



## A CRITICAL ANALYSIS OF WOMEN'S RIGHTS IN PAKISTANI SOCIETY

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### ABSTRACT

Despite the fact that the Pakistani constitution declares that all countries are equal in the eyes of the law and that there should be no discrimination based on gender, there are widespread practices that violate these guarantees. In Pakistan, these traditional systems are the most significant impediments to women achieving equal status.

Keywords: Weak Gender, Rights of women, Education, Belief, Decision.

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### INTRODUCTION:

Because gender manipulation relations occur throughout such a broad range of human activity and in such interconnected ways, addressing the problem of gender disparity necessitates activities both outside and inside the condition sector. Performing such acts is beneficial to all people, including girls and boys, women and men. Inter-sectoral action to alleviate gender

inequality, in particular, is crucial to achieving the Millennium Development Goals (MDGs) (Richard, 2009). Gender connections, like supplementary community interactions, are based on basic constructs that regulate how manipulation is incorporated in communal hierarchies, as experienced in daily life and in the everyday company of feeling good or unwell. Gender arrangements have a lot of connections and

similarities throughout countries, even if how they manifest themselves in beliefs, conventions, organizations, behaviors, and habits differs. Gender inequality and conditional fairness are socially administered and, as a result, actionable. The interaction of sex and area determines who is healthy or ill, who is indulged or not, who is exposed or vulnerable to poor health and how, whose activities are risk-prone or risk-averse, and whose condition needs are acknowledged or denied (Ostlin & Sen, 2008).

## LITERATURE REVIEW:

In terms of this pattern, it can be seen that the number of poor women has increased significantly between December 31st, 1999 and December 31st, 2009. Since the number of impoverished women has increased, the focus of microfinance has shifted to them, and this increase reflects an increase in the number of microloans issued to them in the last ten years. Several academics working in the same field, on the other hand, stated that microcredit plans offered by various banks, NGOs, and other organizations reduced neediness, increased flexibility, and strengthened systems among women who were previously confined to their houses (Schuler and Hashemi, 1994). We must first define the term "women strengthening" before we can characterize it. In its broadest definition, "strengthening" refers to an individual's or a group's increased "force," whereas "force" refers to access to and control over material, intellectual, and ideological assets. Friedman's (1992) study of women's empowerment identified four sorts of force: monetary, social, political, and mental. Access to salary, resources, nourishment, markets, and decision-making authority in financial transactions is referred to as monetary force. Access to certain grounds of individual creation, such as

monetary assets, data, learning, abilities, and social collaboration, is referred to as social force. Mental force refers to a person's sense of power, which is manifested in self-assured behavior and self-esteem. On the other hand, Rowlands (1995) describes it as "a technique by which ladies prepare themselves to enlarge their own unique confidence, to attest their free right to make decisions, and to control assets that will aid in difficult and disposal they may term their own subordination.

## RIGHT OF THE FEMALE IN HIGHER EDUCATION

It has been seen in a few looking at considers that the ladies have a dull day as they return to their native regions to study. The organizers of the event must consider how the financial profits will be combined with the training. It has been observed that this type of training benefits women. This could be done at the most basic level through proficiency programs, or at a higher one through college studies and even Ph.D. programs. The violence against women in Southeast Asia, mandated education for all young women would be a long-term approach to reduce violence against women by providing them with the skills they need to find a job, allowing them to earn their own income and advance their status (Fauzia, Maqsood, & Raza, 2012).

## LEGAL RIGHTS OF WOMEN

Advanced education considerably increases women's awareness of their legal rights, according to a widely held belief. The regulations relating to partition and inheritance rights are among the most critical necessities for women. While the passage of these laws is a great step forward, there are still considerable impediments that prevent women from exercising their rights. The interconnectedness of various social and standard behaviors is what has such a strong influence

on women and places them in a position of subjugation and reliance. . This makes it difficult for women to modify one aspect of their lives without having to accept ramifications in other areas of their lives. Separation is regarded as an act of open rebellion, and a lady who seeks it is considered disobedient. Separation is legal in Pakistan, but if a woman asserts this right, she is mocked and dismissed by her in-laws, her introduction to the world family, and the rest of society. From early adolescence on, young females are told that their guardians' top priority is to get them married, and that receiving a divorce is impossible for them. It is considered extremely unfavorable for a woman to appear in court. Ladies who go to court with the intention of getting a divorce are likely to face embarrassment from the rest of the group. This is dangerous and prevents most women from exercising their legal rights (Malik, Samina, & Courtney,2011)

### **TO MAKE A DECISION IS PROHIBITED**

In Pakistan, women, in particular, are discriminated by a number of factors. Traditions and norms, in general, represent their life. Their fathers pick for them on extremely important topics when they are young, but after marriage, spouses and in-laws take hold of the reins and make decisions for them. The male members of the gang make the majority of decisions concerning a woman's life, such as her education and calling, who she marries, and even how many children she should have. One of the reasons for women's undervalued status in Pakistani culture is their avoidance of the decision-making process. It is certain that circumstances will arise in which women are trapped in ineffective relationships and may be subjected to cruelty and ill-treatment. Nonetheless, the practice of preventing women from reporting cases of infringement of their personal rights to the courts is widespread. Despite the

fact that the Pakistani Constitution specifies that all citizens are equal in the eyes of the law and that there should be no discrimination based on gender, there are widespread routine practices that violate these guarantees. In Pakistan, these traditional systems are the most significant impediments to women achieving equal status. The lack of awareness among women about their legal rights under Pakistani law is a critical issue. In this vein, a research conducted by Pakistan's Human Rights Commission discovered that in a sample population of females from all walks of life, nearly 90% of the women questioned had no idea that they had any rights at all.

### **CONCLUSION**

Separation is regarded as an act of open rebellion, and a lady who seeks it is considered disobedient. Separation is legal in Pakistan, but if a woman asserts this right, she is mocked and dismissed by her in-laws, her introduction to the world family, and the rest of society. Ladies who go to court with the intention of getting a divorce are likely to face embarrassment from the rest of the group. This is dangerous and prevents most women from exercising their legal rights (Unaiza, 2004). Despite the fact that the Pakistani Constitution declares that all countries are equal in the eyes of the law and that there should be no discrimination based on gender, there are widespread practices that violate these guarantees. In Pakistan, these traditional systems are the most significant impediments to women achieving equal status.

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