Social Change in Pakistan: Women Empowerment 21st Century

Misbah Wahid[1*], Haris Kabir[2]

Abstract

In Pakistan, women are near about 46% of the population. The status of women is complicated in Pakistan because of its multi-cultural civilizations. Unfortunately, Pakistan does not have pro-women legislation, highlighting the drawbacks of gender equality and women's empowerment. The 1973 Constitution's Articles 4, 8, 14, 25, 26, 27, 34, 35, 37, and 38 mandate the protection of rights and gender equality. There is a lack of gender equality and women empowerment in the country, which is examined in this study. It depicts the plight of women in Pakistani society and their lack of awareness of their fundamental rights and legal protection. Even though women made up most of the social structure, they frequently encountered several barriers while trying to exercise their rights. Women should be granted power, prestige, and position with their rights to jobs, skills, education, security, health, better standards of life, etc. This study uses surveys and interviews to observe women's empowerment and social change in the ruler and urban areas in Pakistan. Two hundred women were chosen via multiple-stage cluster sampling. The study's findings include how to educate females about pro-women policies and fundamental rights. Legislators are unaware of these laws. It is imperative to include women in all spheres of life, with equal obligations to men, because if women are not included.

Keywords: Social Change, Women Empowerment, 21st Century, Pakistani Context

1. Introduction

Women can be empowered by supporting their sense of self-worth, their freedom to make their own decisions, and their right to have an impact on social change for both themselves and other people. Women's empowerment as a whole entail the development of conditions that enable them to make wise decisions about their lives in a particular situation. Since the idea is so wide, measuring it has never been easy. Following this riddle, numerous investigations have created distinct conceptualization frameworks and indicators to gauge the intricate concept. Women's empowerment, for instance, is influenced by cultural norms, social standing, and life possibilities. Women's empowerment can occur on three levels: the micro (individual), the mesa (beliefs and actions in relation to pertinent others), and the macro (global) (outcomes in the broader, societal context). In addition, four key areas sociocultural, economic, educational, and health could be used to define women's empowerment. While there are variations in how empowerment is measured, there are parallels in the material that is currently available. Household decision-making, economic decision-making, control over resources, and physical mobility are the four key concepts that are usually utilized to describe women's empowerment in this regard. From this starting point, the current study uses representative data from Demographic and Health Surveys to identify and explain several drivers of women's empowerment in Pakistani society. Due to male dominance and gender gaps that prevent women from progressing to actively participate in Pakistani society's growth, it is crucial to look into women's empowerment in that country. Women's physical and emotional health, as well as healthcare decision-making, is all strongly influenced by empowerment.

Women's empowerment has a solid foundation in human rights principles since it recognizes a woman's sovereignty over her own life and personal decisions. In addition, since women make up about half of the world's population, empowering women is essential to achieving the greatest possible standards of desirable development. Despite the widespread support for women's empowerment and the significant role that women play in the development process, most countries around the world do not treat women with the same status as men. Women are frequently placed lower in the social hierarchy than men in many places of the world because they are in a less advantageous position than men (Rao, Jeevan & Ahmad, 2023). The stark disparities between men and women in terms of numerous cultural, economic, and social variables related to human rights make it easy to understand why women are in this disadvantaged situation. For instance, women worldwide put in two to 10 times as much time providing care as males do. In a similar vein, women make up 65 and 70 per cent of all illiterate and poor persons worldwide, respectively. Only 1% of the world's total assets are reportedly held in women's names. Furthermore, statistics show that women and girls make up 70% of the 1.3 billion people who live in extreme poverty. Because of these factors, women have significantly lesser status than men.

1.1. Statement of the Problem

"The problem statement is a clear and concise summary of the research problem, typically contained within one paragraph; its function is to identify the concerned issue. A Research problem emerges from research gaps, which themselves can emerge from multiple potential resources, including new frontiers, new contexts, or disagreements within the existing literature" (Ahmad et al., 2024, p.300). Following are the problems of the research.

- To gauge the extent of women empowerment in Pakistan 21st century.

[1*] Visiting Lecturer, IHA Institute of Humanities and Arts, KFUEIT, Rahim Yar Khan, Punjab, Pakistan. misbahwahid424@gmail.com

[2] Lecturer, IHA Institute of Humanities and Arts, KFUEIT, Rahim Yar Khan, Punjab, Pakistan

- To document the social changing role of women in Pakistan 21st century.
- To identify the causes of gender inequality in Pakistan.
- To explore the problems faced by gender inequality in Pakistan.
- To explore the laws made to protect women in Pakistan.

1.2. Objectives of the Study

- For debunking the mythology surrounding women's empowerment as well as feminist theories and the plight of women in Pakistan.
- To examine Pakistani policies aimed towards empowering women.
- To stress how important, it is that Pakistan's laws on women's rights are put into practice.
- Using a legal framework on giving women more power, look into how social change happens in Pakistan.
- To find out if gender equality in Pakistan is just a dream or a real thing that can last.

1.3. Importance of the research

This study will examine the impact of women's rights organizations on the lives of millions of Pakistani females. It will also direction the government's reaction to women-targeted gender-based violence. Assisting the Pakistani government, institutions, and organizations to better the overall situation is the goal of this study. The study shall also include a reflection on the high frequency of human rights are violated against women in Pakistan. As a Pakistani Woman raised in a conservative environment, I have always thought that females in Pakistan are viewed as bottom man in all aspects of breath. From my family to my school, I have seen systematic exclusion and separation of women. These inhumane and violent behaviors butt against women in the guise of spirituality, community and traditions forced me to use my pen against them. So, I will study this hot topic and lack of laws execution from the standpoint of Pakistani women. A decent and equal social direction, it is an endeavor to improve the human reputation and bring the intent of legislators to the public.

2. Literature Review

Literature review is an overview of major works and sources linked to the current topic; in the form of books, journal articles and other material available on websites or social media. Its purpose is to provide understanding of current research theme; its function is to make estimation from the previous writings and to find the solution of stated problem. Following is the literature review of present research (Ahmad et al., 2023; Cheema et al., 2023).

2.1. Women

Women do half the world's unpaid labour and produce half its food, but they only make a tenth as much money as males and own a tenth as much property. Empowering women is a key to solving practically every problem we face, including increasing education in the poor countries, combating global climate change, and a host of other issues. Integral component of the formula" (Fatima et al., 2024). It is not only morally right but also economically prudent to invest in women (Hassan et al., 2024). Women make less than males do for the same labour, and there are fewer of them in the workforce (Adeel,, 2016). There are many more women than men in the job force, but they are not given the same opportunities. They are paid less than males and lack reduction in potential for development (Younus et al., 2023). Historically, women have been relegated to supporting roles within the home and wider community. A growing number of women are speaking out against gender inequality and taking action to change it (Rasheed, Sadaf & Abbas, 2024). Women should have equal opportunities and access to resources, including voting rights. The rise of women's political agency undermines the influence of men (Abbas & Shamreeza, 2013).

2.2. Empowerment

When people feel empowered, they are encouraged to speak out against the injustices that force them to participate in society in ways that are unjust or that violate their rights (Abbas et al., 2024). Choice is at the heart of empowerment, which necessitates altering the social institutions that perpetuate unequal power dynamics and resource distribution. In addition to the possibilities provided by society. Resources and agency are two sides of the same coin when it comes to empowering people. Both material and immaterial assets are considered resources. The former include things like money and property, while the latter include things like know-how, talent, and engagement in the community. Agency is the ability to choose and pursue one's own goals (Rasheed, Sadaf & Sanober 2024). Self-empowerment, mutual empowerment, and social empowerment are the three pillars upon which the concept of empowerment is founded, and all three of these pillars are intricately intertwined with one another (Rasheed, Abbas & Hafiza, 2024; Maitelo et al., 2024). Individual initiative is what's meant by "self-empowerment," whereas relationships with other people are what "mutual empowerment" refers to and "social empowerment" refers to. Produced by lowering the social, political, legal, and economic barriers that stand between individuals and their ability to exert influence. Concentrating on only one or two aspects of empowerment is not enough to bring about significant change (Ruth, Hashemi & Badal, 2016)

People are not only the beneficiaries of development but also essential participants in its process. It is important for individuals to have an active role in the decisions and activities that affect their life (Bhutto et al., 2023). Not only is it crucial to put money into women's education and give them the authority to make their own choices, but doing so also contributes to the expansion and growth of the economy. The degree to which a person is involved

in the activities and choices that affect their lives is a good indicator of their level of empowerment (Hussain, Basit & Javaid, 2014).

2.3. Women Empowerment

It is not acceptable for males to make concessions when it comes to the rights they want for their own spouses in comparison to the rights of other women. It is in the best interest of males for other women to have rights because men are concerned about the welfare of their daughters, and men who care about other women are more likely to invest in the education of their children (Mehmood, 2009; Rao et al., 2023). The emancipation of women rids the world of wrong. The oppressive value systems and beliefs that come from the society. It establishes a climate in which discrimination based on gender is not tolerated, and people of both sexes are encouraged to contribute their talents to the development of a cooperative society (Shakir et al., 2012; Jalbani et al., 2023). Education is the key to achieving gender equality and women's empowerment. Through education, women can develop the information, abilities, and self-assurance that can assist them in reaching chances within the economy (Ullah et al., 2020; Hafiza et al,. 2024). Fee reductions and need-based subsidies for female students at schools have been very helpful in raising the number of educated women. Training programmers in several trades will assist in providing women with improved employability and career opportunities (Sharma & Sylila, 2016).

The objective of the movement known as women's empowerment is to achieve a power balance between the sexes. There should be no difference in the economic, social, legal, or political opportunities available to men and women for their respective stages of growth (Sadaf et al., 2024). In order for women to achieve empowerment, they must work to improve their sense of self-worth and self-confidence, as well as their awareness of their own their potential, their appreciation for themselves, and the value they place on their own knowledge and abilities. Through women's empowerment, there should be a fairer distribution of power and a greater level of participation in decision-making in the family, as well as in society, the economy, and politics (Chaudhary et al., 2012). Adil, (2016) stresses the challenges of women's empowerment and improvement in education, health, as well as economic and political engagement. [Citation needed] [Citation needed] In order to make decisions that are both functional and important, women need to have authority, power, and preference. The empowerment of women has been shown to reduce both maternal mortality and fertility rates (Khan et al., 2013). Women's violence is a barrier to the advancement of women's wellbeing (Arshad et al., 2024). Women's empowerment can be measured along several aspects, including education, health, access to resources, participation in decision making, and paid work (Shaikh, 2003; Hassan et al., 2024).

3. Research Methodology

"The research methodology is the procedure which is used by the researchers to gather data for resolving problems of investigation and design of the research comprises of the whole procedure which is conducted research" (Ahmad et al., 2023, p.524)". The exact steps or methods used to find, pick, process, and analyses information on a subject are known as research methodology. The methodology portion of a research work gives the reader the chance to assess the general validity and dependability of a study. A research methodology is a description of how a specific research project is conducted. It identifies and analyses data in relation to a given study topic using specified methodologies or procedures. The research methodology, then, is all about how a researcher designs their study to ensure that they get accurate and dependable results and accomplish their research goals. The research will be completed and used to find answers to the study's main questions. The literature review looks into their link to explore research and difficulties, obstacles, and opportunities, using the information supplied in the data. This research uses qualitative approach of analysis, and it is mostly based on scholarly publications, books, articles, and reports, as well as foreign government websites. Qualitative methods, together with analytical and explanatory approaches, are used to conduct the research. For understanding current conditions and what's to come, an overview of the history of the investigation is presented. The information is sourced from a variety of sources, including journals, books, research articles, newspapers, and government websites.

3.1. Qualitative Research

Qualitative research is characterized by the use of words and textual information. When conducting exploratory research, this strategy is typically employed. Understanding abstract concepts, perceptions, body language, attitudes, and even visual data is much easier using this technique.

3.2. Study Mode

These are Rahim Yar Khan, Sadiqabad, Khanpur and Liaquatpur with their rural environs included. With 4.8 million people, Pakistan is the sixth most populous country in the world (Pakistan Bureau of Statistics, 2007). In a country dominated by Islam, agriculture is the mainstay of below is a more detailed description of each city. Women make up half of the population, but they are illiterate in the majority of societies. The patriarchal and misogynistic system expects women to stay home and care for the family. However, the picture is bleak. The state ranks last in the world in terms of gender disparity. Gender inequality ranks Pakistan 143rd out of 144 countries in the World Economic Forum's 2016 Global Gender Gap Report.

3.3. Rahim Yar Khan

Rahim Yar Khan is a city in Punjab province of Pakistan. It is the 17th largest city of Pakistan by population. It is the capital of Rahim Yar Khan District and Rahim Yar Khan Tehsil. The administration of the city is subdivided into nine Union Councils. Rahim Yar Khan had a population of nearly 0.4 million in 2017. The study chose this city for its cultural diversity.

3.4. Sadiqabad

Sadiqabad is a city and capital of Sadiqabad Tehsil in Rahim Yar Khan District, Punjab province of Pakistan. It is situated at the border of Sindh and Punjab. According to the 2017 Census of Pakistan, it is the 32nd largest city of Pakistan with a population of 2.039 million. The study covers Sadiqabad rural and urban areas.

3.5. Khanpur

Khanpur is a city and capital of Khanpur Tehsil of the Rahim Yar Khan District, Bahawalpur Division, in the Punjab province of Pakistan. It is the 45th-largest city of Pakistan by population (184.793), according to the 2017 census.

3.6. Liaquatpur

Liaquatpur is a tehsil located in Rahim Yar Khan District, Punjab, Pakistan. Its capital is Liaquatpur. It is administratively subdivided into 25 Union Councils. Liaquatpur had a population of nearly 1.036 million in 2017. The study includes its diversity.

Table 1: Selected Sample

Name of the City	Total female population of the city	Total female population Rural Area of the city	Total female population Urban Area of the city	Selected sample from the city	Selected sample from each city Rural Area	Selected sample from each city urban Area
Rahim Yar Khan	645,413	350,212	305,000	50	20	30
Sadiqabad	611,612	500,329	111,217	30	20	10
Khanpur	481,300	372,000	109,300	38	22	16
Liaquatpur	506,794	444,950	62430	20	17	03

4. Research Tools

4.1. In-depth interviewing guide:

Using a semi-structured interview guide, specific subjects could be mimicked and new inquiries opened. Open-ended questions were added after informal discussions with respondents (females, clergy, legislators, female convicts, and lawyers). The study's research method was designed to uncover the truth behind surface responses and societal pressure. Female interviewees had informal talks beforehand. The casual conversation helped avoid domestic and sexual violence questions. The interview questions were gender-specific. A few questions assessed knowledge of Pakistani women's empowerment laws. Scholars discussed women's rights and their practice in society. How do you view women's role in society? Consider gender equality in marriage. Do you think men can beat their wives? Given Pakistani culture and traditions, is domestic violence a major issue? How do you help a domestic violence victim? Urdu helped respondents. During in-depth interviews, the researcher asked Pakistani MPs about law enforcement neglect. Can you explain how laws are applied? Who sets goals? How will state institutions be improved? Has the government created social change indicators? What is the government's budget for these laws? Institutional gender reforms? Do you think any cultural, religious, social, or environmental factors will help? Inconsistencies in the policy's execution or conflicts of interest.

4.2. Participation of observation interviews:

Women empowerment in rural and urban areas of the country was the focus of this study. A structured interview schedule and face-to-face interviews were used to collect data for this study. On chose married and unmarried women over the age of 15 to achieve these goals. Women of all ages faced problems such as domestic violence, workplace harassment, anti-women practices, acid throwing, honors killing, rape, and deprivation of property rights, which led to the selection of females of reproductive age.

Selection criteria for female respondents;
• Reproductive age (15 and above)

This was followed by an Urdu translation of the closed ended interview schedule. The interview plan comprised three elements. The first part deals with the respondents' demographics. It was meant to comprehend the legal process and measure societal development.

4.3. Ethical Issues

In Pakistan, women's safety and privacy are hotly debated. Sexism research and interference are distrusted. The researcher respected interviewers' confidentiality. This study valued respondent privacy and safety. Pakistani women face violence and oppression. Any detailed study is often viewed suspiciously. The researcher knew interviewer and subject risks. Local authorities were contacted to protect women. It told respondent's families that

the study was about women's empowerment laws and their application. Despite interviewees' agreement, the researcher told them what questions to ask. Interviewees can duck, dodge, or end questions. Privacy and security were guaranteed during data collection. The researcher couldn't pay the respondent, so she promoted women's empowerment laws and how to access them. A network of local government, police, government officials, lawyers, and women's rights NGOs were formed through interviews and questionnaires. Abused respondents were told their legal rights and recent women's rights legislation. After fieldwork, women's empowerment, harassment, domestic violence, child marriage, property rights, and anti-woman practices were discussed. Free lectures taught women their rights.

4.4. Analysis of the Data

The data were evaluated using both inductive and deductive methods. After reading the scripts several times, the researcher first categorizes the data (knowledge of women's rights laws, definitions of women empowerment, and involvement of media, judiciary, and NGOs). This led to terms and phrases describing respondents' interests. Second, the researcher discovers the context and content linkages between categories and subcategories. Third, the data sought to explain similar occurrences and generate meaningful groupings.

Interviews revealed the following significant themes:
1. Raising awareness of women's
2. Knowledge of women's human rights
3. Women's views on violence
4. The media, police, courts, and NGOs in women's empowerment
5. Empowering women and social

5. Results and Discussion

5.1. MOB: Women's Mobility

Women mobility (Mob) and key law implementation elements have a positive and negligible association (media, judiciary, police, NGOs, government). The data show that law enforcement agencies are not striving to remove restrictions on women's mobility, notably for education. The Pakistani patriarchal culture's social taboos contributed greatly since female mobility is controlled by family heads, who are usually male. In this societal paradigm, girls cannot seek exogenous support.

dominance in decision-making hinders female participation in social and political gatherings.

5.2. Women's Social Participation (SEW)

Social Engagement of Women (SEW) and implementation variables are negatively related. The results show that the impact of laws execution does not reveal the genuine objective. Females are regarded more secure and respectable if they remain within the four walls.

5.3. Empowerment Economic (EE)

Economic Empowerment (EE) and legislation implementation elements have a significant negative association. For the sake of male honor, girls are not encouraged to work because they will have to contact with guys. The lack of girls in numerous fields and areas is startling. Also, the social mores do not allow females to inherit their portion of the inheritance. Females rely on men to reproduce. Pink-collar employment, non-contractual and unpaid jobs, are often recommended for females.

5.4. Women and Politics (WPP)

WPP and many legislation implementation elements have a positive and negligible association. Statistics show that regulations have no impact on women's political empowerment in Pakistan. Female litigators are discouraged from working in male-dominated fields. In Pakistan, only females with family oligarchy benefit from dynastic politics. Male dominance in all aspects of life is a key barrier to female equality and representation in policy making.

5.5. Women's Civic Participation (WCE)

WCE and legislation implementation elements have a negative and significant link. The results show that laws implementation elements enhance women engagement. Even so, women's civic engagement helps human development. In Pakistan, sociocultural hurdles prevent the abolition of the subject-object relationship.

5.6. DV (DMV)

Domestic violence (DMV) and legislation implementation elements have a positive but minor association. The results show that implementation variables have no positive impact on eradicating domestic violence. Domestic abuse causes serious issues that disrupt partner's peace and understanding. The patriarchal worldview amplifies the biological disparities between male and female, favoring male superiority.

5.7. Acid Throwing Regulations (ATL)

Acid Throwing Laws (ATL) and implementation factors have a negative and significant link. The results plainly show the law-enforcement institutions' failure. This void exists due to a lack of explicit reporting and execution mechanisms.

5.8. Property (PR)

Property Rights (PR) and law implementation variables are positively correlated. The findings show that social taboos deny females inheritance shares. Moreover, females lack the authority to oppose this cultural norm. Women who dare to claim their legal part of the pie are often considered narrow by patriarchal culture.

5.9. Workplace and public harassment (HL)

Harassment at Workplace and public (HL) and laws implementation elements are positively related. The data clearly show that workplace harassment is prevalent owing to a lack of diversity and empathy training. Institutions are crucial factors here, as they do not priorities training and tolerance. Also, the media ignores harassment and pits the meek working housewife against the wicked working women.

5.10. Men vs. Women (AWP)

Anti-women practices (AWP) and legal implementation elements have a negative and significant link. Violence against women is prevalent in all ages and all parts of Pakistan.

5.11. Act on Child Marriage (CMA)

In Pakistan, the Child Marriage Act (CMA) and law implementation variables are positively correlated. The data show that child marriage is a prelude to violence.

The findings show that women's role and gender empowerment in Pakistani society is lower than in developed nations. The government has taken several attempts to empower women, however many of these laws have not been successfully implemented. The results of this study show that women in Pakistan face domestic abuse and sexual harassment at work. A failure to curb child marriages, anti-woman activities, acid throwing, and the enforcement of property laws. The police and courts have also failed to secure gender equality. A detailed analysis of the results follows.

6. Conclusion and Recommendations

According to the findings of the current study, there are a number of approaches to increase gender balance in the nation that will boost non-traditional security, reduce gender discrimination against women, and give them equal opportunities at the workplace and in society. First, Pakistan's constitution promises equal rights to all of its inhabitants, and numerous regulations guarantee equal job opportunities for men and women. However, neither the public sector nor the private sectors are enforcing these rules. In order to inspect and investigate the issues of gender discrimination in the workplace, a committee comprised of judges, representatives from the ministry of women's development, the media, non-governmental organizations (NGOs), civil society, and the Human Rights Commission of Pakistan (HRCP) should be formed.

Second, the government must launch a widespread awareness campaign on gender discrimination in the workplace through the media. It is important to make female employees in particular aware of their rights and benefits. Thirdly, NGOs should step out to draw attention to instances of gender discrimination and support the victims, particularly female workers, in obtaining justice. Fourth, the government ought to make it mandatory for both public and private companies to create annual reports on their use of human resources. The government must appoint the females in each organization with the proper proportion of their availability in the labour market in order to correct the past number error in employment. In that report, they show how many male and female employees were appointed in the last year, what is the proportion of male and female employees in their total employment.

Fifth, as women make up more than half of the population of the nation, there is a need to invest more and more in their education. The government should also work to increase the number of women who hold management and decision-making positions in the workplace. Sixth, laws must be enforced by force in the nation, and the government must punish those who violated women's rights. The laws against workplace harassment and women's protection must also be put into effect, and these laws must not be seen as mere pieces of paper by society. The country needs appropriate legislation to stop the rising number of violent crimes against women, and lawmakers are asked to do their part to eradicate the problem from society. The last but not least is that awareness must be spread via media, as Sharmeen Ubaid Chinoy's "Saving Face," in which she highlighted one of the terrible accidents caused by acid being thrown at a Pakistani woman. Chinoy dedicated the honour to the Pakistani women in her acceptance speech. "This is for you, all the women in Pakistan who are fighting for change," she remarked. All of these actions will guarantee Pakistani women's security.

We have determined the following objective, which we intend to pursue going forward, based on the outcomes of this study. Validate these sectors using empirical research in collaboration with experts who are trying to address gender discrimination and its effects on Pakistan's security.

Legislation is an important social change tool, but it won't stop violence against women.The government should protect women from traditional violence, parallel justice systems, and tribal decisions. State law provides a balance. Pakistan's justice system combines Islamic, traditional, and state law. Pakistan's state and state law do not recognize non-state laws, but traditional laws prevail. Jirga's, panchayats, and pir/chaudhari family gatherings. People practice law based on their culture, mores, and values. Culture and values prevent full implementation of state laws. Education is the only cure for lawlessness. The next chapter will discuss law implementation hurdles.

This chapter offers ideas based on past research. Establishing measures against pervasive cultural, direct, or structural violence against women is important. Will Pakistani women be safe? The Pakistani government and its citizens must act to end the global pandemic of violence against women. In short, this chapter addresses the gaps and roadblocks in the law's implementation. Pro-woman laws can be successful and enlightening when enacted in their genuine spirit. The elimination of heavily politicized decision-making power, external influence on decision makers and a mostly patriarchal and biased justice system are required to achieve drastic and long-lasting transformation.

Women's rights are human rights. The law and rights are equal for all humans. Power structures and societal pressures sometimes discriminate against basic rights. The sociocultural structure (social, political, economic) constrains and constructs human choices. The human social actor can only change the social structure. Human agents can be people or groups, and their actions can help or hinder society change. Understanding human capacities and existing structure is required to comprehend social and structural transformation. Women's rights movements are examples of battle to change cultural structures because cultural institutions deny people equal opportunity to change social, economic, and political patterns.

To test the hypothesis, this study used primary and secondary sources. The survey found that in Pakistani society, women do not have equal chances or rights. Women's subordination in Pakistani society exemplified genderin Pakistan, women's basic legal rights are denied, limiting societal transformation.

The masculine dominance and misogynistic practices of Pakistan's socio-cultural framework were not unexpected to the researchers. Diverse cultural values and moors harmed women's standing in various Pakistani regions. The family determines a woman's standing from birth. For example, she was raised by her father, married by her husband, and raised by her sons and daughters. Her reliance on her male kinship extends to her personal life. Her dependency also lowered her social standing. But if she made a decision or spoke out against the brutality and cultural traditions she was slain or beaten mercilessly by her male relatives. Also, both before and after marriage, her social engagement and mobility are impeded. Because men are financially responsible, female education is not required. Women in Pakistan do not require schooling because they do not make money.

On the other hand, in Pakistan, women's standing is mostly determined by cultural patterns and values that shape attitudes, behaviour, and constitutional interpretations. To be fair, women have less access to make decisions about their own lives than men. Feminine possession rather than self-reliant is the male-dominated society view. Society's norms become legislation. So, legislation and cultural practices are two sides of the same coin. Patriarchal values are reflected in this. Without a question, pro-women laws and constitutional rights granted to women in Pakistan are merely words on a page. Le cadre judicious Pakistanis pour emancipation des femmes

Unfortunately, due to a misinterpretation of Quranic ideas, women's status remains essentially cultural. Islam is the only faith that guarantees women's rights and a respectable position in society. Inequality in economics and social status is the main source of female deprivation.

In a patriarchal society, women's basic legal rights were denied. However, these cultural norms and discriminatory practices are in direct opposition to Islamic teachings and Quranic injunctions. Existing societal practices denied the gender equality guaranteed by Islam.

Parallel legal systems including common law, tribal law, Sharia and customary laws have existed in Pakistan since its creation. According to a 2011 Thompson Reuters Foundation expert poll, Pakistan is the third most unsafe state for women. However, incidences of domestic violence, murder in the name of honor, acid throwing, underage marriages and economic exploitation have tarnished the country's reputation despite the constitution's emphasis on Islamic values.

Muslims tend to follow the rules of indigenous committees like Jirga's and panchayats, while being too formal to follow the rules of international agreements.

Then, what are they spreading about Islam? The best example of a female businesswoman in Islam is Hazrat Khadija. When Islam shows Hazrat Ayesha leading the military, why are female powers confined? (RA). While Islam portrays a clear picture of female robust speech of the Prophet Muhammad (PBUH) granddaughter Hazrat Zainab, female voices are suppressed at dinner tables. Her role in the Karbala massacre and her courage to appear at the Damascus Royal Court are indelible. As a result, she freed herself and the captives successfully.

Inherent issues of female subjugation and misogynistic culture are caused by males' disparaging and dominant worldview. In such societal patterns, a female who raises her voice against violence and maiming or tries to make her own choices is considered a social outlaw. Simultaneously, those females who are sacrificed their will and bear the impairment.

In addition to the Genocide Convention, Pakistan has signed the International Covenant on Economic, Social and Cultural Rights (ICESCR), the International Covenant on Civil and Political Rights (ICCPR), and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

Contrary to popular belief, honor killing is not a crime. This article argued that everyone's right to life is essential. CEDAW condemns honor killings as well, citing the sole reason as marriage. Article 16 of CEDAW prohibits gender discrimination in family and marriage. The violation of these accords appears to be ongoing, putting women at risk and states failing to implement human rights conventions, treaties under international law.

This study vividly illustrates the complexities of women's life and legislation implementation tactics and variables. Females faced unequal power relations both indoors and out. Women were powerless due to legal constraints. However, social change is deemed essential for women's empowerment. So, females should speak out against misogyny and segregation in many positions such as household, organization, or society. Women organizing is a powerful strategy to eliminate gender inequality and female subordination. Females were raised fearing male family members, bosses, and other community members. The pressure of social taboos such as family respect, divorce, family males kicking children out of the house. Women's status is weakened by their worries, which make them helpless this behaviour must be stopped if women and family members are to continue taking lives.

Laws alone cannot bridge the divide between societal taboos and modern ideals of justice in Pakistani cultural settings. While girls benefit from promoting possibilities, male-dominated environments often discourage females from pursuing them. Fighting, objecting and social pressure on females are widespread practices that reinforce the lack of support for girls who have the courage and power to do more than marry.

Only education can change the male-dominated attitude. To achieve this goal, boys and girls must be educated at home as well as at schools. They must promote equality and reject masculinity. In educational and public institutions, the motto "men of quality are not scared of equality" can become a reality.

Cultural barriers in Pakistan prevent law enforcement. To remove these deep ingrained barriers, a group of human rights advocates, religious clergy, legal prosecutors, and jirga and panchayat representatives from varied ethnicities should be formed. These few basic social measures will help execute pro-women policies and make Pakistan a safe place for girls.

Pakistani society is built on patriarchal beliefs. Women are not treated equally by state agencies. To eliminate gender imbalance, the government introduces pro-women policies, however the execution process is severely ignored. While government measures to combat gender discrimination lack political and cultural legitimacy.

The role of civil society in raising awareness and exposing societal ills cannot be disregarded. It is regrettable that civil society is restricted to major cities and has failed to push for rural rights, including protection laws. By providing women with legal aid, vocational training, and public awareness campaigns, civic society may transform the fate of women. Soliciting the implementation of pro-women laws by policymakers and law enforcement officials can yield amazing outcomes.

Islam is the only human rights representative. Because Islam recognizes gender equality in both the Quran and the Sunnah, it is the majority religion in Pakistan. On the other hand, the orthodox religious clergy misinterpreted Islamic injunctions, limiting women's place in socio-economic aspects. Pro-woman policies are generally considered anti-Islamic, and violence against women is permissible under some circumstances. In order to achieve gender equality, Islamic clerics should advocate actual Islamic norms such as dowry and child marriage.

Ensuring that residents are aware of their basic legal human and gender rights is a must. This information must be transmitted across the country by the media, which sadly exaggerates women's images. Pro-woman laws and quoting charges against law violators not only promote the safety for women but also remind criminals of the severe consequences under the existing laws and media voice against the abuse of women rights.

Difficulty in enforcing laws puts women in danger. Due to social views that consider women as a second sex, police officers' lack of cooperation with victims of assault and poor investigation of gender crimes, and the slow pace of the court system, pro-women laws in Pakistan stay only on paper. To make matters worse, few victims of gender-based violence report their crimes to the authorities, and many incidents go undetected. In certain cases, cops who are trying to arbitrate the matter abuse female complainants. Improper training and a lack of female policing officers are major issues in enforcing legislation.

Ensuring women's rights and eradicating gender disparity through pro-women legislation is an important step towards reaching the MDGs and consolidating the Pakistani democratic process. Political expediency does not trump the protection of women's rights and gender equality.

The importance of law for women empowerment in Pakistan is unquestionable. Rights are protected by laws and regulations. Women's legal rights in Pakistan are threatened by a mismatch between legislation and implementation. Progress and setbacks have shaped Pakistani women's rights and empowerment history. Despite these gains, new laws are needed to address persistent concerns. So that Pakistani women's rights are prioritized while keeping to Islamic teachings, Pakistan should find a way to bring Pakistanis together to discuss worldwide rights for women. A legal framework for women empowerment is examined in the next chapter. Achieving legal rights and upholding laws for women since 1961 is a myth or reality?

Creating a sex-balanced society is hard. This study identified socio-cultural factors that directly and indirectly influence women's empowerment. This chapter explains the study's theory. Liberal feminists believe gender equality can only be achieved through equal rights and opportunities. Because women are still oppressed in communist states, Marxists claim that allowing women to own property will empower and liberate them. Patriarchy causes gender inequality and violence against women, say radical feminists. Radical feminists claim change is essential if women bring it. Instead of rivalry, socialist feminists promote cooperation between superior and subordinate. To portray Islam as the "sole protector" of women's rights. Pakistan has fought for women's

rights. The next chapter explains Pakistan's women's empowerment laws. This chapter discusses government legal initiatives and legislative flaws.

References

Abbas, M. Z., & Shamreeza, R. (2013). "Legal Protections Provided Under Pakistani Law against Anti-Women Practices: Implementation Gaps between Theory and Practice." The Dialogue 8(21), 73-185.https://ssrn.com/abstract=2367897

Abbas, T., Farhat, P. A., & Rasheed, B. (2024). Conversational Analysis of Political Talk Shows by Pakistani Politicians using Discourse Markers. Pakistan Languages and Humanities Review, 8(2), 701–711. https://doi.org/10.47205/plhr.2024(8-II)61

Adeel, A. (2016). "Status of Women in Islam: A Critical Analysis on a Matter of Equality." Message of Thaqalayn, 11(1), 101-114.http://messageofthaqalayn.com/41-status.pdf

Ahmad, A., Cheema, M. I., & Farhat, P. A. (2023). Exploring Challenges and Barriers Faced by Pakistani Scholars and Researchers in Publishing Their Work. International Journal of Contemporary Issues in Social Sciences (IJCISS), 2(4), 81-90. https://www.ijciss.org/Home/article/119

Ahmad, A., Farhat, P. A., & Abbas, T. (2024). Critical Discourse Analysis of Bulleh Shah's Poetry. Remittances Review 9(3), 299-312. https://doi.org/10.33282/rr.vx9i2.17

Ahmad, A., Farhat, P. A., & Choudhary, S. M. (2022). Students' Insights about the Influence of Text Messaging on Academic Writing Skills. Journal of Development and Social Sciences, 3(4), 522-533. https://doi.org/10.47205/jdss.2022(3-IV)49

Arshad, Z., Shahzada, G., Zafar, J. M., & Rasheed, B. (2024). Relationship between Emotional Intelligence and Leadership Abilities of Head Teachers of Girls Secondary Schools in District Rahim Yar Khan. Qlantic Journal of Social Sciences and Humanities, 5(3), 97-111. https://doi.org/10.55737/qjssh.530114512

Bhutto, Q. Z., Zafar, J. M., & Ullah, N. (2023). Need of Guidance and Counselling Framework for Improvement of Students' Learning Outcomes. Global Social Sciences Review, VIII(II), 455-462. https://doi.org/10.31703/gssr.2023(VIII-II).42

Chaudhary, I. S, Farhana. N., and Muhammad I. L. (2012). "Women Empowerment in Pakistan with Special Reference to Islamic Viewpoint: An Empirical Study." Pakistan Journal of Social Sciences, 32(1), 171-183.

Cheema, M. I., Maitlo, S. K., Ahmad, A., & Jalbani, A. N. (2023). Analyzing the Portrayal of The Characters in Cathrine Mansfield's Literary Novel Bliss by Using Critical Discourse Analysis. International Journal of Contemporary Issues in Social Sciences (IJCISS), 2(4), 225-231. https://www.ijciss.org/Home/article/135

Fatima, K., Ullah, N., & Zafar, J. M. (2024). Identification of Dropout Reasons in Public Girls Secondary Schools in South Punjab Pakistan. International Journal of Trends and Innovations in Business & Social Sciences, 2(2), 183–192. https://doi.org/10.48112/tibss.v2i2.806

Hafiza, R. I., Abbas, T., & Rasheed, B. (2024). EFFICACY OF PHONOLOGICAL INSTRUCTIONS IN IMPROVING ESL STUDENTS PRONUNCIATION. Jahan-e-Tahqeeq, 7(2), 1015-1025. https://jahan-e-tahqeeq.com/index.php/jahan-e-tahqeeq/article/view/1555

Hassan, S., Zafar, J. M., & Ullah, N. (2024) Effect of Using Problem Solving Technique of 5Es Instructional Model on Student' Learning at Secondary Level: An Analysis. Pakistan Journal of Humanities and Social Sciences, 12(2), 2279–2289. https://doi.org/10.52131/pjhss.2024.v12i2.2409

Hussain, S., Basit, H., & Javaid, A. (2014). "Computational Analysis of stereotypes as Cause of Gender Inequality: A Study of Universities of South Punjab, Pakistan." Pakistan Journal of Social Sciences (PJSS), 34(2), 473-484.

Jalbani, A. N., Ahmad, A., & Maitlo, S. K. (2023). A Comparative Study to Evaluate ESL Learners' Proficiency and Attitudes towards English Language. Global Language Review, VIII(II), 446-455. https://doi.org/10.31703/glr.2023(VIII-II).36

Khan, E., Ahmad & Moin, A. (2013)."Women Empowerment: Role of New Media." Excellence International Journal of Education and Research, 1(3), 206-216.

Mahmood, A. (2009). "Political Empowerment of Women: A Comparative Study of South Asian Countries." Pakistan Vision 10(1), 151-166.

Maitlo, S. K., Shah, S. A. A., & Ahmed, A. (2024). Use of Information and Communication Technology (ICT) In Teaching English as a Second Language (ESL). Journal of Arts and Linguistics Studies, 2(1), 1-26. https://jals.miard.org/index.php/jals/article/view/84

Niaz, M. (2011). "Inheritance in Property: A Gender Based Discriminatory Practice in Rural Areas of Tangi, District Charsadda." Sarhad Journal of Agricultural 27(1), 143-146.

Rao, I. S., Jeevan, S., & Ahmad, A. (2023). Impact of Metacognitive Strategies on Creative Writing of ESL Students at College Level in District Lahore. Global Language Review, VIII(I), 315-324. https://doi.org/10.31703/glr.2023(VIII-I).29

Rao, I. S., Sanober, R. S., Golo, M. A., & Maitlo, S. K. (2023. Addressing the Factors Involving in The Endangerment of Indigenious Languages. International Journal of Contemporary Issues in Social Sciences (IJCISS), 2(4),768-777. https://www.ijciss.org/Home/article/195

Rasheed, B., Abbas, T., & Hafiza, R. I. (2024). EMOJIS ROLE IN THE COMMUNICATION: INTERESTING AND AMAZING EXPRESSIONS. Harf-O-Sukhan, 8(3), 159-169. Retrieved from https://www.harf-o-sukhan.com/index.php/Harf-o-sukhan/article/view/1602

Rasheed, B., Sadaf, H., & Abbas, T. (2024). Comparative Study of Online and Face to Face Instructions. Journal of Asian Development Studies, 13(2), 1045-1055. https://doi.org/10.62345/jads.2024.13.2.83

Rasheed, B., Sadaf, H., & Sanober, R. S. (2024). Effectiveness of the Cognition Learning of ESL Students about Conditional Sentences: The Descriptive and Explanatory Analysis. Jahan-e-Tahqeeq, 7(2), 687-705.

Ruth,S. S., Hashemi, M. S., & Badal, H. S.(2016). "Men's Violence against Women in Rural Bangladesh: Undermined or Exacerbated by Microcredit Programs?" Development in Practice, 8(2) 148-157. http://www.tandfonline.com/doi/pdf/10.1080/09614529853774?needAccess=true

Sadaf, H., Rasheed, B., & Ahmad, A. (2024). Exploring the Role of YouTube Lectures, Vlogs, and Videos in Enhancing ESL Learning. Journal of Asian Development Studies, 13(2), 657-670. https://doi.org/10.62345/jads.2024.13.2.52

Shaikh, M. A. (2003)."Is Domestic Violence Endemic in Pakistan: Perspective from Pakistani Wives?" Pak Journal of Medical Sciences, 19(1), 23-28.

Shakir, M., Lone, A. H., & Zafar, J. M. (2012). Measuring literacy mechanism and assessment of literacy levels in Pakistan. Procedia-Social and Behavioral Sciences, 47, 391-395. https://doi.org/10.1016/j.sbspro.2012.06.669

Sharma, R., & Sylila, M. (2016). "Creating Social Change: The Ultimate Goal of Education for Sustainability." International Journal of Social Science and Humanity, 6(1), 72-76.

Ullah, N., Zafar, J. M., Sarwat, S., & Bhuttah, T. M. (2020). Preferences about job and business: a challenge for entrepreneurship culture in Pakistan. International Journal of Management (IJM), 11(11), 1622-1629. https://doi.org/10.34218/IJM.11.11.2020.154

Younus, J., Farhat, P. A., & Ahmad, A. (2023). Analyzing The Factors Involvement in Declining Kalasha Language. Pakistan Journal of Humanities and Social Sciences, 11(3), 3520-3529. https://doi.org/10.52131/pjhss.2023.1103.0633