

VIOLENCE AGAINST WOMEN AND ITS PREVENTIVE MEASURES

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Submitted May 3, 2024; Revised July 25, 2024; Accepted July 29, 2024; Published August 20, 2024

ABSTRACT

Violence against women (VAW) in Pakistan is an extreme trouble that impacts society on more than one levels - sociopolitical, felony, and ethical. It calls for collaboration amongst key stakeholders, which includes civil society, social technology researchers, and policymakers, to set up and put into effect suitable laws. Unfortunately, many women in Pakistan bear scary acts consisting of murder, stoning, compelled marriage to older men, or even killings disguised as keeping own circle of relatives honor. These brutal acts, stated as 'crimes towards women', intention to disempower and marginalize women in society. This paper goals to have a look at the unique types of gender-primarily based totally violence and the way they perpetuate the oppression of women. The essential goal is to discover the narratives and reports of victims, dropping mild at the crimes regularly pronounced in Pakistani newspapers. Additionally, the paper seeks to investigate the prevailing discourse and practices surrounding gender discrimination and violence towards women and girls. Through in-intensity casual interviews carried out the use of purposive sampling, the evaluation takes a ethical and political standpoint. Ultimately, it concludes that the patriarchal shape of society performs a big function in distorting humanity's fabric. To fight gender-primarily based totally violence in Pakistan, empowering women thru coverage and practice, presenting training and financial opportunities, and securing felony and political help from the global and civil society are crucial.

Keywords: Violence against women, Pakistan, Dignity, Prevention.

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INTRODUCTION

According to the World Economic Forum, Pakistan ranks because the 1/3 worst in addressing gender-primarily based totally violence or violence towards girls. The current Gender Parity Report of 2020 exhibits that Pakistan has fallen brief of expectations, setting 151 out of 153 international locations at the gender index [1]. Disturbingly, reviews

imply that 93% of Pakistani girls revel in sexual violence in some unspecified time in the future of their lives [2]. Despite the implementation of several legal guidelines and acts via way of means of the Pakistani and provincial governments to fight violence towards girls, the range of gender-primarily based totally violence incidents keeps to rise.

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This studies paper examines historic debts and analyzes gender-primarily based totally violence in Pakistan. The authors amassed first-hand facts via in-intensity casual discussions the usage of purposive sampling. In addition to number one facts, the authors tested information articles reporting violence towards girls, in particular the ones associated with the Sindh province of Pakistan. A paper argues that there is robust proof assisting the under-reporting of violence instances. Domestic kinds of violence towards girls, in particular, frequently cross unreported as they may be now no longer taken into consideration acts of violence via way of means of families, communities, and people in Pakistan's male-ruled society. The evaluation discovered a sample of high-profile instances that obtained extended insurance. These instances had been frequently linked to political and influential figures, family, tribe, clan, and caste. While recurring information insurance changed into given to the bulk of incidents, they did now no longer acquire huge attention. Therefore, the difficulty of violence towards girls in Pakistan is encouraged via way of means of sociopolitical and monetary factors. For example, in instances of affection and eloped marriages, violence is decided via way of means of family, network, tribe, and caste dynamics so that it will preserve 'Izzat' and exert masculine strength and authority. The examine demonstrates that violence towards girls is pervasive in Pakistan and has end up a continual social and public coverage issue. It impacts society at big and isn't constrained to a particular region, ethnic group, class, age, or gender, even though girls and women are the maximum impacted. The present proof indicates that regulation enforcement organizations had been unsuccessful in controlling those crimes. Therefore, this examine recommends a reevaluation of contemporary rules and a focal point on addressing discriminatory and gender-biased

attitudes. The conventional tribal structures, cultural codes, and ethics that justify violence towards girls must be dismantled. State officers and regulation enforcement organizations must acquire schooling with a gender lens, together with gender-touchy courses, workshops, seminars, and conferences. Universities and civil society boards must include gender-touchy and gender justice pedagogy into their teaching, learning, and network advocacy programs, with steerage from spiritual clerics.

GENDER DONIMATION

The educational literature on gender-primarily based totally violence generally makes a specialty of information and severely investigating violence towards girls. In patriarchal societies, gender performs a significant function in developing stratification and discrimination. Gender discrimination refers back to the systematic and favorable remedy of individuals, which denies them rights, opportunities, and sources. In those societies, unequal remedy of girls is the norm, and their function and standing are decided through their gender. Women have restricted get right of entry to strength and sources in diverse establishments, along with households, communities, markets, and the state. This gender discrimination contributes to violence whilst girls assert their rights. Gender-primarily based totally violence is described as any act or hazard through guys or male-ruled establishments towards girls and women primarily based totally on gendered social norms. Women enjoy this violence in each public and personal spheres, along with bodily, structural, psychological, and sexual forms. The triumphing attitudes inside regulation and justice establishments restrict efforts to fight violence towards girls. Cultural attitudes entrenched in own circle of relatives and network norms, in addition to the judicial machine and police, act as boundaries to women empowerment. Many

girls who're sufferers of violence are not able to claim their rights because of those oppressive social structures. In Pakistan, girls who encounter violence frequently conflict to file their stories for numerous reasons. This consists of a lack of know-how amongst girls approximately violence as a contravention in their rights, fears approximately own circle of relatives and network honor, and damaging social and criminal conditions. Consequently, girls internalize the gender-primarily based totally discrimination they face, and experience pressured to compromise with the present oppressive machine. Civil society and advocacy agencies running on violence towards girls trust that many instances of violence move unreported, especially in faraway rural areas. However, the severity of

the trouble of violence towards girls in Pakistan has been documented in print media and guides through those agencies [3]. Data from the Pakistan Demographic and Health Survey 2017-18 well-known shows that 28% of girls elderly 15-forty nine have encounter bodily violence for the reason that age of 15, and 6% have encounter sexual violence [4]. The file additionally highlights the superiority of emotional violence (26%) and bodily violence (23%), in addition to controlling behaviors exhibited through husbands toward their wives [5]. The information statistics amassed on women's troubles associated with gender-primarily based totally violence and practices had been categorized into information items, letters to the editor, and editorials.



Figure 1: Various forms of gender-based violence.

The Women's Empowerment in Muslim Contexts (WEMC) framework sheds light on numerous types of violence, together with state-sanctioned violence through laws, own circle of relatives laws, cultural practices, and misinterpretations via way of means of politico-spiritual groups. These elements make contributions to the curtailment of women's rights and their potential to exert their autonomy as individuals [6].

PRECEDENCE IN PAKISTAN

Women in South Asia, particularly in Pakistan, face marginalization because of male dominance and socio-cultural customs. These norms and practices bring about large gender disparities that prevent women's empowerment. As a result, women in Pakistan revel in poverty, inequality, and gender injustice, which negatively effect network brotherly love and hinder global development. This subjugation and disempowerment of women are highlighted in every day information reports, depicting heinous crimes devoted in opposition to them. These crimes encompass violence, loss of security, and restrained get entry to simple human needs, resources, opportunities, and decision-making energy. It is crucial, therefore, to seriously observe and cope with the discrimination confronted through women in all its forms, because it perpetuates their marginalization inside society. Studies imply that this marginalization is deeply rooted in patriarchal notions and gendered energy systems that are searching for to govern women. By adopting an anthropological perspective, we argue that the socialization of society in a patriarchal way perpetuates discriminatory practices in opposition to women, which in flip ends in gender-primarily based totally violence and disparities of their private and public lives. The hierarchical gender members of the family hooked up through those patriarchal norms and practices furnish energy and authority to men, allowing them to inflict

numerous kinds of violence and discrimination upon women. Consequently, women discover themselves in deprived positions inside the family, network, caste, clan, tribe, and nation. The low socio-financial and political fame of Pakistani women is deeply entrenched in gender-primarily based totally discriminatory practices and the predominance of male norms. The gender gadget dictates the roles, statuses, and expectancies of women inside society primarily based totally on male dominance. Women who deviate from those assigned roles and expectancies are culturally stigmatized and regularly subjected to physical, mental, emotional, and structural violence. Violence in opposition to women takes many forms, along with Karo-Kari, Swara, Vani, murder, torture, rape, sexual harassment, home violence, pressured marriages, early marriages, and divorce. These troubles stem from unequal gender social systems and members of the family. Furthermore, the belief of women as second-magnificence citizens, tied to the honour in their families, reinforces restrictive norms and values that confine women to their houses and intently screen their activities. In conclusion, the marginalized fame of women in South Asia, especially in Pakistan, is perpetuated through male dominance, socio-cultural customs, and discriminatory practices. These elements create large gender disparities, hindering women's empowerment and main to poverty, inequality, and gender injustice. Addressing those troubles calls for a important evaluation of gender discrimination in all its forms, in addition to difficult patriarchal norms and energy systems that perpetuate violence and disadvantageous fame for women [7].

BITTER REALITIES

It emphasizes the significance of setting up a democratic, socially modern, and simply society. Addressing gender-primarily based totally violence must be a pinnacle

precedence in public coverage and improvement programs, because it poses a critical mission to attaining social justice and a democratic society. The discriminatory remedy of women in society represses their rights and hinders their participation withinside the improvement of the global and institutions. Therefore, the empowerment of women, each socially and legally, must be a number one goal to make certain a socially modern network. Researchers analyzing gender discrimination and violence view violence against women (VAW) probably of regulation issue, critical for upholding democratic values in society. Those who inflict physical, mental, emotional, and sexual violence on women see it as their proper to apply violence as a way of subjugation. For women's rights activists and civil society people, VAW is an issue of the guideline of thumb of regulation in society and displays societal backwardness. Therefore, addressing the problem of VAW in Pakistan is important to acquire democratic governance and social improvement. Gender-primarily based totally violence and discrimination function equipment for patriarchal systems to subordinate women, main to inequality and hindering societal progress [8, 9]. The RPC-WEMC session paper titled "Rejecting 'cultural' justifications for violence towards women: Strategies for mobilizing global, society, and the global network" emphasizes the want to reject cultural excuses that perpetuate VAW and disclose it as a manage mechanism pushed through lifestyle and patriarchal interests. Despite global efforts to enforce agreements, violence towards women persists, making it critical to confront those cultural justifications. We argue that gender-primarily based totally violence and discrimination towards women end result from patriarchal systems deeply ingrained in male-ruled lifestyle and institutions. These patriarchal systems regularly override global

legal guidelines and policies, primarily based totally on their interpretation of cultural customs and traditions. This cultural conduct is obvious in gender discriminatory practices, which includes jirgas (informal/tribal courts), which can be often held withinside the 4 provinces [10]. Our findings display that those numerous types of gender-primarily based totally violence are equipment used to govern women's lives in each the personal and public spheres. The facts from our look at well-known shows that not unusual place types of violence consist of abduction, kidnapping, honor killings, sexual attack and rape through family/network members, ex-husbands, unidentified perpetrators, in addition to home violence through husbands, brothers, and fathers. Additionally, women face sexual harassment withinside the workplace, robberies, beatings through spouses, compelled and early marriages, and violence to save you free-will alternatives in marriage, regularly perpetrated.

The underlying causes of this violence are complex but are primarily driven by a desire to control women's mobility, sexuality, morality, personal freedom, and the right to make autonomous choices, especially regarding marriage within or outside their community. The male members of the family, community, and tribe culturally view women's individual decision-making as immoral and bring disgrace to the family's honour. Consequently, coercive methods of physical, mental, and emotional violence are employed to restrict women's mobility and personal freedom to safeguard the family and tribe's honour, which is intertwined with the honour of its female members [11].

The data analysis indicates that the primary reasons for the abduction and kidnapping of women and girls are sexual exploitation, ransom, seeking revenge against the family or community, and enforcing control over marriage choices. The findings suggest that younger girls are often abducted for ransom

and sexual purposes. In many cases, young girls are abducted because their families refuse marriage proposals from the abductors. Sometimes, influential people will abduct a girl and kill other family members who resist them. Women are sometimes kidnapped when they choose to marry freely or for love. In these cases, family members such as brothers, fathers, and cousins may use violence to punish the woman and protect the family's honour. In extreme cases, families may even abduct the couple from a courthouse. Our research examines the prevalence of this form of violence in the Sahiwal district, where a news report described a love marriage couple being kidnapped by thirty armed men within the court premises. The woman's brother was identified as the main instigator against the marriage. Our analysis also reveals cases where fathers, brothers, and both current and former husbands inflict violence on women as a reaction or retaliation to safeguard their perceived masculinity and honour. We discovered that two rival tribes or groups use women's abduction to demonstrate the intensity of their revenge and establish dominance. These cases often involve the rape of women, presented as a form of punishment and a display of power. For instance, a news report highlighted the rape of two women by a dozen men who wanted to teach them a lesson because a relative of one of the women had eloped with a girl from the perpetrators' family. The analysis reveals that a recurring theme is the control that male family members and the community exert over women.

They exert manipulate over girls to save you them from getting into love marriages out of doors of the community, particularly thru development, as this is going in opposition to patriarchal norms of own circle of relatives, kinship, and society. As a result, girls are anticipated to observe cultural practices that sell marrying in the community. Another

fundamental aspect contributing to the kidnapping of girls in marital and home disputes is the manipulate exerted with the aid of using male own circle of relative's participants and relatives, who declare to be defensive their own circle of relatives and community's honor. Many instances in our facts evaluation show this manipulation over women's autonomy in selecting their spouses. Additionally, a few instances have discovered that global institutions, together with the police, do now no longer offer assistance to girls, in particular once they face threats to their lives from their circle of relative's participants. For instance, an 18-year-vintage woman from Hyderabad Sindh, who entered a wedding of her very own unfastened will, filed a petition with the Hyderabad circuit bench of the Sindh High Court in search of safety from the District Police Officer (DPO) and the Station House Officer (SHO). She suggested dealing with harassment with the aid of using the DPO and SHO. In some other incident of VAW in Sialkot, a woman who eloped together along with her lover changed into killed with the aid of using her cousins. The reporting length additionally exposed a bad crime in Balochistan province, wherein 5 girls have been buried alive withinside the call of tribal and cultural honor. The findings imply that girls are pressured into prostitution, highlighting the manipulation exerted with the aid of using guys over a woman's body, for intercourse work. Additionally, the findings advise that the rape of younger and minor women is a severe crime, and a shape of violence inflicted upon girls with the aid of using guys for sexual exploitation. The facts evaluation demonstrates that the numerous sorts and severity of crimes in opposition to girls are rooted in cultural interpretations and normal practices deeply ingrained in patriarchal strength structures.

CONCLUSION

The findings displayed that violence towards girls is a miles greater well-known problem as

compared to violence towards guys, despite the fact that guys also are killed for 'honor'. The idea of 'honor' is deeply ingrained in families, communities, and tribes, surpassing religion, culture, global legal guidelines, and human compassion. Despite the Government of Pakistan passing several legal guidelines and acts, harmless girls and women remain killed every 12 months within the call of 'dishonoring' their families. Gender-primarily based totally violence or violence towards girls is pervasive in all provinces of Pakistan. Based on our studies, which specializes in gender justice and the safety of women's rights in Pakistan. This study advocates for gender social justice and requires mass schooling, crucial liberal and democratic socialization, gender and social justice advocacy, financial opportunities, and women's autonomy to fight those disempowering forces found in each formal and casual institutions. It is important to

prioritize the implementation of schooling quarter reforms and sell women' schooling in rural villages and towns. A mass-primarily based totally gender-touchy advocacy method must be advanced and carried out to extend the voices of girls. Addressing gender discriminatory practices rooted in cultural and standard techniques must be a focus on the coverage and implementation levels.

Author(s) Contribution: Data collection, N. Saba; writing-up, F. Andleeb and M. Madijah; formatting and editing, S. Iqra; review and submission, S. Nageen.

Funding: Nill

Ethical Approval: NA

Conflict of Interest: There is no conflict of interest.

Consent for Publication: All authors approved the manuscript for publication and agreed to be responsible for all aspects of this article.

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