

Pakistani Women Have The Same Chances As Men

Outline

I- Introduction: In Pakistan, prejudices against women has hampered equal opportunities for women. Nevertheless, with changing gender roles globally, the opportunities for women have significantly improved and have become mostly same as men. Certain challenges in the way of equal opportunities could be further reduced with pragmatic measures.

II- Status of women in Pakistan - an overview

III- Pakistani women partly do not have the same chances as men:

a. Patriarchal norms restrict equal chances for women in public sphere

b. Rural-urban divide reinstates educational and digital divide

c. Provincial divide hampers equal opportunities for women across Pakistan

d. Gender discrimination in wage gaps - glass ceiling

e. Religious minorities are less privileged and have fewer chances than majority women

f. Religious compulsions restrict women's mobility within private spheres

IV - Pakistani women mostly have the same chances as men:

- a. Changing gender roles enable women to participate in non-traditional roles
- b. Emerging role of women in politics and leadership cadre
- c. Giving equal chances through merit based vacancies
- d. Emerging culture of sports at national level opened equal avenues as men
- e. Promoting inclusivity of women in non-traditional jobs by quota system
- f. Gender mainstreaming aids in equal access of resources
- g. Legalising protection to women against growing gender-based violence and other hate crimes
- h. Overcoming persistent gender gap in educational institutions
- i. Overcoming digital divide through different schemes at national and provincial level

V - Further efforts required to ~~overcome~~ ^{promote} equal opportunities in Pakistan:

- a. Overcoming feminization of poverty is a pre-requisite
- b. Active role of civil society in promoting small-medium based set-ups for women
- c. Legal protection against discriminatory division of labour

d. Stern legislation on fixed minimum ^{and} wage

gap, equal wage

e. Focus required on inclusivity of religious minorities

VI. Conclusion

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