



NEAR EAST UNIVERSITY
INSTITUTE OF GRADUATE STUDIES
DEPARTMENT OF INTERNATIONAL RELATIONS

WOMEN EMPOWERMENT – PROGRESS IN PAKISTANI POLITICS
SINCE 1988

M.A. THESIS

Eman Saeed Hayat

Nicosia
January 2023

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**Supervisor
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**Nicosia
January, 2023**

Approval

We certify that we have read the thesis submitted by Eman Saeed Hayat titled “**Women Empowerment – Progress in Pakistani Politics Since 1988**” and that in our combined opinion it is fully adequate, in scope and in quality, as a thesis for the degree of Master of International Relations.

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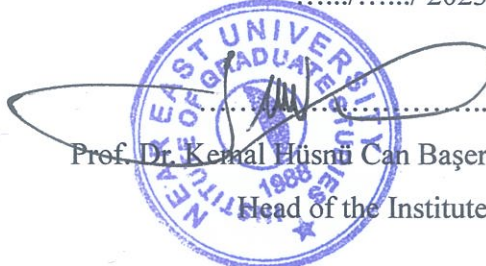
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Declaration

I hereby declare that all information, documents, analysis and results in this thesis have been collected and presented according to the academic rules and ethical guidelines of Institute of Graduate Studies, Near East University. I also declare that as required by these rules and conduct, I have fully cited and referenced information and data that are not original to this study.

Eman Saeed Hayat

...../...../2023

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Abstract

Women Empowerment – Progress In Pakistani Politics Since 1988

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There has never been a more crucial time to encourage women to use their own force than in the present fast-paced environment. When it comes to building a stronger society, women play a key role. The benefits to society from men and women are roughly equal. Incorporating them as growth contributors calls for the right moves. Predicting the attitudes of today's young males about women's empowerment is crucial. While this study demonstrates a shift in attitude, the fact remains that Pakistan is still a largely male-dominated culture, which is a major barrier to full equality. In order to achieve gender parity, it is essential to reassess the roles that men and women have traditionally played in society. We are trying to get others to see things our way. Legislation or shifts in perspective on the matter, they should be approached with caution because women's empowerment is a societal phenomenon. It will take time to shift the national climate in a way that supports women's equality.

Keywords: women empowerment, Pakistani politics, gender parity, women's position in politics.

Öz

Kadınların Güçlendirilmesi – 1988'den Bu Yana Pakistan Siyasetinde İlerleme

Hayat, Eman Saeed

Yüksek Lisans, Uluslararası İlişkiler

Danışmanı: Dr. Zehra Azizbeyli

Ocak 2023, 136Sayfa

Kadınları kendi ajanslarını kullanmaya teşvik etmek için günümüzün hızlı tempolu ortamından daha önemli bir zaman olmamıştı. Daha güçlü bir toplum inşa etmek söz konusu olduğunda, kadınlar kilit bir rol oynamaktadır. Kadın ve erkeğin topluma sağladığı faydalar kabaca eşittir. Onları büyümeye katkıda bulunanlar olarak dahil etmek doğru hamleleri gerektirir. Günümüzün genç erkeklerinin kadınların güçlendirilmesi konusundaki tutumlarını tahmin etmek çok önemlidir. Bu çalışma tutumda bir değişiklik olduğunu gösterse de, Pakistan'ın hala büyük ölçüde erkek egemen bir kültür olduğu ve tam eşitliğin önünde büyük bir engel olduğu gerçeği devam ediyor. Toplumsal cinsiyet eşitliğini sağlamak için, kadın ve erkeklerin geleneksel olarak toplumda oynadıkları rolleri yeniden değerlendirmek esastır. Başkalarının olayları bizim yolumuzda görmelerini sağlamaya çalışıyoruz. Mevzuat veya konuya bakış açısındaki değişikliklere dikkatle yaklaşılmalıdır çünkü kadının güçlenmesi toplumsal bir olgudur. Ulusal iklimi kadınların eşitliğini destekleyecek şekilde değiştirmek zaman alacaktır.

Anahtar Kelimeler: Kadınların güçlendirilmesi, Pakistan siyaseti, toplumsal cinsiyet eşitliği, kadının siyasi görünürlüğü

Table of Contents

Approval.....	1
Declaration	2
Acknowledgment	3
Abstract	4
Öz.....	5
Table of Contents	6
List of Tables.....	9
List of Abbreviations.....	10

CHAPTER I

Introduction	12
Background of Study.....	12
The Problem Statement	16
Objectives of the Study	17
Research Questions	18
Historical background	18
The Role of women in Pakistan Since Independence	24
The Level of Influential Women’s Role in Pakistani Politics	25
Political Parties & their Structure towards Working-women	27
Political Participation of Women in Numbers.....	30
Conclusion.....	34

CHAPTER II

Literature Review.....	36
Reforming Legal System & Empowering Women.....	37
Legal Reform & Women’s Empowerment	39
Women’s Rights Re-enter the Legal Spotlight	43
Related Research	43
New Laws and Women’s Rights under the Current PPP Regime	47
Promoting Women’s Rights & Gender-Responsive Policies and Institutions.....	51
Theoretical Framework	54

Conclusion & Suggestions	58
--------------------------------	----

CHAPTER III

Challenges of Political Participation for Women in Pakistan	59
Discrepancy in Registration of Women.....	60
Sweet-bitter Progress.....	62
Failure to Collect Gender-wise Voters Data across Pakistan	63
Lack of Capacity of the Election Commission of Pakistan.....	65
Women's Participation in Elections 2013	66
Void Women Representation from Senior Leadership Positions.....	67
Cultural Values	68
Lack of Unity among Women Parliamentarians.....	69
Non-Indigenous Empowerment	70
Corrupt Political Culture	71
Little Faith in Political Parties.....	73
Low Turn-out of Women Voters	73
The Socio-cultural Barriers	75
Religious Barriers.....	75
Masculine Political Structure	76
Conclusion.....	79

CHAPTER IV

Political Structure and Representational Political Participation	82
Women Centers of Excellence (WCE).....	83
Women Empowerment Progress	84
Women Empowerment at University Level	85
Academic Knowledge & Gender Sensitive Human Resource	85
Women Political Participation in Local Governance	87
Widespread Societal Demand & Commitment	91
Democracy in Pakistan: Aspects & Prospects.....	92
Caring, Self-Respect & Dignity	93
Facilitating Behavior Change in Pakistan	94
Women in Pakistani Politics Since 1988	96

Women heading the Committees of the Parliament	98
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CHAPTER V

Discussion - Recommendation - Suggestions and Conclusion	103
References	110
Appendices	134
Appendix A.....	134
Turnitin Similarity Report	134
Appendix B.....	135
Ethics Committee Approval	135

List of Tables

	Page
Table 1 Women Legislature Representation after 2013 Election	31
Table 2 2013 Voter Registration, by Gender and Province /Region	322
Table 3 Registered Voters in 2013	743

List of Abbreviations

ANP	Awami National Party
CNIC	Computerized National Identity Card
CPDI	Center for Peace and Development Initiatives
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CEO's	Chief Executive Officer
CPDI	Centre for Peace and Development Initiatives
CoE	Centre of Excellence
DRI	Development Research Institute
DC	Deputy Commissioner
ECP	Election Commission of Pakistan
EMBO	European Molecular Biology Organization
FATA	Federally Administered Tribal Areas of Pakistan
GDP	Gross Domestic Product
GDA	Grand Democratic Alliance
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immuno Deficiency Syndrome
IPU	Inter-Parliamentary Union
ICT	Innovative Information and Communication Technologies
IUCN	International Union for the Conservation of Nature
JUI-F	Jamiat Ulema-e Islam
LGI	Local Government Initiative
LUMS	Lahore University of Management Sciences
MNE	Ministry of National Education
MNAs	Members of National Assembly
MoEd	Minister of Education
MMAP	Muttahida Majlis – e – Amal Islamist political party
MMA	Mutahhida Majlas-e-Amal
MQM	Muttahida Qaumi Movement
MMBL's	Mobilink Microfinance Bank Limited

MCP	Microsoft's youngest Certified Professional
NAP	National Action Plan
NADRA	National Database and Registration Authority
NAVTC's	National Vocational and Technical Training Commission
NED	National Endowment for Democracy
NRSP-SGAFP	National Rural Support Programme – Small Grants and Ambassador's Fund Program
NWFP	Northern Western Frontier Pakistan (NWFP)
PPP	Pakistan's People's Party
PPPP	Pakistan People's Party Parliamentarians
PML	Pakistan Muslim League
PTI	Pakistan Tehreek-e-Insaf
PSF	People's Students Federation
UN	United Nations
USAID	United States Agency for International Development
UNICEF	United Nations International Children's Emergency Fund
UNEP	United Nations Environment Program
UNDP	United Nations Development Program
IUCN	International Union for the Conservation of Nature
UCF	University of Central Florida
WYP	World Year of Physics
WB	World Bank
WISE	Women's Institute for Security and Empowerment

CHAPTER I

Introduction

Background of Study

Women empowerment, has been an essential constituent to the social development of communities universally, when women feel safe and are encouraged towards a productive life; they can furthermore help to the development of the society altogether. The inclusion and consideration of women's perspectives in all governmental decisions is a central goal of movement for women's rights.

Even so, when addressing women's political power and equality, the low number of women holding elective office is still a prominent topic of discourse. The practice of having one's interests represented formally before governmental bodies is a vital matter of consideration. However, the need of organizing to achieve political goals in addition is over-looked in this largely scientific approach to civic engagement. The following chapter evaluates the historical background of the study. Moreover, the respective chapter explains how long before the independence movement of Pakistan while it was under the British - India rule from 1858 until 1947, women had initiated to participate in the political spheres of state building. Their ideas, and persuasiveness in political conversations and education for women had contributed a crucial role in the history of the country as well as in South East Asian history. Thus, women have participated in the protests and debates of the political; social movements regarding gender equality and incorporating women in political life. However, the following research constructed is largely based on theoretical data as it is a comprehensive study, which defines its limitations to a narrative study. Hence, empirical work; field work including survey's and interviews could not be held which would have nonetheless contributed more extensively to the respective thesis.

Furthermore, this research discusses the obstacles feminists encounter and how women can be politically functional even if they do not hold public office and takes up Pakistan as a case study. The work of the African Feminist Reflection and Action Group is used as an example to assess the likelihood of establishing inclusive democracies, with a particular emphasis on the prerequisites for feminist organization. Pakistan is the fifth most crowded nation within the world with a

populace of 227 million individuals comprising of a 49.2 female rate and 50.8 male rate. Gender inequality appears as a significant concern for Pakistan in the last couple of decades. The global gender gap index report (2022), ranks Pakistan 145/156 for economic participation. The world economic forum global gender gap (2022), positions Pakistan higher on political participation at 95/146 as more females than ever have begun taking an interest in political movement. Yet, women proceed to stay underrepresented in authority roles and are limited from taking positions in open political spheres as the efficient basic challenges emerging from patriarchal ideas. Despite, which Pakistan has taken dynamic steps towards security of human rights by confirming most universal human rights traditions. In any case, whereas the laws for women's strengthening and security from viciousness are in put at national and sub national levels their usage remains frail. On the financial front, females make up for a (22.63) percent of the labor force whereas men labor force is around (84.79) percent. (United Nations Women Asia and the Pacific, 2022).

The narrative, surrounding women's political engagement has shifted in recent years, with many seeing it as a call for parity in the institutions that make decisions that affect their everyday lives. Numerous nations have instituted quota systems to expand women participation in their legislatures in response to the chronically low number of women in political positions. In 2020, a study was developed by the International Institute for Democracy and Electoral Assistance in which the electoral quota system is used by the legislative branch of 50% of the states in the world. (IDEA, 2022). Quota systems are a step in the right direction towards expanding the number of women in parliaments, but the discussion about gender equality, political processes, and women's participation must go beyond just numbers. (Ballington & Karam, 2005).

Just because there are more women in positions of power doesn't mean it will be effective and gender inequality will be reduced, or that a lot of women would benefit. More women in leadership roles does not ensure that policies will help to eliminate the gender pay gap completely. However, it seems that a number of African nations have enacted policies and legislations to make it easier for women to run for government. It's not always possible to rely on what one sees. It is critical to understand "the boundaries of trusting too heavily on quotas as a reaction to marginalization of women in the public sphere, especially in the field of decision

making". In light of Catherine Rottenbergthe year ; (2018), who has been dubbed a "Neoliberal Feminist". (UN Women Africa, 2022).

The political dynasties of twelve of Asia's thirteen female leaders date back to several generations. During the second half of the 20th century and the beginning of the 21st century. Besides the Taiwanese President Tsai Ing – wen, female leaders of the Modern Asian state were to be accepted as the widows, wives, sisters and daughters of their fathers, husbands and brothers those of who had the opportunity and authority to exercise their national political power and did not hold symbolic political offices largely. It may sound progressive to think of a society which is to be led by women, but many Asian countries have a long way to go before they realize their full potential and before they are able to use their potential and skills in practice in a patriarchal surrounding. Across Asia's governments, women are underrepresented in positions of power. Traditionally subordinate roles for women have been elevated in modern Asian culture. As women's financial and instructive capabilities grow, there's a compelling case for bringing down the edge at which they can run for political office. More and more Asian women are putting themselves out there economically, and the chances they're taking are paying off eventually. Asia will have to start electing women to office solely on the basis of their merit and grant them their rights to participate in political affairs based on their ability to run office rather than prejudice. Changing cultural and societal attitudes toward women's roles in the professional world would be signaled by granting them equal access to the most promising fields. (Iwanaga, 2008).

In the recent years, political leaders in Pakistan have tried to expand the number of women in the Parliament. Pakistan's response, which included enshrining new protections in the country's constitution and other legislation, was admirable. According to the constitution of 1956, Pakistan had to have at least 10 percent of its unicameral legislature to be made up of women. Ten in total, five in East Pakistan and five in West Pakistan. According to Pakistan's 1962 constitution, 3 women from East Pakistan and 3 women from West Pakistan were each allotted a seat in the National Assembly. To serve in the National Assembly of Pakistan, women must be elected prior to the earlier of the day the Constitution takes effect or the day of the third general elections for the National Assembly. This 10-year term begins on the day the Constitution takes effect. Thanks to General Pervaiz Musharraf, who has

served as the president of Pakistan from 2001 to 2008. The percentage of women in the Parliament increased from (10%) to (20%), in the year 1985 and then to (60%) in 2002. Several sections in Pakistan's Constitution from 1973 indicate the country's dedication to ending gender-based discrimination and expanding women's participation in all facets of public life. To join or form a political party is a fundamental right of every citizen, as protected by Article 17 section 2. Measures shall be taken to ensure full participation of women in all spheres of national life, as stipulated in Article 34 of the Constitution. As a result, constitutional amendments and changes to the election procedures, women now have more opportunities for office than ever before. Of the 270 seats in the National Assembly sixty percent must be reserved for women under Article 51 of the Constitution of Pakistan (Article 59), and seventeen percent of the 73 seats in Senate. Under Article 106 of the Constitution 11 seats are allocated to Baluchistan, 26 seats to Khyber Pakhtunkhwa, 66 seats to Punjab, and 29 seats to Sindh. Under the Electoral Act of 2017, political parties must field at least five percent female candidates for general seats. If gender equality in leadership is to be achieved, this is a positive development.

This chapter draws parallels between the international human rights situation for women and the current state of affairs in Pakistan, highlighting the ensuing discrepancies and contrasts. In recent years, Pakistan has begun paying serious attention to the issue of women's rights. Without the presence of a wealthy male or female relative or acquaintance, women in Pakistan are not permitted to interact with the government. Discussions about human rights have been place at the national and international levels in Pakistan, but most women have been excluded. It's because the issue hasn't been adequately explored because activists and academics in Pakistan rarely offer women a platform. Women in Pakistan are stratified not simply along the lines of religion and ethnicity, but also along the lines of racial and religious subgroups, each of which has its own unique cultural norms and expectations. Not all women in the Islamic Republic of Pakistan hold the same perspective while engaging with the state, if it is stated in Pakistan that women were to be treated equally by the state; is false.

During, Muhammad Zia-ul-Haq's presidency from the year (1978–1988), he legalized a variety of antiquated policies that further entrenched misogyny and sexism in public and private spheres. The military celebrates Zia-ul-Haq's Military

Veterans Day. Legally, women in Pakistan today enjoy greater protections than they did under Haq's Military (from 1977 to 1987). The government of Pakistan, is acting in a way that runs counter to the country's "secular aspirations" at a time when such restrictions have never been enforced before. The Hudood Ordinance, for instance, has a particularly rigid approach to cases involving "family law" and sexual conduct. News stories, historical research, and reports from the UN; and other international organizations are just a few of the sources that might help us better understand the current condition of women's rights in Pakistan. However, one must remember that these groups seek both financial and political gain (Kirmani, 2000).

The Problem Statement

There, is a widespread notion which attributes to the patriarchal belief system of many societies which still sees women should be at home and take care of household responsibilities rather than step into professional world precisely the political life for them is and shall be open for men only. (Humphreys, 2019). (Aristotle : 322 – 384, BCE) However, both in terms of general seats and party candidacy, this has led to the underrepresentation of women in Pakistani politics, the legislature, and public life. Women born into political families are an exceptional situation, especially in the elite class, where participation in politics and public life is encouraged. Additionally, by introducing the notion that women should be given preference seating, this goes against the spirit of women's freedom. Thus, financial freedom for women unfortunately does not result in or guarantee more female participation in politics as it would be assumed it would. That is why one does not happen to see as many indigenous women in positions of power as men. Some of the challenges faced my women include the following terms as: misogyny, illiteracy, and ignorance of one's political rights. In addition, women are expected to perform differently in society. Possessing resources such as money, connections, and influence are crucial in the political climate of South Asia. Women often have greater difficulty advancing their jobs and improving their families' financial situations than men, with the exception of those from politically engaged families. In politics, women face challenges such a lack of political networks and limitations on economic empowerment. The lack of access to financial services, insufficient legal protection from assault, and sexism in the workplace are just three of the 17 legal barriers to

women's economic involvement 2021. The political involvement of women in Pakistan's sexist patriarchal system is the main topic of this thesis. It places a strong emphasis on examining how women's feminine identities are employed to undermine their potential by erecting social obstacles and limiting their political engagement. (PILDAT, 2004).

Objectives of the Study

The respective research, lays out the associated actions that allow women in Pakistan to use their right to vote and moreover reclaim public locations, gain political influence, and enhance their everyday life alongside their legal status. (Constitution of the Islamic Republic of Pakistan, 2015).

In addition, the following also promotes women's political agency, involvement, and leadership roles, their security, along well-paid employment possibilities ;opportunities to be offered. The outcome of this study shall help one better understand the politics, the norms, as well as the procedures that have supported the following initiatives mentioned above thus far. It tries to promote the political involvement of marginalized women at a period when most initiatives were concentrated on changing more overt global or governmental legislation by concentrating on the deep but covert cultural beliefs, social customs, and behaviors that perpetuate gender inequity. Despite the nation's dismal development rankings, the approval of pro-women legislation by a variety of political parties shows that government measures to increase women's rights and combat poverty have made progress. This is because it has such a significant impact on global public policies and government practices. (Khattak & Higdon, 2020).

The main purpose of this Thesis is to investigate and appraise the repercussions of women's empowerment in the Pakistani society and culture. Consequences ;results of Pakistan's progress as a whole and with regards to women empowerment particularly in political affairs are also examined. Specific Objectives involve to make progress towards gender equality in education, tracking the percentage of eligible female voters is a useful tool, advocating for societal norms and policies that empower women demands investigation into the accomplishments women have made. Furthermore, this thesis focuses on the fact that having more

women in positions of power has been found to boost resources allocated to combating gender inequity. To achieve gender equality and strengthen democracies, more women need to enter politics.

Research Questions

1. To what extent does women with higher education degrees affect the academic system of the country and how are their employment choices effected?
2. What has been done to ensure that women have equal representation in the Pakistani government?
3. What are the barriers that women face in a patriarchal society while choosing to enter politics and how have the hindrances to enter politics for women in Pakistan been overcome in a misogynistic society?

Historical background

When it comes to the workplace, the classroom, the sexual world, and the right to control one's own reproduction, women are disadvantaged. For decades, women have worked to dispel the notion that all women are inherently submissive in the Western society. Patriotic societies, in which men held more power than women, are often seen as the root cause of the current diversity of women's perspectives on what it means to be a woman. This is the reason, women have long occupied positions of power in the Western culture, they are often overlooked. Women participation in all spheres of life is essential to the development of every civilization. Discrimination is a problem in today's culture, and it affects both men and women. Women have decreased chances of achieving professional success. Throughout the centuries, women's rights have been steadily diminished in the name of progress. A sufficient number of healthy women are required to sustain a functioning culture. The stated objectives and guiding principles provide a common foundation for all members of the organization. In Pakistan, from a religious Islamic perspective, all humans are made from the same lump of clay because Allah made them both. (Islamic Foundation UK, 2014).

This thesis follows the assumption that it is men's thirst for authority that largely accounts for the persistence of gender bias and intolerance in today's society.

The subordination of women gives men in this culture a position of authority. The legal rights granted to men and women are not equal. Infanticide, polygamy, child marriage, sati (an Indian wife who kills herself on the funeral pyre or in another way soon after her husband's death), the veil (Purdah), and barriers to women's access to education were all issues that were first brought up by Hindu and Muslim reformists in Pakistan in the latter half of the nineteenth century. In other words, they are contending that unless women have equal access to positions of power, nothing will change in society. Congress finally passed the Widow Remarriage Act in 1856 after years of pushing on both sides (WRA). Sati in the (Hindu Culture); was ultimately banned for good in 1829 in India. (Sen, 2000)

Women's political participation and advancement in Pakistan did not begin until 1988. During this time, many proposals and laws were submitted and approved to protect women's rights. Thus, it is thought that the years starting in 1988 are pivotal. From 1869 through 1892, significant strides were achieved toward securing equal rights for women. Considering the fights that women have waged for decades to challenge preconceived notions of gender roles, this is of paramount importance. Several parts of Indian-Muslim social practices, like as divorce, infanticide, marriage, and married women's property rights, were subject to British legislation between 1869 and 1892. (Mumtaz & Shaheed, 1987).

In which the discussion was to access to the Western education, political participation and the promotion of gender equality. This publication brought about a dramatic shift for affluent Muslim women, during era from 1886 to 1917. Despite criticism from more orthodox Muslim groups, various organizations advocating for women's rights were founded across the subcontinent. (Vatuk, 2007).

Sir Syed Ahmad Khan (a prominent Muslim social reformer) understood that providing Muslims who were being discriminated against with access to education would be a great aid to their cause. Aligarh Muslim University (AMU); was established by Sir Syed Ahmad Khan, who made important contributions to contemporary India. His skill in convincing Muslims of the merits of a Western education was without precedent. Muslims who invest in their education stand a better chance of succeeding in positions of leadership in the professional workforce.

British colonial rule, prospered because Hindus proved to be exceptionally intelligent and quick learners. Another school of thought, however, maintained that in

the twenty-first century, educated women on the subcontinent would wish to contribute to the region's economic and social progress. Sheikh Abdullah originally brought up this topic in 1886, at the Mohammadan Educational Congress (MEC), in Lahore. The goal of the non-sectarian MEC is to raise educational standards for India's Muslim community. Sir Syed Ahmad Khan had hoped for years to have a university named after him, and his wish was finally granted when Aligarh Muslim University was established. (Fareed, 2022).

In the course of the Conference, the first and largest college in India catering only to women, Aligarh College for Women, was founded. It was established by the All-India Muslim Educational Conference to provide more Muslim students in India with access to higher education. (Usmani, 2013).

In 1891, the Mohammedan Educational Congress (MEC); in Aligarh reexamined the topic of women's education. In December 1896, Sheikh Abdullah played a key role in creating the MEC's women's division; the following year, a school in Calcutta was founded to train future female teachers. Recent societal, advancements in the subcontinent can be primarily attributed to the region's educational system. (Salahuddin, 2005).

Muslim women were profoundly impacted by the “new women” movement, which emerged in the early 20th century and quickly expanded across the subcontinent. Most Muslim women learned English so they could interact with the world beyond their homes and improve their status in politics and society. Parsi woman Chand Begum of Madras lectured on the “Importance of Education for Women” at a 1903 meeting of the Mohammadan Educational Congress short for (MEC), in Bombay (now known as Mumbai). Sheikh Abdullah, and his wife Ala Bi established the first English-language school for Muslim females in 1906, but it was met with opposition from traditionalists. Many Muslim women in India still experience discrimination and inequity because of their gender, notwithstanding the passage of the personal law . So, at the 1905, All India Muslim Educational Conference also known as (AIMEC), Maulana Altaf Hussian Hali (was a well-known Urdu writer and poet) composed "Chup ki dad," a lovely homage to Muslim ladies. (Ali, 1970). Many Muslim women started publishing their work in newspapers and magazines when they realized the importance of these mediums in effecting social change.

In 1905, a women awareness publication named Khatoon (woman) by Sheikh Abdullah (the founder of the Women's College at AMU) was introduced (Abdullah, 1904). It is first published in Lahore in 1896 and 1899, by Muslim Deobandi scholar Syed Mumtaz Ali and religious scholar Moulvi Syed Ahmad. (Fareed, 2021). Muhammadi Begum, wife of Syed Mumtaz Ali, ran the publication. "Sharif Bibi" (Magazine, Publication:1912), was written by Moulvi Mehboob Alam, a religious scholar from Lahore. An Islamic scholar from Hyderabad named Moulvi Muheeb-ul-Hussian gave a discourse in Delhi; under the pen name; "Moalam-e-Niswan". (Donnelly, 2018).

Asmat; Honor/Respect – Publication of 1987 ;was a compilation of works written by hundreds of authors after it was widely distributed by Rashid-ul-Khari a renowned Islamic Scholar from Dehli. They wrote extensively about broader societal problems such as dowries, myths, and ostentation. Anjuman-e-Khawateen- e-Islam (Islamic Women's Association), was founded in 1908 by Sir Muhammad Shafi, whose research suggests and did so to enhance the position of Muslim women. Not just as a way to do rid of unfair customs like dowries or the denial of women's legal property ownership, he wanted the women in his family to serve as role models in the fight for gender equality. Initially meeting in houses, these organizations quickly established themselves as gathering places for women to congregate for social and educational purposes. (Ahmad, 2008).

Another issue, that needs attention is the Begums (a Muslim woman of high rank) in India. Sultan Jahan was Bhopal's final begum. During her tenure in power, she was known as an original and forward-thinking leader. Women's rights, advocates all across the world praise her for her dedicated advocacy. Though a great novelist in her own right, her real legacy will be her unselfish dedication to improving women's access to higher education. Due, to the tight purdah regulations in Lahore, which forbade women from leaving their homes, she built a place for them to congregate. (Fareed & Nasir, 2021).

She presided over a "Women Conference", in 1913 that included women from all across the Indian subcontinent at Aligarh. Giving women a place to congregate and collaborate on pressing political issues was the conference's main objective. (Khattak & Hussain, 2018). In the 1920's, many Muslim women gave up donning the purda in order to enter fields where males predominated, such as politics, medicine,

and education. In 1911, just (2%) of Muslim women were authors; by 1924, that figure had climbed to (4%). In the same period, only (3%) of Muslim women had received bachelor's degrees or higher. (Zubair & Nazir, 2015).

Following the passing of the Montagu-Chelmsford Reforms in 1919, a campaign was undertaken to offer Muslim women in India the franchise. As a result of this, more women in India are now able to seek political office, helping to attain gender parity in politics. This allowed women to feel safe in who they are and take command of their life, whether that meant following their ambitions or seeking to change the world through politics or public policy.

According, to the Indian-Muslim Statutory Commission in 1930, gender equity in higher education was vital if India was to climb to worldwide importance as was declared by the Indian and Muslim Legal Advisory Commission (1930). In an effort to increase female participation in politics in the Indian subcontinent, a British woman founded three associations between 1915 and 1927: named as the “All-India Women's Conference” (AIWC), “the National Council of Women in India” (NCWI), and the “Women's Association”. (Parmar & Pande, 2014).

Women were granted the right to vote nationwide in 1925, with the exception of Orissa and Bihar. The extraordinary restriction put in place by the government required citizenship before one could acquire any property. Mrs. Jehanara Shah Nawaz offered this at the inaugural round table conference meeting in 1930–1931. She pushed for the suffrage of all women, irrespective of their socioeconomic background or their belief system. In 1932, the All-India Muslim League publicly accepted the plan. A permanent conclusion to the argument was brought about by the Government of India Act of 1935, which secured women a presence in both the "Council of State" (6/150 members) and the "Federal Assembly"; (9/250 members). (Lateef & Lothspeich, 1990). Inheritance rights for women in the Muslim faith were first codified in legislation on September 10, 1937. (NAS College, 2018)

The All-India Muslim League (AIML), sponsored various women standing for office in the 1946 election. This includes Mrs. Jehanara Shah Nawaz and Begum Salma Tassaduque Hussian, two important members of the Pakistan Independence Movement. (British Library, 2023). After the AIML won the elections but was still not given permission to form the government by the British colonial administration, 500 women organized a protest march in Lahore. Many Muslim women were

arrested as violence increased. With this legislation, Muslim women in the Subcontinent have made considerable progress toward full political and social equality. (Hanieh, 2008).

Women on the subcontinent rose up during the fight for Muslim emancipation, and as a result, women now enjoy the ability to vote and hold public office. Mr. Jinnah, the prominent supporter for women's rights in 1944, declared, "No nation can attain the summit of glory until its women are side by side with them." (The Express Tribune, 2020). Modern civilization is ridiculed by the fact that women still perform the bulk of housework. Although it is claimed to be an advocate for women's rights, it appears that people are indifferent with the awful treatment that women in this country have experienced. (Mumtaz & Shaheed, 1987). Political decision-making requires both "hard" and "soft" beliefs, and the idea of complementarity has been used both to discourage women from entering political office and to urge them to do so. Historically, Saudi Arabia and Sudan have had some of the lowest ratios of women in political leadership of any country in the world. Islamists want to see more women in leadership roles, contrary to the widely held belief that Islam is mostly to blame for Muslim women's exclusion from political life. They argue that complementarity, not the equality principle, provides the justification for their position. (Tønnessen, 2018).

Women's productivity is shown to decrease when subjected to stricter restrictions in several fields. (Hengel, 2022). Evidence from peer review that women are held to higher standards. Women are therefore more inclined to participate in public decision-making since they are held to the same or higher standards of accountability than men. More women in political leadership roles is a wonderful thing, but it won't be enough to achieve full equality anytime soon. In order to increase the chance of successful implementation of public policies to advance gender equality, governance institutions should be modified to be more gender-responsive. UN Women, emphasizes women's political participation and good governance as key components of inclusive, responsive, equitable, and participatory decision-making processes. If activists, are serious about improving women's lives over the long run, they must target specific entrance points. Despite the fact that CEDAW, (Convention on the Elimination of All Forms of Discrimination Against Women) ;has been ratified by the majority of countries, women continue to fight to

ensure that it adequately protects their legal rights to equality. (United Nations, 2009). One strategy to get more women into political office is to educate and equip them to run for office or vote in elections. This will allow them reach out to more groups for assistance, such as those in government, the United Nations, business, and women's advocacy groups. (Asia and the Pacific, 2022).

The Role of women in Pakistan Since Independence

The, Muslim influence in India rapidly declined after they were soundly defeated in the Indian War of Independence in 1857. Sir Syed Ahmed Khan became famous as a reformer and leader of the Muslims of the Subcontinent, but he also oversaw a time of tremendous instability and misery. He advocated for Muslim students from India to be allowed to attend institutions in the West. As more women acquired access to higher education and assumed leadership roles within the Muslim community in the decades after the creation of Aligarh University, the proportion of women who were able to vote rose considerably. Women's participation in politics was increasing in importance, although men were still valued more for their education. A pioneering female leader of the Pakistan Movement, Bi Amman was also known by her other name, Abadi Begum. She gave birth to Moulana Mohammad Ali Johar (1878-1931), a member of one of the fanatical freedom battalions that battled the British Colonial Powers, and Moulana Shoukat Ali (1873-1938), an Indian Muslim nationalist and the originator of the Khilafat movement. In their capacity as brothers, they made significant contributions to the Khilafat Movement (1919-1922). Bi Amman, a pillar of the neighborhood, urged her boys to resist their stranger captors. As the Pakistan Movement progressed through its many stages, it profited greatly from the Khilafat Movement's emphasis on leadership training. In 1947 and 1948, Indian Muslim politician Mohammad Ali Jinnah formed Pakistan. He later became Pakistan's first governor general after the country gained its independence. (Britannica, 2023).

His foresight and leadership may have helped increase the number of influential women in India's government. He, advocated for women's rights, saying they should have the same opportunities for progress in their careers as males. Miss Fatima Jinnah, younger sister of Muhammad Ali Jinnah, led the Pakistan Movement and battled for civil freedoms with his support and encouragement; (her birthday is

celebrated today, in the year 2021). He often tried to enlist his sister in political protests, and he seldom left the house without her. In 1938, Quaid e Azam established the first women's committee for the All-India Muslim League. (Husain, 2023). In 1938, Maulana Mazharuddin Shaheed bestowed upon Mohammad Ali Jinnah the title of "Quaid e Azam". Beginning in 1976, this has always been an obstacle for women who want to rise to political leadership roles. The first woman to serve in Pakistan's Parliament, Shaista Ikramullah, and a socialite known as Lady Abdullah Haroon both sought public service before the country's independence in 1947. (Story of Pakistan, 2003). The backing of all of India's 1.3 billion people is a major boost. Despite many people's best efforts, the rallying under the slogan of "Lay ke rahen gay Pakistan" (We will fight for our country, Pakistan) was ultimately fruitful. There was an impact on both the Congress-led NWFP government and the Unionist Punjab government due to women's emancipation. Most Muslim women in Pakistan supports the "Pakistan Independence Movement". A major strategic goal was achieved as a result of the enormous migration into Pakistan. Muslim women never wavered in their ambition to build their own country, despite being singled out by fanatical Hindu and Sikh groups. To comprehend, the development of the Pakistan Movement, it is crucial to hear their accounts of tenacious struggle for a cause in which they truly believed. Once Pakistan's freedom was assured, Quaid-i-Azam made it his mission to improving Pakistani women's rights. Social unrest was expressed in these lines written on June 28, 1948, "When it comes to building and maintaining national unity, women play a crucial role". (Kux, 2001). Due to the tireless efforts on behalf of sisters all around the world, they have become cultural icons in the eyes of today's youth. (Awan, 2018). In Pakistan, women's participation in politics can be divided into two time periods, each beginning in 1947 and ending in 1999. The country could be considered "autonomous" from 1947 until 1999. A sea change in the perception of women's participation in politics has occurred since 1997. (Hanif & Asim, 2009).

The Level of Influential Women's Role in Pakistani Politics

Today, many women in Pakistan would like to get involved in politics at the federal, provincial, or local levels, but are prevented from doing so by cultural norms and traditions. Less than 4 percent of National Assembly members are female, and

even fewer serve in provincial legislatures, where they hold just 217 seats (0.219 percent of the total). At this time, 100 Senators are present. No women currently serve in either the 110-member National Assembly or any of Canada's 10 provincial legislatures (each of which consists of 40 members). (Annett & Montpetit, 2021). It is unclear what proportion of women belong to political parties. Statistics on the number of women in political parties are difficult to collect due to the unreliability of membership data. In the late 1960s and early 1970's, it was discovered that metropolitan women, particularly those in Punjab and Sindh, were more politically active than their rural counterparts. Though, the rise of women in political parties is encouraging, the alarming paucity of women in leadership positions is a major reason for concern. It has been shown that the more active a woman is within a political party, the more influence she has within that party. With so many elections so close together, party leaders will likely come from within their own ranks. Female political leaders are severely underrepresented in both major parties. In the major political parties' executive committees, women are severely underrepresented in the current administration. (United Nations, 2023). Only five women make up the cabinet of the Pakistan Muslim League (Nawaz Shareef), compared to twenty-one for the Pakistan People's Party (PPP). Since the nation's independence, Ginwa Butto (Shaheed Bhutto Group [SBP]), Banazir Bhutto (PPP), Nusrat Bhutto (PPP), and Nasim Wali Khan (PPP) have been some of the most significant female politicians in Pakistan. Still, the spouses and offspring of some of these politicians have gone on to achieve their own political prominence. To the best of my knowledge, the ANP is the only major political party without a formal women's group. It's mostly men here. It's not uncommon for political parties to have women's clubs, but their influence rarely extends beyond promoting party ideals and agenda items. Voter registration drives should focus on getting more women, not just more votes. In addition, a political party needs to ensure that enough of its female supporters' volunteer as poll workers and vote for the party's platform on election day. In the current provincial election, there are 51 women seeking office; Punjab 33, Sindh 14, NWFP 0, and Baluchistan 4. (Bari et al., 2000). In total, one hundred and twenty-one people submitted candidacy forms, and thirty of them were members of the same political party. The Pakistan People's Party, the Pakistan Muslim League-N, the Pakistan Tehreek-e-Insaf, the Baluchistan Awami Party, and the New Pakistan Party are the country's five

largest political parties. There is currently only one lawmaker representing each of these parties in the legislature. The current total number of female lawmakers in parliament is 18. (Election Commission Pakistan, 2021).

For as long as anyone can remember, there have been women serving as lawmakers in Pakistan's parliament (from 1956 to 1973). Elections and dissolution of the legislature were scheduled for July 1977 as required by the Constitution of 1973. Twenty women were included in Zia-ul-1981 Haq's appointment to the Council for Federal Advisory of the Majlis-e-Shoora (Parliament). Majlis-e-progress Shoora agreed with Zia's ideals for an Islamic democracy in theory, but it lacked the power to put them into practise. The National Assembly doubled the maximum term length from five to ten years by amending clause 4 of Article 51. Which is distinct from the executive and judicial branches and has universal suffrage. There will be a third election for the National Assembly when the current term ends. Between 1985 and 1988, there were no substantial changes to laws regarding women's suffrage. After it ran out of time just before the 1990 election, no major party made any moves to bring it back. In 1997, the Majlis-e-Shoora (the lower house of parliament) was where the vast majority of women lawmakers could be found. Since 1970, there have been a total of eleven elections for the National Assembly, with an average of three women winning each time. In the same 1988 election, eight women were chosen to serve in the National Assembly . Since the last election, the proportion of women holding elected office has dropped sharply from 4% to (2%). From 1990 through 1993, interest rates increased gradually until reaching a peak of (2%). (Bano, 2009). Despite a historic increase in the number of female candidates for public office in Pakistan, women still face significant barriers to voting. Due to low party loyalty and a lack of women in political leadership, existing power imbalances are exacerbated. Feminist movement leaders are concerned about the future of the movement. Feminists know they will not get anywhere until women have the same access to political power as men. (Norris, 2020).

Political Parties & their Structure towards Working-women

Protecting women's rights, and encouraging their participation in politics has historically been arduous work in developing countries. Women in Pakistan, despite the country's status as a developing nation with an expanding economy, have made

active steps to participate in public life and advance a more equitable civil society. Even before 1947, when the country was reconstructed completely, there were influential women in Pakistani politics. The recent political instability, in Pakistan has seemingly sparked a new interest in women's political issues. The recent increase in the percentage of female protesters at rallies organised by Pakistan Tehreek-Insaaf is indicative of women's rising weight in politics . Women of all ages and socioeconomic backgrounds in Pakistan have been attending PTI rallies, which were formerly restricted to party members and their families. According to Counter Punch, a political journal in the United States, many women and children were present at the sit-ins. According to data collected by authorities, around (30%) of participants are female. Such a high number of women participated in a significant anti-government campaign in Pakistan. Pakistan has entered a new period of social and political advancement, and women's contributions to this transformation have been widely lauded. (Khattak & Higdon, 2020).

Despite significant strides toward equality, women still lack sufficient political influence in the present system. It has been proven that the quota system is responsible, at least in part, for the lack of female representation in the Pakistan's Parliament. When quotas are in place, women in politics benefit because they are more likely to be chosen by the party than by the voters. One possible explanation for the lack of women in influential positions is that political parties act as the primary "gatekeepers" in most nations. This is connected to the fact that intraparty democracy has a major bearing on the extent to which women participate in and contribute to decision-making at all levels of government. This, should be implemented and practiced that anyone can run for federal or state office regardless of their political party affiliation but in real, this is not the case. Amidst the ministerial parties, the prevalence of a male concept of authority may be traced back to these normative norms. By erecting so many "roadblocks", this strategy prevents qualified women from entering politics and governance. Media portrayals of women that are damaging to both genders make it harder for women to be politically active and nurturing to their families. While, political campaigns and parties actively recruit women, they remain underrepresented in leadership roles and at conventions because of cultural barriers. Increasing women's political participation, amplifying their voices, and seeing that their representation in political parties reflects their

willingness to play leadership roles and impact policy decisions at all levels will need political will, but it is possible. Half of the population is female; however, they make up a disproportionately small percentage of elected officials.

Even though, they sometimes fall short of providing true representative equality, such systems are sometimes referred to as “democratic”. However, despite considerable progress, women are still underrepresented in political parties and other decision-making organizations around the world. Manifestos are routinely issued by political parties to describe their underlying principles and objectives. They give specifics about the event's guests, location, and timetable. Strategies for locating, evaluating, and developing future leaders and decision-makers within an organization. Many factors, influence the proportion of women in top-level management. Supply-side indicators of gender inequality, such as a lack of financial security and access to political resources and networks, discourage women from investing in political careers. An additional, source of unrepresentativeness is the prevalent opinion, especially among women, that voting is pointless and, hence, not worth the effort to become an interested citizen. Women, may have the capacity to enter politics, but demand-side characteristics suggest that party gatekeepers and voters evaluate candidates’ qualifications and experience differently when considering women compared to men. This, is a prime example of the endemic sexism in politics, where male candidates are routinely favored over female ones on the mistaken belief that the general public places more value on male politicians. (Norris & Lovenduski, 2009). All of these things are important to consider when trying to increase women's political engagement and representation. The democratically elected government must remove obstacles and give women opportunities to run for office in order to inspire more women to do so. Political parties will need to alter their candidate selection procedures and campaigns to support women running for public office in order to successfully adopt a demand-side strategy, such as the interventionist approach of left-wing parties or the market-oriented approach of right-wing parties. (Camyar, 2015).

These tactics are necessary if gender equality in politics is to become widely accepted, as well as the resolve to offer significant opportunities and rewards to women who run for office. It is critical that the relevant organization introduce and establish strategies for women's political empowerment that will actually be

practiced within political parties given the growing realization that intra-party democratic processes significantly affect women's and men's equal access to political and electoral processes. To ensure that women are treated similarly everywhere, some political parties have modified their internal policies and procedures more quickly than others. Overcoming gender bias and other impediments to women's full involvement in public life is a complex and tough job that demands creative approaches. A lot of different things come into play, including the rules governing the voting process, cultural and economic aspects, the framework of the political system, and the philosophies and structures of the major parties. These characteristics are inextricably linked to women's political participation, women's advancement within political parties, and political parties' willingness to pursue gender equality. (Smith, 2022).

Political Participation of Women in Numbers

Having men and women at about the same representational levels in politics is essential to achieving gender equality and enhancing our democracy. This paves the way for women to have a bigger voice in public policymaking and ensures that they will be held to higher accountability standards. Although there were many women in the Thirteenth National Assembly (2008-2013), it appears that no major party put forward any of them for election. There was a (3.5%) increase in the number of female candidates compared to male candidates, despite all major parties nominating men. When compared to the percentage of women who vote or otherwise participate in politics, the modest number of women who actually run for office implies a lack of confidence on the side of political parties. In 2005, the United Nations Development Program reported that women were underrepresented at all levels of political parties. Due to the popular idea that women will not actively participate in politics, political parties sometimes include women in merely symbolic roles at public events, meetings, and campaigns. For the most part, women's caucuses within political parties have had minimal effect on party policymaking beyond administrative or representational matters. Since women are underrepresented in political parties, this has a knock-on effect on their visibility in campaigns. A significantly higher percentage of women than in the 2008 election sought general seats in the national parliament in the 2013 election. FATA and Dir, two regions

historically dominated by men, saw a rise in female participation. Women from low-income backgrounds constituted a sizable proportion of Sindh's electorate in 2013. To bring male politicians' attention to women's rights, education, and health, economically disadvantaged and politically powerless women launched political campaigns. They should make their point through the normal system of absolute monarchy. This lack of interest in women's issues by political parties is, however, explained by the growing social movement in favor of women's increased political engagement. (Human Rights Office of the High Commissioner, 2023).

Pakistan's, commitment to and participation in international human rights conventions and agreements deserves most of the praise. There are many international organizations collaborating with governments to increase the representation of women in political leadership positions. Despite its troubled history, Pakistan has been a leader among Muslim countries in promoting women's political participation. Women's participation in political parties is a prime illustration of this shift. Benazir Bhutto made history when, in 1988, she became the first female prime minister of a Muslim-majority country. Among Muslim women, Fahmida Mirza is the first to portray this character. A total of 100 additional women were elected to serve in the lower and upper houses of the Pakistani parliament in 2013. (Awan, 2016).

A high number of women, were selected to the cabinet in 2008, with a coalition led by the Pakistan People's Party (PPP). Some of these women went on to hold other high-ranking government positions or become judges after their time in the legislature. A significantly lower-than-average number of women serve as ministers in this administration. State Minister for National Health Services Saira Afzal Tarar and Minister for Information and Technology Anusha Rehman Ahmed Khan are the two most senior women in the Pakistani government. However, there is a severe lack of women in powerful economic and political positions. (United Nations High Commissioner for Refugees, 2009).

Table 1 Women Legislature Representation after 2013 Election

Legislature (Assemblies and senate)	Women elected on reserved seats		Women elected on general seats		Women on minorities seat		Women representat ion out of total	Percentage of women's representation
	No. of total	% of total	No. of total	% of total	No. of total	% of total		
National	60/342	17.5	9/272	3.3	1/10	10	70/342	20.5
Senate	17/100	17					17/100	17
Punjab	66/371	17.8	9/295	3.0	1/8	12.5	76/371	20.5
Sindh	29/168	17.3	2/130	1.5	0/9	0	31/168	18.5
KPK ²⁵	22/124	17.7	0/90	0	0/3	0	22/124	17.7
Baluchistan	11/65	16.9	1/51	2.0	0/3	0	12/65	18.5
OVERALL	205/1170	17.5	21/847	2.5	2/33	6.0	228/1170	19.5

Source: Awan, 2016.

Despite the fact that sexism and other forms of discrimination make it more difficult for women to advance to political leadership positions, there are signs that the number of women holding elective office is increasing. Twenty percent of legislators are women. (Awan, 2019). However, it is still unknown how the quota will affect women's representation in politics. Women's participation in politics at all levels, from the grassroots to the national, has been credited with their rise to political power. Despite the fact that many women who enter politics come from politically influential families, the number of women in politics has increased as a result of guaranteed seats and quotas. However, it is challenging to achieve fair representation of Pakistani women because the women who are eligible for the reserved seat quota are not always representative of mainstream Pakistani women in terms of their socioeconomic status or their political beliefs. This conclusion is based on the idea that; "quotas for women will not achieve the desired aims". (Dahlerup, 2009).

Table 2 2013 Voter Registration, by Gender and Provice /Region

Region/ Province	Male Voters	Female Voters	Total Voters	Female %	Male%	Female%
Baluchistan	1,915,388	1,421,271	3,336,659	42.6%	56.03%	48.79%
FATA	1,142,234	596,079	1,738,313	34.3%		
ICT	337,900	288,064	625,964	46.0%		
KPK	7,008,533	5,257,624	12,266,157	42.9%		
Punjab	27,697,701	21,561,633	49,259,334	43.8%		
Sindh	10,490,631	8,472,744	18,963,375	44.7%		
Total	48,592,387	37,597,415	86,189,802	43.6%		

Source: Awan, 2016.

There was also an increase in the National Commission on the Status of Women's level of authority. Although these developments are encouraging, new legislation is still necessary to address issues such as human trafficking and the lack of legal rights for women who inherit property. Solutions that not only aid women but also establish national agreement on how to prioritize women's rights on a worldwide scale while still honoring Islamic beliefs are needed if the Pakistani government is serious about tackling these and other concerns with women's legal standing in the country. In Pakistan, it is difficult to agree on a definition of women's rights and the kind of legislation that could be used to protect them. Legislation protecting women against unfair inheritance laws, sexual harassment, and domestic abuse is difficult to pass due to ongoing political obstacles. Women's rights are supposedly protected by the Pakistan People's Party (PPP) administration, but in reality, this is not always the case. A significant sign of the problems women face in achieving equality is the discrepancy between the number of women who are entitled to vote and the number of women who actually cast a ballot. More than half of Pakistan's population consists of women. (Ataullahjan et al., 2019).

In 2013, somewhat more women than men voted (37%) versus (48%). Nearly 11 million eligible women had their voting rights taken away because of this. This gap between the sexes in voter registration is further underlined in Table 2: Using the initials of his entire name, M. A. (2018). Islamabad and Sindh have a wider gender discrepancy than KPK, Baluchistan, and the Federally Administered Tribal Areas. (Siddiqa, 2018).

When, comparing male and female voter involvement, there has not been a lot of study done in the past. The Election Commission of Pakistan (ECP) still tried in the year 2013 to obtain information on the sex distribution of the voter. A review of data from 264 Statements in 26 constituencies by Free and Fair Election Network highlighted concerns that the ECP was unable to disclose an accurate gender apartheid audience. (FAFEN, 2014). No gender-based tabulation techniques were employed in the election, according to the European Union's Election Observation Mission's conclusions. (The European Union, 2021).

According to preliminary data examined by FAFEN from 3,070 polling stations in 92 National Assembly districts, male turnout remained at 56.03 percent, while female turnout remained at 48.79 percent. Compared to the 2008 election, this

polling site showed a gain in the number of female voters. The European Union's External Action Service lists a number of explanations for women's lower voting rates compared to men. (Khawaja, 2018). When gender roles are considered as given, there are a range of challenges that can develop, including a lack of infrastructure and the demand for greater sanitation. All of the aforementioned issues may have influenced the way that women voted in the 2013 election.

Conclusion

As explained above, in Political Parties & their Structure towards Working-women, despite the fact significant strides toward equality, women still lack sufficient political influence in the present system. It has been proven that the quota system is responsible, at least in part, for the lack of female representation in the Pakistan's Parliament. When quotas are in place, women in politics benefit because they are more likely to be chosen by the party than by the voters. Another piece of evidence suggesting that the female-dominated Pakistani sociocultural elite does not share their views. This eases the way for them to enter the civil service. The fact that the vast majority of female lawmakers have established family ties to politics shortly after their election further adds to the gravity of the situation. Syeda Abdia Hussein, Fahmida Mirza, and Hina Rabbani Khar are a few other well-known Pakistani women besides Benazir Bhutto. Several influential women have played roles in Pakistani politics. Voters' confidence in electing women in office declines as fewer women are nominated by major parties. Female political wings have trouble making decisions because of an imbalance between the emphasis on representative roles and the under-emphasize on executive duties. (Maqsood, 2016).

This Thesis further explains that women are underrepresented in politics in Pakistan. Women's economic dependency on men is strongly correlated with cultural norms and their political influence. The persisting gender pay gap is a major obstacle to women's equal participation in society. To fully engage, women need a fundamental shift in the culture, which is impossible to achieve without bottom-up approaches. Gender parity, in politics and the workplace is a question of survival, and so is women's access to leadership roles in business and the economy. This is crucial for the promotion of women to positions of power in our nation. To gauge the influence of women in politics, just look at quotas and other modern legal measures.

To be fair, there are standards that all politicians should follow. Their responsibilities and political leanings are two ways in which individuals show their true colours. The empowerment of women must become engrained in a society, and this can only happen with the help of awareness campaigns and changes in societal standards. Because of this, their political power and standing will grow. (Awan, 2016).

CHAPTER II

Literature Review

State efforts to develop an understanding of women's rights in Pakistan have been hampered by the need to find common ground between divergent viewpoints on the proper status of women in Pakistani society. Since the 19th century, researchers and decision-makers have long researched how development affects women in underdeveloped countries. The gender differences that are a hindrance towards progressive measures towards women empowerment not just in political spheres but social economic aspects. Women's rights, which had been severely constrained under General Zia-ul-Islamization Haq's policy, came to the forefront after General Pervez Musharraf's 1999 coup due to converging conditions, especially global opinions of Pakistan. The Protection of Women Act, which culminated in reforms to the Hudood Laws in 2006, was the most significant victory for women's rights during this time. Many important pieces of legislation protecting women's rights were passed under Musharraf's presidency, and the present government of the Pakistan People's Party has made sure they remain in place. Acid attacks, sexual harassment in the workplace, and other of Islamist political parties on what is necessary to achieve the goal of defending women's rights stand in sharp contrast to recent legislative initiatives aimed at doing so. While there are a number of topics that may be debated while considering how to best advance women's equality in Pakistan, the law itself stands out as a major subject of disagreement. This report, begins with a summary of the status of women in Pakistan's legal system, moves on to an analysis of the most salient aspects of recent legislation pertaining to women's rights, investigates the debates that have arisen over this legislation, and concludes with a discussion of the difficulties inherent in drafting additional legislation, in the face of opposition from Islamist groups. There has been some progress toward women's legal empowerment in Pakistan, but there is still a way to go before the country is in line with the ideals of the CEDAW, and all women in Pakistan, regardless of social status, have access to economically and legally stable options. (Kirmani, 2000).

Reforming Legal System & Empowering Women

The basic concept, of women's rights in contemporary Pakistan evokes a wide range of contrasting images. Conflicting groups have little opportunity to compromise on fundamental questions such as what rights women actually have, who has the authority to establish those rights, and whose responsibility it is to uphold them. Difficulties have remained in Pakistan ever since it was founded, but the last few years have been especially destructive to the country's political and social cohesion. The state has taken on the difficult issue of creating culturally appropriate notions of women's rights and culturally acceptable mechanisms of enforcing them, with variable outcomes. Thus, Pakistan remains an amalgam of often competing political endeavors, holding divergent views on women's rights and the desire to adopt unique legal and institutional frameworks inspired by Islamic tradition. Women's rights have been defined by the state as part of an Islamic framework since at least 1979, which lends credence to those initiatives. Pakistan's traditional setting, which promotes women to stay at home, was supported by General Zia-ul-reign Haq. In 1979, he began a drive to Islamize the country, and as a result, religious schools known as deeni madaris sprang up all over the country, further marginalizing women. Women in Pakistan were put in a submissive and unfavorable position in the national arena as a result of the Islamization drive's impact on the country's legislative system. In 1979, the Women's Division was founded, a forerunner to the decentralized Ministry of Women's Development, further polarizing sentiments in Pakistan on the question of women's rights. These institutions in Pakistan reflect vastly divergent ideas on women's rights, and there hasn't been a meaningful internal debate to sort out the ambiguities and define women's rights more accurately. Many disparate groups formed as the question of women's rights and duties was discussed and contested. After Pakistan submitted and successfully defended its CEDAW report to the United Nations Division for the Advancement of Women in the spring of 2007, the debate over women's rights in Pakistan has become increasingly contentious. Terrorists continue to carry out attacks on girls' schools and attempt to restrict the actions and rights of women in very violent ways, despite a recent ruling by the Federal Shariat Court that declared four elements of the Protection of Women Act to be un-Islamic and therefore illegal. In Pakistan, the line between secular society and religious practice is a hotly debated

issue. For many graduates of deeni madaris or Islamic religious academies, the Muslim faith is an essential part of their self-image. The Sipah Sahaba, the Jama'at-i-Islami, the Pakistani Taliban, and many others fall into this category. Products that don't conform to Islamic moral standards are therefore considered offensive. By examining the rise of domestic violence, the place of women in academia, and the proportion of women who cast ballots, activists from Shirkat Gah, Simorgh, and the Aurat Foundation challenge Islam's dominance in the contemporary political world. It is the goal of these organizations to debunk the myth that Islamic teachings impose arbitrary restrictions on the equality of women. Building a consensus that women in Pakistan have the right to "select a future instead of just growing old," to borrow a phrase from Moroccan sociologist Fatima Mernissi, is important to securing women's rights in Pakistan. This includes enforcing specific rights that women are presumed to enjoy in Pakistan because they are in accordance with sharia, such as retaining inherited land or divorcing abusive husbands, and protecting women from traditional practices like swara and karo-kari, 4 domestic and public violence, and other customs in which women bear the consequences for wrongs committed by others. (Weiss, 2012).

Pakistan has opposition from both liberal and Islamist groups, making it difficult to find common ground. Given the wide range of existing cultural constructions, it is impossible to predict which one will become the dominant social framework that determines the limits within which women's rights are defined. This method, which is not without its own challenges, is only getting started. This research contributes to the ongoing academic discussion of how modern states, and specifically Muslim states, have reshaped gender norms and the connection between citizenship and the international community. Even though the number of educated women in Pakistan is on the rise and the country is gradually urbanizing, there is a wide gender inequality in modernization. Although conservative religious groups actively promote these beliefs on women's rights, many educated women are no longer willing to tolerate such legislation or societal practices. Due to the importance of reviewing the legal system in Pakistan in order to protect the rights of its citizens. That's what this part of the paper is going to focus on. Laws that protect women from harmful and discriminatory traditional practices currently have the greatest impact on women's rights in Pakistan, along with laws that address women's fundamental rights

as citizens and family members, women's economic rights and employment opportunities, and the protection of women in public spaces. Despite the undeniable severity of the problem, enforcement of the laws is usually a challenge only after the laws have been passed. Pakistan is at a turning point in its development. What initiatives has the newly elected government already taken with regard to women's rights, and what more can we expect?. (Weiss, 2012).

Legal Reform & Women's Empowerment

The, economy and society would benefit from having more women in leadership roles. Women's labor force involvement, public sector employment chances, and access to essential amenities like roads and hospitals all improve when they are supported and practiced in politics for a longer period in a community. We can thank sexist policies and practices for the dearth of women in positions of responsibility. Discriminatory policies, practices, and legislation construct further barriers to women and girls' involvement in the labor and educational attainment. That diminishes the odds that women will reach parity with males in terms of economic and political power. Since these harmful gender norms and views against women and girls are institutionalized in society, they have not changed. (Tzannatos, 1999).

There ,was minimal overt discrimination between the rights of women and men in Pakistan after it was founded in 1947, as the state's primary priority was ensuring the country's existence in the decade after the division. Ideological issues like those that gained prominence in the 1970s and 1980s were the last thing Pakistan needed to worry about when it was on the edge of annihilation in the 1950s. Pakistan has joined the international community by ratifying many UN human rights treaties. The Convention on the "Rights of Women in Politics" was adopted in 1953, it was one of the earliest of such documents. Under Field Marshal Ayub Khan, Pakistan updated its legal system by ratifying the United Nations Convention on the Consent to Marriage, Minimum Age for Marriage, and Registration of Marriage (1958-1969). Pakistan was able to pass historic new legislation protecting women's rights in the home because of this urgent necessity. As a result of this shift in policy, the Muslim Family Laws Ordinance was passed in 1961. (Refworld, 1961).

Guidelines for marriage, divorce, and the restriction of polygamy are all part of the MFLO's endeavor to defend women's rights. The conduct of divorce, the unilateral declaration of a marriage null and void, is outlawed, and all marriages must be registered. It is illegal for a man to remarry without the permission of his current wife or spouses, which must be submitted in writing to the arbitration board. In the case of a divorce, women are also afforded some protections. Passage of the MFLO, was a turning point in Pakistani history because it was the first time the government had officially created protections for women's rights. Nonetheless, despite this mindset, there were actual advancements that helped women. Field Marshal Ayub Khan ratified the United Nations Convention on the Consent to Marriage, Minimum Age for Marriage, and Registration of Marriage because he believed it was important to protect the rights of women. According to the Field Marshal, the Muslim Family Law Ordinance of 1961 presented a golden opportunity to modernize Islamic law. The law provides women with several safeguards. It has been stated that during Ayub Khan's arrival in Karachi following the enactment of this law, activist women showered his car with rose petals. The Pakistani Constitution of 1973 was the next important piece of legislation affecting women's legal rights in Pakistan, and it improved women's legal rights in many areas. By doing so, the state underlines its commitment to preserving its citizens' fundamental rights and ideals from exploitation. Citizens of both sexes are given equal protection under the law in Article 25, (1), and "no discrimination on the basis of sex" is expressly outlawed in Article 25, (2). Regardless of a person's gender, ethnicity, religion, or caste, Article 27 makes it illegal to discriminate against them in the job. Steps shall be done to ensure full involvement of women in all elements of national life, as stated in Article 34 of the principles of policy section. Article 38(a) goes even farther, declaring that it is the state's obligation to "ensure the well-being of the people, regardless of sex, caste, creed, or race, by raising their level of living." Six years later, General Zia-ul-Haq transformed Pakistan's national identity by putting limits on women's personal and professional lives that had been unthinkable before. About a year and a half after seizing power, on February 2, 1979, Zia declared that he would postpone elections once again to ensure that all laws in Pakistan were consistent with Islamic ideas and practices. (Sharp, 2017).

The Council of Islamic Ideology, was formed by the constitution and charged with building an "Islamic system in the country," but the state removed it without holding a public debate on the matter. This prompted an exceptionally intense argument. The Hudood Laws, which were seen as the foundation of Zia's new system, were simply a new penal code that concentrated on enforcing penalties for offenses that were specifically mentioned in sharia, such as stealing from private property, intoxication, adultery, and fornication (zina). The last section caused the most controversy because there was no clear distinction made between adultery and rape in the governing code, and because the enforcement system was prejudiced against women. After four years in power, Zia's government passed a law known as the "Law of Evidence," which drew fierce criticism on the grounds that it would bar women from testifying in certain situations and render their testimony in other situations questionable unless it was corroborated by another woman. (Thomas, & Gossman, 1992). The law represented a turning point in Pakistani law because it established categorically that males and females were entitled to different protections under the law and indicated that the state did not consider males and females as equal players outside of monetary exchanges. While, the government initiated its drive to convert individuals to Islam, the Women's Division was also created. As an illustration of the nation's effort to create a balance between the pull of defining tradition and the push of modernity, while it began codifying gender inequities, it actively began looking for ways to raise women's standards of life to be equivalent to international standards. The Ministry for Women's Development, which followed the Women's Division, had a considerable impact on Pakistan's national report for the Fourth World Conference on Women, took place in Beijing in 1995. The National Plan of Action, because a project to be implemented as a result it pledges the made in Beijing. The agency oversaw Pakistan's conformity to CEDAW and contributed to the Beijing +5 Report for the summit at the UN headquarters in May 2000. With the help of international initiatives, Pakistan recommitted to women's rights in the 1990s. Pakistan signed the Cairo Population and Development Conference Program of Action in 1994, the Vienna Declaration on the Status of Women and Men in 1993, and the Beijing Platform for Action in 1995. In 1990, it ratified the United Nations Convention on the Rights of the Child. Pakistan's senate resolved in 1994 to create a "high-powered committee" to evaluate the country's legislation as "a start toward

removing the grosser injustices against women" in preparation for the impending Beijing conference. The Commission of Inquiry for Women issued a scathing report on the status of women in Pakistan. (Sadik, 1995).

The ability of its members to pursue material goals is crucial to the development of every society. In Islam, both men and women are encouraged to pursue entrepreneurial endeavors, provided they do so within certain limits. Since Islam forbids any form of discrimination based on a person's gender, women shouldn't feel especially pressured to avoid becoming entrepreneurs. Women, can launch profitable enterprises from home even in nations where working women are not recognized or acknowledged. Although Pashtun women were traditionally discouraged from leaving the house, modern women- owned businesses have opened doors to a world of unrestricted shopping. From, a liberal point of view, this is a great commercial opportunity because it will benefit women on the margins of society and reduce poverty. In the face of such ambiguity, any institutional or social change is likely to be short-lived. The economic revitalization of their communities and the nation will benefit from these women's hard work. It would help society, the economy, and the home front if more women took the initiative to launch and manage their own businesses. (United Nations Women, 2018).

Unfortunately, the research concludes that many of the unfavorable legal provisions and social norms that are still in effect in Pakistan today. While Benazir Bhutto and Nawaz Sharif, were in office, not much was done to address the report's noted ambiguities, (1988-1999). Many Pakistanis, voted for Bhutto in the hopes that, as the country's first female prime minister, she would make good on her campaign pledge to either create new legislation protecting women's rights or repeal the Hudood Laws, which had previously restricted their freedom of religion and sexuality. Politically, Bhutto could only pledge to release the women who had already been convicted of breaking the Hudood Laws; she did not bother with the other women who were in custody while their cases were pending. (United Nations High Commissioner for Refugees, 1994).

Women's Rights Re-enter the Legal Spotlight

Subsequently, after General Pervez Musharraf presumed power in a coup in October 1999, legislation safeguarding women became a priority. Musharraf selected a female activist to the office of minister of state for education and notable social activist Omar Asghar Khan to the cabinet, which may be interpreted as a clue at his future intentions. Musharraf's government was almost ready to submit Pakistan's first CEDAW report when al-Qaeda launched its terrorist assaults on September 11, 2001, sparking the Afghan War. Before advancing efforts to increase gender equality, the Pakistani government recognized the need to build a comprehensive strategy for women. Following that, it investigated a variety of targets and methods for achieving them. Latterly, in the half of 2001 and throughout 2002, it organized provincial workshops with local stakeholders, including government personnel, elected officials, and activists, to create consensus on essential themes to increase women's empowerment. However, the term "creating enabling conditions" is used, which is very similar to CEDAW's standards, suggesting that the Pakistani government was more concerned with maintaining its reputation abroad than with really achieving reform at home. The constitutional ban on discrimination based on a person's gender was reaffirmed by these regional conventions that were held in Pakistan. There appeared to be no more opportunity for compromise on the concept of women's rights as some MP's pushed to add more precise, acceptable restrictions. The Muslim Family Laws Ordinance of 1961 was opposed by the ongoing Jama'at-i- Islami, as one example of the widespread backing for more traditional views of women's roles in society. Nonetheless, enormous developments were occurring concurrently in the nation's social practices, viewpoints, and beliefs. More women of all socioeconomic classes were entering the employment, getting behind the wheel, enrolling in higher education, and even running for local government. There were immediate and far-reaching social, economic, and political ramifications to opposing ideas on women's place and authority. (Maqsood et al., 2022).

Related Research

At a commemoration, for International Women's Day on March 8, 2002, Musharraf has announced the foundation of an autonomous National Commission for Women and has committed to increase the number of women's seats in Pakistan's

national and provincial assemblies over time. He explained the actions done by his government in the past to achieve equitable participation of women in public life. The National Commission for Women will now work "for the protection of women's rights in the country," and one-third of seats in local government elections have been reserved for women. To provide women a voice in governance, 180 quota seats were created across all levels of government. Many women who were imprisoned for zina, (In Arabic, it means immorality and in Islam means practicing adultery). The Islamic legal system considers the term "zina," which means; "illicit sexual relations," according to we the Muslim's , our Holy Book "Quran" and hadith; (saying of Holy Prophet (Peace Be Upon him))) under the Hudood Laws; (A man and a woman said to commit 'Zina' if they willfully have sexual intercourse without being married to each other) were released after he proclaimed a three-month amnesty for female captives guilty of mis-demeanor charges. These restrictions were heavily denounced in numerous human rights reports and were extensively condemned around the world. A report from the Pakistani Ministry of Foreign Affairs alleges that: Women are often charged with sexual charges including adultery under the Hudood Ordinances. Even though there is a Hudood Act in effect to outlaw fake allegations of adultery, one human rights monitor believes that (80%) of adultery related Hudood cases are submitted without supporting proof. In 1998, nearly one-third of women in jails in Lahore, Peshawar, and Mardan were awaiting adultery trials. (State Department, 2022). Even if most women who are legally convicted for adultery are proven not guilty, the social stigma associated with an accusation of adultery stands strong on its own. Moreover, if such prisoners were acquitted the society and social norms and family or cultural pressure will not let them live. Since rape itself may be penalized by law in Pakistan, this had a devastating effect on the country. To rehabilitate its public image, Musharraf's government introduced the Criminal Law (Amendment) Act of 2004 (effective in early 2005), widely known as the "honor killing law" due to the higher penalties it imposes on individuals who commit honor killings. The federal government subsequently attempted to modify the Hudood Laws by introducing the Protection of Women Act in 2006, which once again made rape and adultery punishable by law in Pakistan. Being a victim of sexual assault is no longer criminal in Pakistan. (International women's day and women's rights in Pakistan. , 2012). Protection of Women Act was a high point in the women's rights

movement that began soon after Zia announced his Islamization program in early 1979. Pakistan announced a commitment to eradicating discrimination against women when it adopted the CEDAW Convention in 1996. The reform of the Hudood Laws was initiated by this move. Not much was accomplished, however, until President Musharraf made empowering women a priority in his plans for Pakistan's growth. Musharraf legislated quotas for women in government of (5%), in the public service currently (10%), (17%) in the national and provincial legislatures, and (33%) in most local governments. For developing women's rights in conformity with these international norms, the CEDAW Convention formalized the National Commission on the Status of Women, sought national agreement on a National Policy on Women, and began several initiatives. It's no surprise that Musharraf has initiated reforms. During the 1960s, Ayub Khan worked toward modernizing Pakistan by enhancing economic growth and the state's legitimacy. For this to happen, it was important to secure women's legal rights in all areas, but especially in those dealing to marriage, divorce, inheritance, and child custody. Instead of accentuating sharia, Zia-ul-Haq symbolically drew Pakistan closer to the Middle East in the 1970s and 1980s by instituting rules and rituals that were not part of South Asian Muslim traditions. As a result, women in South Asia have traditionally had greater independence than their Arabian counterparts, as Hanafi fiqh (jurisprudence), allowed for this more than Hanbali and its Wahhabi derivative. (Women in Pakistan, 2013).

Yet in its desire for self-legitimacy, the state has continually neglected the legal rights of women. Musharraf had similar intentions to Ayub Khan in terms of strengthening women's rights, but he executed them in a completely different international setting. To begin, in 1947, Quaid-e-Azam Muhammad Ali Jinnah made the declaration that women's participation is vital to a nation's success in the international world. Women with higher levels of education tend to have smaller, healthier families and contribute considerably to their countries' economies, governments, and cultures. (Federal Directorate of Immunization, 2023).

Secondly, the ubiquitous character of economic globalization makes it more difficult for any one nation to establish itself in conversations with other states. If a country can enhance its economy, notably by attracting educated women, it will look better to the rest of the globe. The events of September 11 required a re-evaluation of Pakistan's place in the international sphere. It's probable that Musharraf's support for

women's rights is less about enhancing women's legal status in Pakistan than it is about improving Pakistan's brand outside. Musharraf's regime frequently employed wording from CEDAW, such as the expression "creating enabling conditions". However, it was tough to establish clear cut legislation that could fulfil both local and international standards because of domestic upheaval over opposing conceptions of women's status and authority in Pakistani culture. Even though the constitution of Pakistan outlaws any sort of discrimination against women, how could the country possible establish laws that really protect them?. To begin the process of reforming the Hudood Laws, Musharraf's government commissioned four "known Islamic academics" to give proposals in June 2006. The Council of Islamic Ideology has proposed that by the end of the month, the Hudood Laws be amended , "to comply with the aims of the Qur'an, Sunnah, and Sharia," and then added into Pakistan's penal and criminal procedural legislation. (Lau, 2007).

Musharraf later authorized the council to design new legislation revising the Hudood Statutes. In the weeks that followed, individuals all over the country talked about how the regulations needed to be adjusted, especially the parts that dealt with zina. The federal cabinet adopted the revisions requested early in the month of August and constituted a ministerial committee of five to bring the measure to the national assembly. One of Pakistan's biggest priorities was the eradication of the zina bil-jabr (adultery without consent) punishment and the incorporation of the corresponding provision into the country's penal code. If the accusations were shown to be unfounded, the person making them would be guilty of qazf (false allegation of zina) (or if the lady was found not guilty). Safeguards would be in place to stop the spread of fraudulent zina claims. Domestic conflict between diverse notions of women's status and power in Pakistani society impeded the process of writing particular and articulate rules capable of serving both local and international needs. On August 20, 2006, the federal government launched the Protection of Women Bill. Islamist political organizations opposed to the government, led by Jama'at-i-Islami, contended that the planned modifications to the Hudood Laws were unconstitutional because they "would encourage adultery in society and would further expand obscenity, vulgarity, and western culture in Pakistan." In response to the Jama'at's criticisms, the national assembly required that a special committee analyze each of the thirty clauses in the law. This, was endorsed by many political parties, apart from

the Jama'at and its allies. The Hudood Laws, would have been repealed under the bill, but there would have been no protections for women, so Musharraf was "targeting the Islamic ideology, the Two Nation theory, and the sovereignty of Quranic laws in the name of so-called enlightened moderation only to please the U.S.," as stated by Jama'at leaders. Identity politics seems to be at the basis of these allegations. In the end, however, Musharraf was successful, and the legislation was signed into law in November 2006. The third wave of women's rights legislation, the Prevention of Anti-Women Practices (Criminal Law Amendment), Bill 2006, aims to criminalize "social, political, and religious excesses against women," such as forced marriage, marriage for retaliation, and inheritance theft. Two years after the bill's first submission in February 2007 and one year after the PPP assumed office, the national legislature opted to suspend its examination of it in April 2009. After concluding that the proposed law was inadequate and improperly worded, the assembly indicated that fresh legislation would be introduced instead. (U. Din & Ansari, 2007).

New Laws and Women's Rights under the Current PPP Regime

The years 2007 and 2008, were particularly volatile in Pakistan's political climate. Benazir Bhutto and Nawaz Sharif, the leaders of the two largest political parties, returned to Pakistan the summer before the elections, and a lawyer's drive to reinstate Chief Justice Iftikhar Chaudhry had created difficult scenes the previous spring. On November 3, 2007, Musharraf suspended the constitution that had been in place in the country since 1973 and imposed a state of emergency. Because, of this decision, he left the service before the end of the month, effectively ending his military career (though he retained his position as president). Since, Benazir Bhutto's assassination on December 27, 2008, the upcoming elections must be postponed until February. Protecting women's rights through law is particularly challenging in the current political climate. However, despite the claims of most Islamist political organizations, the current laws do not adequately safeguard the rights of women. They all agree that if women are more educated in the Qur'an and sunnah and more committed to Islamic law, they will be better protected from shirk (bad beliefs) and less likely to cause chaos in their families and communities. In interviews conducted in 2008, workers at Islamabad's al-Huda Centre, which advocates for women's rights via education in line with the values espoused by most political Islamist

organizations, discussed their opinions on sex equality and feminism openly. According to the hadith, Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “You will not enter Paradise until you have faith, and you will not have faith until you love each other. Shall I show you something that, if you did, you would love each other? Spread peace between yourselves.” (Ṣaḥīḥ Muslim, 54). (Elias, 2012).

Every Muslim has the obligation to love and be loved, and the right to learn (to increase one's knowledge. Traditional ideas of female subservience and propriety are less of a priority for these organizations than having open talks about women's rights in their communities. (Patoari, 2019). The PPP (Pakistan People’s Party – a political party belongs to Sindh province) government, on the other hand, promised to pass a statewide domestic abuse statute and to crack down on sexual harassment in the workplace shortly after taking office in February 2008. On August 4, 2009, advocates for women's rights were given reason to be optimistic with the passage of the Domestic Violence (Prevention and Protection) Bill 2009. Many were surprised, however, when the bill suddenly died in the Senate without being revisited. With the new name Domestic Violence (Prevention and Protection) Act 2012, introduced by Senator Nilofar Bakhtiar in late February 2012, the bill received support from all political parties represented in the upper house, including the Jamiat Ulema-i-Islam-Fazl (JUI-F), which had deferred the original bill in the Senate. This, statute contains 28 individual articles. According to these statutes, "any intentional acts of gender-based or other physical or psychological abuse committed by an accused against women, children, or other vulnerable persons, with whom the accused is or has been in a domestic relationship" is domestic violence. (Afp, 2012). The bill details various forms of abuse and their associated penalties, such as the "use of criminal force," "criminal intimidation," "economic abuse," "entry into an aggrieved person's residence without his or her consent," "harassment," "mischief" against property," "physical abuse," "stalking," "sexual abuse," "verbal and emotional abuse," "insults or ridicule," and "wilful negle." Several advocates for women's rights, like Shirkat Gah's Khawar Mumtaz, were relieved by the bill's success, saying things like, there is a hefty price tag attached. (Dawn, 2009). First, the research stresses how commonplace domestic violence is. It has also come to terms with the fact that it can no longer be overlooked or hidden. Women have had to bear the brunt of domestic

violence for far too long while the abusers have escaped punishment. The success of the bill's proponents can be measured by its passage, especially in the eyes of women. Although it does not take effect until after the second incident of violence, the law is essentially a protective order. Maliha Khan, a prominent campaigner for women's rights in Pakistan, has said. To adequately address this societal ill, "it is vital that jail and/or a fine be enforced on the first occasion, not after a breach of protective orders," Section 25 of the bill, which was inserted relatively late, immediately before it was put to a vote, presents an even greater problem. A person who files a false complaint of assault, for instance, could be sentenced to up to six months in jail and a large fine (PKR 50,000). (Ijaz, 2023).

These problematic connotations stem from the gendered power dynamics in Pakistan. Social stigma, cultural links, and other hurdles make it unlikely that a woman will report domestic violence to the police or the judicial system, regardless of her socioeconomic status. Even if a woman has the resources to pursue her case to court, the prospect of losing can be devastating. She is naturally worried about having to pay a fine, which might put her image in peril if she is imprisoned, as most women in her nation likely do not have much money. In general, the court system is intimidating and unsafe for most women. Thus, the battles of women in Pakistan to achieve legal equality have been codified into legislation. If a woman couldn't provide evidence of harassment, she would lose her lawsuit anyhow, but now she may face jail time because of this law. A lot more women would probably make these kinds of accusations if they knew they could just lose them with no repercussions to themselves. (Agha & Gbedemah, 2020). The Council of Islamic Ideology, challenged the initial draught in September 2009, calling it "discriminatory" and claimed it allowed police to breach the "sanctity of the household" to push for divorce. Dr. Khalid Masud, the previous chair of the council, was the one I questioned about their concerns with the legislation. While he stated he did not find anything in it that conflicted with Islam, other council members did not share his opinion for political and ideological reasons. Women, of all income levels are less likely to take their domestic violence cases to court due to the many social and cultural obstacles they must overcome. (Mustafa & Saleem, 2020).

Despite, these caveats, the measure is a major step forward in enhancing judicial protections for women's rights. In a speech referencing the measure, Khawar

Mumtaz emphasized the need for its passage by saying: Laws are essential because they serve to establish norms for behavior and define the boundaries of acceptable behavior within a given society. The degree to which individuals place their trust in the new law will also decide its fate. Ways to change Pakistan's oppressive Hudood Laws right before it had to turn in its CEDAW report as proof that this is the case. There is now legal protection for anyone who have experienced sexual assault in Pakistan. Although, it's possible that the new law hasn't stopped any rapes or quickly changed the traditional view of women as a man's property (which might be asking too much in such a short time), it has given victims more leeway in coming forward to report them. (Khan, 2013).

Also, on January 21, 2010, the Protection against Harassment for Women in the Workplace Act 2009 was approved by the national assembly unanimously, and on January 28, 2010, it was signed into law. It is illegal to harass a woman in a public place anywhere in Pakistan. A 2007 survey, found that (78%) of working women have experienced sexual harassment on the workplace, with that number climbing to (91%) among domestic employees, highlighting the need for such measures. Women in Pakistan frequently face verbal abuse in public. The law, also requires private and public organizations to have internal codes of conduct with formal channels for filing complaints and appealing adverse decisions to ensure ;"a safe, working environment, free of intimidation and abuse for all employees." This gives us hope. Management could be fined up to 100,000 Pakistani Rupees (PKR), if they refuse to implement and strictly enforce such a code. The related revision to Pakistan's penal code, the Criminal Law Modification Act of 2009, acknowledges that sexual harassment can occur anywhere, including homes, parks, markets, and workplaces. (UKBA & COI Report, 2010).

The second clause does not discriminate based on gender, but the first one does. Since there are now legal safeguards and consequences for violating the law, public opinion may be shifting in favor of sexual harassment awareness programs and women may become more aware of their legal rights to pursue this form of discrimination and persecution. The country's penal code and code of criminal process have also been updated recently, expanding women's rights in the law. The first, enacted in December 2011, compensates for the failure to pass the Anti-Women Practices Bill in 2009 by criminalizing wanni and swara and other "anti-women

practices," such as easing the Quran's restrictions on women's inheritance and making marriage simpler for women. One such practice that is illegal is coercing a woman into marriage "in consideration of settling a legal issue or criminal culpability." The second draught, also known as the "acid-throwing legislation," imposes severe punishments, including jail time and fines of up to one million rupees, for anybody who causes harm or deformity using a "corrosive substance." (Lari, 2011).

The National Commission, on the Status of Women (NCSW), which was founded in early February 2012, is another piece of legislation that promises to have the biggest long-term influence on women's rights and future growth. This extension of the NCSW's administrative authority allows it to do more things like study legislation, make recommendations, work with provincial governments, and fix violations of women's rights. The social impacts of militarism, pervasive violence, and destruction in Pakistan must be considered while assessing the significance of recent advances in women's rights. The country could become more divisive, and state initiatives to eradicate gender inequity and empower women could be weakened if this scenario plays out. The government of Pakistan, is also under pressure from militant groups both inside and outside of the country to roll back some of the country's safeguards for women. Very few people in Pakistan are able or ready to advocate for women's rights and put pressure on the federal government to reject such absurd proposals. Terrorist organizations like Tehrik-e Taliban Pakistan want the government of Pakistan to compromise on women's rights in exchange for their political support. (National Commission on the Status of Women, 2022).

Promoting Women's Rights & Gender-Responsive Policies and Institutions

The ultimate, test of a nation's commitment to righting past wrongs will be the implementation of laws intended to advance women's rights. Pakistan is now progressing as efforts are being concentrated on eradicating major obstacles that stop women from entering and succeeding in the workforce. Now, if a woman is raped, she will not suffer any legal consequences. To restrict women's rights and liberties, terrorists persist in targeting schools for females. Nowadays, women have the legal ability to challenge a custody order, but affluent and influential ex-husbands still usually end up winning. (Weiss, 2012).

To provide a comprehensive, efficient, effective, and gender equitable system for the protection, relief, and rehabilitation of women in the Punjab who have experienced any form of violence, it is essential to supervise, monitor, and oversee the system, as well as deal with ancillary issues. (Punjab Assembly & Punjab Women Protection Authority, 2017).

Unexpectedly, these provisions of the Protection of Women Act have been ruled unlawful by the Federal Shariat Court on the grounds that they are incompatible with Islamic law. Given the continuous social contestation over women's mobility and economic self-sufficiency, it seems likely that drafting new legislation to protect women's economic rights and opportunities to create income would be divisive. There are a variety of factors, that contribute to Pakistan having one of the lowest rates of female economic involvement worldwide. Twenty years ago, while researching the lives of working women in the Old City of Lahore for my book *Walls within Walls*, becoming familiar with many of the difficulties that low-income women in Pakistan experience when trying to make a living and support their families. These women, explained to me that according to local conventions, husbands are not allowed to financially rely on their wives, therefore many of them are required to work in the home, often doing piecework in secret. While women, do have the right to inherit property under the law, they are much less likely to possess or control the property. Women, without formal education, includes most of the "pardanashin ladies" as they are considered in Pakistani law, are particularly vulnerable to this phenomenon. (Sindh Judicial Academy & Aurat Foundation, 2014)

New legislation is currently being drafted to ensure that women are given an equal opportunity to retain any inherited property. Therefore, it is necessary to increase women's inheritance rights and the extent to which they can hold property in their own names. Pakistan's Law of Testimony makes it difficult for banks to accept the signature of a female witness in financial transactions, even though a woman served as the head of Pakistan's central bank until very recently. The new laws strengthening women's rights are crucial because the courts are starting to invalidate many previous rulings that had prevented uneducated, inexperienced women from losing their land. The case law of this century, and especially the last three decades, has unexpectedly begun to safeguard the rights of pardanashin women. Ancestral female owners are seeking restitution of property in numerous of these cases. (United

Nations, 2006). The courts, are starting a promising new trend toward the establishment of women's economic rights by ending the injustice of those with experience in the legal system taking advantage of those who have never had to utilize it. The courts, are already so backlogged that many cases might take years to resolve. Ironically, a *pardanashin* woman's successors need to be financially secure and well-versed in the law to right the wrong of her property being taken from her. There, will be no more harassment of women in the workplace, the declaration promised. (Shahab et al., 2021).

Apart, from the research and subsequent recommendations of the National Commission on the Status of Women, there is no new institutional drive within the legal system to protect women's economic rights; rather, judicial advancements are the work of individual jurists.

The Pakistani Working Group on Women, Development, and Empowerment makes the following claims within the framework of a rights-based discourse in their tenth five-year plan report, the implementation of which has been delayed indefinitely. As a result of their track record of failing to protect women's rights, non-democratic regimes have seen a decline in international respect and an increase in informal, custom-based institutions. Non-state actors, meanwhile, have rushed in to fill the void with their own backward, racist views. Gender responsiveness requires a complete rethinking of national policies, institutions, and cultures, as well as the national budget. The institution of law, itself must be prioritized in this crucial effort. Having laws passed by the administrative and legislative branches is important, but the judicial system, particularly the lower courts, needs funding to ensure that those laws are enforced. The establishment, of a female-only court to handle marriage, parental, guardianship, and inheritance disputes is advocated. As a matter of public policy, it is unacceptable for a woman to sell her property interest to a male relative without legal repercussions. However, by the time a woman finally succeeds in gaining custody, her children may be adults. What is at stake, here is the lack of a safe space for open dialogue on the subject. State judicial infrastructure, including the number of courts and the number of judges, is inadequate. Judicial workloads should be decreased to allow for expedited processing of these types of matters. Because of this need, it's feasible that a fund will be set up to provide funding specifically for legal aid initiatives. Rather, than going to the government, these

funds may be given to women just beginning out in Pakistan's legal system. For new laws to be effectively policed, they need to reach more people. There must be immediate public awareness campaigns about women's rights under the new sexual harassment laws and other regulations. New laws in Pakistan protecting women's rights should be communicated to the lowest levels of the judicial system. Finally, the Federal Judicial Academy should make the reforms a required course in and of themselves to ensure that all future judges are well-versed in them. (Weiss, 2012).

Yet, there is a long way to go ahead, especially in the efforts to end human trafficking. Despite the Prevention and Control of Human Trafficking Ordinance's (PCHTO) passage in 2002, which was hailed by human rights groups, Pakistan has largely ignored the trafficking of children to the Middle East for participation in camel races and the trafficking of employees who are illegally sent overseas to work. Prostitution- motivated human trafficking of women has received little attention. Advocates for the Women's Protection Act claim that it is crucial to establish explicit safeguards so that no woman in any country ever must worry about being kidnapped and forced into prostitution. The, issue of sexual trafficking, which is a subcategory of harassment, has not been addressed, even though "sexual advances"; have been rendered unlawful under Pakistan's penal code. (Schloenhardt & Jolly, 2011).

Theoretical Framework

The theoretical framework, of a study is referred to as a crucial component , which offers a vigorous foundation in order to help understanding particular situations moreover experiences which help in supporting scientists ;researchers in the validation of their empirical work. From, the perspective of the International Relations Theories, Gender was originally used as an empirical category and analytical tool by Cynthia Enloe and others to examine the worldwide power dynamics. The international relations theories, have always played a crucial role in helping to understand the political power system and its dynamics from different lens , the following case study thereby focuses on the dynamics of critical gender theories . Besides, the two pioneering hierarchical theories of IR realism and liberalism, there have been advanced theories which include diversity in understanding perspectives of Feminism alongside Marxism , Constructivism, Structuralism and many other diverse Inetrnational Relations theories which have

emerged as a result of the globalization process where the world did not only revolve around the notion of security and war issues but human rights issues concerning the socioeconomic development, non-state actors and civil society factors to be taken into consideration. (Ruiz, 2004).

Feminism, has always debated around the terms patriarchy and gender that are central to its discussion. Sandra Whitworth a political science professor and feminist scholar who has also written numerous books on the subject of feminism as well as a book on *Feminism and International Relation* (1994); has claimed feminism has its roots in Gramscian Marxism, which explores gender power in international politics. (Whitworth, 1998). According to *Feminist International Relations*, traditional approaches to international relations like realism and liberalism (including neorealism and liberal institutionalism), only give us a partial understanding of international politics because they either ignore gender relations or, if they do address them, interpret and articulate them according to essentialist premises. Feminist, writers such as Ann Tickner; (1988) have questioned traditional dichotomies such as those between public and private, or between the local and the global. Tickner, argues that because of its relationship with "masculinity," the former area is more highly valued than the latter, which is seen as more feminine and inferior. Understanding, the extent to which concepts like "state", "authority", and "security" are influenced by gender can be gained by analyzing the language used to construct them in social settings. (Pallapothu, 2020).

Feminism, in international relations political theory comprises of the three following approaches respectively followed by liberal feminism, feminists critical theories ,feminist social constructivism ,feminist post-structuralism and postcolonial feminism. In addition, the history of feminism in the United States for instance comprised of four pivotal waves the first wave which pioneered from the following years , (1848-1920), following the Second wave from the year (1963-1980), the Third wave from the 1990's and the fourth wave that has continued till the present day which have played an influential role in effecting the mindsets and lives of women in particular universally. (Shiva & Kharazmi, 2019).

This respective Thesis, argues that feminist research is useful for understanding women's lives, experiences, and concerns regarding gender discrimination. By, conceptualizing and considering the findings of feminist

research, which are frequently applied to promote social changes and social justice for women, this paper seeks to empower and liberate women and speak of their progress throughout the years since the 19th century, and onwards. The thesis, further demonstrates that the fundamental premise of feminist theory and is supported with the fact that women have been excluded from traditional philosophy concerned with Pakistani women in political governmental positions. Feminist methodology, identifies the ideal method for conducting feminist research. Women, are held in subordinate and inferior status in Pakistan since they belong to a male dominated society. This, includes women's limitations to vote and participate in political campaigns. The Feminist theory, is divided into subdivisions of Liberal, Marxist, Socialist, Radical, Modern, Postmodern, Structuralist, Poststructuralist theories and furthermore . Feminists, use a variety of approaches, perspectives, and frameworks to explain women's situations and propose solutions for their empowerment and liberation. These, various labels of sub-theories also point to a variety of feminist thoughts. This Thesis, focuses on the Liberal perspective of the Feminist Theory as it is believed that it would be a good way to explain the women empowerment and progress in Pakistani politics.

Contrary, to other feminist theoretical perspectives, liberal feminists are referred to as moderate because, in contrast to them, they accept and concentrate on the fundamental structure of society rather than radical changes. (Neher, 2016). Liberal feminism, is a form of gender inequality theory that holds that gender inequality is caused by the gender patterns in the division of labor and that equality can be achieved by reorganizing key institutions like the legal system, the workplace, the family, and education. (Code, 2003).

Women's rights, have been and till the present day are a substantially crucial element of concern in the contemporary international globalized political system . Since its history of existence, it has been a matter of constant conflict and debates nationally and internationally precisely when speaking of developing nations in a South Asian society such as Pakistan. More, than half of Pakistan's population comprises of women. Pakistan a patriarchal society, where women are subjected to severe economic and social vulnerabilities. The, prevailing societal norms have men expected to be the primary breadwinners. Women, are more than often expected to remain at home and take care of their household responsibilities, restricting the

power, access and career opportunities for women. The, participation of females is (22%) in the labour market which is substantially lower than that of men that is (84%). (Sarfraz et al., 2022).

The strategies, of the earlier progressive women's movement of the 1980's is seen as being repeated, a reminiscence of when women had attempted to fight patriarchal fundamentalism from within an equally patriarchal Islamic discourse. In the following process, it certainly successfully empowered neo-Islamic political feminism as a side effect. Therefore, in the present time, this form of feminism has indeed captured the imagination of feminist possibilities in a more symbolic, confrontational and rewarding way. (Zia, 2009).

In the aftermath, of the Cold War political opportunities for non-state actors to be included in global parties was a profound matter of concern. Feminist movements gained their hold in the United Nations and the international institution began to mobilize activist scholars and policy makers for a universal alliance in order to advance their rights. (Antrobus, 2004).

Feminists network have included the UN and other international conferences leading to successful global campaigns to have women's rights recognized and have worked very closely with Pakistan's women empowerment agenda have thus succeeded in advancing progressive measures. (Ackerly et al., 2006).

The initiative, built on a long struggle as the (Strengthening Women's Political participation), was built for women's rights in Pakistan. Raising Her Voice (RHV); was also one of the first global campaigns used to address both invisible and visible structural causes of gender injustice. It set forth, to challenge social norms, empower women, increase their political participation and change patriarchal government policies. In, its initial phase the RHV, has benefited more than (187,000) women in Pakistan and moreover reached an estimated 700,000 women in 17 countries, globally. Leadership training workshops mobilization of women initiatives to influence government policies and mindsets through effective implementation and global coordination of gender and governance projects which have contributed to make reforms. (Khattak & Higdon, 2020).

Conclusion & Suggestions

Based on this data, the following suggestions should be made to the government of Pakistan to discuss how to make the new legislation that safeguards women's rights work in practice, to pass new legislation to protect women's access to economic resources and equal employment opportunities. The, fundamental imperative to give women to have the right to inherit money and property, to boost people's familiarity with the law and their compliance with it and to make new legislation to punish the trafficking of women into prostitution.

Pakistan, needs to find a means to unite those who support the country's two competing political initiatives; advancing global women's rights and recommitting to strict adherence to Islamic precepts. If it is to achieve the unity among Pakistani's, that has thus far evaded it. Now, more than ever strengthening women's access to the law is crucial to Pakistan's long-term health, prosperity, and stability. The government of Pakistan, is still working towards its goal of equal pay for women and men. As evidence, a plethora of businesses and government agencies have embraced gender mainstreaming strategies, and new laws have been enacted that aim to improve the lives of women. An increase in sectarian, religious, and ethnic violence in Pakistan's communities has made women there more vulnerable. The best examples of ethnic diversity, can be found in highly populated areas because of the importance of social, historical, and political factors in shaping ethnic identities. Natural disasters, pose a growing threat of dislocation to women's communities in Pakistan. There must be a national dialogue about gender-sensitive resilience strategies and relief programs. Rising temperatures in Pakistan are forcing more and more people to abandon their homes. By 2050, at least 2 million people will have been forced to relocate because of climate change, and that does not even account for the possibility of more evacuees owing to extreme weather. (United Nations Women Asia and the Pacific , 2023).

CHAPTER III

Challenges of Political Participation for Women in Pakistan

This chapter, supplies the reader with additional context regarding the status of women in politics in Pakistan. The respective, study therefore, examines the social barriers that have prevented Pakistani women from becoming politically active throughout history until the present day. Even though, anyone can get involved in politics through the elections of the Legislative body if they choose to do so. Women's participation as voters, party members, and in the political process is another argument here. To encourage more women, to assume positions of political leadership, this thesis examines these factors in the hopes of proposing concrete solutions. (Khattak & Higdon, 2020).

Women, in Pakistan's Parliament are not guaranteed any special privileges because of their gender, and Laws may be ineffective if they do not reflect social norms. Even though many women have shown to be effective Parliamentarians, only those with political family connections can be able to rise to the highest offices. The examples are Benazir Bhutto, Maryam Shareef, Hina Rabani Khar etc. As of right now, only (21%), of women make up of Pakistan's Parliament. (Malik & Ghauri, 2018).

As of 2022, there are 342 members of the National Assembly, however only about (3%), are women because of the reserved seats. As a matter of fact, there are 60 reserved seats for women. The low percentage of women, in political leadership positions is the evidence of a male-dominated political culture that, together with other socioeconomic barriers, works to prevent women from rising to positions of power. This Thesis, focuses on women political participation in the masculine political structure of Pakistan and how the feminine identities of women are used to undermine women capacities, create social barriers and restrict their political participation. These feminine identities, are believed to be excluded in masculine Pakistani political system. The Head of the Centre for Peace and Development Initiatives in Province Punjab, Mukhtar Ahmed Ali, has hypothesized that indirect elections. In a popular indirect election, rather than choosing a single candidate, voters choose a group of people who have all agreed to back that person. (Tanoli, 2022). The voters, in a popular election, on the other hand, have several candidates

from whom to choose are part of the problem for preventing women from rising to positions of power. Instead, of basing their decisions on a candidate's merits, political parties use patronage to fill their seats. Appointments like these are a common way for politicians at all levels of government to show their appreciation for, and reward the loyalty of, their voters. Another barrier is that women are routinely given party tickets in the areas where is no chance of winning. Despite, the efforts of pioneers like Fatima Jinnah, and Benazir Bhutto, women in Pakistan who seek elective office still face challenges. To date, there has been mixed success with attempts to change the legal system to address the problem of biased representation. (UN Women Asia and the Pacific, 2023). Women's representation in Pakistan's Parliament increased when former Prime Minister Zulfikar Ali Bhutto's initiatives began in 1977. Many, more women than ever before have decided to seek elective office in part because of the 60 quota seats in the assembly that were reserved for women during Pervez Musharraf's presidency. Following, the passage of the Elections Act in 2017, it is now against the law to prevent a woman from voting. To be more explicit, the law stipulated that at least 5% of all candidates for national office in each election must be women. As a result of these efforts, female candidates for Pakistan's National Assembly have increased to an all-time high since this law went into effect. To put that in perspective, just eight women out of 183 were chosen as winners. (Tanoli, 2022).

More than half of Pakistan's political parties did not provide a female candidate in the elections, but all the main parties did. There were a lot of women nominated for party positions, but they had very slim chances of winning. This group of people, often ran for office without trying to win it. There have been more women in legislatures since 1947, according to the Inter-Parliamentary Union. Despite, advancements in legislation and policy, women's representation in government has remained stagnant since 2002 . (Ghauri & Malik, 2018).

Discrepancy in Registration of Women

Despite, constitutional guarantees; women in Pakistan's Parliament are aware that they do not enjoy equal privileges. In-spite of women's long history of participation in Politics, only a handful of women with strong ties to their parties have held prominent positions at the federal level. Only 21%, of Pakistani legislators

are women. Women, make up only approximately (3%), of the three-hundred and forty-two MPs in the National Assembly, when only reserved seats are considered. Fifty-six available seats are reserved just for the females. These numbers, show how the political culture is still dominated by men; the government of Pakistan has been unwilling to offer adequate money for women's education due to issues such as political instability, poverty, ethnic conflicts, violence, and corruption; which is a hindrance to women's growth in the job, society, and economy. (Jatoi, 2023).

As, also mentioned above, the country's indirect election system, that gives political parties the chance to assign seats based on patronage rather than merit, is to blame, according to Mukhtar Ahmed Ali, Director of the Center for Peace and Development Initiatives (CPDI). He, believes that giving party tickets to women who have little chance of winning is a significant reason to the underrepresentation of women in politics. (Mezzera & Aftab, 2009). Instead of directly electing candidates or political parties, in indirect elections, often called hierarchical voting, voters choose intermediaries who cast ballots on their behalf. Many countries' presidents, prime ministers, and/or members of the lower and upper houses of parliament are still elected using some of the oldest systems of selecting a government. It is also used in the legislatures of a few more countries. Either, a candidate for an indirect elected seat can be chosen by a permanent parliament or a special assembly called into session for that purpose ; (such as an electoral college. (Rashiduzzaman & Politik, 1968). In democracies, the cabinet or equivalent body responsible for policymaking in the executive branch is frequently elected by secret ballot. Members of parliament, rather than the public at large, choose who serves in the cabinet of a parliamentary government. In many democracies, members of the upper house are selected behind the people's backs by the lower house or the administration. This is perfectly normal in federal republics. Parliamentarians from each participating nation might vote for representatives to serve on a transnational parliament. In this form of governance, either the president or the Electoral College would be the highest authority. (Bulmer, 2017). As also mentioned, despite the efforts of pioneers such as Fatima Jinnah and Benazir Bhutto, women in Pakistan continue to confront obstacles. Attempts to amend the Act to address representative issues have been met with a mixed reception due to respective political party's radicalism followers or fans. Since 1977, when Zulfikar Ali Bhutto's Government passed legislation

guaranteeing women's equality, more women have been elected to the Parliament in Pakistan. The former President of Pakistan, Pervez Musharraf (2001-2008), set aside 60 seats in the Parliament for women to encourage more of them to enter politics. (Bano, 2019). The Elections Act of 2017 prohibits any action that might make it harder for women to exercise their right to vote. According to this law, no political party can field fewer than 5% of female candidates in midterm elections. In the first year after the bill was passed, a record number of women in Pakistan ran for election to the National Assembly. Out of 183 women, only 8 were crowned champions. Although, more than half of Pakistan's political parties did not field any female candidates that year, all major political parties maintained at or near the required percentage of female candidates. Successfully, challenging Republican strongholds, many of the party's candidates were women. Multiple of these people's initiatives had brief bursts of energy here and there. (Kausar & Mehboob, 2018).

The Inter-Parliamentary Union, (is an international organization of National Parliament) , has been tracking the number of women in the Parliament since 1947, and the numbers show a tremendous increase in Pakistani women's political participation. There have been no constitutional or structural changes since 2002 that might help more women win election to office. (Bano, 2009).

Sweet-bitter Progress

Today, the majority of Pakistan's MPs are men, but women have made significant strides in recent years. Women's success in these fields, however, highlights the myriad ways in which people's identities and social networks shape political campaigns. (Tanoli, 2022). Pakistan, has a long way to go before achieving gender balance in its legislature, notwithstanding recent protests in Khyber-Pakhtunkhwa ; KPK protests, breaking cultural norms. Due to causes such as political instability, poverty, ethnic conflict, violence, and corruption, Pakistani governments have historically been hesitant to effectively fund women's education. Remarkably, women from the most conservative groups were voted to the general seats in 17 of the Province's Districts. Khyber-Pakhtunkhwa, saw a record number of female voters, in the December 2021 Local-Government Elections, according to the Electoral Commission of Pakistan. KPK, Municipal Elections saw only 3,900 women out of a total of 35,700 eligible voters. Women accounted for 20% of the applications

for the 2,383 positions. There was a total of 599, qualified female voters throughout the three tribal districts. (International Crisis Group, 2022). The presence or absence of women in elected office did not significantly alter the policies enacted. Patriarchal practices mean that women are rarely considered for open positions, even when they meet the legal requirements. Problems with elections and nominations, according to Farzana Ali, a writer based in Peshawar, clever women are prevented from taking positions of local administration because they are denied basic rights by male family members (particularly brothers), endure enmity from relatives, are financially dependent on men, and have an inherent dread of sharing authority. (Zin et al., 2021). Elections around the country have been plagued by such incidents, making it harder for eligible candidates to even enter the fight. In her opinion, it is encouraging that more women in Pakistan are running for political office. Ali further, stressed that this did not diminish the fact that women still confront significant obstacles. Ignoring patriarchal or cultural norms that prevent women from seeking political office is unethical. (McVeigh, 2013).

Failure to Collect Gender-wise Voters Data across Pakistan

There is a total of 122.2 million registered voters in Pakistan, including 66.4 million men and 55.7 million women. Although, men and women make up almost the equal share of Pakistan's population, nearly 12.17 million women are not accounted for here and were denied the opportunity to vote in the country's upcoming general election in 2018. (Dunya News, 2022). To calm public anger over the gas price crisis, the weakening economy, and the "memo-gate" scandal. In 2011, Nawaz Sharif; the opposition leader, petitioned the Supreme Court to issue a ruling in the "memo-gate" scandal. Hussain Haqqani, resigned as Pakistan's ambassador to the United States after a letter he wrote caused a rift between the country's civilian and military sectors. Asif Ali Zardari, a former president, was also affected by the uproar; with the United States, continues to dominate domestic media and cast doubt on the legitimacy of the government, elections that were originally scheduled for February 2013 are likely to be brought forward to October 2012. (Abbas, 2021). A Pakistani citizen must first register with the National Database and Registration Authority (NADRA) , to obtain a Computerized National Identity Card (CNIC). The Election Commission of Pakistan (ECP), is charged with several constitutional

obligations, including voter registration. Trust and confidence in electoral rolls have been discussed between the ECP and NADRA, and the ECP has expressed interest in using NADRA data for voter registration. The ECP, has updated the electoral rolls, which can be viewed at any of Pakistan's more than 50,000 voting locations, using data from the National Database and Registration Authority. Every Pakistani has the legal right to check that their name is correctly included on the voter rolls and to get any inaccuracies corrected. (NADRA, 2015).

ECP and NADRA, have launched the largest SMS campaign ever with the aid of major mobile phone operators. A voter's name and election district, as they appear on the voter list, will be sent to them via text message if they text their CNIC number. The SMS service has been utilized by over 1.6 million Pakistanis to verify their voter registration information. Even with these initiatives, it is probable that women are still underrepresented in the voting population because of very low women literacy rate. Voter registration numbers, remained low despite ECP workers making rounds to check registration information and sign-up new voters. (Farooq et al., 2020). Registrars speculate that this is because men who answer the door upon the arrival of the registrar might not have mentioned the presence of their wives, daughters, or sisters, or might have refuse to have the women in their households registered. This could be due to several factors, including a strong desire to safeguard the private of female family members or a firm opinion that women have no place in politics. Voting is not mandatory in Pakistan, but all citizens have the legal right to do so. Those who register voters under the ECP must either direct prospective voters to NADRA or hope those voters would willingly go there to apply for a CNIC so they can cast a ballot. Many individuals, both young and elderly, are apprehensive about adopting state-of-the-art technology for fear of Big Brother watching their every move. The prolonged war has had a devastating impact on the regions of FATA and Baluchistan, making this an essential issue. Some men in these communities may feel awkward about registering their relationships with NADRA and ECP. It is possible that a sizable number of IDPs were forgotten about in efforts to update voter registration lists. Since only male registrants typically make house calls, female participation is limited. Many single women are understandably wary of inviting a stranger inside their homes. (Hasan & Fazal, 2018).

The next national election is scheduled to take place in around sixty days, leaving little time to register the estimated 10 million unregistered female voters. It will be impossible for these women to cast a ballot in the upcoming election unless their names are added to voter rolls well in advance of election day. This is true even if the parties make strenuous attempts to enhance voter turnout in the coming months. As of 2021, Pakistan has a population of 225.2 million people. (Pak Press, 2021). Yet ,only roughly (86%) of its citizens are registered to vote. When compared to the controversial reforms enacted in 2008, it is unclear if the adjustments made in the election process between 2012 and 2013 were an improvement. (Jalal et al., 2023). Most people believe that political parties can be convinced to help with registration provided the advantages to the parties are made clear. In exchange for this reward, politicians are expected to make greater efforts to appeal to women voters. The "women-friendly"; policies of many political parties are the focus of a growing movement. According to recent polls, Asian women who have just become able to vote tend to follow the political inclinations of their husbands or dads. We should back campaigns to increase voter turnout among females because it will help bring more women into politics. (Mc Collom et al., 2008).

Lack of Capacity of the Election Commission of Pakistan

Women, make up only (20%) of legislators overall, and only (18%), of provincial legislatures, with (3%), of directly elected seats held by women. To the tune, there are 11million of women who are not being updated in voter lists. Pakistan, agreed to guarantee women's fair political involvement in 1996, when it ratified the convention on the elimination of all forms of discrimination against women. Many NGOs, such the Aurat Foundation and Democracy Reporting International (DRI), have raised attention to individual instances in which Pakistan's actions went against these aims. (Zia, 2013).

Some wealthy and/or politically connected women have achieved positions of power, although men still dominate influential positions in government. Religious and cultural patriarchy, as well as systemic sexism, exacerbate the situation for women in the country. Equality for women in politics is not a high priority. More crucially, the unequal distribution of political power, which favors men more than women, may be the root cause of women's contributions to nation building. A

woman's duty is to advocate for legislation that would guarantee women's rights are equal to men. If Pakistan, is to achieve genuine social and political progress, however, women's participation in all sectors of government and society is vital. Women's work is essential if the dismal data on human and economic growth are to be reversed. Women in Pakistan, for example, contribute only (24%), of GDP, much less than men yet leaving room for growth. It's safe to presume that most of these people helped of the goodness of their hearts rather than expecting payment. (Khan, 2021).

Women's Participation in Elections 2013

Pakistan's International Law Commitments under CEDAW, is a report recently published by the Aurat Foundation and the Development Research Institute (DRI) with the purpose of attaining CEDAW's standards. Out of a total of 2288 employees, only 21 are women, and none are in managerial positions at the ECP. Rozan Maria Rashid, the Executive Director of Aurat and DRI, has indicated that the timing of the groups' joint briefing paper on Women's Electoral Engagement is advantageous. Many difficulties must be addressed in Pakistan before women can vote or run for Public Office. Women make up fewer than (3%), of those sitting in Federal, Provincial, or House of Representatives Legislatures. Furthermore, the numbers reveal that women make up only (21%) of the voting population. The groups asked the government of Pakistan to increase Women's Political Engagement by collecting statistics on women and girls separately, engaging serious talks with Women's Organizations and adopting other steps to promote Gender Equality in Politics. (Jatoi & Ashraf, 2016). Regular updates on the number of Women in Executive and Leadership Roles in Political Parties were also expected from the Election Commission of Pakistan (ECP), and the National Database and Registration Authority; NADRA. It is advised that women's groups be contacted on future changes to Legislation and Bureaucratic procedures to ensure that women have equal chance to join Politics. Farkhanda Aurangzeb, addressing on behalf of the Aurat Foundation, underlined the need of political parties reassessing and restating their vows to encouraging women to enter in politics. Political parties can strive to raise the representation of women in important jobs inside their own institutions. Finally, she supported requiring parties to field a minimum number of female candidates in

the Midterm Elections to enhance the number of women in elected offices. (Aurat Publication & Information Service Foundation, 2017).

Democracy Research Institute (DRI), analyst Madiha Farhan argues that women's voting rights are vital to the credibility of democracies. Every effort should be taken to guarantee that international treaties like the International Covenant on Civil and Political Rights and the Convention on the Elimination of All Forms of Discrimination Against Women are enforced by the countries that ratified them (ICCPR). Participants, at the conference agreed that more women should run for General Seats, but that doing so would require more funding, more personnel and more targeted policy and media attention. (United Nations General Assembly, 1981).

Void Women Representation from Senior Leadership Positions

Despite accounting for (40%) of the global workforce, women hold only (24%) of Senior Management Positions. S&P ;500 CEO's, are only (5%) female. Why aren't there more women in leadership roles in the business world? Research has suggested that women are less likely to accept leadership positions when they are offered promotions, job transfers, or high-profile assignments, which is a mystery. (Netchaeva et al., 2022).

The gender pay gap has been linked to workplace discrimination and subtle biases. While, women start out with the same level of ambition as their male counterparts, they soon begin to lower their expectations and become less interested in applying for these positions. Many people think that women are less likely than men to take risks, lack self-confidence, or have different career goals. The investigation, on the other hand, suggests a different hypothesis. In addition, any group that is under-represented should follow the same process. When, it comes to leadership positions, women are more likely to be passed over because of their status as a minority than minorities are. As a result, men would be expected to behave in a similar way if they were seen as outsiders or illegal immigrants. (Schieder & Gould, 2016). There is a significant impact on the company's leadership because of these findings. Refusing to focus recruitment efforts solely on women is the most important thing a department can do to increase the number of women in leadership positions. Female executives may assume the organization does not genuinely believe they belong in positions of high management because this strategy does not

address this fundamental issue, which is why it fails. It is possible that encouraging all women to compete for leadership positions may backfire if the organization rejects more female candidates. (St. Catherine University, 2021). The company's gender problem will only get worse if more women choose not to apply for similar positions in the future. Preventing rather than encouraging women to lean out is more important in promoting gender diversity. Even though Pakistan's Constitution allows women to participate in Politics, the cultural and structural barriers to Women's participation mean that the number of Women in Political Parties and at all levels of government remains low. Women were given an unprecedented number of Parliamentary seats in Pakistan following the country's 2002 General Elections. For the purposes of this investigation, it will look at how many Women are active in Parliament and whether that has contributed to their increasing influence. This study will address some of the most pressing issues surrounding the participation of Women in Politics. It can be learnt from the past and prepare for the future by examining the impact of having a higher proportion of Female Legislators in Parliament. (Tanoli, 2022).

Cultural Values

Gender equality, and the challenges it faces are viewed differently as they depend majorly upon culture. The media and popular culture portrayals of powerful women are heavily influenced by society and cultural conventions. Extreme misogyny and persecution of women persists in many cultures. Since mostly men run the show, women have little status and cannot make it on their own economically. This is detrimental to efforts to achieve gender parity with regards women. The Pakistani government passed the "Haqooq-e-Naswan"; bill in response to the horrific treatment with women, especially in rural regions, with the intention of shielding them from damaging customs and practices and violent male conduct. (Rabbani et al., 2015).

It is considered that the traditional roles of women at home is way different and opposite as compared to the role of women at work place, away from home; like women are multi-tasker; have ability to fulfill her responsibilities accordingly. Women's aspirations to Political Office and advancement are hampered by the widely held belief that women must first tend to their domestic and family responsibilities.

They have a hard time juggling their work and family lives. Society generally considers women's extracurricular activities to be detrimental to their family lives. Traditionally, women's roles in society have been defined by their roles as mothers and wives. It is not out of the question for a politician to take on a second or third job in these circumstances. (Ali et al., 2011). Furthermore, the general literacy level of the population is low. There is a gender disparity in the field of education. Only (60%) of girls attend primary school, compared to (84%) of boys. The fact that only (32%) of males and (46%), of females are enrolled in Secondary Schools is even more discouraging. Most women are literate, with about a third of them being adults. This disparity exists because women have a lower social status, certain social conventions prevent them from realizing their full potential and women are under-represented in the formal economy. The economic participation of women is not considered in National Database. (Ali & Hilali, 2021).

Female paid employment is seen as an attack on the masculinity and self-esteem of men in our society. Sociological and cultural norms, have led to a disparity in the treatment of women in the workplace. Most women are homemakers, and this fact diminishes their stature as individuals. Women, make up (79%) of the sector's workforce, compared to men's (57%). Most urban women are employed in low-paying jobs. Women make up (63.2%), of the workforce in the service industry. Of the (43.3%); of Federal Civil Servants in Pakistan's lowest grade of pay i.e., grade 9, there are no female employees. (Banaji, 2010)

Lack of Unity among Women Parliamentarians

Pakistan's Parliament is dominated by men, with only a small number of female members. Most of the 2,769 questions asked by female senators during the 2003–2004 session of the Senate had only 201 answers. Only 26 of the 335 motions put forward by women senators were passed, even though 43 of the 335 motions were put forward by women senators. (PILDAT, 2018). Party politics prevent Female Legislators from focusing on women's issues. Women who held seats reserved for them should be recognized for their efforts. A common justification for gender quotas is that Political Institutions reflect their numerical strength; since women represent half of the World's population, they have a unique perspective on Politics; and it is a fact that women have special interests because of representation, they should be

taken into consideration. (Bari & Pal, 2000). The Hudood Ordinance, were enacted in 1979, as part of Zia ul-Haq's "Islamization" of Pakistan. New crimes and punishments were added, including as adultery and fornication, as well as the death penalty, amputation, and whipping. Sections of the Pakistan Penal Code enacted during British control were replaced. The Women's Protection Act of the 1970's, underwent significant revisions in response to public debate and criticism. To embrace Sharia law or bring Pakistani law "into line with the injunctions of Islam," the Hudood Law; established the punishments for zina (extramarital sex), qazf (false charge of zina), theft, and alcohol use as stipulated in the Quran and Sunnah. It was decided what crimes fell under the hadd and tazir categories, and what punishments would be meted out for each. For this reason, the burden of proof is lower for tazir offences (discretionary punishment) and higher for hadd offences (fixed penalty). The problematic zina provisions of the law have led to, hundreds of occurrences; in which, a woman exposed to rape, or even gang rape, was subsequently charged with zina and sent to prison. Legislators, realized in 2006 that these women needed protections even if there was no concrete evidence of rape. (Saboor, 2017). The Hudood Ordinance, was overturned after 27 years of effort by Human Rights Organizations and Women's Rights activists, even though Female Parliamentarians were unable to adequately represent or explain the agreement. Furthermore, they all seemed to be saying the same thing. Legislation was opposed by female lawmakers from the Mutahhida Majlas-e-Amal (MMA). Like their PPP, and MQM counterparts, they supported the amendment in accordance with party orders (MQM). They, were unaware that their constituency extended beyond their political parties to include all women in the country, who sat in designated seats in the chamber. The only way they could maintain their seats in the National Assembly was to advocate for women's rights. They, were expected to agree with the party's position on the issue, and their ideas were subject to party discipline when they served as party members. (Bari & Pal, 2000).

Non-Indigenous Empowerment

Transnational interests in Afghanistan have bolstered Pakistani liberals in the wake of the September 11, 2001, terrorist attacks. Pakistan's Political system, is changing in ways that reflect global concerns. A (33%) quota was reportedly

proposed in the National Action Plan (1996-2002), but it was firmly established after 9/11. Pakistan's conservative majority was not properly educated about the new policy imposed by progressive groups. As a result of Social and Political Constraints, Women's representation in Politics has been prohibited. It's simply a gesture of respect. Because it was predetermined, Pakistani society was portrayed as progressive. Local Government council positions are largely held by illiterate or ignorant women, and their primary motivation for running is to receive a monthly salary of between \$1000 and \$5,000,000, which is a significant financial incentive. As stooges for the Nazi regime, many district council members are aware of their duties. Pakistan's Political Institutions are run by the Country's Civil and Military bureaucracies. With the Ayub, Zia, and Musharraf administrations, more than half of Pakistan's Government has been placed under military rule since the country's Independence in 1947. In response to pressure from international financial institutions, developed countries and multinational corporations around the World, the elites decided to impose a (33%) quota. Pakistan's former President Pervez Musharraf has admitted that the United States played a role in facilitating Benazir Bhutto's return to Pakistan after eight years of self-imposed exile to run for election. In December 2007, extremists shot and killed Bhutto as she ran for office. Politicians and others in the public sector will unavoidably see her death as a critique of the difficulties that they face because of their gender. (Tehseen, 2021).

Corrupt Political Culture

Women face variety of obstacles, when it comes to getting involved in Politics. These roadblocks can be found in the existing Social, Economic and Political structures. Many Social and Economic factors prevent women from participating in Politics, including a lack of tradition and motivation, voter mistrust, the Financial and Social requirements for running and the time commitments associated with Politics. Fewer women have been appointed to prominent positions within Political Parties because of the growing involvement of Women in those organizations. As the number of women's political participation increased the anti-women community struggling hard to demote women progress as well as stopping in the name of Religion (Islam). (Asia and the Pacific, 2022).

There are not many Elections in Political Parties, which means that party leaders frequently appoint members of their own ranks to positions of leadership. Only 1 woman and 36 men serve on the Central Executive Committee of the Pakistan People's Party Parliamentarians (PPPP), which describes itself as a liberal party ,(PPPP, 2004). PPPP's leader Benazir Bhutto ,(1988 - 1990 & 1993 - 1996), Ginwa Bhutto , (Shaheed Bhutto Group-1997), and PML's Nasim Wali Khan (1957 – 2005 & 2012 – 2017), are all four of Pakistan's five female party leaders, (ANP). (Rizvi, 2021). As a result, they all began their political careers as Political Heirs to the careers of their family members. It is customary in Pakistan, for each Political Party to have its own female branch. Despite this, the party has a significantly lower percentage of women than men do. These wings have no effect on the platforms or decision-making processes of their parties. During elections, women's voting booths are commonplace, and parties often ask women to help and show their support for women voters when they are directed to do so by the party hierarchy. Member's relatives are often given reserved seats at Political conventions. Attempts to advance Women in Politics have been ineffective due to Political Parties' inadequate commitments. In the 2008 Elections, more Women applied for Party Tickets than Political Parties were willing to accept. Independent candidates are growing in number, who have been rejected by their Political Parties due to gender discrimination. Okara's Robina Watto, was the only one who did not make the cut. Because of the rise in the number of women interested in public service, political parties are refusing to provide party tickets to female candidates. (Bari & Pal, 2000).

Religious Parties, Tribal Governments, and Feudal Lords all deny women's right to vote. As part of an election agreement signed by Islamic religious groups in the NWFP, they agreed to exclude women from running in the upcoming Local Body Elections. In some parts of NWFP, it was illegal for women to vote or submit nomination forms i.e., Swabi, Mardan, and Dir. Religious Leaders gathered in the Malakand division to protest Women's Religious Rites such as the Nikah and the Namaaz-I-Janaza. (Muhammad et al., 2022). Many, of Dir's Female Councilors have been rendered unable to carry out their duties due to illness or injury. Furthermore, the male relatives of these women's serve as their council representatives, further aggravating the situation. (The Newspaper, 2011).

It would be ideal if the changes could be implemented ahead of the upcoming Elections. Women in South Waziristan, casted their first ballots. In South Waziristan, as well as other parts of FATA and the NWFP, tribal elders decided to allow women the right to vote. Tradition and the radicals were defied by the elders, who resisted them. (Khan & Rahat, 2020).

Little Faith in Political Parties

The Quota System, stated that the purpose is to increase the proportion of Women in positions of authority. For a long time, quotas were thought to be an effective affirmative action strategy for increasing Female Political involvement. There ,will be more Women in leadership positions as a result. Quotas have led to an increase in female representation in Parliament, but this is only a short-term solution. This policy has no effect on women's political participation or real empowerment. For the most part, women are treated as non-factors in the Political and Economic arenas. In this system, women's only representation is merely symbolic. (O'Brien & Rickne, 2016). Since 1945, women have been given a seat in the House of Representatives. The constitutions of 1956, 1962, and 1973; all mandated the practice of reserving seats for women. Although, it was included in the 1973 Constitution, this provision was set to expire and guaranteed women's right to a reservation for ten years or until the conclusion of two more General Elections. This, provision had been set to expire following the 1990 elections and has not been renewed since that point in time. Despite pledges from both major political parties, the seats reserved for women have not been restored. (Malik, 2001).

The, number of reserved seats for women has increased by 60 under the leadership of General Pervez Musharaf. There is, a correlation between the number of women in the Assemblies and the prevailing social attitudes and practices. It is, because of women's lower socio-economic position that they are treated unfairly, and their input is ignored by men in public. Female politicians look to their male superiors for guidance because they have no real understanding of how politics works. (Malik & Ghauri, 2018).

Low Turn-out of Women Voters

Rural Pakistanis, believe that patriarchal and tribal cultures are to blame for the lack of female participation in politics and voting. Pakistan's female population is

lowest in Baluchistan and the Federally Administered Tribal Areas. National policies, aimed at improving women's living standards, among other things, that they can be developed by women themselves. (Bano, 2009).

Table 3 Registered Voters in 2013

Province	Male Voter	Female Voter	Total
Punjab	24,479,668	20,006,958	44,486,626
Sindh	10,894,176	8,612,297	19,506,473
KPK	6,324,182	4,337,030	10,661,212
Balochistan	2,358,971	2,004,639	4,363,610
FATA	985,994	424,332	1,410,326
Islamabad	261,697	221,104	482,801
Grand Total	45,304,688	35,606,360	80,911,048

Source: ECP Website

Source: ECP, 2022.

Prior, to the 2008 elections, the Supreme Court advised updating the previous electoral rolls. In the most recent round of updates to the state's voter registration rolls, eight million more people have registered to vote. Even though, women account for half of the population, they make up a smaller proportion of the electorate than males. Despite, the 10-million-person; gender gap, female voter turnout in every Province and territory is significantly lower than the national average. Particularly alarming is the data from traditionally conservative regions like;

FATA and KPK. Encouraging, the political engagement of Women requires acknowledging the core problem of disenfranchisement. (Politics, 2019).

The Socio-cultural Barriers

It's a general point, of typical stereo mentality Asian people; included men as well as backward illiterates' ladies; it doesn't matter where you come from or what you've been through, women are still viewed as inferior to men. Men and women are generally held in lower esteem because of the socially prescribed roles they play in reproduction. This, is yet another example of 'A Dualist Theory of Gender and Equality'. Government, social institutions as well as families are ignoring the importance of Female Human Development; to keep the status quo in place. A wide range of social indices, such as Political Participation, Health, Employment, and the ability to produce, show discrepancies between men and women. The resources and opportunities available to a person are determined by a variety of factors. Gender is influenced by these factors. As a result, women's political participation is negatively impacted by sociocultural factors. Women, find it difficult to get involved in politics due to their dual roles as mothers and employees. Mothers and primary caregivers have little time to themselves because of the many responsibilities they have at home and at work. Cultural norms, particularly in South Asia, limit the freedom of movement of women in some countries. Laws enforcing purdah and discriminating against women limit their freedom of movement. They, must have a thorough grasp of the political process to effectively communicate with both men and women, as well as large crowds. (Bari, 2005).

Religious Barriers

Between 1977 and 1988, Zia-ul-Haq's administration enacted Shariah Laws, which reformed the legal status of women in the country. As a result, the progress of women toward equality was slowed down. According to a group of female activists from all socio-economic backgrounds, religious beliefs about gender discrimination have an impact on women's ability to find work and do advancement in other fields. Under the Hudood Ordinance, 1979, only men can testify in cases of adultery, rape, and theft. The Qanoon-e-Shahadat (or Evidence Law) of 1984, has violated the Constitutional Rights of Women because it values evidence from women at half the value of evidence from men and discards evidence when there is no male witness

present. The military regime of General Musharraf granted seats in Local Government to more than 36,400 women. Under Military Rule, women's quotas were reinstated in the Senate, National Assembly, and Provincial Assemblies. As a result of the 2002 legal framework order and subsequent changes, a number of statutes were amended. The number of women elected to office in 2002 was significantly impacted by the Military Government's decision to reserve seats for them. This affirmative action has resulted in the creation of 61 additional seats in the National Assembly for women. Since 1997, the proportion of women in Congress has risen from (4%) to (25%) because of this increase. Each of the four Provincial Legislatures has a total of 140 seats up for grabs, with 12 Regular Seats and 128 Special Seats, respectively. (Bari & Pal, 2000).

Masculine Political Structure

In every society, men and women are expected to behave in specific ways. To be a leader, one must follow a set of rules and guidelines. The concepts of femininity and masculinity have different cultural connotations. Differentiating between men and women is based on more than just genetics. These are the roles and responsibilities that men and women are expected to play in society that define gender identity. Differences in gender roles, as well as cultural expectations, shapes how women and men perform their duties accordingly. Expanding knowledge, of other people's traditions and cultures is a great way to broaden the perspective . (Zia, 2013). In majority of the Cultures, Men predominately run society's institutions. It's clear that none of these scenarios promote gender parity in any way. (Veske, 1988).

For many people, the idea that men and women are treated differently is still ingrained in their conceptions of what it means to be male or female. Society has built structures that give one gender an advantage over the other, so it's no secret that men and women have different experiences. Gender inequality, manifests itself in the devaluation of women for no other reason than their gender. For the most part, it is men who rule the world. Women's decision-making power at work is one example of family inequality; so is the existence of inheritance laws and practices. To achieve gender parity, both sexes must have equal access to productive resources. A person's gender should have no bearing on whether they have access to certain opportunities or rights. (Minardi et al., 2021). According to the document, everyone should have

equal access to resources that allow them to develop and express their unique personalities. a policy manual. There, is no distinction between men and women in society or the state. To achieve gender parity, one should treat everyone the same. When, discrimination or exclusion is based on gender, women's rights and freedoms can be exercised regardless of marital status. More than; a few cultural responses have been elicited by feminist and political theories about men and masculinity. The myth, of feminine beauty contrasts with the media-sponsored reinforcement of masculine roles in popular television shows. Traditional masculinity's limitations and oppression have become more apparent in recent decades. Like femininity, there are many political connotations associated with being a man. It has, the potential to be a powerful tool for self-identification and behavioral change. It's irrelevant, but it should be brought to the up anyway. These cultural ideals define the roles, values, and expectations of men. The ideals of manhood can be viewed in this manner. (World Social Report, 2020). To become a man, one must work hard and put in the effort. Men's gender identity is heavily influenced by factors outside of their biology. When men are actively involved in the institutions of their society, they gain a deeper understanding of what it means to be a man there. This is part of gender studies. As evidence of the evolution of masculinity, we can look to cultural differences and historical shifts in the definition of what it means to be "a man". When industrial capitalism began to take hold in the late 1800s, it replaced traditional views of men as "breadwinners" or "single providers" with a focus on their individual contributions to the household. As a result, it's eye opening to see this example of masculinity as an ideological construct. Identity constructions like "breadwinner" and "housewife" legitimize and reinforce sexism and racism against women and minorities. The vastness of the power imbalances described here is a recurring theme. Maleness and masculinity are frequently (and intentionally) conflated with gender identity, which has strong ideological support. The "natural" place is given to an ideologically charged presupposition. (Vyain et al., 2014).

To comprehend ideological politics, one must examine the interplay between power and self-interest. In this context, the term "breadwinner" has two distinct meanings. To legitimize, the sexual division of labor, industrial capitalism uses accountability and self-worth as examples of social obligations; keeping women economically dependent and subordinate is in men's best interests. Traditional

masculinity has an ideological role in the oppression of women, according to research. Sexual and domestic violence against women is exacerbated by the objectification of women by men as well as their homophobic or aggressive attitudes. The prevalence, of sexual assault in contemporary Western society cannot be denied. It is necessary to investigate the power structures and social norms that keep men in positions of dominance. Obviously, this does not imply that all men are depraved monsters who commit acts of sexual assault on women on a regular basis. Currently, existing sexist cultures can only be sustained if strong male cultures are fostered. When women are dehumanized and their agency is taken away, sexist oppression becomes more acceptable. The cultures, of racial discrimination and rape therefore become inseparable. (Laslett & Brenner, 1989).

To understand, the complexities of politics, it is necessary to grasp the relationship between masculinity and the existing hierarchies of power. When formulating a sound theory of masculinity politics, one must consider the issues of power. Whether or not modern capitalist class relations influence or shape masculinity is a matter of debate. Is there a history to the dominant masculinity model, and what is its purpose? . It would be extremely helpful to have an explanation for why new forms are emerging in contrast to well-established ones. Human nature and power are frequently discussed in terms of biological theories in socio-biological theories. For example, cultural and historical shifts in the meanings of Masculinity are not considered by this method of research. The same issues apply to complex sex-role socialization theories. Theories of “Gender Personalities” and the influence of gender roles on this process predominated in gender studies conducted in the 20th and 21st centuries. The case study, of Talcott Parsons, illustrates how maleness is an institutionalized position that is learned through the family and is then used for specific purposes. Compared to sociobiology, which views masculinity as a social construct, is more accurate. Sexist-role theory has no effect on family structures. Nobody knows how the structure was built or why it was built. Because of the Gender-Role Theory's focus on differences rather than similarities, power dynamics within families are being neglected. It is because, those men and women are seen as partners rather than adversaries. (Breines et al., 2015). Hegemonic masculinity is defined by Carrigan, Connell, and Lee in terms of power dynamics and traditional gender roles. One of their primary concerns in historical

sociology is the dominance of white heterosexual men. Gaining an understanding of how some men acquire and maintain wealth, power, and status is essential to this theory's success. According to Connell, a masculine strategy can be outlined through an ideology process to ensure the economic, political, and sexual subordination of women. Working conditions, welfare programs, interior design principles, and rape-related legal theories all use this tactic in some way. Men and women must have equal access to opportunities in order to eliminate social injustice. (Barton et al., 2002).

Conclusion

In the early years, of Pakistan's history, notable women played crucial roles alongside men, helping to establish the country's independence. There are several powerful women in Politics now, including Hina Rabbani Khar and Shireen Mazari. It seems that the number of women holding political office does not rise in tandem with the number of powerful women in society. The Inter-Parliamentary Union ranks Pakistan at number 112 out of 149 countries for the percentage of women serving in Parliament; (IPU). Women, make up only around a quarter of Pakistan's labor force, well below the global average. This falls well below the median for countries with comparable GDP per capita. Members of Parliament who identify as women report continuing to encounter bias, such as being barred from attending some party events, even after being elected. They demonstrate how much more challenging it is for female politicians to overcome bias in the political arena compared to their male counterparts. (Husain, 2023).

Shahida Akhtar Ali, a member of Parliament for the Jamiat Ulema-e Islam (JUI-F), an Islamist political party which is based in Pakistan, has suggested that cultural factors contribute to the under-representation of women in governance. She continued by saying that some women from the party do participate in protests on an individual basis, but that party leaders often discourage female candidates from taking part in organized demonstrations. Even though she herself is a member of the JUI-upper F's echelons, she is quick to point out that senior officials of the JUI-F still give women a lot of credit for their work in party politics. She went on to explain that the party's failure to elect enough women in the previous election was something they sought to change in the upcoming one. (Tanoli, 2022). Sannya Sabeel, a leader

of the Pakistan Tehreek-e-Insaf (PTI), in the city of Manshera, claims that the public is typically skeptical of female political candidates. Nonetheless, she emphasized the importance of women serving in specific political roles. However, they will encounter opposition from all corners, including their own families, if they want to seek public office. She noted that many women still consult with male relatives before making major decisions. She went on to say that many people have misconceptions about women in positions of political power. To give just one example, Sabeel claimed that if a female lawmaker tried to meet with the party's leadership, the guys in her office would likely ruin her. She claims that male coworkers have low expectations of women and are concerned that female employees may use meeting requests as a means of expressing their unhappiness. In order to enter a party, one must first successfully complete a thorough background check. According to her, men in Pakistan have an advantage in political campaigns since women do not have equal access to public events. (Tanoli, 2022). PPP Assembly member Sumaira Gul claims that when she represents her party at funerals, she is treated the same as any other woman in her constituency. It is challenging to persuade women to join in politics in Pakistan due to the country's patriarchal culture. It's common for worries about the future to revolve around financial issues. Pakistan Tehreek-e-Insaf lawmaker Aliya Hamza Malik has argued that women's reliance on men for financial support is one of the reasons they are relegated to lower-ranking positions in parliament. According to her, the exorbitant cost of running for office in a general election is another obstacle for women. To increase the number of women in elected posts, Malik says that political parties should provide financial support to its female members. (Tanoli, 2022). Pakistan Muslim League (PML-N) , senator Zaib Jaffar attributes the lack of funds to the “cruelty of the profession”, saying that no one wants to give up a seat they’ve worked hard to earn. Fighting over who gets to sit where during the family reunion could be a source of tension for everyone. Because women typically move in with their spouses after marriage, she thinks some people are concerned of a power shift if a daughter were to replace her father. She continued by saying that this is problematic since women are more likely to rely on men in their families for financial aid, and politics is a business. There, are more men than women because people are reluctant to put money into women. For political campaigns to win over

most voters, this sort of thing is essential. A woman's upbringing, ideology, and life experiences all play a part in her potential for political success, says Jaffar. She went on to say that women in Pakistan are allowed a voice in politics if they work hard and build a name for themselves, so "the male-dominated model can't be faulted totally for the absence of female involvement in parliament". (PML-N Digital Team, 2020) . Jaffar claims that when she initially ran for office in 2000, many locals downplayed the likelihood that she would be elected to parliament. She claims she won because she tirelessly canvassed for votes. (PMLN, 2020). According, to Mukhtar A. Ali, Executive Director at Executive Director at Centre for Peace and Development Initiatives (CPDI), women's opinions aren't considered or heard in the current political system. He, went on to say that women legislators endure discrimination and are often overlooked for leadership roles in their parties. Accordingly, the structural repercussions of gendered politics could prove. Political women have long argued that male opponents who assume their participation in office is predicated on reaching quotas are merely being sexist. Because, of the emphasis on personal connections rather than performance, political parties are more likely to allocate reserved seats in the event of indirect voting. Many major political organizations, including the Pakistan Muslim League (PLM-N), reportedly have female lawmakers seen as close to the party's leadership, according to publicly available files. There is, a growing gender gap in Parliament due to the many challenges' women encounter in entering politics and the limited possibilities they have. Women need to prove their worth within the party and the legislature, which requires gaining experience in politics. It is claimed that contemporary women in political office did not rise to power due of their families' influence but rather on the strength of their own individual campaigns. Nevertheless, the sexual harassment and intimidation play a substantial part in preventing women from pursuing professions in public life. (Centre for Peace and Development Initiatives, 2022).

CHAPTER IV

Political Structure and Representational Political Participation

The widespread agreement, that empowering women and recognizing their contributions to society are essential, women are still often treated as second-class citizens around the world. The following chapter explores the political structure and representation of political participation of women in Pakistan with regards to specifying the women empowerment progress , the successful achievements made respectively towards the academic knowledge , participation in government ,investment made in gender education , widespread awareness across the country with respect to including women in helping the advancement of economic growth and development .Facilitation of behavioral attitude towards women in a positive light . Establishment of gender equity programs conducted across the state. Concluding the chapter with the remarkable influence Pakistani women have made in the country's history who have been at key positions globally as well as at the national level .

The question is why, despite having many decades and centuries passed by yet one is to debate over women's rights ;women's fight for their rights for not more or less but for their own power . Even so, there are still communities where women are considered less than human. The pervasive issue of inadequate female empowerment in Pakistan is reflected in the country's low rating on the Gender Gap Index (151st out of 153). In 2019, national females scored lower than males on the Human Development Index. (0.464 vs. 0.622). OHCHR, (Office of the United Nations High Commissioner for Human Rights) and Equitas–International Centre for Human Rights Education 2022. Montreal is home to Equitas, Canada's largest and longest-running human rights organization. The implementation of creative educational strategies are essential to achieving our goals of advancing social justice, human rights, and gender equality. In the past fifty years, we have kept in touch with over two million people across over two hundred different countries. (Haskins & Sells, 2016).

Women Centers of Excellence (WCE)

The establishment of Women Centers of Excellence (WCE) , ensures that women receive equal opportunities in the workplace, more institutions should provide programs leading to teaching the professional skills for the women .(The Aga Khan University, 2022). At the groundbreaking ceremony for the National Vocational and Technical Training Center (NAVTTTC)'s second Centre of Excellence (CoE), officials made these proclamations. The European Union, the governments of Germany and Norway, and other organizations provide financial backing for the CoE's to enable them to achieve their goal of fostering high-quality skill-building activities for youth taught by Technical Vocational Education and Training (TVET) professionals. (African Union & The African EU Partnership, 2021). According to the federal minister for education and professional development, Shafqat Mahmood, these centers will pave the way for the TVET system to sustainably improve the provision of high-quality training, career counselling, and job placement for young Pakistanis. The minister has said that this event symbolizes the importance the federal government places on tertiary and vocational education. The CoE's will aid immensely to the empowerment of women. Empowering women in Pakistan by giving them access to higher education and vocational training would have positive effects on the country's culture and economy. It is positive that the CoE, places a premium on teachers' professional development since, as EU Ambassador Androulla Kaminara put it forward as , “teachers are the backbone of TVET”. (Tribune, 2020).

WCE, needs to be established to empower women at the stage of their graduation from the universities. Female master trainers need to be trained in high-quality institutions where they can be mentored by other women. After the official opening of the second Center of Excellence (CoE) at (National Vocational and Technical Training Center) NAVTTTC's Washington, D.C. headquarters, which now has six centers (CoE). This, collaboration between TVET (Technical Vocational Education and Training), experts and CoE's was founded with the purpose of improving training for young people. These new facilities emphasized his focus on long-term training, career guidance, and job placement for Pakistan's youth. TVET Minister Shafqat Mahmood remarked this. Minister Smith says he has a high opinion of TVET on this occasion. There, is a good chance that the CoE is putting so much time and money into educating TVET instructors. Female staff and students should

make up at least 30% of the school's faculty and student body. It will benefit everyone in Pakistan's socioeconomic system, families, and communities if women can work there. (Tribune, 2020).

Since 1974, we the People of the World (WCW), have been doing research and conducting experiments to improve the world. In 1995, the Stone Center for Developmental Services and Studies and the Center for Research on Women merged to become our organization. It was in 1981, when the two organizations were formed. WCW researchers have examined a wide range of issues, including gender equality in education and violence against women, in their research. As a result, our study themes are shaped by the unique experiences and perspectives of women. (Centers for Women, 2022).

Women Empowerment Progress

More people, are becoming aware of the importance of women's rights and gender equality. Gender prejudice is a result of the fact that women are treated unfairly in society because of their gender. As the degree of education rises in tandem with modernization and industrialization, people's perspectives and ways of thinking change. To be effective, political and economic empowerment must be coordinated. Women's economic self-sufficiency and reliance on males have both increased thanks to the expansion of female human resources in higher education. As a result of their portrayal as political role models, women have a greater sense of self-worth. (Jayachandran, 2015). The concept of women's empowerment is a challenging one to convey concisely. According to the UN population information network, POPIN, women empowerment is a strong sense of self-worth, the ability to make and implement their own decisions, and the ability to influence social change to achieve a more just national and international order. The study's conclusions and recommendations are informed by Pakistan's educational system. Secondary and university education only benefits individuals who performed well in elementary and secondary school. It is through political empowerment that individuals can fully realize their potential. Political liberty is bound to failure if economic liberty is not also achieved. To maximize the good effects of both economic growth and educational attainment, policymakers should consider the following: An educated woman's position in the workforce has always been seen positively. This can be done

in elementary and secondary school, as well as in college and university settings. (Murtaza, 2012)

Women Empowerment at University Level

Given the complexity and diversity of our society and the enormous potential that women have to further develop it, the viewpoints of women, especially women with postgraduate degrees, are rising to prominence. With each rising tide, women's opportunities expand across all fields. According to recent studies, female educators in northern Pakistan are making a difference despite facing pervasive discrimination. As a result, it is critical to put resources (both monetary and human), into educating girls. By providing more educational opportunities for women, we can mold the next generation of influential leaders in business, politics, and every other sector of society. These surveys, and interviews yield similar findings. Eighty-two percent of students and seventy-nine percent of professors at this school believe that their dedication to completing various commitments at home and in the community has been strengthened by their time spent in higher education. These results suggest that women with enhanced perceptual ability may have a significant impact in a variety of contexts. The people who matter to them, whether they be family, friends, coworkers, or neighbors, all benefit from their efforts to improve their situation. (Ashfaq et al., 2018). Increasing women's access to education, the media, and government backing for their active participation in society has been demonstrated in research to boost their well-being. Globalization will have an impact on all these factors in several ways. Another case in point is the growing momentum for women's liberation in Pakistan. To effect long-term change, the issue of gender equality must be tackled at all levels of society. Development can only take place if everyone in society participates. Because of their socioeconomic status and geographic location, women are more likely to obtain assistance in reaching their goals. Because of globalization, women's roles within their homes and communities have been enhanced; gender disparity in Pakistan has decreased. (Ostby et al., 2023).

Academic Knowledge & Gender Sensitive Human Resource

There, may be no correlation between GDP and the percentage of women in government, but countries like Pakistan, with more women in government are more

likely to distribute resources in a way that benefits women and men equally. Research has shown that democracies with active feminism movements or high representation of women in parliament have five more gender-sensitive policies in place than non-democracies. Preparedness by feminist groups and organizations for women and girls was expected in advance of the pandemic's effects, including violence against women and girls. Feminist activism has been made a reality by women in executive, legislative, and administrative positions. Well prepared to deal with the crisis than usual countries with social safety nets that had various degrees of gender equality. However, powerful women in under-represented nations campaigned for equality. The responsibility for building a robust and secure economy falls mostly on the shoulders of women, so it is only fair that we provide more safeguards that are social for those who take on caring responsibilities. After analyzing data on almost 5,000 characteristics, the tracker found little sign of adaptation in the face of catastrophe. The results of this research could be used to lobby for laws that protect the rights of women and promote their participation in problem solving. (Steiner, 2022).

To have a better understanding, the role of higher education and labor in empowering Pakistani women, it has been found out that increased earnings potential for women is closely linked to their degree of education, career accomplishment and overall financial well-being. The more educated a woman is, the more confident she is in her ability to make and communicate decisions in the family. Economic empowerment has a positive impact on women's self-sufficiency, financial management, and household decision-making, according to a study. She has the power to change things in her neighborhood. As a result, women with advanced degrees are more likely to find employment, to feel in charge of their lives, and to have more confidence in their own skills. When it comes to long-term advantages, investing in women's education is one of the most important roads to take. Furthermore, more women are trying to overcome long-standing stereotypes about their sexual orientation. Since the glass ceiling is so high for women in the workplace, there has been a long history of peer pressure. It is a common misconception that women from all socioeconomic backgrounds are forbidden from pursuing occupations that might interfere with their capacity to raise a family. This is not the case at all, because of better education, media access, and government

support for women's engagement in society, women's lives have improved. A wide range of sociopolitical and economic repercussions can be plainly seen because of globalization. The same holds true for Pakistani women's empowerment. When it comes to long-term well-being, gender roles are being re-examined all over the globe. The objective of this research is to reveal gender disparities in women's social, economic, and political standing, as well as disparities in the support and advocacy that they get. Muslim women are not subordinate to men, but are instead elevated to a position of honor, unlike in Christianity. The gender gap has narrowed because of globalization, and women's status in society and the home has improved as a result. For Pakistani women, there have been both positive and negative developments during the past few years. The status of women in the current era is influenced by social and political factors that exist outside of the United States. Pakistani women's empowerment and growth have been affected by globalization. Women's work prospects will be severely limited if they do not have an education as the world gets more globalized. Women in Pakistan are now free to work, travel, and further their education without fear of penalties from their country's conservative culture. Many women experience difficulties in the workplace, including harassment and a lack of access to higher education. For women, the issue of the glass ceiling is still relevant. Discriminatory policies restrict over two billion women from working in the same industries as males. According to a global survey of 189 economies, women's economic prospects were dismal in 2018. In the past, Pakistani women were prohibited from working in the service industry because of cultural norms. However, this is no longer the case. In college and university, women make enormous decisions for themselves and for their families. (Mahsud & Ali, 2020).

Women Political Participation in Local Governance

Attempts, by Pakistani women to run for or serve in federal or provincial government positions are met with several challenges. The underrepresentation of women in positions of power is a long-standing issue. WISE's mission is to increase the number of women holding elected office at the local level; this initiative is part of a larger movement to increase the number of women holding elected office at all levels of government. To organize regular elections and ensure that women have equal representation in the legislature, the project's primary objective is to foster the

development of a functional LG system in compliance with Articles 140-A, 32, and 37 of the Constitution. Throughout, the Punjabi districts of Lahore and Sheikhpura, WISE has been at the forefront of the movement to increase women's participation and representation in local administration since forming a partnership with the National Endowment for Democracy (NED) in 2015. (Women In Elections, 2021).

WISE, organized training programs for local council members, women in leadership positions, and members of community-based vigilance committees so that they could do a better job of promoting democracy on the ground. Advocating seminars and stakeholder forums on the topic of the efficacy of local governance attracted a wide range of participants, including Local Government (LG) staff and elected officials, academics, members of civil society, and members of the media. The Women's Institute for Security and Empowerment (WISE), will work with the USAID Small Grants and Ambassador Fund Program; in Lahore and Nankana Sahib over the next year (June 2016 - July 2017) .To boost the number of women serving in Local Government (LG) institutions at those levels. (Iqbal, 2018).

Getting this done will make it simpler for the newly elected women on the council to carry out their duties. There are , 636 recently elected women councilors and wanted to learn more about the Local Government (LG) system and their roles. Thirty of the women, on the council have organized into a caucus to push for more female representation. Ensuring that all residents, but especially the young and the under-represented, have their opinions heard at the local level. The Local Government (LG) Caucus is a group under Local Government Institutions (LGI) that aims to promote gender- sensitive development by raising the profile of women's issues at the regional and local levels. (Seaforth et al., 2008).

Investment in Gender Education is another issue that needs to be focused. Government and corporate leaders in developing and middle-income countries place a high value on women's education. An investment in women's education is both moral and practical. A desk isn't enough to effectively teach a female student. Reduced newborn and child mortality, as well as high birth rates, can both be achieved using this strategy. Future social and economic mobility depends on the education of girls. What does it say about a country's progress if women have more rights? Health and educational opportunities for women help their families, communities, schools, and countries when they have equal access. The best approach

to lift people out of poverty in underdeveloped countries is through the education of girls. (Carvalho & Evans, 2022).

Due, to the of lack of funding, schools all around the country are struggling to provide kids with a high-quality education. Wide range of public and private organizations work together to construct secondary schools. In general, women who receive financial aid are more likely to attend college and remain there. No amount of emphasis can be placed on the significance of educating women and girls enough for the overall well-being of a family to emerge. To ensure the safety of female students, school administrators must do everything in their power. Government support should be given to Pakistan's privately-run non-public schools. More classrooms can now be built, necessary ICT and safety equipment may be purchased and investments in better teaching and learning environments can now be made by administrators in a country where just 21% of the population is employed, increasing household income is crucial. Mobilink Microfinance Bank Limited (MMBL)'s parent business, VEON (Dutch-domiciled multinational telecommunication services company), places a high value on educating and empowering its female employees. Using mobile devices and a blended learning approach, the Jazz Smart School Program, unveiled in 2018, aims to improve women's digital literacy and competencies. The two-year study helped over 38,000 female students and over 1,000 female teachers. Students' outcomes, educational quality, involvement, and technological application, as well as accountability and results monitoring, all increased dramatically throughout the course of the program. To narrow the accomplishment gap between boys and girls in the classroom, more money must be allocated to education. Schools in need of financial assistance now have a way to engage with financial institutions of Pakistan offering school development loan programs. There is a severe shortage of support for low-cost private schools. It is necessary to raise private funds to assist these institutions. It is imperative that schools do all possible to boost the number of female students, especially in regard to safe and convenient transit options. Due to the gender gap in enrollment, future female-only educational institutions will require their own funding sources. (Raza Ali & Hilali, 2021).

It is essential, for a country's economic growth that women are educated and working. This Thesis supports the idea that girls' education level can result in

economic growth and development. According to the United Nations, women's education is essential to eradicating poverty. (UNICEF, 2020). Women are becoming more educated to better support their families and have more control over their daily lives. As a result of women's education, they have gained a more expansive view of the world. According to the World Bank, educated women are better equipped to contribute to the financial security of their families and the education of their own children (WB). Education for women has the potential to improve the economic well-being of their communities. For recent high school graduates in the industry, working longer hours and earning more money than their male peers is not uncommon. When the economy is developing and increasing, progress can only be made. Women's educational attainment has a significant impact on the economy.

Indeed, it is a fundamental human right, having access to an higher qualified education as , it is essential for achieving economic success. A country's economic future, depends on its willingness to make large investments in the education of its people. Increasing the number of women in poor nations who have access to higher education is beneficial to the economy. Economic growth, is boosted by an additional 0.3% for every additional 1,000 women who graduate high school. Increasing the proportion of women in high-ranking jobs in the world's economies will necessitate more equitable access to post-secondary education. Only (33%), of Pakistani men and women have the same level of literacy, compared to (95%) of Pakistani women who have a high level of literacy. Female college graduates give back to their family and communities more than (90%) of the money they earn. To boost the economy, it is essential to have more women working in the labor. (UNICEF & Russell, 2023).

According to modern economic theory, a person's ability to achieve economic success is strongly influenced by their educational background. Female education has a substantial impact on national growth and social well-being. Women's education, is vital to the long-term elimination of poverty in developing countries. One year of secondary school can boost women's lifetime earnings by (25%), according to the World Bank. Women's education has a profound effect on the world around them. It is easier for men and women to compete for jobs if the pay gap between men and women is reduced. Modern life, science and technology, and successes in one's own country are crucial for today's women. For nineteen, emerging nations, including Egypt, Jordan and Tunisia the average degree of education enhances economic

growth by (3.7%) ,every year. Increasing the percentage of women in Pakistan's workforce, increasing education investment, and increasing fertility rates by only 1% will increase Pakistan's GDP by (96%). In countries where the United Nations Population Fund makes social investments in family planning, education, and health care, people are living longer and having fewer children. To put it another way, governments that prioritize the education of women have a better chance of meeting their long-term development goals. (Bano, 2009).

Widespread Societal Demand & Commitment

It is, time for a new approach to equality, one that is grounded in human rights principles and supported by data. The World Bank Group's dual goals of decreasing extreme poverty and promoting shared prosperity must include full and equal representation for women and girls around the world. It is, a great goal in and of itself to give women a stronger voice and more control over their own destinies. It's possible to use voice and agency in the real world as well. To have a beneficial impact on their families, communities, and society, women's voices can be amplified, and their agency can be strengthened. Development can suffer because of restricting women's freedom if it is done incorrectly. Addressing the core causes of these problems is the only way to end severe poverty and increase shared prosperity. (Voice Agency and Empowering women and girls for shared prosperity, 2014).

Elite coalitions, in Pakistan are impregnable. There are very few long-term, cross- country horizontal networks focused on a single issue or topic. In the long run, the current economic crisis is projected to benefit affluent urban middle-class residents most. For the first time in history, a new generation of students will be put to the test as change agents. As, the middle class expands, more women are being considered for leadership positions in the military and in politics. The military's sway over American politics and business will wane in the coming years for obvious reasons. Military Nationalism and social Islamization demand strong economic underpinnings to counteract their spread. As public and international outrage grows, military control is anticipated to remain. Political leadership in Pakistan is unable to establish policies and put them into action because there are no checks and balances in place. The country's long-term stability, could be in jeopardy if the government is unable to function effectively. Artists and ideas with a wide audience appeal pose a

risk to the public, even if they don't always advance the cause. As a result, Pakistan's standing in the global market has improved. As the country faces new security threats, many Pakistanis are worried that their sense of national identity would be threatened. Europe lays great importance on democratic elections and respect for fundamental human rights. Considering, Pakistan's limited operational space for civilians, it is quite unlikely that these goals would be achieved. (Mezzera & Aftab, 2009).

Democracy in Pakistan: Aspects & Prospects

Citizen participation, is encouraged in a democracy, as is the government's willingness to listen to them. While Pakistan has a rich democratic history, the country faces a bleak future due to a lack of understanding that democracy is a system that gives people the freedom to make informed decisions for themselves. Instead, then the other way around, Pakistan's bad decision-making can be attributed to the country's dysfunctional political culture and pluralistic legal system. The people have the last say in a democracy. Only by exercising sound judgement can democracies prevent abuses of power. For a democracy to function well, its citizens must take an active role in it. It is the duty of every citizen to keep abreast of current events, investigate how politicians respond to them, and monitor how those in authority make use of the power that has been granted to them by the people they serve. In a representative democracy, this is especially true. Success in politics requires an understanding of the political system. Voting and expressing one's views on the candidates can be done in an informed manner with this method. Voting is an essential feature of our democratic system because it allows everyone to have a say in who serves as his or her government's representative. Involve yourself in the political arena and offer speeches; as well, the democratic process and the active engagement of citizens in governance are impossible without a thorough understanding of the law. Especially in Pakistan's rural areas, where literacy rates are among the lowest on Earth, this is especially true. Those, who came before them in farming still follow the customs and rituals that were taught to them by their ancestors. Even though social expectations and needs have changed through time, the governments' understanding of these developments has not kept pace. Nothing, prepares them for the calamity they are about to face. As a result, they are wary of

being engaged in politics or being taken advantage of by well-known politicians. They, are on high alert, but they are not afraid. We can decrease the harmful effects of caste and community on our democratic system if we actively participate in the research of the topics concerned. People must be aware of the country's most pressing issues to make informed judgments. (Waqas & Khattak, 2017)

Caring, Self-Respect & Dignity

Human dignity is a constitutional right in Pakistan, and the courts have long recognized this. Because of countries like Pakistan, courts have been able to protect human rights for years. Environmental protection is mentioned in Pakistan's constitution. For all people to enjoy the benefits of a healthy environment and access to natural resources, they must work together as one. According to a recent global survey by UNEP and the Environmental Law Institute, more than 150 countries' constitutions mention the environment in some form. According to the United Nations Environment Program, more than 80 countries now recognize a constitutional right to environmental health. (Programme, 2019). The right to a healthy environment is recognized as a fundamental human right in other countries, such as those in Europe and the United States. The rights of individuals and global issues are interwoven issues. Respect and decency are owed to us by those in positions of power who intrude on our private lives. Human dignity is a guiding principle, as mentioned in the Universal Declaration of Human Rights. Human dignity has been invoked in cases involving civil rights, political rights, social rights, and cultural rights, for example. In both their personal and professional lives, each person has the same fundamental value. Human dignity is referenced or implied in several constitutions. Most human rights agreements are built around the idea of dignity, thus its formal acceptance by law seems inescapable. One of the most fundamental human rights is the right to be treated with respect and dignity. Every culture, particularly the Islamic ones, has a duty to safeguard and defend human values. Because human dignity, honor, and respect take precedence over even the most basic needs and desires, this principle must be implemented when a person's right to dignity is violated. Every institution in society is built on the principle of "personhood", or the value and dignity of every human being. Any attempt to diminish the importance of another human being is a danger to civilized society's

foundations. To preserve human dignity, freedom, and self-determination, autocracies that are not democratically elected must be abolished. (May & Daly, 2020).

Facilitating Behavior Change in Pakistan

Preventing violent extremism, necessitates addressing its fundamental causes. To understand why people become radicals and what we can do about it, there are several theories. By examining human behavior, from which one can learn more about what works and what does not. People are increasingly interested in behavioral insights, which combine components of cognitive and social science with psychology. Combating violent extremism necessitates addressing its root causes. One theory holds that we can prevent extremism by making certain fundamental alterations to our character and habits. We can learn a lot about ourselves and how we feel by experimenting with behavioral insights. A growing number of companies are adding behavioral insights into their product development processes to better understand how consumers make decisions. Nudge Lebanon and B4 Development conducted three behavioral studies in Pakistan, Uzbekistan, and Tajikistan in 2020 and 2021 as part of the UNDP. (Rizk & Saeedi, 2022).

More effective and comprehensive preventative programs are required, experts say. Complaints are sent to local organizations that are better suited to deal with these issues through a UNICEF gender desk. The Pakistani government devised an intervention known as the gender desk to make its services more accessible to women living in remote locations. Because many women were afraid of being stigmatized or disgraced for seeking help, they avoided doing so; they had low literacy levels and distrust of government services among many other factors. Those women who were qualified and household decision-makers were encouraged to attend the workshops. Women and girls were able to participate in activities outside the home because of this attitude. (Bubenzer et al., 2022).

Behavioral change, should also be in the form of attitudes towards women. Increasing influence of women and their access to financial resources can have a substantial impact on economic growth, poverty eradication, and the well-being of families and communities. From individuals to entire countries, natural resource imbalance has an impact on everyone. The issue of gender bias, in resource distribution must be addressed by the United Nations as soon as possible. Equal

rights for women and economic prosperity are only possible if the correct solutions are put in place. Gender parity cannot be achieved unless equal access to economic and financial resources is guaranteed for women. We can learn much from the United States in terms of long-term and sustainable economic growth. If resources are divided equitably between men and women, development goals such as ending poverty and improving the well-being of children can be achieved. Economic growth and gender equality have been found to be positively connected in the United States when it comes to government efficiency at all scales. Economic downturns necessitate the need for the “safety net of last resort”, as its dubbed. Whether or not they are aware of it, institutional leaders restrict the freedom of women to choose their own life choices. National and regional financial institutions and governments provide more services and resources to women-owned businesses, such as loans, debt financing and equity capital. Despite recent growth in the microfinance industry, many small and medium-sized businesses lack convenient access to a range of banking services. A civilization without established methods for allocating scarce resources is difficult to envision. Inconsistencies between statute and customary law have affected the distribution of land and property. An example of this is the sale of property in land markets by way of inheritance or marriage, or by way of land reforms. There are many factors that can affect a woman's ability to handle her finances, including inheritance and marriage. According to these findings, some methods of adapting to new environments are more effective than others. Due to the inefficiencies of traditional banking institutions, several microcredit groups have grown into microfinance institutions, which offer a wider range of financial services with a focus on empowering women. We are here to learn about the benefits and drawbacks of various microfinance programs so that women can become more self-sufficient by gaining greater access and control over their financial resources. Women, in the financial services industry wield more power and money than their male counterparts. According to this study, there are both benefits and drawbacks to adopting microfinance to empower women in the financial business. Financial sector decision-making and access to financial resources are critical for women. (Zukang, 2009).

Work-from-home moms, will benefit from Trade Facilitation & Communication Centers' sub-construction funds (TFCC). Because of this increased

funding, the applicant's existing centers may be enlarged or reinforced. TFCC's principal goal for both current and future clients is to serve them. These TFCCs' information and communication technology skills will also be available to home-based workers and other women. (De Haan, 2017).

Women in Pakistani Politics Since 1988

The number of Pakistani women, competing for political office has increased in the last couple of decades. Pakistan's political system has placed a high value on the contributions of women since the country's independence. Nearly half of Pakistan's population is female, and they play a significant role in virtually every aspect of Pakistani culture. They are. As a result of their small population, women's contributions to politics have been overlooked. Women make up 15% of the global workforce. ((Chen et al., 2005). Equal pay for men and women in the workplace is a hot- button issue for many people around the world. This needs to be addressed in countries with a lower level of development. As a result of Pakistan's gender inequality, women's political participation is limited. Under Pakistan's constitution, women have the right to cast a ballot. In the preamble of Pakistan's constitution, human rights are emphasized. Muslim women took part in protests and demonstrations organized by the All-India Muslim League prior to Pakistan's independence. Women in Pakistan can realize their full potential because of Islamabad's constitution, which encourages them. Political parties have established female wing structures to entice more women across the country to get involved in politics. There are far fewer women in leadership roles than there are men. Pakistan's government has prioritized increasing the number of female legislators for more than two decades now. There have never been so many women in high positions of authority in American politics. Only a small amount of help from the government is required in some situations. (Masad Razan Masad , 2020).

During the 8th National Assembly's tenure (1988–1990), twenty women were elected, including Mohtrama Benazir Bhutto, Pakistan's first female prime minister. Benazir Bhutto and her sister Begum Nusrat Bhutto were the only two people elected to general seats in Pakistan's 9th National Assembly (1990–1993). However, due to a sunset clause in the Constitution (sunset clauses and provisions expire at a specific date unless specifically extended by legislation, laws and regulations), the reserved

seat became vacant after three election cycles and has never been occupied by a woman. Benazir Bhutto served as the Prime Minister for a second term from 1993 to 1996, and she was 1 of the 4 women elected to the 10th National Assembly. 6 women were elected to represent their seats in the Eleventh National Assembly, which lasted from 1997 to 1999. 74 women, were elected as Members of National Assembly (MNAs) for the 12th National Assembly, which performed duties for the tenure of five years (2002-2007), and had 13 ordinary seats, 60 reserved seats for women, and eleven non-Muslim seats. During the period of the 13th National Assembly, sixteen women were elected as ordinary members, while an additional sixty candidates were being elected for the reserved seats (2008-2013). There, was 70 women chosen to represent their various groups in the fourteenth National Assembly, which met from 2013-2018. There was a total of 9 women, who chose normal seats, sixty who opted for women-only sitting, and one who chose a seat reserved for non-Muslims. On August 6, 1973, Samia Usman Fatah became the first female senator in Pakistan. She, remained a senator through the year 1975. On August 6, 1975, Asifa Farooqi; and Aziza Humayun took their oaths of office as the only two women among forty-five women elected to general seats in the Senate (1975-1977). No women, were elected to the Senate between the years of 1985 and 1988. As the sole female senator for Pakistan from 1988 until 1991, Senator Dr. Noor Jahan Panezai took her oath on March 21. When she was, choose as vice chairperson of the Senate in 1991, she established history as the first woman to hold the position. During her time in the Senate (1991–1994), Dr. Noor Jahan Panezai was competent enough to hold that position. Senators Fiza Junejo and Nasreen Jalil were chosen to serve as senators during the next term (1994-1997). For the years 1997 to 2000, Nasreen Jalil served as the sole female senator. Consequently, due to the 2002 constitutional amendment which shows an enlarged number of senators from 87 to 100, 17 women were elected to serve in the Senate on reserved seats from 2003 to 2006. From 2003 to 2009, 21 women were elected to the Senate, serving 17 on reserved seats and four on normal seats. 19 women were elected to the Senate from 2015 to 2018, with 2 elected to regular seats and 17 elected to reserved seats. (Bari & Pal, 2000).

Among Pakistan's 342 lawmakers, 69 are currently female. 8 women were elected to the 69- member National Assembly this year, and 60 of these women received reserved seats. One member of a historically underrepresented group was

elected to public office. Mehnaz Akber Aziz, Ghulam Bibi Bharwana, Zartaj Gul, Shazia Marri, Dr. Fehmida Mirza, Shams-un-Nisa, and Zubaida Jalal Khan are just a few of the women on that list. All the above-mentioned detail about seats shows the women active participation being elected in national assembly and the list of the names of the women were the personalities who set examples for upcoming generation and performed great roles towards women empowerment in Political field (Assembly of Pakistan, 2023)

The Federal Cabinet is a group of senior Pakistani government officials, is appointed and overseen by Pakistan's Prime Minister. All newly appointed cabinet members would be referred to as “Ministers”. When it comes to administrative matters, Pakistan’s Cabinet Secretary oversees the Cabinet Division. Parliament must reconvene before the Prime Minister can appoint any more cabinet members. This is in line with the provisions of Pakistan's charter. Pakistan's cabinet convenes one a week in Islamabad. The Pakistani constitution states that the cabinet has constitutional authority, as stated in Article 81D. The first government was put together by Prime Minister Liaqat Ali Khan. Senators of the Federal Cabinet are elected for staggered 6-year terms every 3 years. There is a total of 104 senators in the senate, with 20 of them being women. A total of 11 people enlisted in the year 2015, and another 9 joined in 2018. Sherry Rehman, Khushbakht Shujaat, and Engr. Rukhsana Zuberi are just a few of the seventeen women, who have been elected to positions that were previously only held by men. (Pakistan, 2022).

Women heading the Committees of the Parliament

The female participation and their involvement in Pakistan Parliament, can be explained by the scenarios that are going to be discuss onwards in this study. Presently, it has been 3 female ministers out of 27 in the federal cabinet of Pakistan I.e., Dr. Fehmida Mirza, Head of the Inter-Provincial Coordination Division, Dr. Zartaj Gul, Minister of State for Climate Change, and Dr. Shireen M. Mazari, Minister of Human Rights and Minister of Defense Production. There are 36 secretaries working for the Pakistani government, with fourteen of them being female. Tashfeen Safdar oversees infrastructure development and housing, Syma Nadeem is responsible for coordinating amongst provinces, Sobia Kamal Khan oversees Kashmir and Gilgit-Baltistan, and Rukhsana Naveed oversees protecting the

environment. AMA Doctoral student Maleeka Ali Buk. Women lead two of the National Assembly's thirty-four Standing Committees. Kishwar Zehra chairs the Committee on Cabinet Secretariat, while Munaza Hassan leads the Committee on Climate Change. Only 10% Senate's committee chairs are left for men. There are just six female chairs among the Senate's thirty Standing Committees. Sassui Palijo deals with legislation, Sitara Ayaz with maritime issues, Khushbakht Shujat with healthcare for the nation, Rahila Magsi with federal education, Khushbakht Shujat with professional development, Rubina Khalid with the nation's literary and historical legacy, and so on. Senator Sherry Rehman is the chair of the Senate Special Committee on the China-Pakistan Economic Corridor (CPEC) and the Senate Domestic Committee on Climate Change Caucus (CPEC). Currently, Ayesha Raza Farooq is the president of the Senate's Other Committee on Rules and Privileges. Senator Rubina Khalid serves as chair of the Senate's Special Committee on Child Protection. Less than 1/3 of the committee chairs in the National Assembly are women. Members of the Election Commission of Pakistan, headed by Shunila Ruth and the National Commission on Human Rights were directed by Dr. Shireen M. Mazari and their respective chairpersons led by Prof. Dr. Mehr Taj Roghani, have been chosen by committees . (Assembly of Pakistan, 2019).

Pakistani women, are being working at key position not only in Pakistani but also all over the world. The detail of milestones and achievements earned by these Pakistani incredible women in the number fields are mentioned and discussed below:

The scientist and astronomer named Nergis Mavalvala, who was of Pakistani and American ancestry, made the first direct observation of gravitational waves. Her groundbreaking research into laser cooling of macroscopic objects and the compression of light's quantum states is well-known. (Schmidt, 2020). Tasneem Zehra Husain is a theoretical physicist from Pakistan. She is one of only a small number of Pakistani women to earn a doctorate in physics. Husain was the head of the Pakistani delegation to the Paris launch of the World Year of Physics, (WYP); and attended the Lindau Meeting of Nobel Laureates. Husain's first novel, *Kirkus Reviews* puts it as “a fictional approach to physics that catches both the material of the field and the pleasure of its practitioners”. (Butt, 2022).

Azra Quraishi is Pakistan's renowned botanist. In 1997, she was awarded the Borlaug Award, and in 2002, she was given the *Ordre des Palmes* academy. (Zafar &

Ghaffar, 2003). Arfa Abdul Karim Randhawa has obtained Microsoft's youngest Certified Professional (MCP) designation in 2004. She did something that had never been done before, and the Guinness Book of World Records included her achievement. (Tribune, 2017). Mariam Sultana is an astrophysicist, the first female PhD graduate from Pakistan. (Ahmed, 2012). Condensed matter physicist Talat Shahnaz Rahman, studies phenomena on surfaces and in excited media, as well as catalysis, vibrational dynamics, and magnetic excitations. She is known as the “Pegasus Professor”; at UCF because of her many accomplishments in the field of physics there. (Sharp, 2017). Aban Marker Kabraji, (March 12, 1953), is a scientist and biologist of Parsi ancestry and was leading the Asia Regional Office of the International Union for the Conservation of Nature. (Asia Pakistan, 2018). Asifa Akhtar is a Pakistani scientist, has made significant contributions to the study of chromosome regulation, she was appointed the first female international vice president of the biology and medicine division and made history. (Desk, 2020). (Pakistan is the birthplace of Hazara Saira Batool, the country's first female pilot. As of 2006, she was one of just four women to join the Pakistan Air Force. Saba Khan, Nadia Gul, and Mariam Khalil were the other women present. (Abbas, 2018). Mariam Mukhtiar, a pilot in the Air Force and a recipient of the Tamgha-e-Basalat. She was the first female military pilot to die in an aircraft crash on November 24, 2015. (Asia, 2015). The first female fighter pilot in Khyber Pakhtunkhwa, Lower Dir native Kainat Junaid created history by breaking the gender barrier in the air force. (Today, 2019). Fauzia Minallah was recognized as the first and youngest female political cartoonist when she won the All-Pakistan Newspaper Society competition. Furthermore, she received the Ron Kovic Peace Award. (Ramay, 2022). Microfinance organization Buksh Foundation was formed in Pakistan by Fiza Farhan. About 6750 families in the country now have solar power thanks to her efforts. (Dawn.com, 2015). Pakistani entrepreneur Sadia Bashir has spent her whole life in the game sector. She played a key role in creating the Academy of Pixel Art Games. At the 2017 Women Entrepreneurs Summit, Bashir was recognized by the U.S. Embassy in India. (India, 2017).

Masarrat Misbah is a successful entrepreneur, esteemed cosmetician, and generous benefactor. The Depilex Smile Again Foundation was established by her in 2005. This group's mission is to help people who have lost everything in an arson

attack. (Smileagain Foundation, 2016). Sharmeen Obaid-Chinoy is the only Pakistani person to win an Academy Award twice. Due to her hard work on the short documentary ; A Girl in the River: The Price of Forgiveness, she has been recognized for her achievements. After being elected prime minister, Nawaz Sharif vowed to halt honor killings. (Hassan, 2016). Shamim Akhtar is the only legally recognized female truck driver in Pakistan. Despite the difficulties caused by the economic downturn, she has continued her career as a truck driver. (Saeed, 2020). May, Ms. Tahira Qazi's legacy serve to inspire everyone who fights for justice and dignity. (Web Spider (pvt) Ltd, 2014).

Zainab Abbas of Pakistan is the first woman to serve in the role of commentator for the ICC Cricket World Cup. She was recently honored as Pakistan's "Best Female Sports Journalist" at an awards ceremony honoring the country's top athletes. (Ali, 2019). Only female athlete Shazia Hidayat represented Pakistan at the 2000 Summer Olympics. (Olympic Committee, 2000). The 11th South Asian Games were held in Dhaka, Bangladesh, in January of 2010. Cyclist Sidra Sadaf competed. In 2010, Naseem Hameed set a record in the 100-meter sprint at the South Asian Games. (Krishnan, 2010). The first two women from Pakistan to win an Olympic boxing medal were Sofia Jawed and Rukhsana Parveen. (Nasreen, 2017). The Pakistani women's cricket team is captained by Sana Mir. winning gold medals at the Asian Games in 2010 and 2014. (Mazhar, 2022). Pakistan's women's national football team is captained by Hajra Khan. The only player in history to score over 100 goals for her club, she made history by doing so. (Bjoerge, 2016). Ismat Chughtai, a member of the Progressive Writers Association, is widely regarded as a pivotal figure in the development of feminism in Urdu. (Singh, 2021). Feminist Urdu poets have gained prominence thanks to the works of authors like Parveen Shakir, Kishwar Naheed, and Fehmida Riaz. Both Rizwana Syed Ali and Bano Quddisa, two contemporary authors, have written about the issue of gender inequality. Bapsi Sidhwa is a well-known English-language author from Pakistan. In 1991, she received Pakistan's highest creative prize, the Sitara-i-Imtiaz. Noted novelist, Sana Munir enjoys widespread popularity and respect. After completing elementary and high school in Nigeria, Munir moved to the United States to study English literature, psychology, and public communication. Her father, an avid reader himself, ensured that his family always had a good supply of literature. Her descriptions of settings,

both natural and human, are rich and engaging. (University Press Pakistan, 2021). In the 1950s, Waheeda Baig opened the first school dedicated to training women to drive. After the war ended in 1965, she got a job as a taxi driver. (Wayback Machine, 2014). Director of IUCN's Asia Regional Office and dedicated environmentalist Aban Marker Kabraji has been recommended for the prestigious Sitara-e-Imtiaz award. (IUCN Asia Pakistan, 2018). Dr. Rubina Gillani is in charge of all Fred Hollows Foundation activities in Pakistan. (Hollows Foundation ACNC, 2018). For Pakistan, Jehan Ara is at the helm of a major IT firm. Her prominence stems from her advocacy for rules that would make the Internet available to anybody with a computer. (Ara, 2023).

CHAPTER V

Discussion - Recommendation - Suggestions and Conclusion

The primary goal of the study; was to explore the obstacles women face and the progress women have made particularly in Pakistani politics. Progressive methods that are taken in order to promote women's inclusion in government decision making. Pakistan has a complicated and extensive history of patriarchy, which contributes to the lack of women in positions of political and economic authority. The international relations theories that support women emancipation; feminism being at the forefront helps one to understand the struggle women encounter ,barriers that hold them back from reaching their full potential .The following chapter, further elaborates on the political structure and representation of political participation of women in Pakistan with regards to specifying the women empowerment progress in a positive light , the successful achievements made respectively towards the ; academic knowledge , participation in government ,investment made in gender education , widespread awareness across the country with respect to including women in helping the advancement of economic growth and development .Facilitation of behavioral attitude towards women in a positive light . Establishment of gender equity programme concluding the chapter with the remarkable influence Pakistani women have made in the country's history who have been at key positions globally as well as at the national level.

Women contribute as much to the society as men do however due to the cultural ,societal and religious norms women in Pakistan have faced numerous hindrances ; fighting for their power even before the independence of the nation and have been quiet successful in attaining their rights to a large level. No matter how democratic or conservative a state's structural system is women in the present day are yet to attain equality in all aspects of social economic and political life. Women in Pakistan and the respective government has been successful in granting women their right to vote ,stand for elections, be elected in governmental /public offices.

Women make up half of the global population and hence deserve equal access to economic, political, and social possibilities. There is a disproportionate number of men in positions of power in patriarchal civilizations. The primary goal of the research was to uncover the obstacles that hold women back from reaching their full

potential as well as discussing their progress. The entire potential of women is not being realized because of social standards like taboos. When women are oppressed, society at large is usually to blame; however this is not always the case. Religion, illiteracy, culture, and the traditional roles of men and women all contribute in maintaining the subordination of women in society. Women, comprise of half of the population universally; and thereby deserve equal access to economic, political, and social opportunities as their basic human right. (United Nations Humans Rights, 2014).

More women than ever before are in positions of power, but prejudice is still widespread. The first step toward establishing gender equality and empowering women is for them to be able to support themselves financially. Women shoulder a heavy burden when they are the ones in charge of caring for the family's basic needs, such as child-care, food preparation, housekeeping, and personal hygiene. It is a basic human right to be able to provide for one's own needs and those of one's family. Facilitating economic growth requires investing in a country's human resources, particularly its labor force. Considering a wide range of factors, including attitudes toward gender equality, social and familial pressure, government-provided opportunities, personal experiences with violence and financial support, and knowledge of their legal rights regarding domestic support and freedom of movement, this study investigates women's empowerment in relation to political participation and the difficulties and challenges women face in political careers.

Those, who advocate for women's rights want to see gender equality in all aspects of life, not just the workplace. One proposed approach is for the government to mandate a certain number of women hold elective office. When women have finished raising their children and caring for their homes, only then do they enter the workforce or launch businesses. More power would be in the hands of women in family negotiations if laws were passed to make divorce easier for women, enhance women's health, and give women equal ownership of the family's assets; such as property rights. People may have an impact not only in the political realm, but also in other areas. Participating in one's own family life, going to the school of one's choice, and choosing one's own professional path are all examples of exercising one's right to freedom of choice. Many people think that it is best to build one's life outside of politics first. There are currently more women than men serving in the legislature.

Societal bias, expensive campaigns, and the disproportionate impact of family ties in the distribution of party tickets are just a few of the obstacles that women still face in politics. Women elected to legislative positions traditionally receive less respect and authority than men do. Due to the lack of a unified voting bloc, women are often shut out of positions of power in political parties and in parliament. Despite, winning reserved seats, it is difficult for women to make substantial contributions after they are seated in legislatures due to a lack of campaign experience and a thorough grasp of the problems, legislation, and policies that interest them. They will be shut out of the party's decision-making process and won't be able to contribute to the work of critical parliamentary standing committees. (The Electoral Knowledge Network, 2022).

All members of the society, regardless of their gender, are accorded the same rights and opportunities, then we know our democratic system is fair and tolerant. Although, they make up just over half of the population, women are grossly underrepresented in Pakistan's political parties at the highest levels. When, compared to other South Asian countries, Pakistan has the third-highest proportion of women in parliament. As, evidenced by their regular presence and active participation in parliamentary proceedings, female legislators were found to be actively engaged in the legislative process, particularly in the National Assembly. Legislators of both sexes asked pointed questions and made clear demands on the executive branch. While the numbers of women in elected offices vary widely from state to state, recent progressive legislative changes may have contributed to this trend. While, it's commendable to work toward a more representative government, doing so may cause us to overlook opportunities to strengthen our political clout in more direct ways. Political parties in the United States, like those in other countries, need to work to eliminate the pervasive patriarchal attitude within them, empower women's groups within the parties, and increase gender parity at all levels of party leadership if they are to form a government that is truly representative of the people. We would face the same challenges as the women lawmakers in Khyber Pakhtunkhwa province while trying to pass a law to combat domestic violence. (Khan, 2021).

While this improves the odds for women entering politics, it can help or hurt campaigns to restore or raise the number of guaranteed seats for women in legislatures because of the indirect nature of their election. Politics, is perceived as a

toxic environment where violence and silence prevent women from being heard, therefore they view politicians (most of whom are men) in general seats as even less inviting to women. They feel a responsibility towards the imaginary citizens, yet in reality they represent no one. Though successful, women's parliamentary caucuses alone are insufficient to ensure women's voices are heard in the legislature. Women's movements have organized and campaigned for a gender equality agenda, with the support of political parties and leaders, and this has contributed to the growth of women's rights. Understanding the expressed need for support among quota parliamentarians throughout legislative procedures is vital in assisting them in overcoming other significant challenges and amplifying their political voice. Candidates for office should be free to discuss the issue inside their political parties. Women's rights advocates and other members of civil society have successfully pushed for widespread acceptance of affirmative action. It was thanks to their work that interparty caucuses were established, and women's quota seats were reinstated. To begin, the electorate chooses candidates to fill quota seats. Possible answers have been presented, but widespread implementation has been slowed by concerns over the high cost and high complexity of these strategies. If more women really sought for office and campaigned for votes, more of them would be elected to legislative seats in off-year elections. Instead, political organizations should set quotas for the number of women allowed to occupy executive roles inside the party to ensure that women's viewpoints are taken into consideration in party policy deliberations and candidate nominations. For the most part, today's political party women can only find employment with all-female parties whose principal goal is to ensure the election of men. The Pakistani Election Commission has shown its willingness to alter electoral procedures to incorporate party quotas. Women in politics and activism worry that the religious right will exploit their numerical advantage to influence the parties' quotas for women representatives. It seems unlikely that the caucus would be upgraded to the status of a standing committee given its stated goal of functioning as a member-driven assembly, even though electing a woman to the speakership would be advantageous if progressives obtained a majority of seats in the relevant legislature. However, the caucus influence will be precisely proportional to its members' standings inside their respective political parties. More women entering politics has been linked to greater gender parity in government. Having a

constitutionally mandated quota for female lawmakers is an effective strategy to keep women in the political process. Politics need to change to reflect the language people have chosen to communicate a desire for accountability and agency in government. To achieve women's political empowerment in Pakistan, a country with a deeply patriarchal culture and rising democratic ideals, it is crucial to increase women's quotas rather than decrease them. (Khan & Naqvi, 2018).

The following dissertation; focuses on women's political participation in the patriarchal ; misogynistic structure of Pakistan . Specifically, it aims to explore the identities of women that are undermined and are faced with social barriers which restrict their political participation. The study explores, how the feminine identities are included or excluded in a masculine political structure. Therefore, it is to be comprehended the scale of the women empowerment progress in Pakistani politics since the year 1988 ; when the Islamic Republic of Pakistan elected its first female prime minister Benazir Bhutto who also served as the first woman to be elected as a political leader government head in the Muslim world. Indeed, this was quite an achievement for the Asian as well as Muslim women universally whose capabilities are often diminished due to the gender disparity issue.

Liberal feminists, have long argued that there should be equality between men and women. This has and continues to be a crucial topic of many table talks and debates regarding the issue of women empowerment their progress alongside their struggles in a male dominated society concerned with their inclusion of public economic social political spheres of life. Presently, feminists view gender as a socially constructed complex structure that exploits women through gendered labor division as Pakistan's female population comprises of (48.5%), while the male population consists of (51.5%) . Women's division labor working force is comparatively low compared to men as women are expected to primarily work from home . With almost 235 million citizens. Thereby, Pakistan is the fifth-most populous nation in the world. Pakistan has one of the highest youth population in the world with a 64% of its population under the age of 30. Pakistan is ranked (145/156), for economic opportunity and participation. In addition, (135/156); for educational attainment, (143/156) for health and survival, and (95/156) for political empowerment in the Global Gender Gap Index Report 2022. On the World Justice Project's Rule of Law Index, Pakistan is ranked 130 out of the 139 nations.

Therefore, Pakistan has scored higher in terms of political engagement at (95/146), according to the Global Gender Gap 2022; report from the World Economic Forum. The Election Commission of Pakistan, has stated there is a gender gap of around 12.5 million according to the electoral rolls. In addition, the United Nation Women's calculations regarding the gender parity in national legislatures is to be perceived, to not be attained before 2063. (Asia and the Pacific, 2022).

Employment participation is however, low in comparison to men despite the progress made over the respective years. Women, are often underrepresented in Pakistan. Whilst surveys are made; one cannot attain precise information over their employment participation statistics since much of the work women do is also often not reported in many areas. Female workers in Pakistan, despite having higher education compared to the male population hence, experience far greater limitations on their physical mobility. (Raham, 2022).

A number of various other beliefs allow individuals to use the following capacities held regarding the human capacity for reasoning , for instance, the moral agency, the guarantee of legal laws and self-actualization alongside unnatural social gender roles and state intervention including public appeal. Liberal feminists; have been working on the basic philosophy of women's liberation and equality and yet have concluded they do not share the same rights as men. (Choudhry et al., 2019).The liberal feminist philosophy, provides information and methods for altering and enforcing social norms that can make women citizens on an equal footing with men. The choice of liberal feminist theory as the theoretical framework for feminist research is justified by women's position in Pakistani politics.

The respective thesis, has promoted women's political agency, along their inclusion, and leadership stance along secure well-paying employment possibilities that must and have been offered over the last few years the progress that has been made towards women's rights. The strengthening of the democracy concerning women in Pakistan. The outcome of the following study would help one better understand the politics, norms, cultural-religious notions and procedures that have supported as well as put limitations upon such initiatives thus far. The respective research lays out the associated actions that have allowed Pakistani women to use their right to vote and gain political, social and economic influence around the country within South East Asian society and globally as well.

The following study, summarises women's political participation in Pakistani politics since 1988; till present day and all that has taken place before and in between the following time period . The cultural and religious barriers that have hindered women's inclusion in politics as well as the economic spheres of Pakistan. The obstacles women face, that are discussed in the following thesis are not specifically existent in Pakistan but also globally. However, the respective research attributes its findings with regards to women empowerment in Pakistan precisely concerned with the subject of politics. The struggle and fight for equality, for instance; equal pay and parity for respect . The international relations theories such as; liberalism, realism, structuralism and humanism are all interconnected with the theory of feminism which play a crucial role in explaining the respective subjective research . The involvement of women in politics has been a debatable topic of discussion for the longest time in history. The positions women hold at public spaces further, to enhance their everyday life and legal status in Pakistan has been a challenging matter. Pakistan however, has made transformative approaches towards structural policy amendments and has seen a number of major milestones for women considering Benazir Bhutto who became the first ever woman Prime Minister of the Muslim world. (National Assembly, 2023)

Pakistan seeks to increase the political participation of marginalized women in the state where patriarchy resides in its social structure, which is a challenging task. Governmental initiatives taken to promote women's rights, right to vote, the right to education, the rights to be an equal member of the society as much as the male individuals .Efforts have been made to include women in every social platform and public, economic sectors of the country in order to diminish poverty. Offers aiding to women who seek to hold offices have been advanced by spreading awareness about their basic and legal rights, right to gender equality ,economic political and social equality in all sectors of life. Inclusion of international organizations as well as national NGO's working towards the empowerment of women and their education are set forth as a prime concern. (Khattak & Higdon, 2020).

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Appendices
Appendix A
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SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

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1	www.files.ethz.ch Internet Source	2%
2	Submitted to East Brunswick Township Student Paper	2%
3	Submitted to Higher Education Commission Pakistan Student Paper	2%
4	en.wikipedia.org Internet Source	1%
5	prp.hec.gov.pk Internet Source	1%
6	repo.uum.edu.my Internet Source	<1%
7	Anita M. Weiss. "Interpreting Islam, Modernity, and Women's Rights in Pakistan", Springer Science and Business Media LLC, 2014 Publication	<1%

Appendix B
Ethics Committee Approval



BİLİMSEL ARAŞTIRMALAR ETİK KURULU

09.11.2022

Dear Eman Saeed Hayar

Your project **“Women Empowerment: Progress in Pakistani Politics since 1988”** has been evaluated. Since only secondary data will be used the project does not need to go through the ethics committee. You can start your research on the condition that you will use only secondary data.

A handwritten signature in blue ink, appearing to read 'Aşkın KİR AZ'.

Prof. Dr. Aşkın KİR AZ

The Coordinator of the Scientific Research Ethics Committee