہ دیتا ہوں تاکہ قاری کے لیے حسی تجربہ پیدا ہو۔ مجھے یقین ہے کہ جمالیات جذبات اور خیالات کی گہرائی کو اس انداز میں پہنچانے میں مدد کرتی ہیں جو قاری کے دل اور روح کو چھوتی ہے۔ شاعری، سب کے بعد، صرف پیغام کے بارے میں نہیں ہے بلکہ اس زبان کی خوبصورتی کے بارے میں بھی ہے جو اسے پہنچاتی ہے۔

**طاہر نبی:** جمالیات کے بارے میں آپ کا نقطہ نظر واقعی آپ کی شاعری کو تقویت بخشتا ہے۔ آپ کا شکریہ، پروین شاکر، آپ کے کام میں ان متنوع اور اہم موضوعات پر اپنی بصیرت کا اشتراک کرنے کے لیے۔ آپ کی شاعری دنیا بھر کے قارئین کو متاثر کرتی اور تحریک دیتی رہتی ہے۔

## اہلِ غزہ کا ارادہ عمرِ نذیر



کبھی تم نے دیکھی ہیں  
نسلوں کی نسلیں  
جو ہجرت کے خیموں میں پلتی رہیں

کبھی ایسی بستی میں بھی تم رہے ہو  
کہ چاروں طرف  
عدو کا پی پھرہ ہمیشہ رہا ہو

کبھی تم نے ڈھالا ہے  
آبِ ندامت کو  
آبا کے غم کو  
تیر و کماں میں  
یا طوق و سلاسل کی دلہن بنے ہو؟

گر ایسا نہیں ہے  
تو سمجھو گے کیا تم  
کہ اہلِ غزہ کا  
ارادہ ہی کیا ہے

## شوقِ دیدار رضا نقوی



سنا ہے لوگ اسے آنکھ بھر کے دیکھتے ہیں  
سو اس کے شہر میں کچھ دن ٹھہر کے دیکھتے ہیں

سنا ہے ربط ہے اس کو خراب حالوں سے  
سو اپنے آپ کو برباد کر کے دیکھتے ہیں

سنا ہے درد کی گاہک ہے چشم ناز اس کی  
سو ہم بھی اس کی گلی سے گزر کے دیکھتے ہیں

سنا ہے اس کو بھی ہے شعر و شاعری سے شغف  
سو ہم بھی معجزے اپنے ہنر کے دیکھتے ہیں

## پروین شاکر کا افسانوی انٹرویو

حافظ حمزہ محمود راجہ



ارش ہوئی تو پھولوں کے تن چاک ہو گئے  
موسم کے ہاتھ بھیگ کے سفاک ہو گئے

بادل کو کیا خبر ہے کہ بارش کی چاہ میں  
کیسے بلند و بالا شجر خاک ہو گئے

جگنو کو دن کے وقت پرکھنے کی ضد کریں  
بچے ہمارے عہد کے چالاک ہو گئے

لہرا رہی ہے برف کی چادر ہٹا کے گھاس  
سورج کی شہ پہ تنکے بھی بے باک ہو گئے

بستی میں جتنے آب گزیدہ تھے سب کے سب  
دریا کے رخ بدلتے ہی تیراک ہو گئے

سورج دماغ لوگ بھی ابلاغ فکر میں  
زلف شب فراق کے پیچاک ہو گئے

جب بھی غریب شہر سے کچھ گفتگو ہوئی  
لہجے ہوائے شام کے نمناک ہو گئے

*Submitted by Attiqa Yaqoob*



# PHOTOGRAPHY & DESIGN

# Exploring History

Akbar Saeed



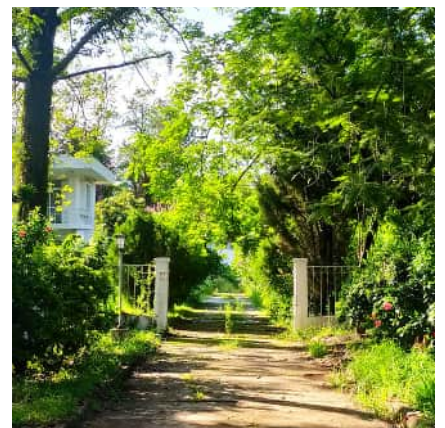
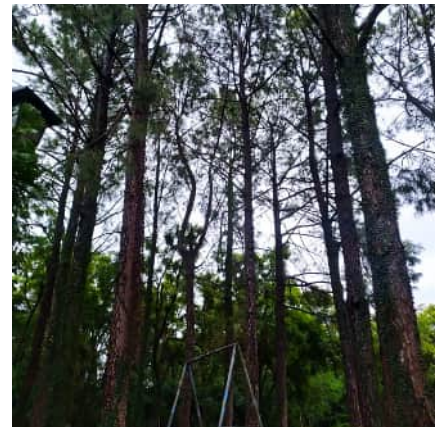
# Exploring FSA



Neha Naveed



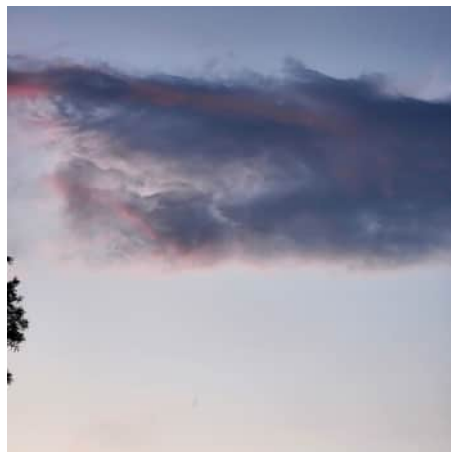
Raza Naqvi



Ali Aziz Khan

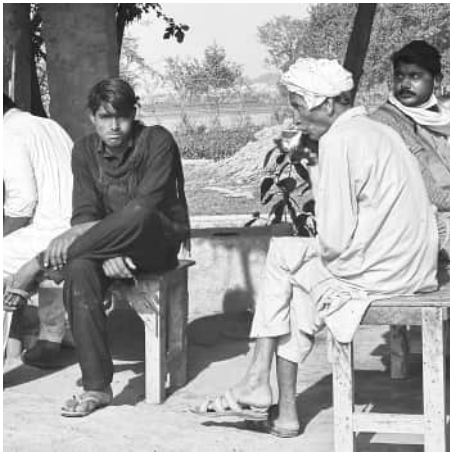
# Bliss

Hafiza Salika Nasir



# Stillness of Life

Hassan Ejaz Gondal



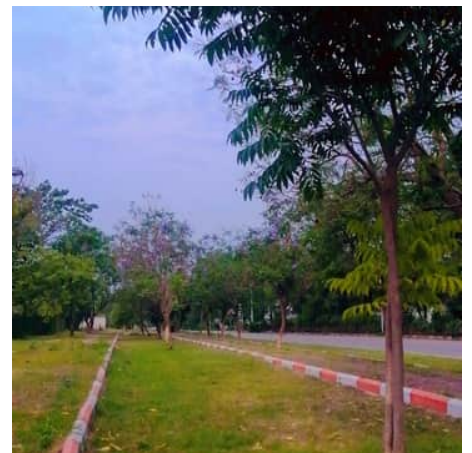
# Nature

Nimra Naeem



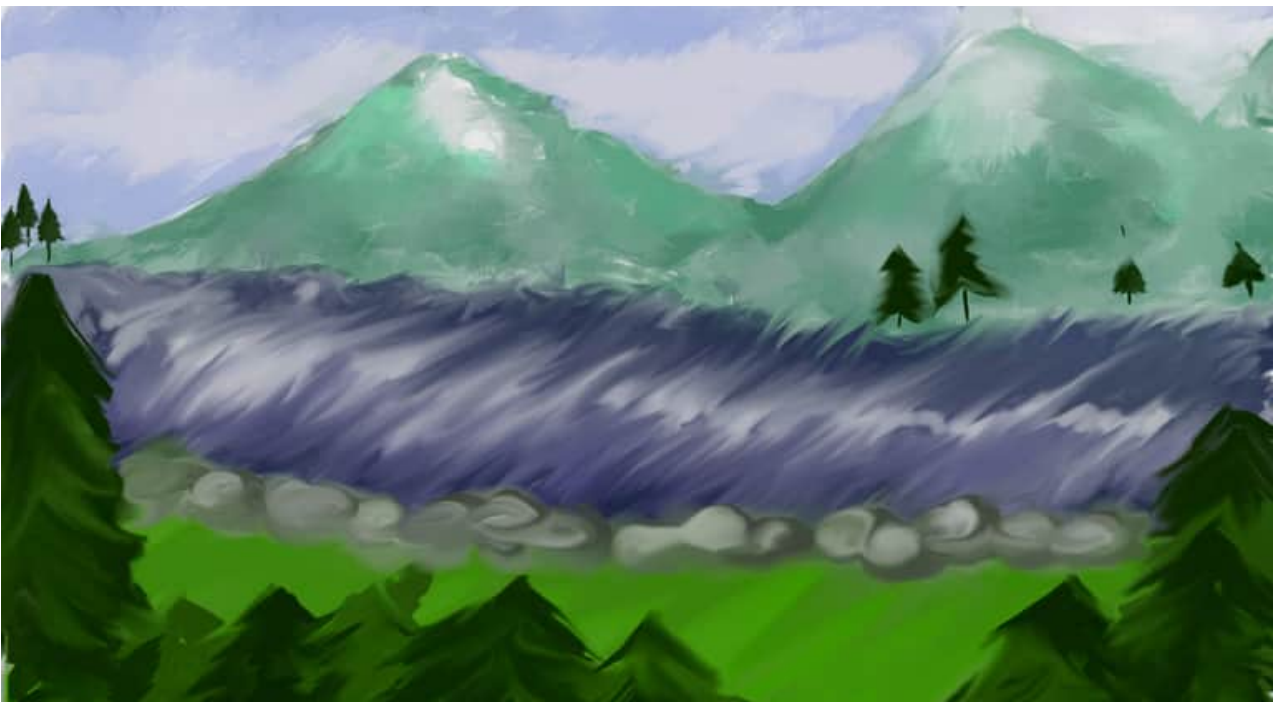
# Walking into a Dream

Nosheen Akhtar



# Digital Paintings

Laraib Elahi

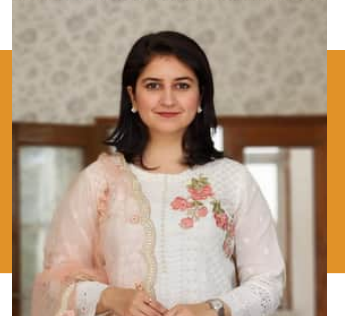




# REGIONAL LANGUAGES

## PUNJABI POETRY

Hafiza Saalika Nasir



بڑے ویکھے لوگ مناندے میں  
اودا نا وی لکھیا اتھرو نال  
فیر لہو دے نال مٹایا اے

کدی بنجوں کلیجے سل گئے سن  
کدی جُسا اگ سلگایا اے

اودے نان دے حرفاں ویچ بلھیا  
اساں اپنا آپ مکا یا اے

پیندے بول تے روندے نینی  
اسان بر حربہ آزما یا اے

اے دنیا یچھل پیراں دی  
سب جھوٹ فریب دوکھا اے

دس بلھے شاہ اسی کی کرئیے  
ساڈا یار منانا اوکھا اے۔

• بڑے ویکھے لوگ مناندے میں  
بڑے ویکھے یار بنساده میں

کسے رو کے یار منایا اے  
جند کھو کے پیار بچایا اے  
کسے رو رو کملا کیتا چن  
کسے چپ رہ کے آزما یا اے

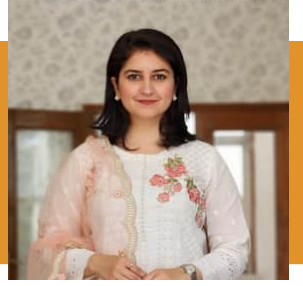
بلھے شاہ نہیں مثال تیری  
تو نچ نچ یار منایا اے

دس بلھے شاہ اسی کی کرئیے  
ساڈا یار منانا اوکھا اے

آساں رو وی لیا آسیی پیٹ وی لیا  
گھر ماتم چولہا ڈھٹ وی لیا

اساں یار دی چلکی ویکھن لئی  
بر حربہ آزما یا اے

صبح اٹھ کے فجر دے ولے نوں  
آساں رب نو درد سنایاں اے



## PUNJABI CULTURAL DRESS - GHAGHRA

Hafiza Salika Nasir

پنجاب دا ثقافتی سوٹ (جوڑا)

پنجاب دنیا دا سب توں پرانا تے نایاب کلچر اے۔ جیڑا ہر لحاظ نال منفرد تے سوہنا اے۔ اے سنہری رنگاں تے اوچے خیالاں والے لوکاں دی ثقافت نوں ظاہر کردا اے۔ پنجابی لباس وچوں کجھ لباس اینڈ دے نے، جنان نوں ویلے دے نال نال جدت دے رنگ ڈھنگ وچ رلایا گیا اے، ایدھے ویچ اک تے پنجابی گھاگرا شامل اے۔ اے لباس زیادہ تر 'گدھا، بہنگڑا' یا پنجابی لڈی کر دے ہوئے پایا جاندا اے۔۔۔ اناں تے پُھل بنے ہوندے نے، جیڈے پنجابی ثقافت دی خوبصورتی تے دلکشی نوں ظاہر کر دا اے

۔ اے روایت اکثر لوک داستاناں جیویں کے وارث شاہ، بیر رانجا ویچ وکھا ئی گئی اے۔۔۔ اے انوکھی ثقافت اِنے وقت تو بعد وی نہیں بدلی، تمام عمر دیاں عورتاں اس لباس نوں پاندیاں نے۔ جیڑا مختلف رنگاں دی مناسبت نال انان دی زندگی نو ظاہر کر دا اے۔۔۔ پُھلاں دا اے کم دپٹے، شالاں - قمیض تے لہنگے تے کیتا جا سکدا اے، جس دے رنگ شادی بیاہ تے ہر قسم دی خوشی دے موقع تے دلی خوشی نوں ظاہر کر دے نے۔۔۔ اس سوٹ نوں مکمل تے خوبصورت کرن واسطے پنجابی جوتی پائی جاندی اے۔۔۔ اے جوتی 400 سال پہلے بادشاہ پاندے سن۔۔۔ جیڑی سونے تے چاندی نال چمڑے دی بنائی جاندی سی۔۔۔ ایدی سب تو خاص گل اے وے کہ ایدے ویچ سجے یا کھپے جوتے دی کوئی وی پہچان نہیں انوں کسے وی پیر تے پایا جا سکدا اے۔۔۔ اے نہایت نرم تے سستی جوتی اے۔ اے جیڑا تمام مرد تے عورتاں شادیاں یا مختلف تہواراں تے پا سکدے نے۔۔۔ ایدے اوتے بہت زیادہ کڑائی کیتی جاندی اے، جیڑی پنجاب دی خوش مزاج تے خوش رنگ ثقافت نو ظاہر کر دی اے۔۔۔

Punjab contains one of the oldest and the richest cultures in the world which is exhibited in every possible way. It is enveloped with bright colours and high-spirited people that can be best expressed through their traditional garbs. One of the few traditional dresses that has been modernised is the Punjabi Ghagra which is a part of a four-piece outfit originated in Punjab but is now worn in Eastern and Western Punjab of Pakistan. This attire is mostly donned during 'Giddha/ Bhangra' a famous folk dance of Punjab performed by women to twirl around in mesmeric colours while singing folk songs reminiscent of its culture. These dresses are adorned with Phulkari that is the Floral Heritage of Punjab.

Phulkari, means 'flower craft' has been nestled in the culture of Punjab that goes back to the 15th century. Its bright colours embroidered in a manner that speaks volumes about the women and their clothing desires. It famously appeared in the tear-jerking love story of Heer-Ranjha by Waris Shah and the creative art of embroidery has not changed its technique since the introduction. Women of all ages and classes don this cloth that reflects their life through the various colours entrenched on it. It can be woven on shawls, Kurtas, Dupattas, and Lehengas with eye-catching blends of intricate patterns and is worn on all occasions by the women of traditional Punjab. To complete the dress and complement this rich cultural look, Jutti - The Flamboyant Punjabi footwear is worn. The Jutti or the Punjabi Jutti has been a part of the royalty of the Kings for 400 years and is traditionally embroidered on leather in real gold or silver threads. One of the unique features of this handcrafted footwear is that it has no left or the right side distinction and can be worn on any foot of choice. Being worn by the men and women of Punjab, it is the most comfortable and stylish flat-soled footwear worn mostly at weddings and festivals. It brims with shimmer and extensive embroidery that contains the heritage of Punjab.

## SINDHI AJRAK AND TOPI

Co-authored by Tahir Nabi and Sheeraz Ali

### ٺوپي:

قومن جي ثقافت سندن ريتن، رسمن ۽ لباس مان سڃاتي ويندي آهي. لباس هڪ اهڙي شيءِ آهي جنهن کي ڏسڻ سان ئي سمجهي وڃبو آهي ته هي ڪهڙي علائقي يا قوم جو ماڻهو آهي. سنڌي ٺوپي به سنڌي ثقافت جو هڪ حصو بڻجي چڪي آهي. اڄڪلهه سنڌي ماڻهو ۽ خاص طور نوجوان طبقو ٺوپي پائڻ جو شائق آهي. اهي ٺوپيون گهڻو ڪري ٻن قسمن جون هونديون هيون. انهن مان پهرئين قسم جون ٺوپيون، جيڪي صرف شڪارپور ۾ ٺهنديون هيون ۽ اڄ تائين ٺاهيون وڃن ٿيون. اڇي ڪپڙي جون ٺهيل هونديون هيون، اهي ٺوپيون ڪپڙي جا به تهه پاڻ ۾ ملائي، انهن جي اندران رليءَ وانگر پراءُ وجهي ٺاهيون وينديون هيون.



انهن ٺوپين کي محراب وغيره ڪو نه هوندو هو، پر پوريون گول هونديون هيون. اهي ٺوپيون اڪثر ڪري شرفاءَ ۽ نمازي پائيندا هئا. سنڌ ۾ ٻئي قسم جون ٺوپيون هندستان جي ورهاڱي کان اڳ ڪثرت سان ۽ هاڻي ڪڍي استعمال ٿين ٿيون. اهي ٺوپيون هندو ۽ مسلمان ٻئي پائيندا هئا. اهي ٺوپيون گهڻو ڪري اڇي ڪپڙي جي تهه جون ٺهيل هونديون هيون، پر موجوده ٺوپين وانگر انهن تي ريشم ۽ زريءَ جي گلڪاري ٿيل هوندي هئي. ڪن ٺوپين تي ٽڪون به لڳايون وينديون هيون ۽ ڪن ٺوپين تي مٿان وچ تي ڦنڊڻ وانگر گل لڳل هوندو هو. هن وقت سنڌي ٺوپي جي سنڌي لباس ۾ مڃيل حيثيت ۽ اعليٰ مقام آهي. هن وقت جيڪا ٺوپي عام جام ڏني وڃي ٿي ۽ سنڌي توڙي بلوچ قومن جا ماڻهو، بنا پٽڪي جي پائڻ ٿا انهن جي اها ٽين صورت آهي. ائين ڪڍي چئجي ته سنڌ ۾ ٺوپ سازيءَ جو موجوده دور ٽيون دور آهي. انهن ٽنهي دورن جو ذڪر هيٺ ڏجي ٿو

اجرڪ: هڪ قسم جي رڱيل ۽ چريل، دٻڪن ۽ چٽن واري چادر، جيڪا خاص طور سنڌ ۾ اوچڻ طور پائڻ، گلهن تي ڪرڻ، جسم تي ويڙهڻ، پٽڪي يا گوڏ ٻڌڻ لاءِ استعمال ٿئي. اجرڪ سنڌ جي قديم ثقافتي سڃاڻپ آهي. موهن جي دڙي جا آثار ٻڌائين ٿا ته ان وقت به سنڌ ۾ اجرڪ جو ڪم ٿيندو هو. دڙي مان لڌل پروهت جي مورتيءَ تي جيڪو گلن جو دوشالو آهي، انهيءَ تي واضح نموني جيڪا چُر آهي، اها ’گگر واري اجرڪ‘ جي ’پور‘ واري آهي، جيڪا چُر اڄ به هلندڙ آهي. اجرڪ پنهنجي پورن، ٺپن ۽ رنگن سبب مشهور آهي. لطيف سائين ’پور‘ ۽ چُر جي اهميت کي هن طرح واضح ڪيو آهي:

’چوريون چُرڻ سڪيون، پنهنون ڪيائون پور‘.

اجرڪ جا پور سوين قسمن جا آهن، جن ۾ چڪي، چانپ، چلو، عشق پيچ، موتين جڙيو، گڏڙي، چوداڻ، ڪڪر، مهراڻ، قلمدان، ڪاشي، ونگو، بادام، ڏاڙهونءَ گل، جليب، ڊسڪو، فوراسٽار، نارو، وٽ، هانشو، ٻري، ڪارڪ، مداخل، بوٽو، ريال، غاليجو وغيره شامل آهن. هن وقت سنڌ ۾ اجرڪ جا هيٺيان ور هلندڙ آهن



# TRADITIONAL PASHTUN FROCK

Nosheen Akhtar

زه دغه تصوير کي پېښو ته ډېروالې کپلورې وروستۍ لباس په کېرې پکتونخوا صوبې او پاکستان کې روم نظر وړی. دغه لباس پکتون خلک د غنډ تاریخ او ثقافت نویسې او خوشحالی د نن وخت کې ژوندوی او کومې خوشحالی مناسبتونو کې په کېرې پیرتل کوؤ.

دغه لباس لېواری مهم څو پاره په ډنډورۍ واوکی: پارټګ وړی شوې که 'پارټوګ' وړی هېر او درېو کتنه وړان کېرې په 'خت' یا 'کمیز' وړی ډېرو وروستۍ په ژنې او توکی په اړه 'دوپټه' یا 'پارکا' وړی شوې که وېرې. دغه لباس په تازه ډیزاینونه څوک او بدلی وړ کېدئ که څوک پارټوګ جايدا کېرې شي. خواتی هم د سر پوښې کېرې او په شاپې په پورته پزکوی. اګهی از رسنو په مالي زیورات شامل دی که پورته پورته د سر په سرته شامل کېرې

زپورته پزکوی. اګهی از رسنو په مالي زیورات شامل دی که پورته پورته د سر په سرته شامل کېرې.

که تاسو په څه تړون وکړئ ته دغه کتنه د لوبېلو پټرونه، ډیزائن او رنگ وړی دی کومې پوښتو صوبې د څو کونو ترسره کوی. چی تاسو د یو علاقه څخه یو ژوند می کېرئ، تاسو د دغه لباس د ډیزائن کېښو اختلاف ملیشئ

دغه لباس په تازه معلوماته څوک دی. دغه لباس د هاتمل ته په اسراکی، سولی او لمنی کې ښکاره کېرې او ددغه هاتمل په نسلونو کې منتقل کېرې شوې دی

زه سر پوښه ورڅرخئ کومې پکتونخوا صوبه کڈ هم د افراز پټګي او رنگین ثقافت له خوشحاله وړلی. دغه سر پوښه خوبصورت زیورات سره سجل شوی دی که دا په ایری منصبه له ښکاره شوی "دی او پکتونخوا د هغه علاقی کې ښکاره کېرې شوې دی



The dress I am wearing in this picture is a traditional dress worn by women residing in the province of Khyber Pakhtunkhwa of Pakistan. This dress represents the rich history and culture of the Pashtun people and is worn by women on special occasions such as weddings, celebrations and important cultural events.

The dress has three important parts: a trouser called 'Partug', a lengthy frock called 'khat' or 'kameez' and a head cover called 'dupatta' or 'parka'. There are modern adaptations of the frock too where women tend to wear tights or leggings instead of trousers. The women also wear a cap to cover their head accompanied by traditional jewelry being worn on their forehead.

If you look closely, you will find the frock has various patterns, design and color which represent various regions of the province. As you move from one region to another, you will find differences in the designing of this dress.

Another important thing about this dress is its craftsmanship. This dress is handmade and it has heavy embroidery on the neck, sleeves and its bottom. This embroidery is the result of craftsmanship passed through generations.

The cap I am wearing to cover my head can only be found in KPK and represents the province's rich heritage and colorful culture. The cap is adorned with a beautiful jewelry piece which is handmade and is made by the women of the area.



# BALOCHI CULTURAL DRESS - PASHK

**Ayesha Gulzar**

All provinces of Pakistan have their own cultural significance and uniqueness, while the handicrafts done by Baloch females are yet very gorgeous and admirable. The embroideries are done on Pashk(shirt) covering the front of the dress, the cuffs of trousers and sleeves and on a large pocket (goptan or pandol) stretching from waist to the hem of the dress.

Well, it is an important part of our culture which denotes the beauty and handwork of Baloch females. It is made by the females and worn by them too. This art is said to move on from generation to generation successfully and now-a-days, getting blended with modern designs and look trendier.

It is believed that the art originated from Mehrgarh civilization back in 700 BC. Mehrgarh is located near the Bolan Pass, to the west of Indus valley and between the two cities of Quetta: Kalat and Sibi. It is one of the oldest civilizations of Pakistan. It is said that the same kinds of motifs were excavated from the Mehrgarh site in Balochistan. The people of Mehrgarh civilization wore dresses with such motifs.



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Different regions of Balochistan have their own distinct designs indicating relevance to a particular tribe. For instance, the Kalat district is known for its Kalati embroidery, whereas, Periwal, Jalar, Kapuk and Naal are a product of the Mekran division. Different types of stitches are used in the embroidery which are geometrically organized related to a location or may even relate to a woman's current situation. The most famous and beautiful of these are made mainly by Turbati, Panjguri and Buledai women.

The stitches are made matching the dress color with the color of the threads and sometimes the women glorify their work by the use of mirrors in the embroidery. It takes a lot of time and hard work. Probably a particular dress takes more than two months to be prepared and costs thousands to buy one.

And the best thing is in order to create such unique embroideries the women don't even use charts and diagrams, rather make these with the help of their creative minds.

However, now such embroideries are not dressed in Balochistan only but in many places of Pakistan due to their unique designs. These are in high demand in Gulf countries and are admired by everyone all over the globe. We ought to preserve our cultural dress by learning the skills from our elders. With modern technology and modern dresses, girls don't choose to wear their traditional dresses anymore. We must preserve it because it holds a lot of significance in our culture.

پاکستان ۽ جُتا جُتائیں دمگ آن ، جُتائیں راج آبات أنت ، زندگی کنگا أنت ۽ آوانی جُتائیں رسم ۽ دود ۽ روایات أنت۔  
ہمے وڑا اے دمگ آن بلوچ یک راجے کہ آبات أنت آئی ۽ وتی تور ۽ طریقہ أنت، آئی ۽ گورے پُچ آن بگر داں پادے  
چپل آن آوانی وتی ڈیزائن ۽ زیبائی ۽۔ بلوچ زالبول کہ است آن اے گیش دستکاری ۽ نیمگا شوکیں رنگے ۽ کار  
کنگاہاں۔ اشانی پشک ۽ دوچ کہ آ است آن آ جُتائیں رنگ ۽ رنگ ۽ ڈروشُمے ۽ أنت، جیگ ۽ سرے دوچ بہ بنت یا  
پندول ۽ جلوہ بہ بیت یا کہ سریگ ۽ شلوار ۽ تہر بہ بنت آوانی سگیں شوکیں زیناکی ۽۔

دستکاری یک سکیں زلوری بہرے مئے کلچرے کہ مئے زالبولانی دست ۽ سرا جوڑشتگیں زیبائی ۽ جہان ۽ پیش  
داریت۔ اے دوچیگیں پُچ آن زالبول گیشتر دوچ أنت ۽ گوارا ہم ہماش کن آن۔ بلوچ راج یک گوہن ۽ قدیم این  
راجے زانگ بیت ۽ بلوچ چہ کرنان اے پُچ آن گوارا کنگ ۽ آیاں أنت داں روچے مرچی ۽ ہم بلوچاں وتی اے ربیت  
برجم داشتگ۔ ۽ اے گپ ۽ ما سِتک ۽ یکیم این کہ مئے کلچر نسل در نسل سپر کناں کنت ۽ اے ازم(آرٹ) کہ مئے  
زالبول آئی تہ ۽ ابرمی است أنت تہ اے ہم گیش توانا بیت ۽ جہانے کُنڈ کُنڈ ۽ سر بیت گوں نوکیں تہر ۽ ڈروشُم  
آن۔

ۛ پیش ہما زمانگ ۛ BC بلوچ چُش کہ چہ مہرگڈ تہزیب ۛ چہ زانگ بیت ۛ پٹ ۛ پولکار انچوگوش آنت کہ چہ 700 بلوچ آناں گون انت ۛ پیداک انت۔ مہرگڈ تہزیب بلوچستان ۛ دمگ بولان پاس ۛ نزیک ۛ انت، اندس ۛ کوئٹہ ۛ دو شہر ۛ میان ۛ انت۔ انچوگوش آنت کہ اے تہزیب پاکستان ۛ گوہن ترین تہزیب انت بلکیں نا کہ تہنا پاکستان اے دُگنیائے ہم گوہن ترین تہزیب آنی تہا شمار بیت۔ مہرگڈ تہزیب ۛ زمانگے مردُم آنی پُچ یا کہ رنگ ۛ دُروشُم ۛ تب ہمے بوتگ کہ مرچی بلوچانی انت۔

بلوچ قوم گیشتر بلوچستان ۛ آباد انت ۛ بلوچستان ۛ جُتائیں دمگ آں جُتائیں رنگ ۛ دُروشُم آں گون مردُم وتی زند ۛ گوازینگ ۛ انت یلے آوانی درستیں رنگ گون مہرگڈ تہزیب ۛ نزیک کی کن انت۔ پہ درور اگاں ما بچاریں کلات کہ است انت آ ہودا جُتائیں دوچگر انت کہ آ وتی اسٹائل ۛ پُچ آں دوچ آں کہ ہمیشاں دگے دگے نام آں توار کناں چُش کہ کُپک، پڈی وال، جالار، مُرگ پانچل ۛ دگے سک باز نام است آں، کیچ ۛ وتی رنگے، لسبیلہ ۛ وتی، آواران ۛ وتی، کوہ ۛ سلیمان ۛ وتی۔ یلے گیش کہ ہمے دوچگر سک باز مشہور انت آ مکرانی انت۔ بلوچی پُچ آنی دوچگ سک گران ۛ ٹیکنیکل کارے۔ بندیک آنی رنگ آں وت ما وتا جوڑینگ، سوچن یے سرا چو نرم نرم ۛ چک دینگ ۛ کشگ، کانچ آنی کارمز کنگ سک باز مُشکلیں کارے۔

منی مات گوشیت “اے سکیں گرانیں کارے ۛ اے گون ہرکس ۛ انچو دوچگ نبیت ارزانی ۛ یلے ہما مردُم کہ آئی ۛ سک باز پریکٹس کُتگ یا اشی ۛ سرا شوکیں وڑے ۛ کارے کُتگ گُڑا آ کُت کنت ۛ یلے چُش ہم نا انت کہ پہ آئی ۛ ارزان انت۔” پہ یک جوڑائے پُچ ۛ ہاترا کم ۛ گیش سئے ۛ چار ماہ درکار بیت ۛ برے برے گیش وهد ہم زوریت۔ اشگی تہ ۛ دگے یک چوکی ۛ اش انت کہ مئے زالبول کہ است آں آ ہچبر دگے چارٹ ۛ ڈیزائن ایر نہ کن انت وتی دیما وهدے کہ دوچانی دوچگ ۛ بنت بلکیں آ وتی مجگ ۛ کارمرز انت ۛ اے کارا دیما بر انت۔

مروچاں اے دوچ تہنا بلوچستان ۛ گوارا کنگ بوہگا نا انت بلکیں جہان ۛ کُند کُند ۛ مردُم پہ شوک اے دوچ ۛ گوارا کنگ انت۔ پاکستان ۛ جتائیں جاگاہاں مردُم اے پُچ ۛ پر کنگاہاں، ۛ پاکستان ۛ ڈن گیش عرب مُلک آں ہم کارمرز بوہگا انت۔ مارا لوٹیت کہ ما وتی کلچر ۛ گیش دیما بہ براں گون جہان ۛ نوکیں ٹیکنالوجی آنی مدت ۛ دانکہ مئے کلچر، مئے رسم ۛ دود گیش ۛ چہ گیش دیمرئی بہ کن انت ۛ ما جہان ۛ چماں منگ بہ باں

# GILGITI TOPI

Nimra Naeem

گلتے فرچعن یولس روایت بٹ چہر معجم اور قدیمی دلہ۔

تقریباً موقع لوای جو بان لیکن گھر ، جرگہ کہ دااکھل موقع منگ لو ضرور اوپاچی یول جو بان۔ فرچعن خالص شہ دپ نیتی دیس میں بان ، جرونو کہ خاص پر انداں اے پر میہ بی۔

یو لسے مقصد علاقہ نمائندگی ، ثقافت اولتس اور چم بٹ الفت اکاسی اتیس دلہ۔



