



Social Sciences Spectrum

A Double-Blind, Peer-Reviewed, HEC recognized [Y-category](#) Research Journal

E-ISSN: [3006-0427](#) P-ISSN: [3006-0419](#)

Volume 03, Issue 04, 2024

Web link: <https://sss.org.pk/index.php/sss>

The Politics of Humanity and Women Right's in Pakistan: Challenges and Solutions

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Article Information

Received September 09, 2024 **Revised** October 04, 2024 **Published** October 28, 2024

Citation (APA):

Aziz, A. & Sarwar, G. (2024). The Politics of Humanity and Women Right's in Pakistan: Challenges and Solutions. *Social Sciences Spectrum*, 3(4), 96-111.

Abstract

The status of women has been a topic of significant concern in developed and developing countries. The comparison of developed vs developing countries' women reveals an enormous gap highlighting the challenges, achievements, and effective implementations of the laws across different contexts. Despite rigorous efforts, Pakistani women achieved legal advancement to address women's issues but insufficient implementation of these acts is a futile attempt to promote women's rights. Therefore, this research argues that women should be conceptualized as a political context in which we articulate, negotiate, and redefine our understanding of common humanity. This research attempts to uncover conflicts over the meaning and values of women's rights through constructivism theory. The findings of this research suggest that to address women's issues in Pakistan, government and social institutions need to introduce comprehensive legal reforms for women's empowerment including implementing laws, strengthening legal mechanisms, increasing public awareness, enhancing communication between civil organizations, and promoting women's economic and education participation.

Keywords: Pakistan, Women's Rights, Humanity, Legal Reforms, Women's Empowerment, Constructivism, Social Institutions.



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Introduction

Human rights theory ensures that all individuals are entitled to be treated with respect and dignity. Basic needs such as adequate food, shelter, health care, education, fair employment, and social security are essential for the survival of human beings. The other rights are socio-cultural, economic, and political participation critical to developing full human potential. Therefore, this research seeks to understand the impacts and effects of this mayhem on women in developing countries, especially Pakistan. Existing literature is insufficient because Western discourses and feminist narratives are devoid of the voices of women from developing countries. Therefore, this research argues that humanitarian crises and women should be conceptualized as a political context in which we articulate, negotiate, and redefine our understanding of common humanity. Central to this politics is how we react to and conceptualize women's suffering. The action of this idea is to rescue women by institutionalizing the women in the human rights impulse.

The Universal Declaration of Human Rights (UDHR) proclaims that all human beings are entitled to rights and freedom without discrimination. This UDHR argues that women's rights are human rights and abolishes the discrimination between men and women and provides equal rights to both. But at present, women of the third world are facing severe problems, including absence in social status, economic turmoil, unemployment, and lack of resources and skills. These factors are increasing women's suffering and compelling them to give up their rights. Developing countries mostly live on foreign debt and loans. These countries cannot create jobs and utilize their youth due to a lack of resources and equipment. This situation impacts males and has double effects on women's counterparts because in a conservative culture where women seem to be bound within the walls of the home and prohibited from interfering outside environment. Apart from the cultural aspects, many legislative and political factors create a miserable situation for women in Pakistan.

The absence of women's policy at the government level is the main reason behind women's rights exploitation. This research argues that governments and the policies of developing countries are the main cause of women's rights exploitation in their countries. This makes women's rights issues "a humanitarian crisis". This research discusses women's situation, their woes, their reasons, and their impacts. It provides a framework that will somehow, manage to contribute to women's empowerment in Pakistan and developing countries. This research aims to unveil the condition of women living in developing countries. To understand Pakistan's social structure in which women are perceived and practiced institutionally, this research attempts to uncover conflicts over the meaning and values of women's rights through constructivism theory. It objectively reveals how developing countries' women are constructed and used to practice in that society, where these rights are used to undermine women's capacities and create social-cultural barriers or lead to women's rights exploitation. Moreover, how women's identities are negotiated and included or excluded in Pakistani society.

The research questions of this research will be:

1. How does the concept of women's rights as understood in society impact the positions women take?
2. To what extent do political policy measures and frameworks impact the lives of women?

Research Methodology

This is qualitative interpretive research. The research design of this research is a case study using the exploratory and descriptive research approach to furnish a research study to show quality and validity. The data collection instruments are secondary sources and primary sources. The analytical investigation of these sources to understand the conception and perception of the theorization of women's rights in Pakistan provides an in-depth understanding and insights about opinions and motivations.

Literature Review

Political instability, natural disasters, economic woes, and conflicts are humanitarian crises that have profound impacts on vulnerable populations, particularly women in Pakistan. The intersection of these crises creates unique challenges for women's rights with entrenched gender inequalities impacting women's education, healthcare, economic, and legal participation. Presently, women's status in Pakistan is vulnerable despite various commitments and initiatives to acknowledge women's rights as human rights. The existing gap between developed vs developing countries' women's status depicts a startling picture that attracts human rights organizations to overhaul the issue to address disparities. Since its inception, the Pakistani Government has taken several significant measures to address women's issues and improve gender equality. Pakistan seeks to promote gender equality and protect women from violence through legal frameworks and laws. Still, the effectiveness of these laws is often undermined by institutional structure and weak enforcement (Zahoor et al., 2021). Radford & Hester argue that legal reforms taken by the government are undermined by societal attitudes and inadequate enforcement (Radford & Hester, 2006). The majority of women experience gender-based violence in Pakistan in various forms including domestic violence, honor killing, and acid throwing. Khan and Rehman argue that GBV in Pakistan is pervasive and driven by entrenched patriarchal values (Khan & Rahman, 2018).

As per Donnelly, human rights are universal rights, and human rights theory argues that all individuals possess inherent dignity and inalienable and non-discriminatory rights (Donnelly, 2013). Human rights theory unveils how UDHR and international law play a rigorous role in enforcing and defining human rights worldwide. Women's rights are also human rights because they demand gender equality, health and reproductive rights, and political and economic participation rights in society. Therefore, human rights theory provides the foundational framework for advocating women's rights. The principles of human rights theory such as universality, inalienability, and indivisibility of human rights underscore the necessity of gender equality and the promotion of women's rights. Although, feminist epistemology focuses on women's issues continues to expand the application of human rights theory to address the challenges faced by women worldwide.

According to the United Nations Organizations (UNO) report, Pakistan's women's literacy rate is 48% significantly lower compared to developed countries and men (UNESCO, 2020). According to Memon, educational gender disparities in Pakistan are a result of socio-cultural attitudes and economic barriers that halt women's aspirations for education (Memon et al., 2016). As per reports, the enrollment of girls in primary education is around 75%, compared to 88% for boys (OECD, 2020). World Health Organization's report reveals that Pakistani women experience considerable challenges in accessing adequate healthcare facilities 64% of women have access to healthcare services, which is significantly lower compared to their male counterparts and lower than in developed countries (WHO, 2019). According to Abdulkadri, the

barriers to receiving quality health services are socio-economic status and cultural norms contribute to this disparity (Abdulkadri et al., 2022).

The disparity between men and women labor force (23%) in Pakistan reflects limited employment opportunities for women in stark contrast to the 60% women participation in developed countries (Abdulkadri et al., 2022; OECD, 2020). The wage gap is also a concern for women because women earn approx. 60% of what men earn for similar work indicates broader structural inequalities in the labor market (Blau & Kahn, 2017). As per Bano, women's political participation in Pakistan is around 20% falls short compared to developed countries where women's positions are around 35%. She reveals that women's political participation remains limited due to socio-cultural and economic barriers despite constitutional commitments and quotas (Bano, 2021). Ahmed and Bhatti reveal that pervasive and deep-rooted socio-cultural norms and political dynamics affect women's rights and gender equality in Pakistan and investigate how entrenched social norms and practices in Pakistan affect women's rights and the implementation of protective laws against GBV (Ahmed & Bhatti, 2023). Nussbaum discusses the capabilities approach to gender equality, which is often reflected in Western countries' legal frameworks and policies aimed at promoting women's rights and opportunities (Nussbaum, 2011).

Human rights theory principles provide a framework to protect and support human rights in crisis and offer a lens to evaluate the status of women in different contexts. Humanitarian efforts focus on enhancing women's rights rather than addressing basic needs in developed countries. For example, Norway and the Netherlands have comprehensive gender equality policies and strong support systems for women (OECD, 2019). On the contrary, these principles involve addressing immediate needs in developing countries. For example, human rights efforts in Pakistan, Yemen, and Syria focus on providing emergency healthcare, protecting women from GBV, and striving for basic needs. Human rights are critical but due to limited resources and ongoing instability struggles to address systematic issues (Chant & Sweetman, 2012).

Comparatively, Human rights neutrality and independence are typically upheld within the established framework, less likely to be influenced by external political or economic interventions, allowing for consistent support for women's rights in developed countries (Donini, 2012). However, in developing countries, these principles can be compromised by various factors exacerbating women's vulnerabilities. A comparative analysis of women's rights reveals that women in developed countries benefit from strong educational systems that promote gender parity while in developing countries women experience socio-economic barriers and have limited access to education. Developed societies have policies supported by legal frameworks that promote gender equality therefore, women's economic participation is generally higher. Women from developing countries face structural barriers to participating in economic activities and human rights interventions aim to support women's empowerment through economic initiatives.

According to the WHO reports, the maternal mortality rate is higher in developing countries due to the lack of medical services and infrastructure (WHO, 2020). The inequality crisis affects women's access to basic healthcare and economic opportunities by exacerbating existing disparities and creating new vulnerabilities. In times of humanitarian crises, such as in conflict zones, women encounter severe disruptions in basic needs, leading to increased maternal mortality rates, like in Syria and Yemen (UNFPA, 2020). Haiti and Nepal are vulnerable to natural disasters that destroy healthcare infrastructure leaving women in mayhem (Plan International, 2019). In disastrous times, girls' dropout rates increase in affected areas, and

education is significantly affected (UNICEF, 2021). According to ILO, recovery programs are unable to prioritize women's problems and protection after the crisis (ILO, 2020).

The literature reveals that developing countries such as Somalia and South Sudan, disaster-prone areas, struggle to regain stability due to the destruction and limited access to resources affecting women's rights (UN Women, 2020). Globally, the human rights crisis exacerbates GBV and war zones increase women's vulnerabilities significantly. In poor countries like Congo and Jordan, conflict-affected areas, women are subjected to exploitation and sexual violence (UNO, 2020). Amnesty International reports reveal that gender inequality is driven by sociocultural norms leading to GBV and women's exploitation (Amnesty International, 2020). The breakdown of legal systems results in weakened protection for women during the crisis, for example, in Iraq and Afghanistan. In the crisis, women become vulnerable ensuring protections such as social and legal for women remains a global challenge (UN Women, 2020).

Theoretical Framework

This theoretical framework combines feminist theory with human rights theory to analyze the impacts of crises on women. This framework analyzes the intricate relationship between the human rights theory and women's rights drawing from key concepts such as human security, vulnerability, resilience, and intersectionality.

Human Rights Theory

According to Barnett, human rights theory is a belief to promote human welfare and social reform and defines the nature and scope of human rights to alleviate human suffering (Barnett, 2018). Humanitarian theory includes several principles, such as humanity, neutrality, impartiality, and independence, known as human rights principles that aim to ensure human protection without any discrimination. Weiss refers to humanitarian intervention as an action taken by states or international organizations to prevent or stop human rights violations (Pietrzak, 2021). Donnelly defines that human rights are universally recognized entitlements inherent to all individuals meant to promote dignity and freedom (Donnelly, 2013). Freeman argues that human rights are both legal and moral rights that individuals possess and are recognized as fundamental to maintaining justice, peace, and human dignity (Freeman, 2017).

Principles of Human Rights Theory

- **Universality and Inalienability**

This principle asserts that all human beings deserve respect and protection prioritizes the relief of human suffering and the provision of assistance to those in need. It means that human rights are universal and apply to all individuals regardless of their nationality, race, or gender.

- **Indivisibility and Interdependence**

This principle means that human rights are indivisible and interdependent. It ensures the protection of the rights of every individual and emphasizes that all human rights are equally important and interconnected.

- **Equality and Non-Discrimination**

Every individual without discrimination is entitled to their human rights. It stresses giving priority to the most urgent issues without any discrimination. According to this principle, equal protection of the law and equality before the law are the main fundamental principles of human rights, and the treatment of every individual must be fair and equal.

- **Participation and Inclusion**

Every individual has the right to participate equally in decision-making that affects their lives. It emphasizes collective involvement and ensures that vulnerable groups are included in policies and actions.

- **Accountability and Rule of Law**

The duty-bearers and the states are accountable for their obligations to respect, protect, and fulfill human rights. This principle highlights the importance of legal frameworks that safeguard human rights.

- **Human Dignity**

Human dignity is the foundation of human rights. This principle emphasizes that it's the right of every individual to be treated with respect and dignity, and underlines the inherent worth of every individual.

This theory offers insights into how to overcome inequalities and promote assistance to women in crisis-affected zones. Human rights theory's interaction with women's issues evaluates the working conditions by investigating the infrastructure and political frameworks and intersect in various significant ways such as:

- Gender-sensitive Approach
- Advocacy and Policy
- Intersectionality
- Empowerment and Participation
- Legal Frameworks

Feminist Theory

Feminist theory addresses the complexities of gender, power, and social justice including women's equality, participation, and access to education and healthcare facilities. According to Hooks, feminist theory critically examines the power relations and social structures that contribute to gender inequality (Hooks, 2000). The feminist epistemology reveals how gender influences our understanding of knowledge including how social power dynamics shape what is considered valid knowledge (Harding, 1986). The concepts of feminist theory are as follows:

- Patriarchy: refers to male dominance
- Intersectionality: how various forms of inequality intersect in complex ways
- Gender performativity: Gender is constructed through repeated performance and behaviors

Feminist theory is a struggle of women to achieve equal rights as men and attempts to oppose violence and exploitation. In developing countries, women experience multifaceted inequalities and problems, and human rights theory offers assistance to mitigate these crises and consider women's rights as human rights.

Gender and Power Relations

Feminist theory highlights how patriarchal structures and norms disadvantage women, particularly in crises, and examines the social constructs of gender and power dynamics to address inequality. Power relations manifest unequal distribution of resources in crisis and feminist theory advocates for the inclusion of women's voices in humanitarian response and recovery efforts (Connel, 1990; True, 2012). Therefore, gender and power relations understanding is essential to address the root causes of gender inequality. This examination reveals the disparities between men and women and identifies strategies to promote equality in societies.

Intersectionality

Crenshaw introduced this concept that explores how various discrimination forms intersect to create experiences of oppression and recognizes women's experiences in crises. Intersectionality is crucial in the humanitarian context because ethnic minorities, refugees, and women face vulnerabilities. It calls for developing inclusive and effective humanitarian interventions to protect women (Crenshaw, 2013; Collins & Bilge, 2016). Intersectionality highlights the following aspects including multiple identities, interlocking systems of oppression, and unique experiences. This theory advocates to development of legal and policy frameworks and organizes social movements to stabilize women's position in society.

The combination of feminist and human rights theory emphasizes:

- **Protection and Empowerment**

As mentioned, human rights theory focuses on human security and aligns with feminist theory, they aim to promote empowerment and women's rights.

- **Addressing Structural Inequalities**

Combined they highlight to address deep-rooted structural inequalities that threaten women's positions and challenge patriarchal norms. Theoretically, they struggle to redefine structure to promote women's rights.

- **Inclusivity and Intersectionality**

Women's inclusion in decision-making ensures women's empowerment and addresses the specific needs of marginalized groups.

This theoretical framework reveals that the political and social structure of society needs to ensure women have access to healthcare facilities, education, economic opportunities, and equal distribution of resources as an effective humanitarian response. The implication of this framework can effectively safeguard and promote women's rights in crisis.

Challenges in Realizing Women's Rights

UNO sets sustainable development goals (SDGs) that aim to promote human rights. Each goal has specific targets and indicators to measure progress. Therefore, SDG 5 aims to achieve gender equality and empower all women. There are numerous challenges in achieving SDG 5 in developing countries. These challenges are as follows:

1. Gender-Based Violence

GBV includes physical, psychological, and sexual violence in various settings including home, workplace, and community is a significant barrier to women's rights. The ratio of GBV is higher

in developing countries than in developed countries. In Pakistan, the cases of GBV including honor killing, forced child marriages, acid attacks, and sexual harassment are startlingly higher. Legislative measures such as ‘The Domestic Violence Act, the Prevention of Anti-Women Practices, and the Punjab Protection of Women against Women Act to prevent GBV have been taken in Pakistan.

2. Economic Inequality

Economic inequality involves less economic opportunities, low wages, and limited access to resources remains a critical issue for women’s rights. In Pakistan, socio-cultural barriers, employment opportunities, gender inequality, and the absence of skills are the main causes of economic inequality.

3. Political Participation

Women have less participation in political activities. The established structural values fend the women to participate. In Pakistan, women’s political participation is influenced by a complex interplay of historical, social, economic, and cultural factors. The barriers to political participation are socio-economic, gender barriers, political violence, and instability. Although there has been a significant rise in women as voters and political candidates in Pakistan (Begum, 2023).

4. Patriarchy and Gender Stereotypes

Patriarchy is a main challenge in realizing women’s rights in Pakistan. Gender stereotypes and patriarchal social structures limit women’s autonomy and participation in various spheres of life. Gender stereotypes and patriarchy have negative impacts on women’s mental and physical health, limiting their access to healthcare and other resources.

5. Legal and Institutional Barriers

Zia describes in ‘Faith and Feminism in Pakistan’ that the existence of discriminatory laws and weak implementation of laws in Pakistan are limiting women’s participation. The complex interplay of religious values and women’s rights presents a multifaceted landscape and argues that faith influences decision-makers and legal reforms (Zia, 2017).

Table 1: Comparison of Women vs. Men issues in Pakistani

Issue	Women's Situation	Men's Situation
GBV	High prevalence, Significant legal and cultural barriers	Lower prevalence, though men can also be victims
Literacy Rate	Female literacy Rate is lower than men	Higher literacy rate as compared to women
Access to Education	Limited access	Generally better access
Access to Healthcare	Restricted access	Better access
Employment opportunities	Lower employment rates and restricted to lower-paying jobs	Higher employment rates
Political Participation	Limited representation	Higher representation
Harassment	Higher prevalence	Lower incidents of harassment
Honor Killing	Persistent issue	Rarely affected by honor killing

(OECD,2020; UNESCO, 2022; Bano, 2021; Balu & Kahn, 2017)

This comparison reveals that lack of education, economic disparity, patriarchy, gender inequality, socio-cultural beliefs, religious interpretation, absence of effective legal frameworks, and limited awareness of rights are the major challenges faced by women in Pakistan. Due to the patriarchal system and gender disparities, women in Pakistan are considered minorities and it is imperative to implement effective strategies to improve their engagement and policies to empower them in Pakistan. The need for concerted and collaborative actions to address these challenges is a sigh of relief for women in Pakistan.

Women's Rights in Developed vs. Developing Countries

The comparison of developed vs developing countries depicts that women's rights vary significantly across different backgrounds and historical contexts. This section explores the disparities in women's rights in these contexts. The comparison is as follows:

- **Education**

In developed countries, women have higher literacy rates and access to education. For instance, in Norway, Finland, and Sweden gender parity is nearly achieved in education. Women of these countries are outperforming men in higher education (OECD, 2019). On the contrary, women in developing countries have common barriers that limit their access to education.

- **Economic Participation**

Developed countries offer women greater access to formal employment opportunities in the labor force. These women are significantly competing with men and leading them in various programs. Women have limited access and face multifaceted barriers in developing countries.

- **Healthcare Facilities**

The healthcare facilities in developed countries are generally more advanced and highly equipped with modern tools. Women have better access in developed countries and have lower maternal mortality rates. The healthcare systems of the United Kingdom and Canada marvelously support women's health needs. Despite various legal and organizational efforts, women in developing countries have limited access and higher mortality rates due to a lack of medical facilities and skilled healthcare providers.

Political Participation

In developed countries, such as Iceland, New Zealand, and Rwanda women participate in politics and hold political office. Women have made significant strides in achieving gender parity in political representation. Women hold 23 % of the total number of seats in parliament worldwide despite rigorous efforts (Chalaby, 2017; Radu, 2018).

Gender-Based Violence

GBV exists in all societies but developed countries have robust legal frameworks and support systems to address it. These countries have laws against domestic violence, sexual harassment, and human trafficking. The implementation of these laws gives shelter to the women.

Table 2: Comparison of Women's issues in developed vs developing countries

Issue	Pakistan	Developed countries	Difference (Pakistan-developed)
GBV	33%	10%	+23%
Literacy Rate	48%	85%	-37%
Access to Education	75%	95%	-20%
Access to Healthcare	64%	90%	-26%
Employment Opp.	23%	60%	-37%
Political Opp.	20%	35%	-15%
Wage Gaps	60% of men's earning	80% of men's earning	-20%
Harassment	50%	30%	+20%
Gender Equality Index	0.47	0.75	-0.28
Honor Killing	Appr. 1000/annual	Negligible	+100%
Unemployment	8.1%	5.5%	+2.6%

(WHO, 2020; UNFPA, 2022, UNICEF, 2021; OECD, 2022)

In developing countries, women continue to face numerous challenges. Women's equality is a fundamental right central to gender equality and women's empowerment (Mlambo & Kapingura, 2019; Mosier et al., 2022). This research reveals that strategies aimed at promoting women's rights have progressed through conventions and highlights that several institutional restraints hinder women's rights. The government implements laws to support and initiatives to enhance

women's participation and political engagement. Although it is very discouraging to see that women in reality are not enjoying human rights. Numerous women's laws exist but legislation is confined to the papers and least interested in its implementations.

Women's Rights are Human Rights

Women's rights are an integral part of universal human rights. The Phrase 'women's rights are human rights' underscores that gender equality and the protection of women's rights are essential to the realization of human rights for all individuals. The UDHR proclaims that all human beings are entitled to rights and freedom without discrimination. The *Convention on the Elimination of All Forms of Discrimination against Women* (CEDAW) is described as an international bill of rights for women that sets up an agenda for national action to end discrimination against women. The *Beijing Declaration and Platform for Action*, also rectifying this slogan, is a comprehensive policy agenda for women's empowerment and stresses that women's rights are fundamental human rights. These declarations and conventions call for the removal of all barriers to women's active participation in all spheres of life advocate for the recognition of women's rights as human rights and seek to dismantle discrimination and oppression. Deeba and Nazir argue that there is a need to arrange training programs to make women aware of their rights in Pakistan. Legislation should take concrete steps in the implementation of national legal provisions and CEDAW in spirit for women's empowerment (Deeba & Nazir, 2018). The policymakers give inadequate attention to women's laws and acts that would facilitate women's position in Pakistan. The act *National Commission on the Status of Women* (NCWS) and other women-related bills do not fully address women's related issues (Javeria et al., 2023). This research reveals that the collaboration between UN Women and NCWS Pakistan ensures equal rights for women without discrimination, promotes women's development, and protects women against violence. Green gives five ways to achieve women's rights such as 1) Mainstreaming gender equality by designing programs, 2) Looking for opportunities to support women and men in ways that contribute to the transformation of gendered power relations 3) preventing and responding to GBV 4) coordinating effectively within the human rights system 5) promoting full participation and leadership of women (Green, 2013). The progress is slower than required to achieve targets in Pakistan. Therefore, concerted and continuous efforts are required to address the barriers to women's rights. All the legislative institutions, media, academia, and religious leaders must be engaged effectively and collaboratively to empower women in Pakistan.

Status of Women in Pakistan: An Analysis of Legal and Social Challenges

In Pakistan, socio-cultural, political, and economic factors create obstacles for women (Bhatti et al., 2022; Khan et al., 2021). The legal and policy initiatives must be investigated to get insight into how to solve women's problems in Pakistan. Pakistan is an Islamic country and socio-cultural norms are based on Islamic teachings that limit women's participation. These provisions result in discrimination and restrictions in almost every sphere of life. However, it is essential to note that the status of women in Muslim societies is a complex dilemma that varies widely across historical contexts (Astutik et al., 2022). Presently, Muslim women are striving to promote gender equality and women's empowerment, convincing policymakers to introduce policy and legal reforms that entail women's voices at the national level. Islam has given fundamental rights to women and recognizes their dignity. The comparison of Islam and the West reveals recognition of women's inherent dignity and worth and the complexities in the understanding of women's rights across different cultures.

Table 3: Comparison of Women's Issues in Pakistan vs Men

Issue	Women's Situation	Men's Situation	Diff (Men-Women)
GBV	33%	5%	+28%
Literacy Rate	48%	71%	-23%
Access to Education	75%	88%	-13%
Healthcare access	64%	79%	-15%
Employment opp.	23%	83%	-60%
Political opp.	20%	80%	-60%
Wage Gaps	60% of Men's	-	-40%
Harassment	50%	10%	+40%
Gender Equality	0.47	0.68	-0.21
Honor Killing	1000 case/ Annual	Rarely affected	-
Unemployment Rate	8.1%	5.9%	+2.2%

(UNESCO, 2020; WHO, 2019; WEF, 2023)

This analysis reveals that despite various challenges, Pakistani women achieved some rights. The analysts highlight the need for a comprehensive approach to women's rights to develop ideas, motivations, and underlying reasons. The dilemma of women's suffering in developed vs developing countries uncovers the focus-less policy implementations and the absence of national-level policy. An upgrade operation is mandatory to rehabilitate society and eradicate evils causing women's oppression in Pakistan. There is a need for continued efforts to promote awareness about human rights, develop policies for the protection of women's rights, and need for a sustained commitment from the legislation and social institutions in Pakistan.

Analysis and Discussion

Human rights theory generates volumes of international attention and takes significant space in discourses on individual protection. The fundamental principle of human rights and UNO is to eliminate discrimination against women and attain gender equality. The status of women in Pakistan has always been an alarming issue, despite significant legislative measures, women continue to face substantial barriers to equality. However, the implementation of acts and laws in Pakistan is hindered by inadequate enforcement mechanisms, ineffective attempts, and socio-cultural barriers. There is a need to implement a legal framework to promote women's rights and effective strategies for women's empowerment in Pakistan. These comprehensive measures and reforms including strengthening the legal system shift Pakistan towards women's empowerment and gender equality. The status of women in Pakistan can improve by adopting a culturally sensitive approach and enhancing law enforcement to address discrimination. The need for comprehensive reforms including strengthening the legal system and civil society collaborations shifts Pakistan towards women's empowerment and gender equality. This study suggests that the transformation in cultural norms, social structure, and traditional behavior is also imperative for women's stable positions in Pakistan. The legislative reforms including the rule of law, updating of laws, special institutions, and effective implementation are imperative to overcome obstacles and move Pakistan toward a more equitable society and women's rights.

Conclusion

Women's rights are human rights. The complex interplay of socio-cultural, religious, patriarchal, and economic values hinders women's rights in Pakistan. Women's insufficient access to resources and multifaceted restrictions are causing women's oppression and making them dependent in Pakistan. The ineffective implementation of laws and the absence of a viable mechanism further escalate the situation. To address women's issues in Pakistan, government and social institutions need to introduce comprehensive legal reforms for women's empowerment including implementing laws, strengthening legal mechanisms, increasing public awareness, enhancing communication between civil organizations, and promoting women's economic and education participation. Public awareness campaigns and enforcement of laws can foster the path toward gender equality and women's rights in Pakistan. The need for cultural change also ensures that women can enjoy their rights in Pakistan.

Recommendations

This study suggests that Pakistan needs to update laws and create specialized institutions as well as enhance communication between civil organizations and the executive to eliminate the violence and discrimination against women and promote their rights. The solution includes the rule of law, economic independence, women's education, mitigation of socio-cultural barriers, awareness, and training programs essential for women's rights in Pakistan. Strict punishment will be enforced to stop violence. Digital safety should be provided through a women's safety app. Special branches in courts should be established to address the grievances of women.

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