

**ACID BURN CASES OF WOMEN IN SOUTH ASIA: A CASE  
STUDY OF PAKISTAN AND THE ROLE OF CEDAW**



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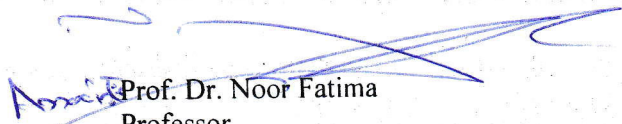
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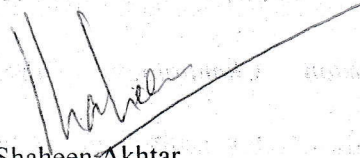
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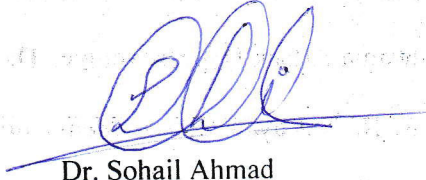
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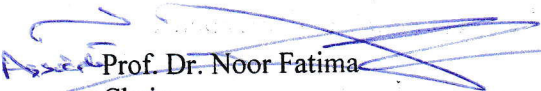
  
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I Sadaf Asif, hereby declare that this dissertation has been written by me in it's entirely on the basis of my research work under my beloved and sincere guidance of Professor: Dr Amna Mahmood. No portion of this dissertation has been copied from any source. It is original and has never been presented in any other institution.

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**DEDICATED TO**

*My Beloved Parents*

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## TABLE OF CONTENT

Declaration.....	i
Dedication.....	ii
Acknowledgement .....	iii
List of Tables .....	xi
List of figures.....	xii
List of Acronyms .....	xiii
Glossary.....	xxv
Abstract.....	xxvii

### INTRODUCTION

Rationale of the Study .....	6
Statement of the Problem.....	7
Objective of the Study.....	8
Research Questions.....	9
Significance of the Study.....	10
Limitations of the Study .....	10
Delimitation of the Study.....	11
Operational Definition of the Major Terms.....	11
Literature Review.....	12
Research Methodology.....	30
Research Design.....	30
Population.....	30
Sampling Technique.....	30
Instrumentation.....	31

Data Collection.....	32
Data Analysis .....	33
Organization of the Study .....	33

## **CHAPTER # 1: THEORETICAL FRAMWORK**

<b>1.1 Medical Model of Disability.....</b>	<b>37</b>
<b>1.2 Social Model of Disability.....</b>	<b>38</b>
<b>1.3 Tripartite Model of Violence .....</b>	<b>40</b>
<b>1.4 Theory of Feminism .....</b>	<b>44</b>
1.4.1 Feminism 1 <sup>st</sup> Wave( F1W).....	46
1.4.2 Feminism 2 <sup>nd</sup> Wave (F2w).....	46
1.4.3 Feminism 3 <sup>r</sup> Wave ( F3W).....	47
1.4.4 Feminism 4 <sup>th</sup> Wave (F4W).....	47
<b>1.5 Relevance of the Study .....</b>	<b>48</b>
1.5.1 Violence against Women (VAW).....	48
1.5.2 Deprivation of Shelter (DS) .....	49
1.5.3 Education.....	49
1.5.4 Right of Vote and Property (RVP).....	51
1.5.5 Domestic Violence (DV).....	51
1.5.6 Gender Disparity and Negative Comments (GD&NC) .....	52
1.5.7 Stereotyping (ST).....	54
1.5.8 Sexual Harassment at home and Workplace.....	55
1.5.9 Modern Digital Technology (MDT).....	55

## **CHAPTER# 2: HISTORICAL PERSPECTIVE**

<b>2.1 Bangladesh.....</b>	<b>58</b>
2.1.1 Case Study .....	62

<b>2.2</b>	<b>India.....</b>	<b>63</b>
2.2.1	Case Study.....	64
2.2.2	Case Study.....	65
<b>2.3</b>	<b>Afghanistan.....</b>	<b>68</b>
2.3.1.....		69
<b>2.4</b>	<b>Nepal .....</b>	<b>72</b>
<b>2.5</b>	<b>Maldives .....</b>	<b>73</b>
<b>2.6</b>	<b>Pakistan .....</b>	<b>73</b>
2.6.1	Case Study.....	74
<b>2.7</b>	<b>Sri Lanka .....</b>	<b>80</b>
2.7.1	Case Study .....	82

**CHAPTER# 3: CAUSES & CONSEQUENCES OF ACID BURN CASES OF WOMEN AND THE ROLE OF NGOs**

<b>3.1</b>	<b>Types of Acid.....</b>	<b>92</b>
<b>3.2</b>	<b>Consequences of Acid Violence .....</b>	<b>92</b>
3.2.1	Psychological Consequences (PC).....	92
3.2.2	Social Isolation (SI) and Economic Consequences (SE).....	94
3.2.3	Physical Damages injuries and Consequences (PDIC).....	96
3.2.4	Acid Burn Treatment and Management.....	99
<b>3.3</b>	<b>Case Studies Related to Causes and Effects of Acid Burn on Female Survivor’s .</b>	<b>102</b>
<b>3.4</b>	<b>Active Role of NGOs in Support of Their Female Acid Survivor’s.....</b>	<b>103</b>
3.4.1	Acid Survivors Foundation of Pakistan (ASFP).....	103
3.4.2	Deplix Smile Again Foundation of Pakistan (DSAFP).....	106

## **CHAPTER# 4: WOMEN RIGHTS UNDER INTERNATIONAL LAWS**

<b>4.1 Universal Declaration on Humans Rights (UDHR).....</b>	<b>120</b>
<b>4.2 Convention on the Elimination of All Forms of Discrimination against Women..</b>	<b>126</b>
z4.2.1 Case Study.....	132
4.2.2 Case Study .....	134
<b>4.3 Case Studies of Acid Burning Incidents against Women in Pakistan.....</b>	<b>135</b>
4.3.1 Case Study of Female Acid Burn Survivor from Lahore.....	135
4.3.2 Case Study of Acid Burning Survivor Attacked by ex- Husband from Karachi.	136
4.3.3 Case Study of Liaqatabad Acid Burning Survivor Attacked by ex-Husband..	137
4.3.4 Case Study of Liaqatabad Acid Burning Survivor Attacked by ex- Wife.....	138
4.3.5 Case Study of Female Acid Burn Survivor Attacked by Drug Addicted Husband from Gulistan-e-Juhar.....	139
4.3.6 Case Study of a Female Acid Burn Survivor Attacked by Drug Addicted Husband from Qayyumabad.....	139
<b>4.4 Current Scenario of CEDAW about Women Human Rights in Pakistan.....</b>	<b>141</b>
<b>4.5 International Convention on Civil and Political Rights (ICCPR).....</b>	<b>142</b>
<b>4.6 Convention against Torture (CAT).....</b>	<b>142</b>
<b>4.7 World Four Conferences on Women Rights.....</b>	<b>142</b>

## **CHAPTER # 5: RECOGNITION OF ACID BURN LAWS UNDER THE ISLAMIC-LEGAL SYSTEM OF THE STATE AND THEIR IMPLEMENTATIONS**

<b>5.1 Women Rights Condition before Islam (WRCBL).....</b>	<b>148</b>
<b>5.2 Women Rights and Status under Islamic Legislation (Quran &amp; Sunnah).....</b>	<b>150</b>
5.2.1 Progressive Possession Right (PPR).....	152
5.2.2 Right of Marriage and Separation (RMS).....	153
5.2.3 Right to Education (RE).....	156
5.2.4 Right of Women in Inheritance (RWI).....	157
5.2.5 Right of Participation in Political Activities and Public Affairs (RPPAPA)...	159
5.2.6 Women Right to Respect (WRR).....	160
5.2.7 Women Status as a Daughter, Sister, Mother and Wife (WSDSMW).....	160
<b>5.3 Importance of Women Rights under great Leader's of the History.....</b>	<b>164</b>
5.3.1 Quid-i- Azam Muhammad Ali Jinnah.....	164
5.3.2 Fatima Jinnah (1893- 1967).....	165
5.3.3 Ayub Khan Era(1958-1969).....	165
5.3.4 Zulfiqar Ali Bhutto Era (1970 -1977).....	165
5.3.5 Zia Ul Haq Era (1977 -1986).....	166
5.3.6 Benizer Bhutto Era (1988-1990 &1993-1966.....	166
5.3.7 Nawaz Sharif Era (1990-1993 & 1997-1999).....	168
5.3.8 Pervez Mushruf Era (1999 -2008).....	168
5.3.9 President Asif Zardari Era (2008 -2013).....	169

5.3.10 Nawaz Sharif Era(2013-2018 .....	170
5.3.11 Imran Khan Era (2018-2022) .....	170
<b>5.4 Fundamental Rights of Women under the Constitution of Islamic Republican of Pakistan (FRWUCIRP),1973.....</b>	<b>171</b>
5.4.1 Article # 3 Sheds Light on to Eliminate Exploitation.....	173
5.4.2 Article # 4 Every Individual Should be Deal According to the Law.....	173
5.4.3 Article #8 of the Constitution Says that: Laws Inconvertible with and Derogation of Basic Rights to be Void or Null”.....	173
5.4.4 Article # 9 Sheds Light on Security of Individual’s .....	175
5.4.5 Article # 11 Says about Freedom from Slavery.....	176
5.4.6 Article # 14 Says about the Safety of Dignity of Women.....	176
5.4.7 Article # 15 Freedom of Movement.....	177
5.4.8 Article # 19 Freedom of Opinions and Speech.....	177
5.4.9 Article # 23 Provision as to Property.....	178
5.4.10 Article # 24 Protection of Property .....	178
5.4.11 Article # 25 Equality Before the Law .....	179
5.4.12 Article #27 Equality of Employment.....;	181
5.4.13 Article # 35 Protection of Family.....	181
5.4.14 Article # 37 Promotion of Social Justice and Eradication of Social Evils.....	181
<b>5.5 Acid Burn Laws in Pakistan (ABLP) and Related Amendments.....</b>	<b>182</b>
5.5.1 Legislation about Acid in Punjab (LAP) and related Amendments.....	186

5.5.2	Legislation about Acid in Khyber Pakhtunkhwa (LAKPK) and related Amendments.....	190
5.5.3	The Acid and Crime Bill (A&CB), 2017.....	192
5.5.4	Modification in Acid Burn Legislation.....	192
<b>5.6</b>	<b>Recognition of Acid Burn Laws under the Islamic Legal System of the State.....</b>	<b>193</b>
<b>5.7</b>	<b>Implementation of Acid Burn Laws.....</b>	<b>194</b>
5.7.1	Gender Sensitizations (GS).....	194
5.7.2	Role of Police Departments (RPD).....	196
5.7.3	Unavailability of Witness (UAW).....	198
5.7.4	Female Acid Survivors' don't always Report .....	198
5.7.5	Legal and Medical Side .....	198
5.7.6	Lack in Framing of Charge/ Charge-Sheets (LFCCS).....	199
5.7.7	Lengthy- Legal- Process (LLP).....	199
5.7.8	Settlements of Cases Outside of Courts (SCOC).....	200
 <b>CONCLUSION</b>		
	Conclusion .....	203
	Major Findings.....	207
	Recommendations .....	209
	Potential for Future Researchers.....	210
	<b>REFERENCES.....</b>	<b>212</b>
	<b>Annexures .....</b>	<b>252</b>
	Annexure A: Questionnaire for Interview.....	252
	Annexure B: CEDAW Laws.....	256

## LIST OF TABLES

Table #2.1 .....	60
Table # 2.2.....	67
Table # 2.3.....	78
Table #3.1 Yearly Record of Fact-Sheet of DSAFP, Registered Burn Cases, Successful Treatments, Jobs, Vocational Trainings, Education and Marriages of Female Acid Survivors' during (2008 to 2023).....	112

## LIST OF FIGURES

Figure # 1.1 Theoretical-Framework (TF).....	36
Figure # 2.1 Acid attacks in South Asia.....	58
Figure # 3.1 Reasons of Acid Attacks (AA) & Percentage (2009 to 2023).....	88
Figure # 4.1 International Laws for Women Rights .....	120
Figure # 4.2 CEDAW Laws for the Protection of Women’s Rights.....	128
Figure # 5.1 Recognition of Acid Burn Laws under the Legal Islamic System of the State..	147
Figure #5.2 Constitution of Pakistan,1973 .....	172

## **LIST OF ACRONYMS**

ABC	Acid and Burn Crime
ABTM	Acid Burn Treatment and Management
ABV	Acid Burn Violence
ACL	Acid Control Laws
ACL	Acid Crimes Laws
AEM	American and European Movements
AI	Amnesty International
AOE	Experiences of Oppression and Abuse
APC	Awareness and Prevention Campaign
APPNA	Association of Physician of Pakistan of North America
ASFB	Acid Survivors' Foundation of Bangladesh
ASFP	Acid Survivors' Foundation of Pakistan
ASTI	Acid Survivors' Trust International
ATC	Anti-Terrorism Courts
ATP	Anti-Terrorism Provisions

ATP	Art Therapy Program
AV	Acid Violence
AS	Acid Survivors
AVBC	Acid Violence and Burn Crime
AVCAW	Acid Violence Committed Against Women
AVRW	A Vindication of the Rights of Woman
BSRC	Burns and Social Rehabilitation Centers
BISP	Benazir Income Support Program
CAD	Corrosive Attacks Deterrence
CAT	The Convention against Torture
CEDAW	Elimination of all Forms of Discrimination against Women
CII	Council of Islamic Ideology
CIRP	Constitution of Islamic Republican of Pakistan
CJS	Criminal Justice System
CM	Charity Model
CL	Constitutional Laws
CL	Criminal Law

CLLA	Criminal law and Act of India
CWB	Children and Women Bureau
CLO	Custodian of Law & Order
CMH	Combined Military Hospital
CP	Crime of Passion
CSS	Central Superior Services
CV	Cultural Violence
CMRA	Child Marriage Restrain Act
CSW	Commission on the Status of Women
DL	Domestic Law
DB	Domestic Brutality
DP	Disciplinary-Proceedings
DSAFP	Depilex Smile Again Foundation of Pakistan
DSP	Deputy Superintendent of Police
DV	Direct Violence
DV	Domestic Violence
DMMA	Dissolution of Muslim Marriage Act

EM	American and European Movements
EU	European Union
F2W	Feminism 2 <sup>nd</sup> –Wave
F3V	Feminism 3 <sup>rd</sup> Wave
FAT	First Aid Treatment
FG	Federal Government
FWB	First Women Bank
FPS	First Women Police Station
FIR	First Information Report
FIW	Feminism 1 <sup>st</sup> –Wave
FOS	Freedom of Speech
FOT	Freedom of Thought
FLSEPR	Fundamental, Legal, Social, Economic and Political Rights
FM	Feminist Movements
FMHR	Federal Ministry of Human Rights
FMLO	Female Medical & Legal Officials
FMWD	Federal Ministry of Women Development

FOD	Finance and Observing Devices
FLR	Fundamental and Legal Rights
FPO	Female Police Officials
FPS	Federal Public Services
FS	First-Schedule
FSE	Foreign Surgical Expertise
GBT	Gendered Based Terrorism
GBVAW	Gender Based Violence against Women
GBVD	Gender Based Violence and Discrimination
GD	Gender Discrimination
GGP	Governor General of Pakistan
GD	Gender Disparity
GE	Gender Equality
GP	Gallup Pakistan
GS	Gender Sensitizations
GS	Generational Shift
GST	Gender Sensitive Trainings

HDPRS	Human Development and Poverty Reduction Strategy
HO	Hudood Ordinace
HA	Hydrochloric Acid
HD	Home Department
HK	Honour Killing
HRA	Human Rights Activists
HRCP	Human Rights Commission of Pakistan
HRW	Human Rights Watch
ICCPR	International Convention on Civil and Political Rights
ICL	International Conventional Laws
ICT	Islamabad Capital Territory
IEA	Islamic Emirate of Afghanistan
IFT	Intimate Form of Terrorism
IL	International Law
IL	Islamic Laws
INCRB	Indian National Crimes Record Bureau
IO	Investigation Officials

IP	Inquiry Process
IRP	Islamic Republic of Pakistan
ISV	In-Side View
JH	Jinnah Hospital (JH)
JMCG	Jinnah Medical College for Girls
KPK	Khyber Pakhtunkhwa
LCI	Law Commission of India
LAB	Law against Acid Burning
LCMS	Legitimate Convenient Means for Survivors
LDTA	Legislation and Dissemination of Trade of Acid
LEVAW	Law on Elimination of Violence against Women
LM	Liberal Movements
LFR	Legal and Fundamental Rights
MDS	Male Dominant Society
MOS	Male Oriented Society
MHR	Ministry of Human Rights
MI	Marriage Issues

ML	Modified Laws
MLJP	Ministry of Law and Justice of Pakistan
MLO	Medical & Legal Official
MMD	Medical Model of Disability
MM	Medical Model
MFLO	Muslim Family Law Ordinance
MWA	Ministry of Women Affairs
MWD	Ministry of Women Development
NA	Nitric Acid
ND	Non Disparity
NH	Nescom Hospital
NAP	National Assembly of Pakistan
NC	Negative Comments
NCSW	National Commission at the Status of Women
NIBD	National Institute of Blood Disease
NSH	Nitric, Sulphuric & Hydrochloric
NSU	Nursing and Support Unit

OFP	Orat Foundation of Pakistan
OSV	Out-Side View
P.M	Prime Minister
PA	Poison- Act
PC	Post-Colonial
PC	Provisional Cabinet
PCA	Pakistani Citizenship Act
PDIC	Physical Damages, Injuries and Consequences
PFSABMF	Pakistan First Specialists Acidic and Burn Medical Facility
PG	Provisional Government
PIMS	Pakistan Institute of Medical Sciences
PM	Post Modern
PP	Probationary Progression
PPA	Punjab Provisional Assembly
PPC	Pakistan Penal Code
PWA	Progressive Women Association
PA	Provincial Assembly

PTI	Pakistan Tehreek Insaaf
QL	Quarnic- Legislation
RE	Right to Education
RIO	Right of Independent Ownership
RMD	Right of Marriage and Divorce
RP	Rehabilitation Program
RPPAPA	Right of Participation in Political Activities and Public Affairs
RPSI	Religious, Political and Social Issues
RS	Recuperation of Sufferers
RWI	Right of Women in Inheritance
SA	Sulfuric Acid
SC	Shariat Courts
SFC	Seneca Falls Conference
SHO	Station House Officer
SMD	Social Model of Disability
SOCF	Sharmeen Obaid Chinnoy Foundation
SOPs	Standard- Operating- Procedures

SP	Self Personal
SPT	Self Personal Terrorism
SV	Structural Violence
SWWD	Social Welfare and Women Development
T.V	Television
TMV	Tripartite Model of Violence
TF	Theoretical Framework
TOF	Theory of Feminism
TS	Triangle Shape
UDHR	Universal Declaration of Humans Rights
TF	Theoretical Framework
UK	United Kingdom
UNC	United Nations Commission
UNCF	United Nations Children's Fund
UNGA	United Nations General Assembly
USA	United States of America
VAF	Violence against Females

VAW	Violence against Women
VAWG	Violence against Women and Girls
WAF	Women Action Forum
WAS	Women Acid Survivors
WD	War of Doctors
WS	Welfare System
WDD	Women Development Department
WEP	Women Empowerment Package
WFCWR	World Four Conferences on Women Rights
WRC	Women Rights Campaign
WDCS	Women's Division in the Cabinet Secretariat
YG	Young Generation

## GLOSSARY

**Vani/Swara** It is a pushton word. It is a custom where girls are often minors are given in marriage or servitude to an aggrieved family as compensation to an dispute, often murder.

**Haq Mehar** it is a mandatory gift or token of respect given by husband to the wife. It is often a monetary amount but it can be in form of cash or gold or even Property or any other financial obligation that solely belongs to the wife.

**Watta/Satta** It is an exchange of marriage common in Pakistan and Afghanistan. This Custom involves the simultaneous- marriage of a pair (brother and sister, Uncle and niece) from each of two.

**Licadho** The Cambodian League for promotion and defense of human rights. It Protects and promote civil, political, economic, cultural and social rights to support human rights.

**Dowry** Dowry is a payment of money, goods and property that a bride or her family gives to the groom or his family at the time of marriage, and

dowries are more common in cultures that are patrilineal and expect women to live with or near their husband family.

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## **ABSTRACT**

This study examines cases of acid attacks against women of all ages in South Asia (SA), with a specific focus on Pakistan. Literature shows that the previous research has identified Bangladesh as the country with the highest number of acid attacks against women, followed by India and then Pakistan. The increasing rate of acid assaults in Pakistan is a concerning issue that needs to be addressed. The main objective of this study is to explore the causes and consequences of acid violence against women in Pakistan. It also aims to highlight the roles and responsibilities of NGOs such as the Acid Survivors Foundation of Pakistan (ASFP) and the Depilex Smile again Foundation of Pakistan (DSAFP) in supporting female acid attack survivors. A key question that arises is how these organizations assist female victims and which organization is more effective in this regard. The study incorporates theoretical frameworks such as models of disability (social versus medical), the tripartite model of violence and feminist theory, including its four waves (detail on page 37- 47). The research methodology is qualitative, utilizing descriptive and explanatory methods. Data was collected through survey questionnaires and in-depth interviews with female victims, their families, and various government officials including legal experts, doctors, psychologists and feminist activists. Both primary and secondary sources were utilized. Furthermore, the study examines international laws such as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which specifically addresses acid attacks against women. International law serves as a motivating factor for the development of state laws, aimed at protecting women from acid attacks. One of the major findings of this study is that while acid burn laws exist within the legal system of Pakistan, their implementation is hindered by cultural and societal barriers, resulting in weak enforcement. Addressing these barriers is crucial in order to effectively protect women from acid violence in Pakistan. The current study has analyzed that both international law and state law share the common goal of protecting women from degrading and criminal acts such as acid attacks.

## INTRODUCTION

Violence is commonly defined as the use of physical force to cause harm, injury, destruction, damage, or as an instance of violent treatment or behavior (Webster, 1828). It involves any form of excessive aggravation, aggressive behavior, antagonism, and hostility, and extends beyond just emotional, mental and physical attacks to include acid violence and murder. While violence can manifest in various forms, it remains a longstanding issue (Goonesekere, 2004). Gender-based violence against women (GBVAW) is a pervasive global problem, with women often experiencing gender disparity, inequality and abuse worldwide. At a United Nations conference, a prominent speaker emphasized that no country in the world is free from violence against women and girls. Protecting women's rights to live free from violence and in dignity necessitates thoughtful, persistent and sustained action” (UN, 2015).

The United Nations Declaration on the Elimination of Violence against Women (UNDEVAW) highlights that gender-based violence against women (GBVAW) is a clear indication of unequal power dynamics between men and women, resulting in supremacy, inequality, and disparity against women. This type of violence is often perpetrated against women due to their lower socio-economic and legal status (SE&LS). Among various forms of gender-based violence against women (GBVAW), acid burn violence stands out as one of the most heinous acts with devastating and lifelong consequences (UN, 1993).

Acid burn violence (ABV) is defined as a deliberate crime where perpetrators throw, pour or spray acid onto a victim's body and face. This form of violence is a criminal

manifestation of gender-based violence (GBV) that reflects gender disparities in society, and is prohibited by both state and international laws (Qasim, 2017). LICADHO (Cambodian League for Promotion and Defense of Human Rights) describes acid burn violence (ABV) as a brutal and premeditated form of torture, involving the use of nitric, sulphuric and hydrochloric (NSH) acids on another person, leaving them physically, mentally, emotionally, and socially scarred for life. This violent and brutal method of retaliation causes excruciating pain and terror, leaving acid attack survivors (AAS) disfigured and traumatized indefinitely. Consequently, acid burn violence is a grave human rights issue (Barber, 2003).

Acid burn violence (ABV) is a heinous criminal act in which acid is maliciously thrown onto individuals with the intent of disfiguring and causing harm, often as an act of revenge or jealousy. Perpetrators of these corrosive attacks target their victims, typically aiming for their faces, resulting in severe burns, damage to skin tissues, and in some cases, even melting bones. The long-term consequences of such attacks can include loss of sight, permanent scarring and disfigurement, particularly to the face. Acid violence (AV) is an extreme form of cruelty that specifically involves throwing acid at the faces of victims, often targeting women of all ages. This form of attack is considered one of the most brutal and criminal acts of violence that can be committed against another individual. The intention behind acid attacks is not necessarily to kill the victim, but rather to inflict lasting suffering and trauma that can be even worse than death. Survivors of acid attacks often endure permanent disabilities, such as blindness and loss of eyesight, which can have devastating and lifelong impacts on their physical and emotional well-being. It is crucial to raise awareness about the severity and consequences of acid violence in order to prevent such horrific acts from occurring in the future (Licadho, 2005).

Acid attacks on women of all ages are a highly contentious issue at the state and international levels, transcending race, religion, and geography. This form of violence is prevalent in both developed and developing countries, spanning regions such as South Asia, South-East Asia, Sub-Saharan Africa, the Middle East, and Europe. Corrosive attacks are a manifestation of gender-based terrorism, particularly prevalent in South Asia where gender disparity is pronounced. Referred to as an "intimate form of terrorism," "crime of passion," and "self-personal terrorism," (Pickup et al, 2011). These attacks are often rooted in disputes over assets, refusal of marriage proposals, love affairs, and jealousy. Acid, readily available and inexpensive, is used as a weapon against women, making them the primary targets of this heinous crime (Patel, 2014). In South Asia condition of women's rights is very critical and miserable; their fundamental and legal rights are violated. Acid burn violence was and is committed against women (all ages) at higher level in South Asia (SA) as compared to the other countries as mentioned in the above paragraph (Goonesekere, 2004).

Furthermore, in Pakistan, women of all ages are tragically losing their lives and suffering disfigurement on a daily basis as a result of acid burn violence (ABV). They are also enduring gender disparity (GD), exploitation, and various forms of gender-based violence (GBV), including domestic violence (DV), sexual harassment (SH), watasatta, wani/sawara, marriage to the holy book of Allah, forced marriages (FM), child marriages (CM), wife beating (WB), rape/gang rape (RGR), dowry-related violence, honor killings (HK), trafficking of body parts (SE), stove burning (SB) and most notably, acid attacks (AA). Acid burn violence is a particularly heinous form of gender-based violence perpetrated against women and unfortunately, it is alarmingly prevalent in Pakistan, characterized by its criminal and severe nature (C & Rossler, 2013). Moreover, organizations such as the Acid

Survivors Foundation of Pakistan (ASFP) and Depilex Smile Again Foundation of Pakistan (DSAFP) are actively fulfilling their roles and responsibilities in supporting female victims of all ages. These organizations offer psycho-social and economic support, provide top-notch medical treatment, and conduct training sessions and awareness programs for female victims in various cities across Pakistan on an annual basis (DSAFP, 2023).

According to a report by the Acid Survivors Foundation of Pakistan (DSAFP), a significant portion of acid attacks are perpetrated by the victim's husband or parents-in-laws thirty percent, as well as over property disputes three percent, refusal of marriage proposals twenty percent, rejection of romantic advances eight percent, and old enmity six percent. Each year in Pakistan, more than a hundred women and girls suffer disfigurement due to acid attacks (DSAF, 2016). Typically, female survivors of acid attacks come from lower socio-economic backgrounds and face challenges such as limited access to education, healthcare, clean water, and justice. Acid burn violence (ABV) tends to occur in rural areas where education is lacking and feudalism is established (Arfan, 2016).

Furthermore, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) is a pivotal international treaty that was adopted by the United Nations General Assembly in 1979. Often referred to as the "Bill of Rights for Women," CEDAW was officially instituted on September 3, 1981 and has since been ratified by 189 countries. In addition to its core principles, CEDAW addresses important issues such as gender-disparity (GD), non-discrimination (ND) and state obligations (SO). These fundamental principles serve as a framework for promoting gender equality and combating discrimination against women on a global scale. It is essential to recognize the significance

of CEDAW in addressing gender inequality and promoting women's rights worldwide. By upholding the principles outlined in this treaty, countries can work towards creating a more equitable and inclusive society for all individuals (Grant, 2016).

On the contrary, the Declaration of the CEDAW effectively addresses the pervasive issue of violence against women (VAW). It emphasizes the importance of discussing any violations that diminish, harm or deny the human rights of women within the appropriate forums. The Declaration also focuses on key areas such as marriage, family, politics, employment, and basic fundamental rights where women have historically faced significant disparities and inequalities (Saeed, 2016).

In order to combat gender-based violence and discrimination (GBVD), the convention requires state parties to recognize the significant social and economic contributions of women at both the family and societal levels. It emphasizes that discrimination hinders economic prosperity and growth. Another key aspect of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) is the importance of education. It specifically acknowledges the need to change behaviors and attitudes through education for both genders, and to ensure equality in their rights. Overall, the CEDAW serves as a crucial tool in promoting gender equality and empowering women to fully participate in all aspects of society (Sadiq, 2003).

Furthermore, Pakistan is bound by international commitments regarding gender-based violence, which includes violence against females as outlined in the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) from 1979. Pakistan became a member of CEDAW in 1996, obligating the Ministry of Human Rights of Pakistan

(MHRP) to submit reports to the CEDAW committee every four years on sensitive issues such as acid burn violence (ABV) against women. International laws (IL) serve as a driving force for state laws (SL), prompting Pakistan to enact acid burn laws (ABL) to safeguard women of all ages from corrosive attacks. This study highlights the significance of acid burn laws within the legal framework of the Islamic state of Pakistan, which is based on the principles of Islamic laws (Quran & Sunnah) as enshrined in the 1973 Constitution. The correlation between acid burn laws and Islamic legislation underscores the shared objective of both state law (SL) and international laws (IL) to protect women from all forms of gender-based violence (GBV) and uphold their fundamental and legal rights (FLR) (Manzoor, 2014).

### **Rationale of the Study**

The logic and reason behind this existing study is to shed- light on acid burn violence (ABV) committed against women, is very sensitive, hot, unforgettable and arguable topic at state level (SL) and international level (IL) also. The existing study find out contributing factors and its impact on lives of female acid survivors' as well as investigate proliferation of acid burn cases of female survivors' in Pakistan. The intention of the study is to explore the reality and unseen socio- economic, cultural and political issues behind such embarrassing and dreadful crime of acid burn attacks on women (all ages). In addition to that, by working on this topic, the aim of existing research is to aware about role and responsibilities of the concerned NGOs (Acid Survivors' Foundation of Pakistan (ASFP) and Depilex Smile Again Foundation of Pakistan (DSAFP) which are supporting and well-functioning for the facilitation of their female victims and to eradicate acid violence on women from our society. Furthermore, different laws have been made on acid burn violence committed against women

and these laws have any recognition or not under the Islamic legal system of the state and to what extent these laws are implemented in Pakistan and study also find out gapes in the implementation of acid burn laws (ABL).

The current study also explores how far legislation of Pakistan on acid burn of women (ABW) is confirming with international laws (IL) & its implementation and to what extent CEDAW is playing its active role in the implementation of international law (IL) in Pakistan. Study has aimed to eradicate miseries and acid burn violence on women in Pakistan, to keep in mind domestic laws (DL) and international laws (IL), also made female acid survivors' aware about their fundamental and legal rights (FLR).

## **Statement of the Problem**

The Constitution of Islamic Republic of Pakistan (CIRP) 1973, granted equality to be under-represented section as citizen of Pakistan but the dignity of women is still being targeted and constantly violated their fundamental, legal, social, economic and political rights (FLSEPR) due to the rigid cultural values, beliefs and traditions of the social-order. Women of Pakistan also subjected to different kind of gender based violence (GBV). Even thought, Acid burn of women (ABW) is a type of gender based violence committed against them in the male-dominant society of Pakistan; it is considered as “self-personal-terrorism (SPT)”.

Acid attacks have damaging effects not only on women (all ages) but also on the society. Existing study is at aimed to explore key causes and consequences of acid violence on the lives of female (all ages) survivors' as well as growing rate of female acid burn victims and such humiliating acts in Pakistan. Acid burn of women is a crime and cruelty. The nature of this type of gender based violence committed against women of Pakistan (GBVCAWP) is very sensitive, serious and criminal. Current study also has major objective

to investigate active role & responsibilities of NGOs (Acid Survivors' Foundation of Pakistan (ASFP) and Depilex Smile Again Foundation of Pakistan (DSAFP) to facilitate their female survivors' of acid violence.

It is imperative to study that what laws have been passed for women protection against acid burn violence as well as recognition of these laws under Islamic legal system of the state. It also explores how far these laws are implemented in Pakistan to eradicate acid burn violence on women in the society. To what extent legislation of Pakistan on acid burn of women is confirming with CEDAW laws & its implementation. And how far CEDAW is playing its active role in the implementation of international laws (IL) in Pakistan because they are the motivational factors to make state laws on acid burn violence. In spite of such laws and rules females in Pakistan still remained ignored and denied to their fundamental and legal rights (FLR).

### **Objectives of the Study**

- To identify the key causes and consequences of acid attacks on the lives of female (all ages) victims as well as to examine the growing rate of acid burn victims in South Asia (SA) especially in Pakistan.
- To explore active role & responsibilities of concerned NGOs (Acid Survivors Foundation of Pakistan (ASFP) & Depilex Smile Again Foundation of Pakistan, (DSAFP) in support of their female victims of acid burn violence in Pakistan.
- To analyze the acid burn laws which have been passed for the protection of female acid survivors' against such humiliating-acts as well as to identify recognition of these laws

under the Islamic legal system (ILS) of the state and the extent to which they are applied.

- To investigate how far the legislation of Pakistan on acid burn cases of women is confirming with the CEDAW doctrine because international laws (IL) are the motivational factors to make domestic laws (DL) on acid burn violence as well as to explore how far CEDAW is playing its active role in the implementation of international legislation (IL) in Pakistan.

## **Research Questions**

1: Why acid attacks (AA) are gradually increasing? What are the key causes of acid violence & its consequences on the lives of female acid survivors? And what is the growing rate of female victims in South Asia (SA) especially in Pakistan?

2: How far the NGOs (Acid Survivor Foundation of Pakistan (ASFP), Diplex Smile again Foundation of Pakistan (DSAFP)) are facilitating the female victims of acid attacks in Pakistan and how the role of NGOs is effective?

3: What laws have been introduced to address acid burn cases of women in Pakistan? Is there any recognition of acid burn laws under Islamic legal system of the state or not? And how far these laws have been implemented?

4: How far legislation of Pakistan is conforming with CEDAW laws? And to what extent CEDAW is playing its active role in the implementation of international laws (IL) in Pakistan?

## **Significance of the Study**

This study is important in the current scenario of Pakistan in which women's rights are violated. On the first instance, the study solved the major query of the status of legal pursuits of the state of Pakistan on the issue of disparity, abuse and inequality. Acid attacks has not only damaging effects on the life women (all ages) but also in the society. Current study also explored contributing factors of corrosive attacks and its consequences on the lives of female survivors. Furthermore, study exposed invisible-picture of higher state of incidence of acid burn violence (ABV). Secondly, the present study filled the mentioned gaps in the present research, as highlighted in the reviewed literature. Thirdly, the study proved its worth through some other objectives; it identified key role of NGOs (DSAFP and ASFP) in facilitation of the female victims of acid violence in Pakistan. It critically analyzed the acid burn legislation which have been passed for the protection of women against such criminal & humiliating-acts in Pakistan as well as shed light on recognition of these laws under Islamic legal system of the state (ILSS) and the extent to which they are implemented. It also, critically explored the extent to which the legislation of Pakistan complies with CEDAW laws and current study highlighted the key role of CEDAW in the implementation of International laws (IL) in Pakistan. On the other hand this Study identified the strategies for the protection of basic and legal rights are given by state to women and prevention of such embarrassing and heinous criminal acts against them and also to make them aware about these strategies. And the present study will play a major role for the upcoming relevant researches where it will possibly use as a basic research on the issue.

## **Limitation of the Study**

As in the present research there are some limitations.

1: Focus of the study is only on Pakistan.

2: The study has focused on females' victims of acid burn from two NGOs (Acid Survivor Foundation (ASF) in Islamabad, Diplex Smile again Foundation in Lahore) and four Hospitals, two acid burn centers (ABC) from Lahore named as (Mayo Hospital and Jinnah Hospital) and two acid burn centers (ABC) from Islamabad named as (Pakistan institute of Medical Sciences (PIMS) Hospital and Nascom-Hospital).

3: Current Study covered time period from 2011 to 2023.

4: Current area of research also focused only those laws which are made related to women protection at domestic level and international level.

### **Delimitation of the Study**

The following are the delimitations of the present study.

1: The female victims selected from Lahore and Islamabad city because most of the cases from Punjab side and same case with the other provinces.

2: Women who are married or unmarried and educated/uneducated.

### **Operational Definitions of Major Terms**

**Acid burn violence (ABV):** refers to intentional use of acid to harass and hit another human being, the victims of such humiliating-acts are usually women. Assailants are often targeted head, face and other body parts in order to disfigure, blind and to scare female survivors' of acid violence.

**Legislations:** It includes all those laws that have been introduced for protection of women. It also include state laws and international laws (CEDAW doctrine/legal-principles and rules) on acid violence (AV).

**CEDAW:** refers to an international Organization of United Nations on elimination of all forms of discrimination against women and this organization has made international laws (IL) on acid burn violence committed against women(all ages) for the protection of their fundamental and legal rights(FLR).

**NGOs:** refers to governmental and non-governmental organizations of Pakistan (Acid Survivors Foundation (ASF) and Depilex Smile Again Foundation (DSAF), playing their active role in support of their female acid survivors in different cities of Pakistan.

## **Literature Review**

Acid burn violence committed against women (ABVCAW) is very sizzling, unforgettable and debatable issue at state level or international level. Moreover, nature of such issue is very sensitive, horrific, illicit, serious and criminal.

Md. Kamruzzaman and Md.Abdul Hakim in their work discussed in detail about victims of acid attacks in South Asia. Their work shed- light on the causes of acid violence against females included as property clash, family and dowry dispute, refusal of love, marital dispute. Afterward, they also explained consequences of acid crime incorporated as disfigured, death, chronic poverty, disability isolation from employment, community and family, lack of protection and so many other concerns. Furthermore, they also mentioned that government should implement laws strictly and all the stakeholders should also take collaborative actions

to create awareness in society and family to eclipse these sorry tales (Kamruzzaman & Hakim, 2016).

Pitkanen and M. Al Qattan in their joint report explain that Middle-East is becoming hot-spot for acid attacks violence (AAV) in Iraq many modern female who had their faces and body burn, reason behind it, was only they were not wearing “abaya” covering and traditional veil. Dozens of women became victim of acid assaults every year. Furthermore, they also highlighted that Saudi- Arabia is another country where acid crime is on peak, there are two known cases of acid attacks on women one was from Sri- Lanka and other was from Indonesia. They were attacked by their employees at the place of work (Pitkane & Qattan, 2001).

Francis Kuriakose, Neha Mallick and Deepa Kylasam Iyer in their article argued that acid violence is seen as particular form of gendered based violence (GBV) where majority of acid burn violence are women (of all ages). In South Asia (SA), maximum cases of acid burn are reported from Bangladesh, India and Pakistan but focus of their study was just on India. They also discussed that acid violence embedded in large macro- social and political structures that support gender domination and bring about new types of gender disparity (GD). Furthermore, they mentioned about domestic law of India on acid violence control and international law for women protection. And to what extent state laws of India (SLI) is conforming with international laws (IL) and its standers (Kuriakosa et al., 2017).

Comeau, Ben and Nisha Thampi in their joint work discussed in detail that acid attacks accrues in North America including Dallas (located in state of Alabama in USA) and Baltimore (located in state of Maryland in USA). They further, mentioned in their study that

the government of New Brunswick (province of Canada) identified acid burn violence was/is a very common form of crime committed against women of Canada. In Chicago two people threw acid on a women in public place, she was on her way to home. Similarly, another acid attack was committed against twenty- eight year old women by her boyfriend in Toronto. She was doused with a liter of Sulphric acid (SA) and this attack leaving her face and body parts horribly scared and permanently disfigured. Moreover, during nineteen- century along with United Kingdom (U.K) acid attacks were also common in United States of America (USA) and they reduced with the development of judicial system and police department (Comeau et al., 2003).

Hardan Muhajan Kumar in his work discussed about women's rights condition in Bangladesh and their basic & fundamental rights (BBR) included (bread and butter, social & economical rights, education, health, cultural rights and employment) are highly violated as a citizen of Bangladesh. Furthermore, he explained that humans rights abuse (gendered based violence (GBV) means violence against women (VAW), included acid attacks, domestic violence, stove burning, abduction of women of all ages, young girls, women trafficking for the purpose of prostitution, disparity and inequality are very much alarming and shocking in this country (Kumar, 2013).

Professor Yakin Erturk in his work aptly examined about acid attacks in Cambodia, Bangladesh and India from an international humans rights point of view. This study described that causes of acid burn violence (ABV) and recommended practical solutions to address them, this type of crime committed against women was and is very common in these countries because of three related and contributing factors (a) gender disparity (b) easily accessibility of acid (c) impunity of acid attacks executors. Furthermore, this study shed-light

on to stop acid attacks; government must address its root causes (gender disparity). The intention of this report was about, the government should take necessary actions to address such evil stories of acid attacks (a) strict implementation of laws related to acid burn cases, punishment for executors of attacks and to limit easy accessibility of acid (b) provide remedy to sufferers include compensation for health-care fee. Furthermore, Bangladesh is the only state among these three states and considered to adopt criminal law and procedures related to acid violence, strict implementation of laws to control easy availability of acid. Neither India nor Cambodia adopted such legislation. Since, Bangladesh had adopted such laws, the percentage of acid violence decreased from fifteen to twenty percent every year. Even though, acid violence is increasing day by day in Cambodia and India (Erturk, 2013).

T.I Network presented a report, in his work he had aptly exposed the story of a young lady aged twenty- five year. She was burnt from face to her thighs. The intention of this work was to discover whether in Pakistan burn centers of hospitals are really worked for sufferers or not? The main objective of the study was to investigate the recorded cases that were referred to hospitals by PWA (progressive women's association). Under this report target population was, female acid survivors', in between the age of eighteen to twenty-five. Furthermore, at civil hospital the in-charge of burn center care-unit reported that in Pakistan one of the most horrible form of gendered based violence (GBV) is throwing acid, generally sulphuric acid on face and any body parts of the women with brutal aim to take revenge damage and deface them which has long-term mental and physical consequences (Network, 2009).

Base, A. had carried out research work on "acid attacks and its consequences". The major intention of the study was to find -out the contemporary increasing number of female

acid survivors' globally. Mostly in Middle- East States (MES) and South- East Asian states (SEAS), some states passed very strict penalty for those who committed acid burn crime. Furthermore, in 2002 Bangladesh had introduced death-sentenced for those who throw acid on face and body of the females and strictly controlled sales of acid. Under the Qisas Act of Pakistan (QAP), the goon of such crime may undergo the parallel destiny as the acid casualty and most probably punished by having acid-drops poured in his eyes. Moreover, in this study he had observed that acid throwing are the type of physical attacks. Assailant of such violence throw acid usually nitric, sulphuric and hydrochloric acid on female victims generally at their faces. Additionally, the main objective of this research study was to shed-light on causes and consequences of acid violence. Findings of the study showed that relationship of love between a male and female, resentment between a divorced wife and husband, hostility between two groups lead to acid attack between them. There are some other reasons of acid attacks took place. It had also found that eighty-percent victims of acid attacks are women and approximately forty-percent under the age of eighteen. The consequences of such acid burn violence are very common incorporated as long lasting surgical treatments physical and psychological challenges depression, anxiety loss of sight, un-ending disfigurement of body and face. In addition to that, the main attention of his work was to measure acid burn violence was/is wide- spread in Afghanistan, Cambodia, India, and Bangladesh. Acid attacks are also very common in Africa and Latin American. It does not matter that country is much civilized and rich (Base, 2010).

Rachel Forster writes in his article in detail about acid attacks violence (AAV), is at peak in Africa i-e (Gabon, Nigeria, Uganda, Ethiopia are the states where acid attacks are very common and it is increasing day by day). According to the report of Acid Survivors

Foundation of Uganda (ASFU), there were more than two hundred thirty two cases of acid assaults in Uganda and in 2007 thirty- two cases were reported, most of the motivations behind such monstrous act and crime was domestic violence (DV), disputes over assets (property and land), refusal of marriage proposals, dowry, harassment, reprisal and love affairs. Furthermore, he stated that acid assaults came first to light in Nigeria during early 1990s and round about fifty cases of acid assaults were occurred (Forster, 2004).

Maryam Saeed presented a report, in her work she had discussed about miserable condition of female acid burn survivors. In Pakistan every year, between one hundred -fifty to four-hundred cases of acid assaults are reported. Eighty-percent casualties are females and approximately sixty seven percent are younger than eighteen year. Moreover, she highlighted the reasons of acid attacks and why these criminal acts are happened as well as her study explored gape in service- providing institutions (SPI) included burn-care units (BCU), psychological and legitimate support (P&LS) to female acid survivors (Saeed M. , 2016).

Syed Muhammad Ali had conducted study on acid attacks phenomenon (AAP). In his article he had aptly described cases of acid burn committed against women and increased day by day in all over the world but most important amounts of reported incidents concentrated in South Asian States (SAS), (Pakistan, India and Bangladesh). The writer had discussed in this study about acid burn cases are not reported and registered in police station due to this reason female acid survivors are provided very less or zero justice. Furthermore, the major finding of this research highlighted common cause of acid assault related to close and family relations, where the doubt of extra matrimonial concern and some other power-clashes became motivational factor for this criminal act. Moreover, some incidents happened because of land and property disputes which effect other forms of gender based violence

(GBV) such as honour-killing (HK). In addition to that the objective of this study was to investigate that why this phenomenon is very common in our society, easy availability of low-priced acid (LPC) and with just some rupees anybody can buy this weapon and can ruin life of someone else in just few seconds or minutes. Further he said, in Lahore both sides of G-T road there are many shops, where openly acid is sold. He also discussed that acid assaults heavily impacts on the socio- economic, physical and emotional surface (SEPES) of the lives of female survivors. Women acid burn victims experienced enduring process of surgical treatment (ST), psychological therapy (PT) and a lot of pain (Ali, 2008).

Roger W. Byard in his report argues that acid attack is a form of gendered based terrorism and assault (GBT&A) that has been committed against women in many states, incorporated as Colombia, Taiwan, Nepal, Uganda, United States of America (USA), China, Saudi Arabia (SA), Nigeria etc. and from these countries it is reported that five point seven percent female are victim of such heinous crime. Moreover, number of acid burn cases is higher in Bangladesh, India and Pakistan as compared to the other countries. In Bangladesh and India it is a form gendered-based crime related with the subject of matrimony and dowry. If it contrasts with U.K, where both genders (females and male) are the casualties of acid attacks but particularly females are more ostentatious with than men. Acid attacks are planned to seriously injure and maim sufferers rather than to kill them. He further gives details in his study about the legislation on acid burn, the large number of cases in some societies is of substantial concern, even-thought legislative campaigns and changes in “to stop acid sales (SAS)” are very positive initiative in this region (Byard, 2020).

Page,W. conducted study on the topic “No Justice For Pakistan Acid Victims (NJFPAV)”, according to HRCP (Humans Rights Commission of Pakistan) the number of

acid violence committed against women in Pakistan increased round about four- hundred every year. Focus of his work is to report and highlighted the role of police on the subject of causalities justice and why police depressed them to ask for justice, the study uncovered the story of a women aged twenty-six year, experienced unspeakable pain. Furthermore, the findings of the report showed that in rural areas of Pakistan female acid burn violence (ABV) is very common which repeatedly result of jealousy, rejection of marriage proposals, parents in-laws matters, property related disputes and extra marital relationship (Page, 2005).

The writer John Wiley in his article beautifully narrates that acid burn attacks are purposeful acts of violence that are potentially dangerous and may result to burn the body surface of female survivors. Such attacks were consider very common in United kingdom (U.K), Untied States of America (U.S.A) and the reporting of acid violence increased in Sub-Saharan Africa (SSA)and Southeast Asia (SEA) also. Furthermore, number of acid attacks is now highest in some developing states accounting for twenty percent burns in Cambodia, one hundred one point five percent in Iran and nine percent in Bangladesh. He also highlights the motives behind acid crime are different from state to state. In 2008 the incidents of acid burn violence (ABV) in developing states (DS) were quiet low. On the other hand, number of cases of acid burn attacks was increased over the last few decades which was attributed to gang-based crime (GBC). Additionally, he talks about the physical, psychological and societal impacts (PPSI) on the female acid survivor's. Societal impact on the victims is more complex. Society do not accept happily female acid victims' just because of disfigurement of their body parts and especially face. They are isolated from employment, family, relatives, close friends and have no chance of marriage. Female acid survivors' (FAS) have to face more difficulties such as in social-isolation (SI), social-situation (SS) and rejection with social- reintegration

(RWSRI). Moreover, NGOs (governmental and non-governmental organizations) plays their important and active role in support of female acid burn victims, including Dan's Funds for Burns (DFB), Katie Piper Foundation (KPF), Changing Face (CF) and Acid Survivor Foundation (ASF) which is growing its Bangladeshi-roots in some other developing states (DS) and provide financial-support and medical-rehabilitation (FS&MR) to the female victims (Wiley, 2018).

Minakshi Goswami in her work highlights the 226<sup>th</sup> report of the Law Commission (LIC) on the subject of "acid burn violence (ABV)". This report not only shed lights on the legal procedures but also addresses the consequences after care necessary for treatment of the victims. She also describes that this report is divided into six parts. First-chapter (FC) of the report introduces brutal and heinous act of acid attack with to the point and outline on motives and the end results of such crimes. Additionally, this part also highlights the lawful provisions applicable to such attacks. Chapter-two (CT) of this report is about statistical- overview and a specified study of consequences of such heinous crimes. Chapter- three (CT) is related to the cases of female acid survivors from India that has been registered under special sections of Indian Penal Code (IPC). Chapter-four (CF) is about a comparative study made on the laws of Cambodia, Bangladesh, Uganda, United Kingdom, Jamaica. It relates to acid burn violence committed against women (ABVCAW). Furthermore in chapter –five (CF) she writes about compensation of cases of women acid survivors'. Last-chapter of this report is about conclusion and recommendations (Goswami, 2009).

Kundan Srivastava in his article wrote in detail about acid burn violence in India is on peak. He discussed that poor social connections and domestic intolerance towards females also contributed deeply towards commission of violence against women (VAW). He also

highlighted causes and consequences of acid violence in a very precise way and how easily and cheap accessibility of acid aggravated the whole situation and to put female victims in to more complicated and horrible state of emotional and physical challenges. Likewise, he also had written in his work more specifically about laws related to acid burn violence committed against women of India. Implementation of these laws is very weak and zero and situation is also more complicated by poor implementation of legal judicial procedures and rules issued by the courts of India (CI) (Srivastava, 2014).

Vanita Awasthi and Rohit Kumar Gupta, their article is well written piece that covers almost all aspects of acid burn cases of women and acid throwing on their body parts specially on their faces as a weapon of revenge. Their work reveals around the story of “Laxmi Saa” (from india). She was burnt by acid and they provide statistical data (SD) on this criminal act. Moreover, they are in view that, most of the cases do not report. Culprits have chosen public roads and market places for acid attacks on victims; they rely on motor-bike as it is the easiest medium of escape. In addition to that, emotional and physical, socio-economic consequences (EPSEC) that victim and their families had to experience. They further write in their article about role of police for the investigation of the acid burn cases and legal framework of India on acid attacks. This article provides clear picture of motives, effects, laws and statistical data (SD) on such criminal act. Some of important aspects like active role of judiciary and its legal proceeding are missed. At the end they have given some suggestions in their study, regarding concentration of value based education and strict implementation of the acid burn laws as the best way to stop and eradicate acid burn violence committed against women (ABVCAW) in India (Awasthi & Gupta, 2015).

Kantipur in his article he talks about acid attacks violence, was and is very common in Nepal. Every year, about fifty-percent acid burn violence committed against females and nine percent women (all ages) have to face acid attacks every day. Furthermore, he argues that most of the reasons behind such heinous acts are, domestic violence (DV), parents in-laws family (use acid and kerosene), some harmful traditional practices like (childhood – marriages and dowry (CHM&D), rape/gang raped by men and after rape women are burnt with acid, murdered and throw in garbage places and gutters also. In addition to that, government of Nepal do not collect data on acid burn cases of women, actually shocking reason behind it, is shame and fear (Kantipur, 2010).

Jane Welsh in his work talks about acidic attacks (AA) are not only limited to post conflict (PC), post-colonial (PC) and developing states (DS) but recently have been reported in many other countries. He typically enlist the names of the states where acid attacks accrued, included as: Pakistan, India, Bangladesh, Vietnam, Cambodia, Laos, China, Hong Kong, UK, Ethiopia, Kenya and South Africa (SA), Malaysia, Indonesia, Myanmar, Afghanistan, Thailand, Sri-Lanka (SL), Egypt, Turkey, Iraq, Yemen, Saudi-Arabia (SA), Gabon, West- Bengal, Italy, United States of America (USA), Australia, Jamaica, Argentina and Cuba. Moreover, his work also shed-light on there are anecdotal acid burn cases of women also accrue in Middle East (ME), Central Asia (CA), North Africa (NA) and South America (SA) (Welsh, 2009).

Juliette Terzieff and Sofia Echo in their article wrote in detail about acid assaults in Greece and Bulgaria committed against women at very large number. They also highlighted that the Deputy Director of Bulgaria's National Construction Supervision Directorate (DDBNCSD), a marketing manager of a fashion industry and an investigating journalist, all

had been attacked with sulphuric-acid (SA). Furthermore, they also wrote in their work about, in 2008 an acid attack was committed in Greece against a Bulgarian cleaning lady named as Kostadinka Kuneve (Terzieffi & Echo, 2005).

Finley. L conducted study on “Encyclopedia of Domestic Violence and Abuse”. In his work he had described acid violence is treated as an isolation cruelty of human rights although it is considered as broader form of heinous and criminal act committed against females of all ages across the world, like other forms of gender based violence. Furthermore, Acid burn violence is known as structural phenomenon rooted in socio, economic, political and cultural context of the region. In South Asian States (Bangladesh, India, Pakistan and Sri- Lanka) this type of violence is very common and committed against women with greater gender inequality (Finley, 2013).

Feminists (Akhtar & Nahar) in their work characterized victims of acid burn as women who are blamed for “wayward”, disobedient and annoying as oppose to ideal image of good women and hence deserving to be tamed (Akhtar & Nahar, 2003). Blaming women for violence perpetrated against them, reinforces the gendered expectations of appropriate behavior such as it is considered as inappropriate and unacceptable for females to make their wedding-decisions. Furthermore, the intellectuals had also shed-lighted on certain cultures and it is supposed that some females who are disobedient and rebellious, need to be tamed in order to change their inappropriate behaviors. Explanations based on biological concept masculinity and femininity lead to acceptance of violence against women (VAW), by reconfirming gender roles and need to be rethought (Kasan, 2012; Brownmiller, 1975; Keen, 1991; Russel, 1948; Zur, 1995; Sundberg, S.et al.1991; Yollo & Bogard, 1988).

Seth in his work pointed out that in South Asian States (SAS) discriminatory practice such as demand of dowry, to be a cause of violence against women (VAW). Dowry practices increase the economic devaluation of females, are a form of domestic violence (DV) closely related to acid violence and stove burning (Seth, 2013). Furthermore, dowry related disputes not only occurs in tribal and rural areas of Pakistan but also in urban areas (Ali & Khan, 200). In addition to that, husband and in-laws family, who consider the dowry to be insufficient, might commit violence against the newly married women which could include acid throwing on their face and body parts. Dowry issues are taken as domestic disputes and often ignored (Julta & Heimbach, 2004).

Rabindra Nath Karmarker writes in his book in detail about violence of acid attacks, it is not just a human rights or legal question but is a medical emergency as well. His book is written prior to the Criminal Laws (Amendment) Act 2013. He beautifully narrates legal system of India stand on acid attacks prior to 2013. In addition to that, the author highlights medical and legal importance of vitriolage in three parts. Under the first-part permanent disfigurement of head and face constitutes grievous hurt. Second- part is about permanent loss of eye sight and third-part is about permanent impairment of function of any member or also constitutes an offense of grievous hurt. Furthermore, he shed-lights on the factors behind such criminal acts are hatred, jealousy, enmity, revenge and destructive use during riots. The author also exhaustively categories the effects of acid burn violence (a) disfigurement of head, face and whole body, (b) permanent loss of eye sight, (c) contractures and restriction of the movements of joints, (d) destroying of clothes, (e) evidence of throwing or pouring acid and other things on body. Being from medical background the author also mentions about medication and treatment and first- aid that should be provided immediately to the acid

survivors after the attack. Along with in there is need to wash body parts with clean water and apply antiseptic ointments on for the prevention of secondary infections. For take care of eyes wish them with plain water and application of liquid paraffin is important. At last, the author discussed about legal portion of this book that is outdated in the light of recent amendments (Karmaker, 2006).

Nehaluddin Ahmed puts light on the evil practices of acid violence that is widespread in many South Asian Countries (SAC). The intention of throwing and pouring acid with a motive of disfigurement and killing a person, is used as a brutal way of taking revenge and hostility. In addition to that, this criminal act can be and is, in reality committed against person irrespective of sex, age and other such classifications. It is mostly committed against women (all ages). With a short and beautiful describing the cases of such criminal attack the author proceeds the main arguments, highlights the physical as well as psychological consequences of such attacks. Furthermore, the writer also points out insufficiency of acid burn laws to give protection and justice to acid survivors and possible steps that can be taken to strengthen the legal system to deal with such attacks. He also covers the gender roles in the acid violence. Before concluding of this article with a set of suggestions; this work lists down the major factors that in author's opinion are contributing to the growth of acid attacks cases (Ahmed, 2011).

Hiranmaya Nanda and Chinmaya Kumar in their joint work start with a brief overview on the issues of acid attacks and this introductory unit highlights how increasing number of acid assaults and discovery of news tactics of committing such crimes, is a big concern of the society. Moreover, the significant recommendation put forward by the 226<sup>th</sup> Report of Law Commission of India (LCI) and these amendments brought by the Criminal Law Amendments

Act (CLAA) 2013, are outlined. In addition to that, some new addition in Criminal Laws that were brought with the help of Criminal Laws Amendment Act (CLAA), 2013. Constraint of their work confined only legal matters as well as scope of this research work excludes the international framework, part of civil society's, consequences of offences and way to address the immoral effects of acid attacks (Nanda & Kumar, 2015).

Nina, Parrot and Cumming in their work put light on the importance of physical beauty of female of all ages as a means to social acceptance can be overstated. Reports of acid burn violence as a means of revenge by rejected suitors demonstrate the importance of physical beauty of female's acceptance. In addition to that they also pointed out that many countries have begun pushing for legislature to address with such criminal acts and few has recently employ new laws against acid burn violence. India brought new amendments to India Penal Code under Criminal Law Amendment Act (CLAA), 2013 to make acid assaults are as specific offense (Nina.et. al, 2006).

Mussrat Misbah presents a report and in this report she aptly exposed registered cases of acid burn women, are twenty- eight, from cross Pakistan with forty-three women in total from all provinces. According to her report, about thirty-five percent cases were due to criminal activity specifically acid violence and sixty-five percent were accidentally or from other miscellaneous issues. In addition to that, twenty-eight acid burn cases females (all ages) were reported from Punjab, fourteen from Sindh and one from KPK (Misbah, 2024).

Benish Ambereen and Farhan Naveed Yousaf in their article point out that female acid survivors have to face multiple problems and challenges in their daily lives long after incident. Majority of female victims belong from poor family background and have little or

uneducated. In addition to that, due to poor economic status families of female acid victims could not effort medical treatments. Acid victims have to face mental issues and little acceptance of society. The intellectuals' further highlight beautifully in their joint work that to address these challenges faced by female acid survivor's required rehabilitation program that empower and educate them. As well as help them to reintegrate in society. Government and non-governmental organizations should play their active role in help of female acid survivors. To enable them to recover their traumas and comprehensive rehabilitation programmers that address their physical, psychological and social needs to be implemented (Ambreen & Yousaf, 2023).

Faria Ismail in her study points out that in Pakistan every year hundreds of women became victim of acid. Acid violence has deep roots in the history, social norms and cultural values of Pakistan. Her study focus on, in male dominant society, women go for education and job outside from four walls of their houses, are often targeted with acid. In addition to that female acid survivors not only suffer from physical and mental trauma but also they face social stigma and exclusion. Educational campaigns target men and boy could raise awareness and female acid survivors require psychological, financial and social assistance as well as policy makers need to develop their technical competency on this criminal issue (Ismail, 2023).

Andreychuk in her study discussed that female acid survivors abusive experiences are much different from women in general, they are same in vulnerable condition as that of other vulnerable groups (Andreychuk, 1995). Some other international scholars conducted their study on female acid survivors and their disabilities, Power, Curry, Oswald & Maley (2002) and Thiara & Hague (2013). They shed light in their work about disabled women's

experiences of domestic violence, by using an intersectional analysis framework. The data was collected from thirty disabled women, who reported emotional degradation and humiliation by their partners. It is reported that women who experience intimate partner violence have greater susceptibility of experiencing depression as well as disturbed sleep patterns. Furthermore, they pointed out that disabled women experience abuse not only from their partners but also from other people who have more power and control over them. Sometimes, a care-provider, who may have a lot of influence or power over the woman, is the perpetrator. However, there is not much literature available to explain how disabled women cope with these difficult circumstances.

Brownridge conducted a study in Canada to investigate perpetrator-related characteristics that cause violence against disabled women. His report findings are quite consistent with the situation of women in Pakistan. He stated that “Male partners of women with disabilities were about two-three times more likely to behave in a patriarchal dominating manner, one to one point- five times more likely to behave in possessive manner, and one point six times more likely to behave in a sexually jealous manner towards their partner (Brownridge, 2009).

Another major barrier faced by women with facial disabilities in Asian countries like Pakistan is that they find greater difficulties in forming intimate relationships. Barranti and Yuen (2008) mentioned that generally society views disabled women as not being capable of maintaining intimate relationships. Moreover, people have a general tendency to view them as asexual and unfit mothers. There is limited research evidence on the experiences of disabled women, in relation to intimate relationships. Dutt (2014) explored the intimate relationship experiences of Asian disabled women. She identified that Asian women with disabilities face

barriers because of their own community's attitudes as well as cultural insensitivities. Taub, McLorg, and Bartnick (2009) conducted a study in a rural setting in mid-west, USA. They found that disabled women experience social and physical barriers in maintaining intimate relationships. Moreover, they found that romantic relationships are hindered because of the prevalence of negative stereotypes in a society, such as the belief that women with disabilities are asexual. According to Bartky (1990), "A person is sexually objectified when her sexual parts or sexual functions are separated out from the rest of her personality and reduced to the status of mere instruments or else regarded as if they were capable of representing her".

There are numerous Pakistani scholars have conducted research on acid burn violence including Babur (2007), Habib (2014), Gulraze, (2016), Ismail (2023) Misbah presented reports (2007 to 2024), despite their contributions there are still gaps in this area of study. Therefore, the purpose of this study to address these gaps by previous scholars. It is important to note that while this study aims to fulfill these gaps it may not cover all aspects comprehensively. Specifically this research will focus comparing the services provided by two organizations (Acid Survivors Foundation of Pakistan and Depilex Smile Again Foundation of Pakistan) to acid burn patients during their treatment and post recovery.

Secondly, this study highlights these areas also (a) Islamic legislation, specifically in relation to women's fundamental and legal rights (FLR) and punishments for violations of these rights, including gender-based violence such as acid attacks, (b) Recognition of acid burn laws within the Islamic legal system of the state (Pakistan), (c) Amendments to constitutional laws regarding Acid and Burn laws (ABL) from 2011 to present. (d) Implementation of international and domestic laws, with a focus on the comparison of CEDAW reports (2018 to 2022) issued by the Ministry of Human Rights in Pakistan. This

research aims to address these gaps and provide a more comprehensive understanding of the legal framework surrounding acid attacks on women, both domestically and internationally.

## **Research Methodology**

### **Research Design**

Study is qualitative using explanatory and descriptive study.

### **Population**

Overall population of the study was one hundred and consisted on four groups.

- Female victims of Acid attacks were selected from two NGOs (Acid Survivor Foundation (ASF) in Islamabad, Depilex Smile again Foundation (DSAF) in Lahore) and four hospitals, two acid burn centers from Lahore named as Mayo Hospital (MH) and Jinnah Hospital (JH) and two acid burn centers from Islamabad named as (Pakistan institute of Medical Sciences (PIMS) Hospital and Nascom-Hospital (NH).
- Legal experts (the people who have their expertise in criminal law).
- Doctors/ psychologist (the people who are expert in their field to deal with such sensitive issues).
- Feminist activists (the people who have their expertise on humans' rights).

### **Sampling Technique**

Existing study selected sample size of eighty respondents. Forty respondents (female acid survivors') from two NGOs and four hospitals selected through cluster sampling. Forty respondent were legal officials (legal experts, doctors, psychologists and feminists activist). Ten from each category was selected through purposive/judgmental and snow-ball sampling.

## **Instrumentations**

- A semi-structured questionnaire developed for data gathering and information.
- In-depth interviews (face to face, online and telephonic/Mobile Phones) conducted from government officials (legal experts, doctors, psychologists, feminists' activists) , female acid survivors' and their families also.
- One to one interview, group method of discussion (GMD) was conducted.
- Interviews were analyzed using a manual thematic analysis approach. The analysis involved the following steps.

1: Data Collection (Interviews were conducted with participants to gather in-depth insight into the experience).

2: Transcription (The recorded interviews were transcribed verbatim to ensure accuracy and reliability of the data).

3: Familiarization (The transcripts were read and re-read to gain in-depth understanding of the data, identify initial patterns and meanings).

4: Coding (The transcripts were analyzed word by word, to identify patterns and meanings within data. Similar statements and keywords that emerged in the same context were underlined and grouped into the same code).

5: Theme Development (The codes were grouped into broader potential themes, allowing for the identification of underlying patterns and meanings).

6: Reviewing and Refining Themes (The themes were reviewed and refined to ensure they accurately represented the data and were distinct from each other. Similar sub-themes were consolidated within broader themes.

7: Defining and Naming Themes (The themes were clearly defined and named, providing a concise and descriptive label for each theme.

8: Analysis (Through the process, a nuanced and contextualized understanding of the participants experiences was developed, revealing key insights into their perspectives and experiences.

### **Data Collection**

For present study, data collected from primary and secondary sources.

**Primary data** is based on original documents, reports of acid burn cases, or first-hand source of knowledge either in form of legal report of the cases or the information gained through personal interaction with concerned governmental officials, female acid survivor's and their families also.

**Secondary sources** include books, articles, journals, opinion articles, news articles, magazines, accessible official data, reports from different governmental and non-governmental organizations (Ministry of Humans Rights of Pakistan, Humans Rights Commission of Pakistan (HRCP), Aurat Foundation of Pakistan, Benazir Bhutto Crisis Center for Women (Islamabad), Acid Survivors Foundation of Pakistan (ASFP) and Depilex Smile Again Foundation of Pakistan (DSAFP), police reports and newspaper stories used for data collection.

Electronic media like television, radio and internet sources, films, dramas on such sensitive issue and YouTube, documentaries utilized as an important source for data collection.

For addressing question number-one, One to one interview method, group interview method and secondary sources were used. For addressing question two, data was collected through primary and secondary sources. Question three and four is divided into two parts. In order to address (part- 1) of question number three and four the data was collected from secondary sources and for addressing part- two of both questions, data was collected through in- depth interviews from governmental officials.

### **Data Analysis**

Data analyzed on the bases of interviews, case studies and acid burn laws. Thematic analysis method was used. Themes were produced and coded after study of the available data. Received data from respondents was coded.

### **Organization of the Study**

The existing research consists of five chapters, each focusing on different aspects of the study.

In introduction the current research, outlining the key objectives of the dissertation. It provides a general overview of the topic, a complete picture of the study, the rationale, and statement of the problem, objectives, study questions, significance, limitations, and delimitations, operational definitions of major terms, literature review, research methodology, and organization of the study.

In the first-chapter, the conceptual and theoretical framework of the research is discussed. This includes an in-depth analysis of the social model of disability versus the medical model of disability, the Tripartite Model of Violence, and various waves of feminism. Diagrams of models and the relevance of assumptions are also explored.

The second-chapter delves into the background of the study, focusing on acid burn violence against women in South Asia, specifically in Pakistan. The third-chapter examines the causes and consequences of acid attacks, the types of acid used, and the impact on survivors. The role of NGOs in providing support to victims is also highlighted.

The fourth-chapter of the study explores international perspectives on acid burn violence. Chapter-five of the study delves into the recognition of acid burn laws within the Islamic legal system of the state, as well as their implementation. It also explores the condition of women's rights before Islam, the status of women's rights under Islamic legislation, and the fundamental rights of women under the Constitution of Pakistan (CP) 1973. The chapter further examines the laws against acid attacks, including legislation in Punjab and KPK, and the corresponding punishments. Additionally, it analyzes amendments in acid burn laws, the implementation of such laws, and identifies gaps and hurdles in their enforcement.

In conclusion, the final section provides an overview of the current research, highlights the major findings of the study.

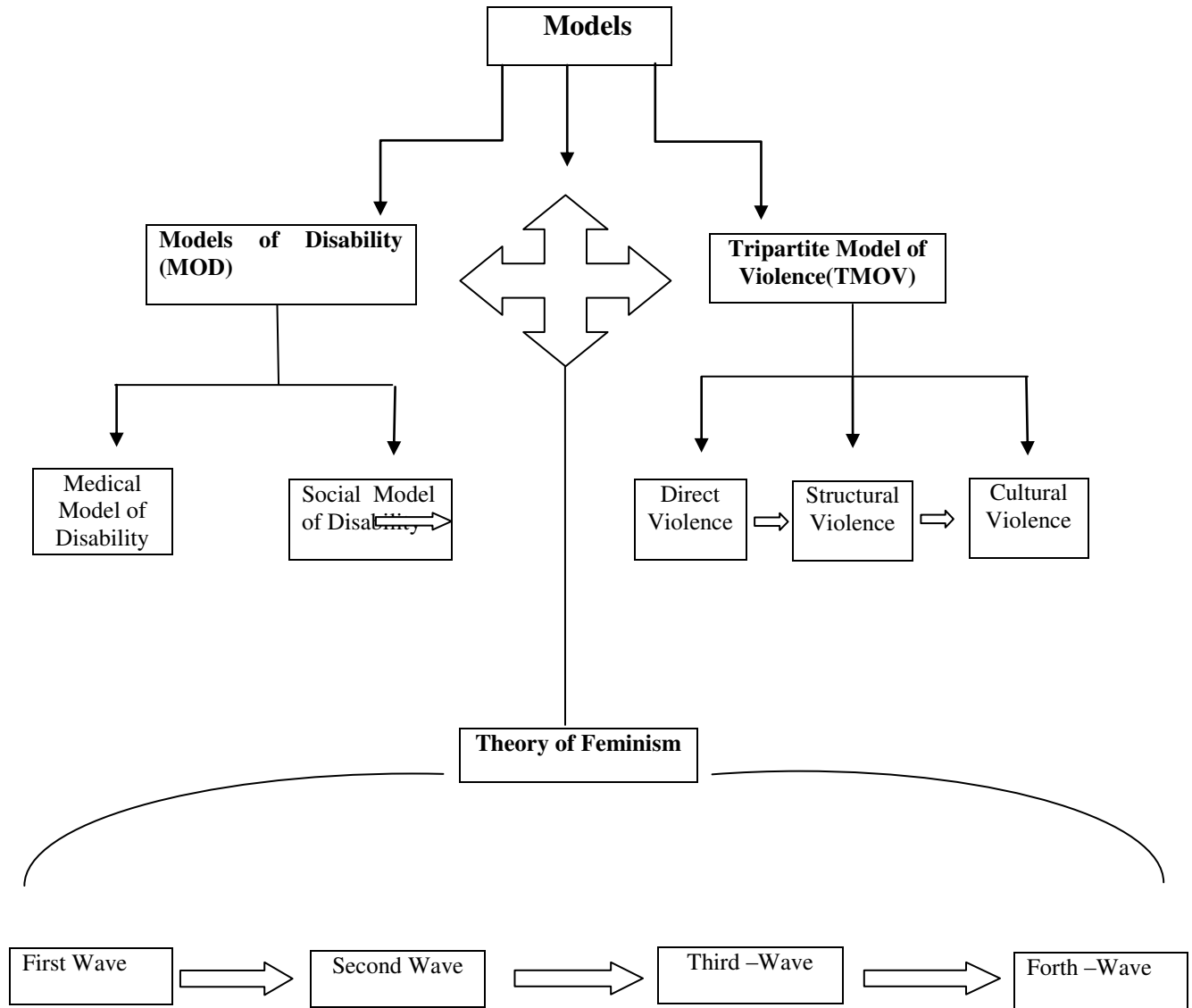
## **CHAPTER # 1**

### **THEORETICAL FRAMEWORK**

This chapter delves into the theoretical framework that underpins the current study. Firstly, it provides a detailed exploration of models of disability, violence against women and the theory of feminism that are relevant to the research at hand. Secondly, it examines how these theoretical concepts and models are applied to the study.

The focus of the present research is on cases of acid attacks against women in Pakistan, a heinous form of gender-based violence. Models serve as the foundation for understanding information and knowledge. Therefore, the Medical Model of Disability, Social Model of Disability, Tripartite Model of Violence and theory of Feminism have been integrated into the theoretical framework of the study.

**Figure # 1.1 Theoretical-Framework (TF)**



**Sources:** (Data is extracted by the researcher from Mike Oliver model, Galtung model, Mary Wollstonecraft, Rebecca Wallker and Meggie Humn work).

There are two major models of disability for female acid survivors (FAS).

## 1.1 Medical Model of Disability (MMD)

The Medical Model of Disability (MMD) perceives impairment as the primary issue, focusing on the individual's problems, injuries and damages. According to the MMD, disability is viewed as a health condition addressed by medical professionals (Carson, 2009). The MMD is also commonly referred to as the tragedy model (TM). It emphasizes the challenges faced by individuals with disabilities as being a result of their physical appearance and experiences (Swain et al., 2003).

The World Health Organization (WHO) defines impairment and disability as follows:

**Impairment/Injury:** "any loss or abnormality of psychological, physical or anatomical structure and function."

**Disability:** "any restriction or lack of ability to perform activities in a manner considered normal for a human being, resulting from impairment" (Wales, 2004).

The MMD regards disability as a personal tragedy, placing a significant burden of responsibility on the individual. It suggests that individuals with impairments and disabilities are expected to conform to societal norms and are often viewed as flawed, in need of fixing and curing. Those who are unable to be "fixed" through professional intervention are deemed deficient (Deploy et al., 2003).

The Medical Model of Disability presents disability as a personal tragedy. It emphasizes individual responsibility and societal expectations. It underscores the need for individuals with disabilities to conform to societal norms and the pressure to seek professional intervention for perceived deficiencies.

## **1.2 Social Model of Disability (SMD)**

Cree (2023) argues that Mike Oliver (1945-2019) was a British author, sociologist and disability rights activist. The Social Model of Disability (SMD) was developed by Mike Oliver in response to the Medical Model of Disability (MMD). It is sometimes referred to as the Charity Model (CM). SMD is a perspective on the world created by individuals with disabilities themselves. In reaction to negative attitudes of society, discriminatory practices, the isolating and oppressive experiences within the health and welfare systems. SMD highlights the unequal relationships within society where the needs of individuals with disabilities are often disregarded or given little consideration (Oliver, 2013).

Furthermore, various societal factors contribute to the disability of individuals, such as being overprotected and confined to their homes by family members, lack of access to education and specialized schools, poverty, discrimination, abuse, limited job opportunities. Along with it some other social elements, such as lack of accessibility features like ramps and elevators, inaccessible transportation, inadequate facilities and social networks, ignorance and a lack of awareness of basic legal rights also effects on disability of persons (Goode, 2007).

Moreover, female victims of acid attacks in Pakistan face additional challenges, barriers and discrimination in a male-dominated society. They are often shunned and considered burdensome by their families and communities due to their disfigurement and disabilities (Lisicki, 2013). It is analyzed after in-depth study of yearly reports provided by ASFP and DSAFP that family of victims and society don not accept female acid survivors due to their ugly faces, permanent disfigurement and disabilities. For that reason, they have limited

access to education and jobs opportunities. Even they can't easily move in the society due to discriminatory and abusive behavior of the society. Women with disabilities devalued and disgraced as a result of gender discrimination and inequality. Female acid survivor's shut and isolate themselves in the four walls of their houses because they are considered more ignorant member of the society.

The Social Model of Disability (SMD) sheds light on the systemic barriers and injustices faced by individuals with disabilities. It emphasizing the need for societal change, inclusivity and the protection of fundamental rights for all individuals, regardless of their abilities.

#### **The key definitions of Social Model of Disability (SMD)**

**Impairment:** It refers to an injury, damage, illness, or inherited condition that is likely to have a long-term effect on physical appearance and function, differing from the norm.

**Disability:** Disability on the other hand, involves the loss and control of opportunities to participate in society on an equal level with others, due to environmental, institutional and attitudinal barriers (Wales, 2004).

The Social Model of Disability (SMD) aims to shift focus away from the functional limitations of individuals with impairments, towards the barriers created by society's environment and culture. This model argues that it is not just the individual but also societal attitudes, behaviors and practices that disable individuals from achieving their life goals (Retief & Letsofa, 2018).

This Model also emphasizes that individuals with disabilities should be seen as experts on their own needs in specific situations, as they have firsthand knowledge of their

experiences (Mann, 2005). In Pakistani society, the medical model/charity model is prevalent, with disabled individuals, especially females (such as acid burn survivors), often viewed with pity and sympathy. This can lead to self-reflection issues for females with disabilities, who may feel judged based on their appearance (Martin, 2013).

In addition to that many organizations (governmental and non-governmental), operate on a charitable-trust model, as people often donate money and give aid to these organizations out of a sense of pity and a desire to help those with disabilities, such as female victims of acid burns (Hassen, 1991). Existing study provides evidence that both organizations DSAFP and ASFP are charitable and actively support their female acid burn victims. Detail information is provided in chapter four under the heading of active role of NGOs.

Dr. Fatima Shah, a blind disability advocate, great supporter and prominent human rights activist from Lahore, Pakistan. She emphasizes the importance of recognizing and addressing the societal barriers that contribute to disability. She states:

A blind girl named Asma (victim of acid burn) expected to a dependent life but unfortunately, consider as a burden, reason of trouble and charity for her parents & relatives. Habitually, she is hidden from unfamiliar persons and visitors because her family feel embarrassment because of the bitter reality that there is a blind girl so, it may be provide evidence of obstacle in arranging wedding of her siblings (Shah, 2001).

Furthermore, in Pakistan, a study was conducted to examine the life experiences of female acid attack survivors of all ages, using the Social Model of Disability (SMD) and Medical Model of Disability (MMD) as frameworks.

### **1.3 Tripartite Model of Violence (TMV)**

Baber argues (2007) that Johan Galtung was born in 1930 in Norway. He was a professor, originator and co-director of transcend. He introduced peace and conflict research

(PCR) and founded in International Peace Research Institute in Oslo, Norway (IPRIION). The Tripartite Model of Violence (TMV) developed by Galtung (1990). He provides a framework for understanding acid burn violence within the context of Pakistan. He identifies three distinct types of violence in his work. The first type is direct violence (DV), which encompasses emotional distress and physical harm. The remaining two types of violence are more subtle and often go unnoticed. The second form of violence in the TMV is structural violence (SV), which arises from unequal distribution of resources, institutionalized discrimination and exploitation. Examples of SV include lack of access to basic necessities, such as food and education as well as restrictions on freedom of speech and expression. The third type of violence in the TMV is cultural violence (CV), which involves ingrained beliefs and attitudes within society that disempower certain groups, particularly women.

In essence, domestic brutality can be seen as a singular event, structural violence as an ongoing process, and cultural violence as a pervasive and enduring issue. The Galtung's Tripartite Model of Violence sheds light on the complex dynamics of violence in society, particularly in the context of acid burn violence in Pakistan. By understanding the different forms of violence and their underlying causes, we can work towards creating a more just and equitable society for all individuals (Mahmood, 2014).

The author asserts that violence can be found at every turn, whether it be in the form of direct violence (D-V), structural violence (S-V), or cultural violence (C-V). This concept is illustrated in a triangular shape, where violence in one corner easily spreads to the others. In order to enact positive and meaningful change in society, it is crucial to address all forms of violence, as they are interconnected (Galtung, 1990). Upon closer examination of this model, it becomes evident that gender discrimination (GD) and acid violence (AV) are among the

most heinous forms of violence against women (VAW). Furthermore, in the male-dominated society of Pakistan, cultural violence (CV) perpetuates a cycle where acts of direct and structural violence are often rationalized and subsequently accepted by society (Angela, 2001).

A significant portion of individuals with disabilities around the world lack of education and awareness. Unfortunately, the number of uneducated disabled women is higher than that of men (Maqbool, 2003). In the patriarchal society of Pakistan, educating women is often viewed as a waste of resources and money, as they are expected to leave their parents' home after marriage. Women are typically confined to domestic duties within the confines of their homes. Furthermore, violent attacks create barriers for women of all ages to pursue education and employment opportunities in various fields (Qaiser, 1996).

The consequences of acid violence on female victims and their families are profoundly impactful and serve as a form of social criticism. This includes feelings of shame, disrespect, and the loss of physical beauty, as well as negative reactions from family, friends, and society. Victims may also face barriers to education and employment opportunities (Bandyopadhyay & Khan, 2003).

A female acid burn victim from Lahore, in her interview said that she was unable to complete her education due to a lack of financial support from her family. Additionally, she mentioned losing her eyesight (June 25, 2021). Another female acid survivor from Karachi recounted leaving school in her childhood following an acid attack, which resulted in the loss of her facial beauty. She also mentioned being ridiculed by her schoolmates, leading her parents to discontinue her education (March 3, 2021).

Another female victim from Multan shared her story during here interview she sadly said that:

Whenever I got to school, other girls make fun of me and I feel like I am dying inside me, I have never seen my face in mirror because I do not feel comfortable to do so otherwise I would definitely think that I used to be so beautiful ... what has happened to me now? (July 10, 2025).

Employment plays a crucial role in the lives of disabled female acid survivors. Many face challenges due to a lack of education and job skills, resulting in missed job opportunities (Misbah, 2023). Female acid survivors during their interview, have shared the difficulties they encounter while seeking employment. One female respondent said that:

After rejection in other professions like house maid, office job, and school job, part time jobs in any company any governmental and non-governmental organizations etc. They became connected with beauty profession. A female acid burn victim mentioned that as a house maid, I try to work but due to my ugly face some people run away and some people shut their doors. It is very negative, bad and heartbroken attitude (November 18, 2021).

Another female acid victim stated that:

She was a full time employee at saloon of Depilex Smile Again Foundation of Pakistan (DSAFP), once she tried to open her own beauty salon unfortunately, this plan was failed for the reason that female (customers) pay very less amount when they come at my saloon and pay large amount at other saloons” they also show disparity (December 12,2022).

In the male-dominated society of Pakistan, women of all ages experience violence and discrimination not only within their own homes but also in the society. Female acid attack survivors have brought attention to the negative attitudes, behaviors and roles of neighbors and society in their workplaces. The supportive actions of neighbors and society have played a crucial role in empowering women (Khan, 2010). A female acid survivor during her interview, shared her story of suffering when she leaves for job.

When I crossed market (for my previous job) street boys started talked about my ugly face and start laugh on me, female clients who came at salon for services, always used to question me a lot but fortunately, customers of Depilex Smile Again Beauty Salons showed very cooperative behaviors and respect &love me a lot as well as atmosphere is also very positive and good (March 6, 2023).

Another female acid survivor said that:

Whenever women get burned, the society beings treating then so badly, society even looks down upon women who is doing a job..... I want work hard for future of my younger siblings and I am the only bread earning for my family. My house expenses exceed beyond my salary because my mother also need some medicine for blood pressure and diabetes (July 5, 2025).

## **1.4 Theory of Feminism (TOF)**

Sargent & Tower (2009) argues that Mary Wollstonecraft (1759-1797) is widely recognized as the first British feminist and philosopher who advocated for women's rights. Her groundbreaking work, "A Vindication of the Rights of Woman (AVRW)" (1792), played a pivotal role in the American and European Movements by laying the foundation for the theory of individual human rights (Barry & Fawr, 2003). Similarly, Gloria Steinem, often referred to as the "mother of feminism (MOF)" spearheaded the liberation movements of women in the 1960s and 1970s and continues to be a prominent figure in the fight for gender equality today (Elizabeth et al., 1969).

Following the rise of feminist movements globally, there has been a heightened focus on the issue of violence against women in the public sphere and media. Feminist scholars have delved into the concept of "experiences of oppression and abuse (EOA)" to shed light on the challenges faced by women (Ahmed, 2014). The term "feminism" is succinctly defined as a perspective that seeks to view the world through the lens of women, addressing issues that are central to women's lives and considering them as a unifying theme (Raj & Silverman, 2002). Advocates of this feminist approach advocate for equality and justice for women both in the domestic sphere and in the workplace (Devaki, 2005). Furthermore, they

argue that women and men should be treated as equals in all aspects of life, including politics, religion, society and the economy (Baylis et al., 1998).

Furthermore, the primary focus of feminist intellectuals is on liberation and exploring the unique experiences of women in society. These experiences are distinct from those of men, as social interactions and communication are often influenced by gender. Women frequently encounter violent behavior as a result of disparities in masculinity, perpetuated by a historically male-oriented and chauvinistic society (Maguire, 2007). This approach advocates for gender equity and stress the importance of women having equal access to resources within their communities. It also sheds light on various aspects of life where masculinity is prioritized over femininity and where abuse and violence against women are prevalent across different classes, cultures and historical contexts (Sargent & Tower, 2009).

According to choice theory as proposed by Wilson (2006), spouse violence is explained as a phenomenon where men perpetrate violence against women (VAW) due to a belief in their superiority and a desire to exert control. In a male-dominated society, power is not simply a result of gender roles or cultural norms but rather a product of a community that prioritizes male perspectives and enforces specific roles and behaviors based on gender. The issue of coercion and violence is not solely a result of ignorance, misfortune, or narrow-mindedness, but rather a dynamic interplay between a dominant group (A) and a subordinate group (B) seeking to further their own interests and agendas (Ulrike, 2005).

Megan (2007) argues that Rebecca Walker (1969) is an American writer and a great supporter of women rights. She has been considered as one of the prominent voice of third wave of feminism (3<sup>rd</sup>VF). Her talks, writings and teaching focused on gender studies, race,

power-politics and culture. Meggie Humm (1945) is an English feminist. She is also a great enthusiast of female rights. In addition to that, both renowned feminists have divided the history of feminism into three distinct waves. These waves encompass significant and key feminist movements, known as the first wave (FV), second wave (SV), and third wave (TV). A fourth wave (FV) was later introduced to further advance the feminist movement (Gill, 2007).

#### **1.4.1 Feminism 1<sup>st</sup> -Wave (FIW)**

The feminist movement, which began with the Seneca Falls Conference (SFC) in the 17th century, marked a significant phase in the fight for women's rights worldwide. Key countries involved in these activities included the United States of America, United Kingdom, Canada and the Netherlands (Kerr et al., 2004). The movement ended in 1920 with the granting of suffrage rights to women in the USA through the 19th Amendment to the Constitution. The primary goals of this wave were to secure rights to education, voting, property ownership and political participation for women (Rampton, 2014).

#### **1.4.2 Feminism 2<sup>nd</sup> -Wave (F2W)**

The Women's Liberation Movement, which began in 1960 and ended in the 1980s, focused on the theme of "Liberation of Women (LOW)" advocating for equal rights for women. Originating in the USA, the movement quickly spread throughout the Western world and eventually became a global phenomenon, gaining significant traction in certain regions of Asia and Europe. At its core, the movement aimed to empower women, promote gender equality and eradicate violence and abuse against them (Judith, 1995).

Moreover, in 1966, a pivotal moment occurred when women were granted the right to continue working in Federal Public Services (FPS) after marriage, receiving equal pay for equal work alongside their male counterparts. The movement also brought attention to a range of pressing issues; including domestic violence, lack of shelter, home and workplace harassment cases and discrimination at home (Hashmi, 2015). By shedding light on these issues, the Women's Liberation Movement paved the way for significant progress in the fight for gender equality and women's rights.

#### **1.4.3 Feminism 3<sup>rd</sup> Wave (F3V)**

This movement, introduced in the 1990s, was characterized by post-modern and post-colonial thinking. It emerged in response to the shortcomings of the second-wave feminist movement (Heywood & Leslie, 2006). This wave focused on addressing issues such as AIDS, labeling, gender disparity, abuse, oppression, and gender-based violence against women. Acid burn violence (ABV) was identified as one of the most violent and aggressive forms of gender-based violence against women (Welchman et al., 2005).

In 1994, the United States Congress passed a bill specifically addressing violence against women, which was seen as a modern iteration of feminism. This wave placed a strong emphasis on women of color and was characterized as more "cultural" in nature, as opposed to the more political and legal focus of the first and second waves (Kartikeya, 2008).

#### **1.4.4 Feminism 4<sup>th</sup> Wave (F4W)**

The feminist movement that began in 2012 marked a significant period in the history of feminist ideologies. The primary goal of this movement was to promote gender equity and empower women through the utilization of modern digital technology (Chittal & Nisha,

2015). By leveraging internet tools such as social media platforms like YouTube, Twitter, Facebook and Instagram, female acid survivors were able to share their stories, report incidents. They also shed light on their experiences of harassment, gang violence, acid attacks, torture and domestic abuse (Singh, 2018).

Moreover, this wave of feminism harnessed the power of digital media to facilitate connections among feminists from diverse regions, backgrounds and experiences, enabling them to share their life stories and experiences of oppression (Jain, 2020).

## **1.5 Relevance of the Study**

This study explores the assumptions of feminist theory and models of disability and violence that are closely related to gender discrimination and abuse. It also examines how these issues serve as symbols of hate in the stories of female acid attack survivors in Pakistan.

### **1.5.1 Violence against Women (VAW)**

Acid attacks against women are a form of gender-based violence that is unfortunately prevalent in Pakistani society. This heinous act is often referred to as "Self Personal Terrorism (SPT)" and "Crime of Passion (CP)". Each year, thousands of women in various regions of Pakistan fall victim to these brutal attacks (Saeed, 2016). In response to this crisis, the Acid Survivors' Foundation of Pakistan (ASFP) and the Diplex Smile Again Foundation of Pakistan (DSAFP) have emerged as beacons of hope and support for female acid attack survivors.

These organizations play a crucial role in providing medical treatment, legal assistance, and financial support to these victims. Their efforts serve as a symbol of resilience and

renewal for those who have endured such traumatic experiences. The detail information about the invaluable work being done by DSAFP and ASFP for female acid attack survivors, please refer to Chapter 4.

### **1.5.2 Deprivation of Shelter (DS)**

Female acid survivors are brought to the shelter homes by their family and relatives. Most of the female victims of acid burn belong to poor background. Some women come to shelter-homes for their life security because due to their ugly faces and disfigurement, their family & relatives' and even society do not accept them, feel them ashamed and burden. Many women end –up having no place and choice but to stay in shelter homes for the months and years. They totally cut-off from outer-world and separated into different rooms according to their legal circumstances. They need to learn about that how they have to live and survive for a couple of hours each day. Many of the female acid survivors in these shelter homes undergo training in skills such as stitching, packing and beautician courses to help them rebuild their lives (Felkenberg, 2011).

Organizations such as DSAFP and ASFP provide shelter homes for female acid survivors in various cities across Pakistan, including Lahore, Karachi, Islamabad, Gujrat, Multan, Gujranwala and Peshawar. These shelter homes offer a safe haven for these women to heal and rebuild their lives after experiencing such shocking events (DSAFP, 2022).

### **1.5.3 Education**

In numerous rural and urban regions of Pakistan, females encounter discrimination in the realm of education. The state of women's rights in Pakistan is distressing. A moving example is the case of Rumana Monzur, a brilliant researcher pursuing a master's degree in

political science at the University of British Columbia. Tragically, she was attacked by her husband with acid, resulting in the loss of her eyes and permanent blemish. The sole reason behind this heinous act was her pursuit of education. Despite the immense challenges she faced, Rumana remained determined to return to university, continue her studies and even pursue a PhD. (True, 2012).

Similarly, a female acid survivor (Lahore) in her interview said that “whenever I go to school, my fellow make fun of my face by saying ugly face like ugly princess and I feel like that, I am dying inside me, I die every day and I thought what happened to me” (April 5,2022). In addition to that female acid survivors do not attend schools, colleges and universities due to their ugly faces and permanent disfigurement. The students do not talk and considered them as a witch, see them with weird eyes and feel them ashamed. Sometimes they labeled with very bad names. Due to their disabilities they have some special schools where they can get primary education but unfortunately due to poor backgrounds, leisure’s are very expensive and costly, cannot afford by parents. They are considered burden on their family (Felkenberg, 2011). But ASFP and DSAFP are lively examples that afford expenses of education for their female victims of acid attacks (Misbah, 2022).

Likewise, a female survivor of an acid attack, shared her heartbreaking experience during interview, stating, that "Whenever I go to school, my peers mock me for my disfigured face, calling me names like 'ugly princess.' I feel like I am slowly dying inside, questioning what has happened to me" (April 5, 2022). This cruel treatment has led many female acid attack survivors to avoid attending educational institutions, as they are subjected to ridicule and defect by their peers. Students often view them with disdain, labeling them as witches and treating them with contempt. These female acid burn survivors face immense

challenges in accessing education, as specialized schools for individuals with disabilities are costly and often unaffordable for their families. This financial burden further exacerbates their already difficult circumstances (Felkenberg, 2011).

However, organizations such as ASFP and DSAFP serve as glimmers of hope, providing financial support for the education of female victims of acid attacks. Through their efforts, these organizations are helping to empower survivors and enable them to pursue their educational aspirations despite the challenges they face (Misbah, 2023).

#### **1.5.4 Right of Vote and Property (RV&P)**

Mussrat Misbah (head of DSAFP) in her interview stated that about thirty percent female victims of acid attacks have reported, feeling marginalized and hated by society due to their disfigurement and disabilities resulting from these awful attacks. These women are often considered burdens. They are not accepted by their communities. As a result of their disabilities, they are denied political rights, such as the right to vote, in male-dominated societies. Additionally, their legal rights, including property rights, are often stripped away by their own siblings and family members. This highlights the urgent need for greater awareness and support for survivors of acid attacks to ensure their rights and dignity is protected (April 27, 2021).

#### **1.5.5 Domestic Violence (DV)**

The absence of gender-sensitive training (GST) and limited awareness of acid burn legislation among police officials has resulted in their negligence and apathy towards promptly addressing vitriolic attacks and documenting them (Jalani & Ahmed, 2004). Hassan Mirza (police officer) in his interview stated that domestic violence is viewed as a private

matter. It is considered commonplace in Pakistan's male-dominated society. It is often believed that such issues should be resolved within the confines of the home, leading to the rejection of acknowledging vitriolic attacks in Pakistan. This highlights the urgent need for comprehensive training, education on gender sensitivity and legal frameworks among law enforcement agencies to effectively address and prevent such heinous crimes (March 22, 2022).

#### **1.5.6 Gender Disparity (GD) and Negative Comments (NC)**

The prevalence of masculinity over femininity is a pervasive issue in Pakistani society. Women who have been victims of acid attacks are often mistreated by their own families, who view them as burdens or symbols of charity and feel ashamed to have them. These female survivors face discrimination and abuse in every aspect of their lives. Additionally, women with permanent disabilities encounter challenges such as limited job opportunities, negative attitudes, discrimination and injustice in society (Saud & Afsaneh, 2005). Disabled women are often treated as completely neglected by society (Bhambani, 2003).

In a recent studies such as Agarwal (2008), Habib (2013), argued that about thirty percent female victims shared stories of receiving negative comments and experiencing embarrassment from their families and close friends. One female survivor in her interview recounted how people would question her and make bold and hurtful statements. Whenever she traveled by auto, insinuating that she must have done something to deserve her current condition (May 28, 2022). It is evident that there is a pressing need for greater awareness and advocacy to address the mistreatment and discrimination faced by female acid attack survivors in Pakistani society. These women deserve to be treated with dignity and respect. It is crucial that steps are taken to challenge harmful societal norms and attitudes towards them.

In contrast, traditional societies often uphold conservative beliefs that can hinder women's ability to maintain equality in relationships. These beliefs manifest in the form of constant surveillance over women's actions, such as monitoring their location, companions, mode of transportation and attire (Malhotra, 2004). A female victim of an acid attack (from Karachi) in her interview, shared her experience of living alone with her daughter. She expressed feeling constantly watched by her neighbors, who scrutinize her every move. She explained, "I never venture outside unaccompanied, as my brothers always provide me with transportation to prevent any negative comments about me or my family" (December 3, 2022). This surveillance and control over women's behavior not only restricts their freedom but also perpetuates gender inequality in these societies. It is essential to challenge these ingrained beliefs and promote a more equitable and respectful environment for all individuals.

In Pakistan, it is a clear violation of cultural customs for women to assert their personal wishes and feelings. Research indicates that women with disabilities often feel like they do not belong and struggle to justify their presence in mundane situations (Jasam, 2001). Additionally, nearly all participants in a recent studies such as Babur (2007), Hunter (2010), Carvalho (2012), revealed that they face pressure from society in the form of stares, mistreatment and hurtful comments. A female acid survivor from Lahore in her interview, shared her experience of wanting to shop for clothes and shoes for special occasions but feeling anxious about being judged. She expressed her fear of being ridiculed for her appearance and fashion choices, leading her to cover herself with a shawl when going out in public. The constant questioning and pity from others only serve to further distress her (April 3, 2023). This highlights the challenges faced by women with disabilities in Pakistan, as they

navigate societal expectations and prejudices. It is crucial to address these issues and promote inclusivity and acceptance in order to create a more supportive environment for all individuals.

A pre-marriage ceremony is known as Mehndi in Pakistani culture. The majority of female acid survivor's in recent studies such as Agrawal (2008), Habib (2013), and Huma, (2016), reported that experiencing humiliation, negative behaviors and receiving derogatory comments during these ceremonies. A female acid attack survivor from Gujranwala in her interview said that she no longer attends weddings ceremonies. Because she is often asked to sit at the back and not allowed to participate in dancing or singing by other girls (April 19, 2022). The aforementioned discussion highlights the significant challenges faced by women with permanent disfigurements and disabilities in Pakistan. These women are often made to feel unwelcome and discriminated against, with the belief that public spaces do not belong to them.

### **1.5.7 Stereotyping (ST)**

According to the report of Depilex Smile Again Foundation of Pakistan, a significant portion, approximately fifty percent, of female acid attack survivors have reported being subjected to derogatory labels such as "monstrous," "hideous," "witch," "horrifying," "unpleasing," and "ugly lady". This character assassination is often carried out by their own family members, siblings, relatives, children, close school or college friends, family friends, neighbors and society at large. Such hurtful treatment not only causes immense pain to the survivors but also leaves them feeling uncomfortable and ashamed (DSAFA, 2023). It is crucial that we address and combat this harmful behavior to support and uplift these brave individuals

### **1.5 8 Sexual Harassment at Home and Workplace (SHHWP)**

Women (all ages) acid survivors also experience sexual harassment. Even if they work at home and workplace, they targeted by males in some forms and others (DSAF, 2024). Female victims in this study disclose that they experience sexual harassment. A female acid victim reported that people usually make sexual harassment towards me at bus stop (on the way to work (July 12, 2025). Another female acid survivor said during her interview, my face burnt with acid I lost eye sight in one eye. But several times my cousin harassed me at my home, he smiles and says me that your body is attractive (July 19, 2025).

### **1.5.9 Modern Digital Technology (MDT)**

The fourth wave of feminism theory assumes greater relevance in current studies, exemplified by the efforts of the Depilex Smile Again Foundation of Pakistan (DSAFP) in supporting female victims. Through the assistance of this organization, female acid survivors are empowered with the use of modern digital technology. Hence, to share their life experiences and stories of adversity on various social media platforms such as Facebook, YouTube, Twitter, and Instagram. This serves to raise awareness about the heinous crime they have endured. Led by Mussrat Misbah, the founder of DSAFP and her dedicated team, interviews with female victims are conducted by various television channels, recorded and subsequently shared on different websites. DSAFP provides training and education to female victims on various computer courses, graphic design, and freelancing opportunities (DSAFP, 2024). Further details on these initiatives can be found in Chapter 4.

In a similar vein, Sharmeen Obaid-Chinoy, also known as the "Iron Lady," has created documentaries and short films that shed light on the real-life stories of female acid attack

survivors, as detailed in Chapter 3. These impactful works can be found on various social media platforms such as YouTube and Facebook.

In the light of above discussion, it is evident that models serve as the foundation for understanding information. In this study, the Medical Model of Disability, Social Model of Disability, Tripartite Model of Violence and the theory of feminism (four waves) have been incorporated as the theoretical framework. It is worth noting that this model is particularly relevant to the current study.

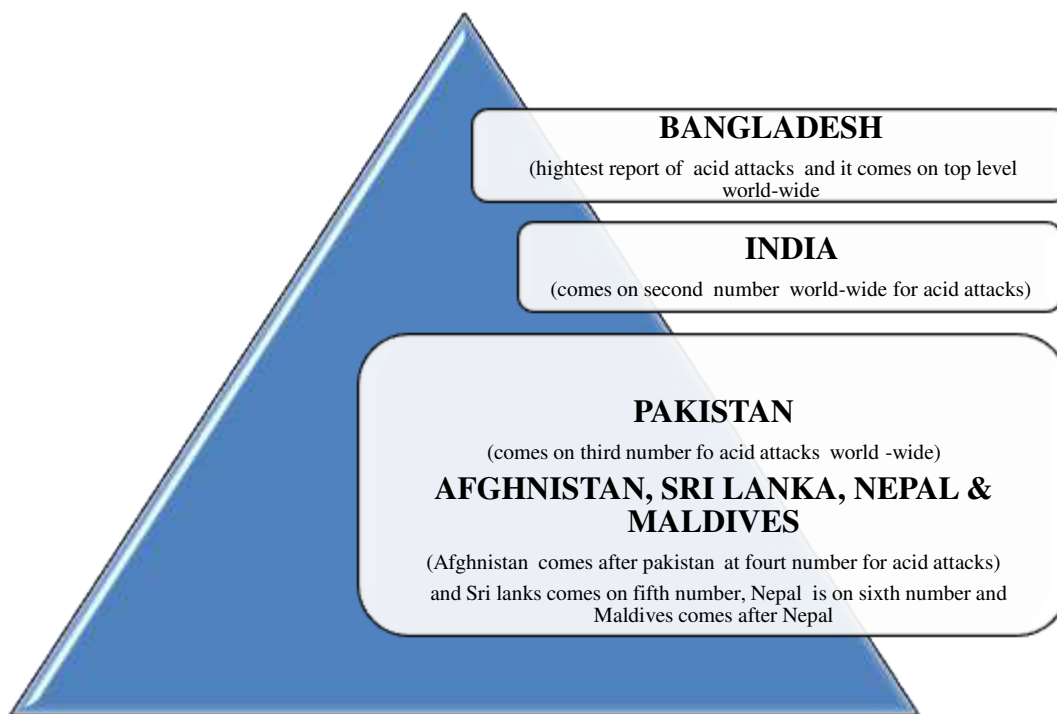
## **CHAPTER # 2**

### **HISTORICAL PERSPECTIVE**

This chapter presents a historical perspective of acid attacks committed against women (all ages) in South Asian countries. The crime has been remained continue in the world and every society with its own intensity and gravity from the emergence of human- civilization. The level and structure of crimes are not same constantly and have encountered under the time-period. In addition to that, with the development and advancement of human-civilization a mixture of criminal-act outbreaks have become evident in various societies and people sometimes engaged in felony due to their distorted- psychology (Khan et al., 2015).

Furthermore, acid assaults are seen as a particular type of gender based violence (GBV) means violence against women (VAW) where a majority of acid sufferers are females (all ages). Hence, acid assaults are a complex and global phenomenon. One of most the scaring and horrifying brutal crime in the history of human was acid burn of women. In South Asia, first case of corrosive attack was reported in 1967 from Bangladesh, 1982 from India and 1993 from Cambodia, 2004 from Sri Lanka. It is possible that this type of crime may have accrued in Pakistan prior to 1999 but the first officially reported case was in that year. On the other hand, 90 percent of acid burn cases of women are reported from developing countries incorporated as Bangladesh, India, Sri Lanka, Pakistan, Afghanistan and Nepal (kuriakose et al., 2017).

**Figure # 2.1 Acid Attacks in South Asia**



**Sources:** (Data is extracted by the researcher from the reports of Depilex Smile Again Foundation of Pakistan, Acid Survivor’s Foundation of Pakistan, Human Rights Commission of Pakistan, Amnesty International, Acid Survivor’s Foundation of Bangladesh (ASFB and Kannadasan” Indian National Crime Record Bureau)

Figure # 2.1 illustrates that Acid burn violence is committed against women of all ages in South Asia. Bangladesh as the country with the highest number of acid attacks against women, followed by India and then Pakistan. Afghanistan comes at fourth number and Sri Lanka comes at fifth number. So detailed information is given under the headings.

## **2.1 Bangladesh**

Bangladesh is a developing-state is bordered and encircled by a number of economic, cultural and social issues and difficulties because of century old colonial heritage. Acid assaults are stern issue and considered as worst form of violence against females (VAF).Bangladesh is delimited by number of issues and some of the key issues existed in this country (Razzaque,

2023). Gender discrimination is very visible here at highest level in every field of life. Although many crimes were committed against women (all ages) and large number of acid attacks inflicted over them is very alarming and shocking in the country. In addition to that, it is not just because of its high level of occurrence rather due to its harsh and brutal impact on human organs and mind. Acid violence committed against women (all ages) is considered worst form of breach of morality as well as violation of legal-codes in contemporary world (Khan et al., 2015).

In Bangladesh, after many years of interdependence, corrosive attacks emerged and considered as a new form of violent behavior than different forms of customary crimes as like theft, domestic violence, murder and rape etc. Therefore, it is easily available in markets and shops on very low prices that's why corrosive attacks become more common comparatively as domestic violence (Kunthear & Lewis, 2010). Bangladesh has uppermost and highest number of reported acid assaults. In 1960s the first case of acid burn was happened in Bangladesh due to refusal of marriage proposal. From early 1980,s acid attack cases were slowly increased in 1980 rapidly increased in 1990 (Halim, 2005)

The underneath table showed only figure of registered vitriolic cases. Most of the acid burn cases of women had gone unreported.

**Table # 2.1**

<b>Years</b>	<b>Reported acid burn cases of female survivors</b>	<b>Yearly quantity of acid cases increase/ Decrease</b>
<b>1999</b>	71	Decrease
<b>2000</b>	144	Increase
<b>2001</b>	133	Decrease
<b>2002</b>	236	Increase
<b>2003</b>	209	Decrease
<b>2004</b>	193	Decrease
<b>2005</b>	154	Decrease
<b>2006</b>	136	Decrease
<b>2007</b>	113	Decrease
<b>2008</b>	94	Decrease
<b>2009</b>	93	Decrease
<b>2010</b>	90	Decrease
<b>2011</b>	63	Decrease
<b>2012</b>	50	Decrease
<b>2013</b>	45	Decrease
<b>2014</b>	39	Decrease
<b>2015</b>	41	Increase
<b>2016</b>	33	Decrease
<b>2017</b>	30	Decrease
<b>2018</b>	13	Decrease
<b>2019</b>	14	Increase
<b>2020</b>	17	Increase
<b>2021</b>	12	Decrease
<b>2022</b>	16	Increase

<b>2023</b>	11	Decrease
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**Source:** (Yearly detail of females acid survivors cases extracted by the researcher from the reports of Acid Survivor’s Foundation of Bangladesh (ASFB), 1999 to 2022).

The above table depicts sequentially the figures of female acid survivor cases in the perspective of Bangladesh. Hence, according to the previous studies the number of acid cases decreased in Bangladesh in 1999. The number of corrosive attacks yearly decreased while number of cases was seventy one in 1999. In contradiction table showed that the number of cases increased in 2000 and as number of cases were reported one hundred forty four in 2000, two hundred thirty six in 2002, forty one in 2015, fourteen in 2019 and seventeen in 2020.

Similarly, the number of cases also increased by the year 2022 and the quantity of vitriolic attacks were found sixteen in 2022. On the other hand, studies showed that number of cases decreased as in 2001, total number of cases were one hundred thirty three and from 2003 to 2014 number of cases decreased every year. So, reported cases were two hundred nine in 2003, one hundred ninety three in 2004, one hundred fifty four in 2005, one hundred thirty six in 2006, one hundred thirteen in 2007, ninety four in 2008, ninety three in 2009, ninety in 2010, sixty three in 2011, fifty in 2012, forty five in 2013, thirty nine in 2014, thirty three in 2016, thirty in 2017, thirteen in 2018, twelve in 2021 and eleven cause were reported in 2023.

Furthermore, there were some key reasons behind such criminal acts incorporated as rejection of marriage proposals, sexual harassments, feticide (to kill females of any age), land, money and property disputes (Sultana, 2018). According to the report of Acid Survivors Foundation of Bangladesh (ASFB) from the month of January till December 2007, there were about one hundred thirteen females victims’ of acid violence and fifty-three females were burnt with acid due to property, dowry, land and money clash (ASFB, 2008). Most of perpetrators

behind such cases were husband, ex-husband, boyfriends, neighbors, family friends, business partners, in-law families etc. (Haque et al., 2014). In Addition to that, with the enforcement of prevention strategies by Non-governmental organizations (NGO) named as Naripokkho, United Nations Children's Fund (UNCF), Acid Survivors' Foundation of Bangladesh (ASFB) and along with the implementation of Acid Crimes Laws (ACL), 2002 and Acid Control Laws (ACL), 2002 the cases of acid violence were slowly descending in 2018 and 2021 (ASFB, 2023).

### **2.1.1 Case study**

(Babli Akhtar, a nine year old victim from Bangladesh)

Who throw it? Who throw acid?

My father did it.

My father had acid and throw on me because I was not born a son (ASF, 2004). she was only seven months old when she was burnt with acid by her father and wanted to kill her in brutal and cruel ways, the reason behind this shocking and shameful act was feticide, her mother reported to police but her father was not arrested at that time and now she aged nine year, she faces difficulty in eating, drinking even in talking, Babli had more than ten operations but still she is disable, disfigured and having ugly face (Humans Rights Watch, 2010) Hence, this case study is used as evidence to show that acid attacks culture is still present in that country.

There were thirty-one cases of corrosive attacks happened in between 2019 to 2020 (Tribune, 2021). According to the report of Acid Survivors Foundation of Bangladesh (ASFB) 2022, this crime was not completely under control. Moreover, corrosive assaults are still occurring in the country in unparalleled number (ASFB, 2023). Positive efforts and steps were taken in form of proficient and resourceful NGOs establishment and with the cooperation of government as well as dedicated efforts have made to enlarge the capacity of surgical burns

centers by the way of creating new units, wards and health –care facilities, course and training of foreign surgical expertise (FSE) (Chowdhury, 2007). Even though, productive measures have been taken to optimize the management of “corrosive attacks deterrence (CAD)” is the solution (Kuriakose et al., 2017). Judicial system of the country remains critical interface in fighting acid assaults, new laws and acts of parliament have only momentarily succeeded in restraining and suffering (Khan, 2011).

## **2.2 India**

In the case-study of India, countrywide facts and figures, motivational tendency on acid assaults, it is difficult to ascertain the authenticity of information due to problematic system of reporting, geographical measures and total population of the state (Welsh & Hill, 2009). There was number of acid attacks stories written on newspaper, especially in “Hindustan Times” had cover up issues from 1990s to contemporary era (Hema, 1996). Furthermore, in 1982 “ The New York Times” a very renowned international newspaper cover the stories muslim/hindu clash which had concerned throwing acid, moreover during 1980s media coverage on this issue recommended that interest and cause behind such heinous act and crime was political unrest (New York Times, 1982).

On the other hand, from 1995 to onwards acid burn cases were reported. The reason behind such cases were dowry, love stories, revenge, jealousy, refusal of sexual desires and personal disputes etc. Many Indian acid assaults stories become visible on social media. Almost acid crimes seems to happen in Northern states, Kashmir and described as acid violence committed against women (all ages) by their relatives, boyfriends, fiancée, spouse, employs, family, friends and neighbors almost every day (Gupta, 2020). In 1999, a book “The Book of Shadows” written by Namita. G on an imaginary story of an acid burn sufferers. Furthermore, a documentary was

produced in India, the titled is “Burnt Not Destroyed” on acid violence against women of India. The lack of statistical data on such criminal issue in India and availability of such records on social- media (YouTube and Face book) print media (novels & newspapers) and electronic media (television, films, news, documentaries etc.) indicted that acid assaults have been a problem in India as a minimum since 1990 and perhaps for longer (CSAAAW, 2003). Moreover, many women from politician families were also the victim of acid burn (Carney, 2007).

### **2.2.1 Case Study**

On 21 February 2001, Chennamma Deve Gowda spouse of Indian - former P.M (H.D Deve Gowda), was burnt with acid by nephew (H.D Lokesh) of P.M. during a holy riot. Chennamma D.G sustained forty- percent burn on one side of her face, eye, neck, front and back side of her body parts also (India, 2001).

Furthermore, statistical date about crimes had given by Indian National Crimes Record Bureau (INCRB) which shed-light on gendered based violence committed against women (all ages) and gender based violence against women (GBVAW) incorporate as rape, abduction, sexual-harassment, domestic violence, torture (physically and mentally) acid assaults and molestation (NCRB, 2007). The total number of vitriolic attacks committed against women were reported 1, 64,765 in 2006 and about 1, 85,312 in 2007. Hence, there was rapidly increase in number of felony about twelve point five percent in 2007 (NCBR, 2008).

The reasons behind the numbers of acid assaults incorporated as to reject frustrated lovers eighteen point nine percent, revenge eight point sixty two percent. The neighbors and family disputes thirteen point seventy nine percent, spouse had/has illegal relationship with other

women's one point seventy two percent, ex-boyfriends affairs of women one point seventy two percent, dowry cases one point eighty one percent, property clashes one point seventy three percent and sexual harassment cases eight point sixty two percent (Patel, 2014).

### **2.2.2 Case study**

Laxmi a twenty six year old girl from Delhi. She was burnt in 2005 with acid at the age of fifteen year by two men when she was waiting for bus near to Tuglaq road. Reason behind her acid attack only was to reject marriage proposal. Her face was fully destroyed and disfigured, she was looked like a witch. She got several face surgeries and need more. Furthermore, she was from poor family background but her family support gave her too much courage. She can never look the same way but she was and still she is an inspirational role model and an iron lady for the females those who were the victims of acid assaults like her.

She had advocated against acid assaults by collecting twenty seven thousand initials for a formally request to Supreme Court of India (SCI) to stop and ban acid sales. It is a lively evidence, an Indian film "Chapak" based on real life story of an acid survivor named as Laxmi Agrawal and this film was released in 10-January-2020. This film indicates that acid attacks' culture is still present in India and females (all ages) became victim of acid attacks every year (Bajpai & Singh, 2015).

After Laxmi case in 2013 there was some amendments done in Criminal laws Act (CLA). Section # 326-A and section # 326-B come under Criminal Law Amendment Act (CLAA), 2013 and these sections deals with acid violence and under this act there was punishment like ten years imprisonment for acid assaults and it can be extended with fine according to nature of crime but there is weak implementation of acid burn laws in India (Qasim, 2017).

Corrosive attacks are intricate and a general phenomenon and ninety- percent cases reported from developing states incorporated Bangladesh, Pakistan, India, Nepal, Uganda and Colombia. India has the highest number of corrosive attacks in this regard. Every year, about fifteen-hundred cases of corrosive attacks are committed against women of all ages reported worldwide and approximately thousand attacks are committed in India.

This criminal act was described as a precise illegal wrongdoing only after the ratification of Criminal-Law-Act (CLA), not much date is available but the study and date was collected by numerous Indian associations that point out corrosive attacks have been rise on extreme level for many years (Kumar, 2021). Note: there was no record and access was given to reports of Indian National Crime Record Bureau (INCRB) from 2000 to 2009. Only data was available from 2010 to 2022.

**Table # 2.2**

<b>Years</b>	<b>Reported acid burn cases of female survivors</b>	<b>Yearly quantity of acid burn cases increase/ Decrease</b>
<b>2010</b>	80	Decrease
<b>2011</b>	83	Increase
<b>2012</b>	106	Increase
<b>2013</b>	122	Increase
<b>2014</b>	203	Increase
<b>2015</b>	222	Increase
<b>2016</b>	283	Increase
<b>2017</b>	244	Decrease
<b>2018</b>	228	Decrease
<b>2019</b>	150	Decrease
<b>2020</b>	105	Decrease
<b>2021</b>	102	Decrease
<b>2022</b>	202	Increase

**Source:** (Yearly detail of acid burn cases of female acid survivors’ extracted by researcher from the “Kannadasan” Indian National Crime Record Bureau reports, 2010 to 2022).

The above table shows sequentially the figure of female acid survivor’s cases in the perspective of India. According to previous studies number of acid burn cases decreased in India, as in 2010 the number of acid attacks was eighty. In contradiction, table shows the number of acid burn cases increased from 2011 to 2016, as the number of reported cases was eighty three in 2011, one hundred six in 2012, one hundred twenty two in 2013, two hundred three in 2014, two hundred twenty two in 2015 and two hundred eighty three in 2016. On the other hand, studies also showed that number of acid burn cases of women decreased from 2017 to 2021. So the number of vitriolic attacks was two hundred forty four in 2017, two hundred twenty eight in

2018, one hundred fifty in 2019, one hundred five in 2020 and one hundred two in 2021. Once again the number of acid attacks in India increased from one hundred two to two hundred two in 2022.

It is reported that statistical records about threats and acid attacks can be very problematical and not all cases are reported to the police department, media, NGOs and medical agencies (Patel, 2014). Most of the acid burn cases of females are not reported by the victims due to some domestic reason.

### **2.3 Afghanistan**

There was no discrimination, inequality and women's rights violation before the Soviet Union and appearance of Taliban in Afghanistan. Their rights were very satisfactory even they had right to give vote in 1919, only for one year. In 1996, when Taliban came into power they applied their own strict Sharia-based laws for women in the country and kept-out women from large parts of every day of life and lock-up them within four walls of their houses as like prisoners and treat them as like animals/cattle's (Qasim, 2017).

Furthermore, due to conflict and war-like situation in Afghanistan, lack of awareness about their fundamental and legal rights, people think that females are considered as material and commodities just. Men treated them as like cattle not as human beings. Men always think that they are more powerful and have authority to take all kind of decisions about their females, that's why it is considered male dominate country. Where women are punished and still burned with acid due to their education and for their fundamental rights (Youtube, 2016). Taliban had imposed restrictions on women (all ages) in four areas including education, clothes, work and movement (MOWA, 2022).

### 2.3.1 Case Study

Shimza a nineteen year old girl (with full of hope and dreams) and her sister Atifa were walking to school, two men came on motor-bike and throw acid on them. Shimza shivers in pain and scared, her eyes swallow in pain also. The only reason behind this attack was basic-education. Teachers and some Other girls attacked in that morning, it was not for the first time in Afghanistan who were attending school, Taliban who were responsible of dozens of acid attacks on schools, students (all ages) and female teachers too (Amnesty International, 2004).

Question is (from 1996 to onwards till 2001) how women were treated during the rule of Taliban? They enforced ban on women education and their work (Thomson Reuters Foundation, 2022). Jamila school principal in her interview said to Amnesty International (it is an international organization works for human rights) that to get education is the basic right of all human beings but we do not have this right in our state (Amnesty International, 2023). Sara a sixteen year old girl from Kabul, during her interview said to Amnesty International that:

This is the most horrible experience in my life. Why Taliban do not let me go to school, I am very sad. They say that stay at your home and wait for one week, one month, or couple of months, finally a year will be gone. Even they say that wait for next announcements for school opening. Actually, they just waste precious time of our life (Amnesty International, 2022).

In 2001, when Taliban were removed from power. Only six percent girls enrolled for secondary education in 2003 (United States Agency and for International Development and European commission, 2017). Afghanistan had one of the highest gender- gap in education worldwide. This was due to many contributing factors including prolonged struggle, discriminatory traditions, custom and practices about the role and participation of girls and women in the society. Earlier to August 2021, only thirty seven percent teenage- girls could read and write as compared with sixty percent of boys (UNICEF, 2022).

In addition to that, Taliban did not allow women to wear colorful clothes and scarfs. They were forced women of all ages to cover their faces and bodies with black burka or black veil (BBC Persian, 2022) and had male relatives as escorts while in public, violators' of their interpretations of Islamic- laws (IL) forced punishments like hand chopping or stoning but as they returned to power, Taliban officially promised to respect females rights (Times, 2021).

The chief of provincial education department appointed by Taliban named as Mawlawi Janat Gul Aziz mentioned that we were not against the education of women. The policy of Islamic Emirate of Afghanistan (IEA) highlighted that females had to educate as long as Islamic sharia laws were not neglected. If they wore hijab, girls and females (of all ages) could be educate. There was no problem but the group's recent action had been reportedly not aligned with such promises (Amnesty International, 2022). There were also many cases reported incorporated as abduction, rape/gang rape, forced marriages and acid burn of females of all ages, from their makeup to shoe everything was monitored. Women lost their hopes and future under repressive regime (YouTube, 2021).

In 2001, after the fall of Taliban, a new- phase started which gave hope and peace to people for batter and bright future, so it was the time in Afghanistan when there was no more gender inequality, abuse and unfairness. In 2001, United States of America (U.S.A.) led-war in Afghanistan, number of steps was taken for women's rights and new constitution was passed. The fourteen years of Karzi administration was received huge international support; arm's focused for promoting women's rights in Afghanistan, for supporting women's movements in the country. Major reforms were made in the legal system of the state over the last few years. A legal- framework was set in 2004 for the protection, security and advancement of humans rights incorporated as women's rights in constitution of Afghanistan. The article five lists twenty-two

acts consisting on pouring acid and other chemical stuff actually considered as violence against women (VAW). Article-seven highlighted that state had to follow United Nations charter and international pacts. Afghanistan signed Universal Declaration of Human Rights (UDHR) (Esfandiri, 2016).

The article twenty-two make illegal any form of abuse, violence and discrimination against women and everyone is equal before the law. In 2009, government of Afghanistan confirmed “Law on Elimination of Violence against Women” (LEVAW) classified as violence against women (VAW) include acid attacks as heinous act and crime. Additionally, Afghanistan was also member of International Criminal Court (ICC). Under rules of ICC abuse, discrimination against females, prostitution, forced marriages, pregnancies and most importantly acid attacks, were considered as monstrous act and misdeed against humanity. Even though Afghan government had a legal responsibility to implement all policies in its executive, legal and judicial dimensions related to prevention of violence against women of all ages. As well as according to the LEVAW, acid assault was considered as a criminal act and punishment for it, at least ten years imprisonment and might be for lifetime (Qasim, 2017).

However, very soon as insecurity and insurgency also increased. In the country the issue of women’s rights as automatically dropped from top agenda to the bottom. The Taliban and other insurgent groups as systematically targeted women under-defenders. But unfortunately Afghan government failed to protect and promote women’s rights (right of vote and education) but in some cases as a matter of political expediency had actually adopted policies that were traced from international conduct of nations, e.g. reintroduction of government agencies for the propagation of voice threw back to the Taliban era. Afghan women rose and put protest against this and other discriminatory measures but they themselves put under threat from all sides.

Many of women were killed, threaten, raped and burnt with acid from not only Taliban but also local commanders and gang-man. Discrimination against women was a cultural issue in Afghanistan, was made by thirty-years fighting with radical ideologies of Taliban. But afghan women's rights defenders face so many challenges of social norms, challenging the government in action and fighting for the change (Mosadiq, 2014).

In 2015, four-thousand cases of VAW were registered, for the first time in the history of Afghanistan. In 2014, story of an afghan woman acid survivor was published in newspaper (Afghanistan Times) and she said, that she was targeted only because she was a female. Globally Afghanistan was and is considered the most dangerous place for women's rights (Times, 2021). According to a report of Amnesty International (2016) three thousand seven hundred cases of violence agnist women (VAW) including acid burn cases and domestic violence were reported. Most of the cases of acid burn violence go unreported (Qasim, 2017).

Taliban once again become the ruler of Afghanistan in August 2021. The people were fearful specially females. They would re-imposed brutal rules, had seen during their previous time in power. Taliban had gone back to their barbaric practices. Women were being married off to insurgents and all old practices were being backed. Afghanistan needed urgent support from everyone. Otherwise like last time millions of women would lose their identity (Chalabi, 2023).

## **2.4 Nepal**

It is reported that domestic violence, child marriages, dowry and acid burn cases of female acid survivors are very common issues in Nepal. According to the report of Department of Health -Service half of women (fifteen to forty- nine) deaths due to use of acid and kerosene. And most of the cases of acid attacks are reported from rural Nepal (Dhakal, 2024). In all of

Nepal, there are only six hospitals that can treat serious acid burn injuries and five of them are in Kathmandu. Action Aid International Nepal (AAIN) is the only organization that is working for ensuring the rights of women (all ages) and to prevent violence against them. Acid and burn violence where AAIN is working under holistic approach to make sure their human rights through prevention, support, medical treatments and rehabilitation. In Nepal, legislation on Acid burn violence is made for protection of women but its implementation is weak (Thapa, 2020).

## **2.5 Maldives**

Ministry of Gender and Equality reported that in Maldives first ever comprehensive study conducted on violence against women in 2007. Every year one to three women between the ages of fourteen to forty- nine became victim of physical abuse and torture by their life partners. Sexual harassment, women trafficking and rape cases are also very common issues in this country. Many incidents go unreported due to societal norms and lack of effective legal implementation. Moreover, there is no specific information available regarding acid burn cases of women in Maldives (Shuhad, 2022).

## **2.6 Pakistan**

In the history of human beings, one of the most atrocious and brutal crime was acid attacks. The women (all ages) burnt with acid. Those who committed such heinous acts and crimes sought to sentence their victims to a plight worse than death (Saeed, 2009). In Pakistan, every year cases of acid assaults were reported between one-fifty to four-hundred as many as eighty-percent sufferers of acid burn violence were women and seventy percent were younger than eighteen year old (Shah, 2009). A thirty- five year old lady sufferer of acid violence from Lahore expressed her feelings by saying that “this world was already so ugly. I did not want add

to its ugliness, whoever looked at me would have feeling of disgust and I did not want to cause bad feelings. She was one among many acid survivors, living her life in torture and unpleasant environment, continuously reminded of obnoxious and horrible incident by a society. Such attacks deliberately not to kill the sufferers' but caused disfigurements and blindness, loss of hearing sense, physical and psychological pain (Gala, 2022). Moreover, gendered based violence committed against women was as old as human history.

### **2.6.1 Case study (1995)**

Maria a forty year old acid victim, her mother in-law had asked her to demand money from her parents but when she refused for money, her in-laws family and also including her husband burnt her face with acid. The case study of Maria showed that acid violence culture was an olden time phenomenon, committed against women (all ages) in the history of Pakistan. This culture is still present in the country (Saeed, 2016).

The years between 1994 to 2000, progressive Women Association (PWA) reported about eight thousand eight hundred cases of female's disfigurement and burnt with acid, occurred only in Islamabad and Rawalpindi. In 2002, just about seven hundred fifty females were harmed and four hundred ninety four were killed with acid attacks, notwithstanding protest of women's rights campaigns (WRC) was against open sale of acid of all types and still easily available in general stores (HRW, 2003). In 2004, round about forty two cases of acid violence were reported and regrettably only four accused were arrested for acid violence. In addition to that, every year in different areas of Pakistan almost four hundred corrosive attacks were committed against women of all ages by their relatives, husband, ex-husband and family members, friends, neighbors' sadly in the last ten years more than fifteen hundred acid cases had reported to police stations and also

in the courts of Pakistan as well as it was noticed that many cases of vitriolic attacks unreported (HRCP, 2004).

Moreover, it was reported by Human Rights Commission of Pakistan (HRCP) that seven cases of corrosives attacks were committed against women of Pakistan in between 1<sup>st</sup> November 2004 to 31<sup>st</sup> August 2005 (HRCP, 2005). In 2008, from Islamabad city only round about seven thousand eight hundred cases of acid attacks were reported of violence against women (VAW) also including cases of acid attacks on women (Kristof, 2008). Similarly, statistical data collected by different NGOs (Aurat Foundation, HRCP and Acid Survivor's foundation) of Pakistan showed that there was also record of vitriol attacks that were reported from different areas as seventy from Bahawalpur, eighty seven from Muzaffargarh, one hundred four from Multan and seventy two from Rahim-Yar-Khan between 2009 and 2013 (Saeed, 2016).

Likewise, higher number of vitriolic attacks reported from rural Punjab. There were fifty one cases of acid attack from 1<sup>st</sup> January to 30 September, 2014 (Pakistan, 2014) as well as cities with high occurrences of vitriolic attacks' incorporated as Gujrat, Gujranwala, Narowal, Sialkot, Sahiwal, Okara, Jahng, Khanewal, kasur, Rawalpindi, Bhawalnagar and Sheikhpura (Jail, 2014).

In Baluchistan, first corrosive attack was occurred in 2010 but before that acid assault was not reported and unheard in the region. One reason mentioned for very lower rate of acid attacks happened in this province, was islamic-teachings, tribal traditions and customs which make illegal and disallow such type of heinous acts and crimes. On the other hand, this emerging trend was analytic of escalating intolerance and increasing and rising religious extremism in the province. Furthermore, victims were unaware of their assailants due to random targeting and this

trend was opposite to bulk of corrosive-attacks that happened around the country in which sufferers knew about their attackers and media reports indicated the emerging trend of religious radicalism restricted an increasing number of females of all ages to go into in public places (Shahid, 2014).

Furthermore, HBG (Honorable Baloch Group means Ghairatmand Group) declared responsibility for acid attacks 'on two females in a marketplace in "Dalbandin" city of Baluchistan in 2010 earlier, this group warned the ladies to wear veil and not to come marketplace alone without their male of their families. Moreover, such heinous acts restricted females from to take part in education as well as socio-economic and political phases of their life by making an environment endemic with fear and horror (Abbas et al., 2016).

From Peshawar, it was reported by police- officials that acid burn cases of women were not registered and still not in record in the city over last few years and also to make contact with doctors, they confirmed that vitriolic attacks was not common in KPK and FATA. Additionally, according to the report of ASFP in 2013, five cases of acid attacks happened in Peshawar and out of five cases only two cases were reported in 2014 (ASFP, 2015).

Sharmeen Obaid Chinnoy is a Pakistani- American, a renowned journalist, filmmaker, women's rights activists as well as known as iron lady for female acid survivors (FAS). She wrote a lot for the rights of female acid survivors and also support and encourage them through her work and promote gender equality in country. She won two Oscar awards for her work. Her documentaries and films had enlightened a number of key social issues in Pakistan like gendered based violence against women (GBVAW), honour killing (HK) and most importantly acid violence (AV) (Pituro & Vincent, 2017). Moreover, her filmmaking and advocacy work, she

engaged in a number of projects for the support of females of Pakistan as well as for the promotion of female's rights. She worked with NGOs such as "Aurat Foundation of Pakistan" (OFP) and "Women Action Forum (WAF)". She founded a foundation on her own name, identified as "Sharmeen Obaid Chinnoy Foundation (SOCF)" and basic aim of this organization is to support women (all ages) for education and health related issues (Faisal, 2020).

Her advocacy-work had helped to bring some important changes in the state legal legislation regarding women rights, e.g. in 2012, she made a documentary titled as "Saving Face" helped to bring attention on the subject of "Acid attacks" in Pakistan which lead to passage of a new law that criminal acid attacks and provided protection to females of all ages as well as, a Pakistani drama titled as "Surkh Chandni" was produced also on the theme of acid throwing on women of Pakistan. This drama was a lively evidence for acid attacks that committed against women of Pakistan (Chinnoy, 2018).

The dramas, short films and documentaries were made on the real life stories of female (all ages) acid survivors. Hence, to use as an evidence and shed light on that acid burn of women of olden time phenomenon. This culture is still alive in Pakistani male-dominate society. This crime is increasing and innig day by day in rigid and masculine society of Pakistan. The under given table showed only figure of registered vitriolic cases. Most of the acid burn cases of female survivors' go unreported.

**Table # 2.3**

<b>Years</b>	<b>Reported acid burn cases of female survivors</b>	<b>Yearly quantity of acid burn cases increase/ decreases</b>
<b>1999</b>	165	Decrease
<b>2000</b>	240	Increase
<b>2001</b>	351	Increase
<b>2002</b>	494	Increase
<b>2003</b>	471	Decrease
<b>2004</b>	327	Decrease
<b>2005</b>	222	Decrease
<b>2006</b>	183	Decrease
<b>2007</b>	162	Decrease
<b>2008</b>	142	Decrease
<b>2009</b>	129	Decrease
<b>2010</b>	122	Decrease
<b>2011</b>	91	Decrease
<b>2012</b>	71	Decrease
<b>2013</b>	70	Decrease
<b>2014</b>	59	Decrease
<b>2015</b>	59	Decrease
<b>2016</b>	44	Decrease
<b>2017</b>	39	Decrease
<b>2018</b>	81	Increase
<b>2019</b>	82	Increase
<b>2020</b>	34	Decrease

<b>2021</b>	53	Increase
<b>2022</b>	52	Decrease
<b>2023</b>	43	Decreased

**Sources:** (Yearly detail of acid burn cases of female victims extracted by the researcher from the reports of Acid Survivors' Foundation of Pakistan, Depilex Smile Again Foundation of Pakistan 2006 to 2023 and Humans Rights Commission of Pakistan, reports from Mayo Hospital, Jinnah Hospital from Lahore, Pakistan, institute of Medical Sciences (PIMS) Hospital and Nascom-Hospital from Islamabad).

The Above table shows that yearly quantity of corrosive attacks committed against women of Pakistan were decreased according to previous studies, the number of cases were one hundred sixty five in 1999. Contrarily, from 2000 to 2002 the figure of acid cases was increased, the reported cases were two hundred forty in 2000, three hundred fifty one in 2001, and four hundred ninety four in 2002. Similarly, the number of acid cases also seen increased by the year 2018, 2019 and 2021. So, in 2018 figure of cases found eighty one and in 2019 number of cases were eighty two and again number of acid attacks increases in 2021, the founded number was fifty two.

On the other hand, the table also indicated that figure of acid attacks decreased from 2003 to 2017. So, number of registered cases were four hundred seventeen in 2003, three hundred twenty six in 2004, two hundred twenty two in 2005, one hundred eighty three in 2006, one hundred sixty two in 2007, one hundred forty two in 2008, one hundred twenty nine in 2009, one hundred twenty two in 2010, ninety one in 2011, seventy one in 2012, seventy in 2013, fifty nine in 2014 and 2015, forty four in 2016, thirty nine in 2017. Similarly the number of cases also seen decreased in the year 2020, 2022 and 2023 so the quantity of cases were founded thirty four in 2020, fifty two in 2022 and forty three in 2023.

## 2.7 Sri Lanka

The acid attacks are not nationally identified matter in Sri Lanka similar to the circumstances in the UK due to the country's political vulnerability a lot of crimes which included acid attacks were neglected by the government (Amerasinghe, 1999). This led to a finite possibility of bankrolls and information regarding this specific crime (Karunadasa et al., 2010).

A few scholars conducted studies on acid attacks such as Menon (1999), Francis and Jayasiri (2001), and Beach (2002). It is reported that there is no comprehensible data exist on acid attack in Sri Lanka such as in Pakistan. However, there have been a few documented instances where public figures have been targeted such as investigative journalists and National Democratic party's General Secretary. Beach (2002) and Menon (1999) stated that the late president Ranasinghe Premadasa was threatened as well. In 2004 the Asian Human Rights Commission (AHRC) disclosed a matter involving a Sri Lankan domestic employee in Saudi Arabia who endured merciless incursions with an acid cloth wrapped around her head, shoulders and chest as reported by media (Gomez, 2006). It is expected that many cases remained confidential in Sri Lanka making it a country that warrants more analysis on this issue (Shabina, 2012).

In addition to that there is no self-reliant institution in Sri Lanka committed to help the remnants of acid burns. Thus to gather some analytical information the national hospital of Sri Lanka was contacted. As we already know there are not any proper organizations in Sri Lanka for monitoring acid attacks. Hence, it will not be possible for us to know the exact number of acid victims however the records of 2008 till 2010 are available, rest of the cases could not be investigated because of the negligence of government. The Borella Crime Unit (BCU) failed to

give clear information on the incidents of acid violence as they were grouped under the tier of “attacks by corrosive substance”, which consisted of attacks using kerosine, acid or petrol. The analytical report they provided covered the entire Sri Lanka, especially regarding crimes where corrosive substances were used. Acid can be used as a prevailing weapon. During this inspection a police officer proposed the idea of competent examining the rural areas, particularly those with rubber plantation, as acid attacks were more common there. Consequently much of the data gathered in Sri Lanka on this matter remains unreliable (The Borella Crime Unit Colombo, 2012).

According to the data collected in May 2012 from medical and legal professionals who had worked in Avissawella basic hospital (Sri Lanka), kegalle hospital (Sri Lanka), and Mathugama (Women and Children Bureau). It is concluded that acid was more easily accessible in rubber plantation areas because it is used as an occupational tool in the rubber industry. Three categories of acid burns by the medical professionals who had treated survivors from that area

- Accidental
- Suicidal
- Homicidal/malicious

The judicial medical officers were arranged meetings to gain further understanding about this issue. These officers conducted medical examinations on the body of burn survivors or corpses as required by court orders. An anonymous officer from kegalle who worked as a chief judicial medical officer and the district officer. He also served as a forensic consultant. He declared that they usually have two to three female patients a month who have endured acid attacks, with most of the issues related to domestic violence. This highlights the presence of acid related crimes and the need for more serious measures to address them (Shabina, 2012).

Furthermore, it is not possible to interview any acid survivor in Sri Lanka as there is no proper institute working upon this issue in the state, but it was possible to interview competent who had worked with acid burn survivors. An independent human rights activist Janakie Seneviratena, who had 15 years' experience in development work and was also a researcher, strictly guided research in Sri Lanka. He also volunteered for "Justice for Victims" facing sexual violence. He proposed that in order to effectively address acid violence, it should be considered as a part of domestic violence. Thus, in addition to consulting legal and medical experts, women rights advocates were also engaged including the organization "Women In Need (WIN)" which focuses on domestic violence and has an exposure of supporting survivorship of acid attacks. When questioned about the acid attack cases, WIN declared that they had supported eight to ten female survivors of acid attacks in a time span of one to two years. They also provided the case study of one of the survivors they supported (Seneviratena, 2013).

### **2.7.1 Case Study**

A case reported by Anon in 2009 a female acid burn survivor was instructed to give her child to her sister in law as she was unable to give birth. When the survivor refused, her husband assaulted her with acid. The matter was taken to the court but unfortunately the perpetrator was reconciled with the family. As the survivor lacked family support due to which she was compelled to go back. It is important to note that this incident took place in Colombo where apparently acid violence is not common. But this case is proof that acid cases existed in Colombo as well, and emphasizes the need for nationwide training within the domestic violence sector to better support. And to empower the survivors especially those who don't want to go back to their abusers (Karunadasa et al., 2010).

Sri Lanka treats the acid attacks as a gender based issue along with the police's responsibility (Coomaraswamy, 1995). The Children and Women Bureau (CWB) organization that was established on 7<sup>th</sup> October 1998, The Main objective of this organization was to manage reported crimes related to domestic violence. CWB handles cases involving domestic violence, rape, kidnapping, abduction, and child labour as well as instances of acid attacks ,which are considered as a form of domestic abuse .The CWB was not supposed to inspect the reported acid violence attack, in fact the commencing cases would be transferred to the crime branch and the following procedure would be followed...

- The victim is taken to the hospital.
- A statement is recorded from the victim.
- The accused is arrested.
- Charge is determined based on the type of injury endured by the victim.
- A legal case may span for 6 to 12 months and law enforcement will compile all pertinent evidence (The Children and Women Bureau, 1998).

Acid violence could be classified as ‘cruelty’ offense, under the Penal Code of Sri Lanka, 1885 as ‘grievous hurt’ it is means they are considered as serious crimes with severe penalties. The penalties include the sections.

Section 310: Anyone who brings about physical suffering, illness or weakness to any individual is stated ‘cause hurt’ (Penal Code Sri Lanka, 1885).

Section 311: Sets out the kinds of damages, that are considered to be ‘grievous’

- Castration
- Lasting deprivation or deterioration of vision of one or both eyes

- Lasting deprivation or deterioration of ability to hear of one or both of the ears
- Deprivation of any limb or articulation
- Demolition or lasting deterioration of any joint
- Enduring distortion of skull or face
- Incision or crack in bone, gristle or displacement of molars
- Any wound that risks life or result in surgery involving opening of abdominal ,cranial cavities
- Any harm that results in severe physical ache or leaves the victim weak enough to do everyday activities, for almost twenty- days either by the injury or any surgery done because of the injury (Penal Code Sri Lanka, 1885).

According to section 317 of penal code there are certain damnations for perpetrating crimes under section 310 and 311. The punishments include 10 years of imprisonment or a heavy fine (Penal Code Sri Lanka, 1885).No doubt that Sri Lanka has laws that deal with acid violence but it is ambiguous whether the sanction coordinate with the severity of the crimes.it was noted that Sri Lanka lacked enough support for the victims of acid violence.

It is observed that the cost for legal proceedings is one of practical and major issue for acid survivors. An organization in Sri Lanka named as Legal Aid Commission (LAC), its basic aim to provide proper funding to the victims of acid burns. However, through discussions with legal professionals it was observed that this financial aid that was a mission of LAC was not approachable to women, especially those enduring domestic violence making it difficult for them to take legal actions. Moreover, it is seen that there are no established legal regulations for compensation in cases of acid violence. Hence, it was also a challenge to compensate the

victims. Defensibly such regulations are extremely essential, because it might be possible that the victim is not able to work for the rest of their lives, while they have to deal with massive hospital bills (Legal Aid Commission, 2013).

When the professionals were asked about the acid violence issue, they argues that the existing legislation was enough for dealing with acid violence as a crime in Sri Lanka. Moving on to the suggestion, one of them was that there was a need of additional laws, specifically to monitor the acid sale as it has been identified as violent tool connected to certain occupations in few regions. Legal experts suggested to introduce a proper licensing system, where a license would be needed each time someone wished to purchase acid (Panagodde, 2012).

On the contrary, some other professionals debated that the existing laws were etiquette to deal with acid attacks. They claimed that current Penal Code already determines appropriate punishments in instances where the crime has been committed by someone unrelated to the victim. Furthermore, the Domestic Act of 2005 can be invoked to punish criminals within family units .It also empowers the victim to get a prohibition order through which he/she can stop the executioner or any potential executioner who threats from entering the family home. Hence, it was concluded that the Penal Code and the Domestic Violence Act can be utilized together to resolve their issue, there is no need for additional laws (Perera, 2012).

The above discussion on that vitriolic attacks are rampant occurring feature all over the world, particularly in South Asian countries (SAC). Bangladesh comes on top level for acid crime; India is on second number, Pakistan is on third number and Afghanistan comes on forth number and Sri Lanka is on fifth number. Nepal is on sixth number for acid burn cases of women but in Maldives there is no specific date is available on such criminal cases of acid burn of

women. Women rights violation is on peak in these countries. From the history of human beings in South Asian Countries (SAC) especially in Bangladesh, India, Pakistan, Afghanistan, Sri Lanka, Nepal and Maldives. this study find out the key cases and reasons behind these criminal acts that are very common in these countries incorporated as love affairs, jealousy, martial affairs, marriage proposals, personal disputes, land and property disputes, gender disparity. Dowry is the most important reason behind this crime. The trend of dowry is very in, in the culture of Indian. It is one of major reason for acid attacks but in Afghanistan basic reason of acid attacks on women is education.

Perpetrators behind these cases are relatives; family members, close friends, boyfriends, business partners fiancée, colleagues and unknown persons. This criminal and heinous act is not completely under controlled. It is also reported that statistical records about threats and acid attacks can be very problematical and all the cases are not reported to the police department, media, NGOs and medical agencies.

## **CHAPTER # 3**

### **CAUSE & CONSEQUENCES OF ACID BURN CASES OF WOMEN AND THE ROLE OF NGOs**

This chapter presents firstly, causes and types of acid attacks in Pakistan. Secondly, to highlight its consequences on female acid survivors. Thirdly, to shed light on medical treatments of female acid burn victims. Finally, this existing study analyzes the active role & responsibilities of NGOs (Acid Survivors' Foundation of Pakistan (ASFP) and Depilex Smile Again Foundation of Pakistan (DSAFP) in support of their female victims and also in prevention of acid burn cases from Pakistani society.

Acid violence committed against women (all ages) is very common in Pakistani society and increased day by day. It is noticed that interviews with female acid survivors' from two NGOs (DSAFP and ASFP), legal experts, doctors, psychologists, police officers and civil society organizations (CSO) shed-light on different causes of acid throwing on women of all ages. Moreover, it is important to understand that corrosive attacks arise within complex framework of poverty, inequality, lack of education, information and some other overlapping factors. Acid attacks are the symptoms and effects of deep influences that are known as causes. In addition to that, causes of acid attacks with consequences which have become serious threat for our society (Ilahi, 2014).

**Figure # 3.1 Reasons of Acid Attacks (AA) & Percentage (2007 to 2023)**

Reasons	Contributing Factors	Core- Causes	Female acid Survivors and Perpetrators
<b>Domestic Disputes(DD)</b> 30%	<ul style="list-style-type: none"> <li>▪ Give birth to a baby-girl</li> <li>▪ Dowry related issues</li> <li>▪ Domestic violence(DV)</li> <li>▪ Property related disputes</li> <li>▪ Spouse - alcohol abuse, verbal and physical abuse</li> <li>▪ Mentally-torture</li> </ul>	<ul style="list-style-type: none"> <li>▪ To hurt men’s ego</li> <li>▪ Loss of honor</li> <li>▪ Embarrassment</li> <li>▪ Threat to men identity</li> <li>▪ Doubt on female-character</li> <li>▪ character assassination</li> </ul>	<ul style="list-style-type: none"> <li>▪ Spouse against wife</li> <li>▪ Wife or husband against suspected adulterer</li> </ul>
<b>Rejection</b> 10%	<ul style="list-style-type: none"> <li>▪ To refuse love and sexual advances</li> </ul>	<ul style="list-style-type: none"> <li>▪ Possession of women</li> <li>▪ Ownership</li> </ul>	<ul style="list-style-type: none"> <li>▪ Unknown evil dower</li> <li>▪ Colleagues against each other</li> </ul>
<b>Marriage issues( MI)</b> 21%	<ul style="list-style-type: none"> <li>▪ Divorce settlements (DS)</li> <li>▪ Refuse marriage proposal</li> <li>▪ Watta-Satta</li> <li>▪ Polygamy</li> <li>▪ Infidelity</li> <li>▪ Unrealistic expectations</li> <li>▪ Communication breakdowns</li> <li>▪ Lack of intimacy</li> <li>▪ Financial issues</li> </ul>	<ul style="list-style-type: none"> <li>▪ Egoism</li> <li>▪ Incompatibility</li> <li>▪ Misunderstanding</li> <li>▪ Frustration</li> <li>▪ Resentment</li> </ul>	<ul style="list-style-type: none"> <li>▪ In-laws family against daughter- in - law</li> <li>▪ Spouse against new spouse of her /his ex- either wife or husband against ex- life Partner</li> <li>▪ Fiancée against other person</li> <li>▪ Remarriage offers</li> <li>▪ Extra marital affairs</li> </ul>
<b>Other disputes</b> 13 %	<ul style="list-style-type: none"> <li>▪ Revenge</li> <li>▪ Threat</li> <li>▪ Money</li> <li>▪ Property and land issues</li> </ul>	<ul style="list-style-type: none"> <li>▪ Competition,</li> <li>▪ Poverty &amp; embarrassment</li> </ul>	<ul style="list-style-type: none"> <li>▪ Family members</li> <li>▪ Neighbors’ against neighbors</li> <li>▪ Business partners against each other</li> <li>▪ Employers and employees against each other</li> </ul>
<b>Religious, political and social issues( RPSI)</b> 10%	<ul style="list-style-type: none"> <li>▪ To belong religious minority</li> <li>▪ Political relationships</li> <li>▪ Moral- policing</li> </ul>	<ul style="list-style-type: none"> <li>▪ Non-conformist beliefs(NCB)</li> </ul>	<ul style="list-style-type: none"> <li>▪ To target exact persons</li> <li>▪ Random persons</li> </ul>

**Sources:** (Data is extracted by the researcher from the reports of Acid Survivors’ Foundation of Pakistan, Depilex Smile Again Foundation of Pakistan 2006 to 2023, Aurat foundation and Humans Rights Commission of Pakistan 2011 to 2022, reports of medical experts & police officials 2021 to 2023).

**Figure # 3.1** demonstrate detail information about contributing factors, core causes of acid attacks, female acid survivors and perpetrators behind such heinous crime. There are

different contributing factors and reasons behind such criminal cases. So, there are thirty percent domestic disputes (DD) and they encompass conflicts and disagreements that occur within intimate relationships or households. They can occur between spouses, partners, parents and children, siblings, or other family members they live together. These disputes can manifest in various ways, including verbal, emotional, psychological, sexual or physical abuse. The reasons behind domestic disputes issues are often complex and multifaceted. Some common contributing factors include communication breakdown (CB), power imbalances (PI), substance abuse, financial stress, property related issues (PRI), unresolved conflicts, birth of baby- girl and most importantly dowry related disputes. Survivors of domestic clashes (DD) are mostly women (all ages).

Similarly, a number of more core issues like to hurt ego of men, doubt on female character, loss of dignity and discomforts can also become motivational factors for such criminal acts like acid attacks committed against women (AACAW) in Pakistan. In patriarchic society suspicion of women disloyalty is considered to spoil men's ego and reputation. Acid violence (AV) has become a mean to take revenge of loss of respect and ego. It also used as a tool to threat females.

In addition to that when a man do not trust and also have suspicion of women infidelity, he choose disfigurement of woman specially face by throwing acid, instead of decision for divorce because it has involved to pay haq- mehr which can be shun in this way. Women have to experience the negative effects of such conflicts. Female survivors may include victims of abuse or individuals who have witnessed or been impacted by domestic violence or unhealthy relationship dynamics. They may endure physical injuries, emotional and psychological distress, social isolation, financial dependence and challenges in

establishing healthy relationships. Moreover, perpetrators behind such criminal cases can be husband against wife, as well as husband / wife can be against suspected adulterer (SA).

According to the existing study rejection related cases are ten percent. Some common contributing factors incorporate as rejection of love proposals, affairs and sexual advances became major reason for acid attacks and core causes can be possession of women and ownership. Moreover, wrong-dower behind such criminal cases may be unknown person and colleagues against each other.

Similarly, marriage-relate issues are twenty-one percent. Marriage issues can arise due to various reasons, impacting the individuals involved in significant ways. There are various reasons and core causes that contribute to this situation. Incompatibility, divorce settlements, lack of emotional connection, abuse or mistreatment and unrealistic expectations, polygamy, watta satta and most importantly egoism are considered common reasons for rejection in marriage. These factors can lead one spouse to reject the other, either by refusing to marry or by ending the relationship after marriage.

Moreover, lack of communication is also a common factor, as it can lead to misunderstandings, frustration and resentment. Financial problems, such as disagreements over budgeting or debt, can create stress and strain the relationship. Alike Infidelity is another core cause, breaching trust and leading to feelings of betrayal. A lack of intimacy (physical and emotional) can create disconnection and resentment between partners. Unresolved conflicts such as differences in values & expectations and also external stressors like job pressures or health issues can also contribute to marriage issues.

Furthermore, after in-depth discussion with legal experts, female rights activists, police officers and women acid burn survivors. It is also noticed that extramarital affair is another deep reason of acid attacks in Pakistan. Furthermore, wrong-dowers behind acid burn cases may be in-laws family against daughter- in -law, spouse against new spouse of her /his ex- either wife or husband against ex-life partner, extra marital affairs, fiancée against other person and remarriage offers.

Likewise some other disputes are thirteen percent. Some common contributing factors and core reasons for acid attacks against women in Pakistan include old enmity, revenge, money and property related issues, competitions poverty embarrassment. In addition to that, perpetrators behind acid burn cases of women may be family members, neighbors' against neighbors, business partners against each other. Employers and employees against each other.

According to existing research social, religious and political issues are ten percent. These issues arise from a variety of reasons, including differing beliefs, values and priorities. In terms of religious issues, tensions can arise when partners hold different faiths or interpretations of religious teachings. Disagreements on how to raise children, celebrate holidays and handle religious rituals can be common. Moral and ethical conflicts rooted in religious teachings can also strain the relationship. Political differences can emerge from divergent ideologies or views on social issues, leading to heated debates and a sense of personal identity being challenged. Additionally, social issues encompass a wide range of topics, including gender roles (GR), cultural differences and societal prejudice. These issues can create clashes based on different expectations, traditions, or external biases. Corrosive attacks may be intentioned against exact person or may be perpetrators against random persons.

### **3.1 Types of Acid**

SHO zaidi from Gujrat reported that there are three more common types of acid in Pakistan which are used for criminal activities, are sulfuric acid (SA), nitric acid (NA) and hydrochloric acid (HA). First two types of acid are more dangerous and more demanding for attacks in Pakistan, sometime third type of acid is used but that is less demanding (September 14, 2022).

### **3.2 Consequences of Acid Violence**

Coercive attacks have longer term and badly effect on the life of female victims. They are left with psychological blemish and endless disfigurement (Cash et al., 1977). In Addition to that, female acid survivors' physically injuries and full of pain conditions related to these, victims have to go through discrimination, lack of money and ostracize from society due to stigma fixed with corrosive attacks (Gilboa, 1994). The main consequences of acid violence are physical, psychological, social and economic those are discussed in detail below.

#### **3.2.1 Psychological Consequences (PC)**

Most of the female respondents from DSAFP reported that they have /had sympathetic and ignorant behavior of their siblings, children and parents (Misbah, 2023). Moreover, victims were mentally suffered and disturbed. They try to reduce their anxiety through weeping and yelling on other persons. So, subsequent record of different respondents highlights the nature of psychosomatic consequences (PC) (Azam, 2014).

A female acid survivor from Lahore reported that:

My family members used always intolerable words for me and stop my parents for my medical-treatment and let me die in hospital and my relatives have hated feelings and laugh at me all the time. They mentally tortured me and I feel too much complex and inferior. Usually in my panic condition, I start to weep &

shout and due to such bitter- situation, I wish to die because I cannot control my feelings (November 6, 2022).

In addition to that, some other psychological effects on victims are very high similar to never-ending trauma; gender disparity (GD), suicide planes, public isolation, disturbance and threatening were also founded (Johny & Chandrashekar, 2017).

One more female acid burn victim from Islamabad said that:

After corrosive attack, when I saw my face and body at that time I made plan to suicide and expressively, I feel relax and tension free when I will give punishment to my spouse with same pain as I was/ am suffering right now. I do appeal for justice as soon as possible, because I am in too much stress (April 12, 2022).

Shahid Ali Khan a psychologist stated that the widespread of psychological effects of acid attacks' on female (all ages) indicate that without appropriate medical treatment, these issues can be equally as overwhelming as the physically belongings of corrosive attacks and acidic attacks ending in shocking anxiety –order. Notwithstanding, recognition of psychological problems and challenges faced by survivors' psychosomatic help remains ignorant part of acidic burn care as well as mental and emotional reactions of the victims. It involve two standing points: number one point is all about: out-side view (OSV) of the world, it means how the public will react and second is all about: in-side view (ISV), it means that how victim experience themselves. Moreover, with endless disfigurement, disabilities and reconstruction of body parts, victims have to spend their whole lives with it. As the key reason behind emotional mental-trauma. In addition to that, it is observed that highest level of depression, nervousness and stress occurrence in female acid survivors due to their changed appearance (September 22, 2022).

Furthermore, another psychologist specialists Asim Afridi in his interview stated that some general psychosomatic signs are observed in victims included headache, depression,

anxiety, loss of self-respect, eating disorders, insomnia, totally - mental –breakdown (loss of identity & appearances , discontinue of education and work, fatigue post-traumatic disorder(FPTDO), disturbance in sleeping, extreme suicide cases. Among all of these fear is key indicator as it make longer to fear of revenge in case if they speak and want to get justice and even ask for legal reaction along with them. Another fear that is very common is mistrust of outer world (OW) as well as fear can make acid burn survivors’ do not follow legal actions and to give evidence against wrongdoers (March 12,2022).

In addition to that, corrosive attacks harmfully, shocking and endless impact on all phase of the victim’s lives and psychological- consequences were severe in many cases, badly cause to victim’s mentally & emotionally retard and unending stress (Kornhaber et al., 2017).

### **3.2.2 Social Isolation (SI) and Economic Consequences (EC)**

Social segregation appeared as sub-them as a psychological effect (PE). Public response and reactions for the female survivors’ of acid burn may be a key element behind psychological trauma. It could lead to loneliness, discouragement, social death and social exclusiveness. Classically people response incorporates; helpless, surprised and sudden reactions, personal questioning, ignorant behaviors and bad attitudes (Loey & Van, 2003). Due to the horrifying nature of burn attacks’ victims are become often shy and unpleasant to show themselves in community and mostly humiliation of their physical looks (Fage et al., 2000).

According to the report of Depilex Smile Again Foundation of Pakistan about thirty - percent female acid burn survivors feel alone themselves and outraised from society. In addition to that, victims were being ignorant. They also bear rude behaviors’ by their neighbors, relatives & sibling and even by their parents. Due to bad behavior of society

victims had/have to face isolation and loneliness. Moreover, it is bitter reality that victims are not permitted by their family member, parents and siblings, due to their ugly faces and disfigurement, to go outside and move with them in public places, for shopping at markets, parks, family functions and parties etc (DSAFP, 2023).

A young female acid survivor in her interview said that;

I am scared, feel alone, gloomy, ashamed and cut-off by ignorant and rude behaviors' of my family (siblings or parents) and relatives. After this vitriolic attack I never used to go for family gathering, functions and birthday parties just for the reason that of harsh and cruel attitude of family (March 12, 2022).

Furthermore, some other social isolation (SI) dynamics incorporated as consequences like impolite behaviors and attitudes, stereotyping, bad names ,unkind behavior of their kids, discouragement and people gossips about them, were also along with misery and helplessness etc (Cash, 2004). As well as some other societal implication that exist for female survivors of acid violence include to depend on family members, even for very simple task like eating, shower, to take bath or running/walking etc (Baruah& Siddika, 2017).

Decencies are getting enlarged by the fact that most of the victims are not able to get suitable jobs just because of their permanent disfigurement and loss of eyesight. Acid burn victims give evidence that ostracize by society is very panic as compared to the physical injuries inflict on a corrosive attack on survivor (ASFP, 2015). A female survivor of vitriolic attack reported as “It is far less tangible but inequality and discrimination by parents, siblings relatives, friends and neighbors, hurts the most” (Huma, 2016).

This pessimistically impacts their economic capability and cause suffering, burden for husband and families who care victims. The majority of survivors' have lower socio-economic backdrop. So, this can place over burden on their families, relatives and siblings. It

is a bitter reality that they do not bear over burden, extra responsibilities, do not care and financially support to female acid survivors'. Even many women have to live with their spouse, who might be the executors (Maqbool, 2012).

### **3.2.3 Physical Damages, Injuries and Consequences (PDIC)**

There is common misperception regarding consequences of acid burning incidents that acid can only damage your skin. However, several researches such as Habib (2013), Chinoy (2012), Saeed (2016), Misbah present reports (2007-2023) demonstrate that a single acid attack cannot only terminates person's skin and may absorbed the deeper surface of skin layers even can damage the profound bones of a body. The spectrum of destruction is depended on the magnitude landscape of an acid as well as, the duration of battling till the first aid treatment. While, the intensity can be calculate by observing the condition of the victim of acid attack.

Nevertheless, when a person who got attacked through an acid, she/ he not only bears the facial skin damage along surface skin features as well as, mass destruction of other organs may take place. Similarly, it feels like a sizzling iron is burning person's bones and flesh. This action may leads towards severe physical damage such as; destruction of eyelids, lips and delicate assembly. However, the broader picture illustrates complete destruction of body including face and other parts. There might be ear got shrived up or nostrils may smashed along nasal bones (Gilboa, 1994). Similarly, acid may suddenly destruct victim's eyes that may lead towards permanent blindness. While victim's body skin may shattered from other body parts that interact with acid such as; cheeks, eyes, neck, arms, legs, etc. Therefore, the extremely vulnerable situation one can face is breathing complication. There is substantial possibility that due to considerable interaction with acid, victim may not be able to take

normal breath. Hence, when acid billows gasped they may lead towards disastrous situation for the victim as the following interaction with acid assist to risky consequences for respiration -system (RS) of the victim (Krantz et al., 2011).

While a person interacts with acid, it may initially show poisonous reaction on victim's legs. Afterwards, her/his neck may swell that restrict the breathing process from functioning (Bollineni, 2017). Similarly in Cambodia, there was an acid victim got expired due to breathing difficulties which is commonly not been observed in acid victims. The victim's nostrils and airways from neck got destroyed. The prior history of similar cases demonstrates that in common cases of acid attacks, it is not mandatory for attackers to assault the victim but to harm. The core objective of the culprit may only harm the facial features of the female victim and make their life miserable (Waldron et al., 2014).

It is might possible that the victim's body experience extremely dented along unbearable pain. Therefore, during the medical treatment, from initial cleaning injuries to major surgical operations, each phase of cure remain horribly painful for the female victims. While medical staff and doctors have to make sure to perform their medical expertise efficiently and preserve functioning of affected body organs such as; mouth, ear, nose, neck and eye etc. There is a French based medical organization known as, Medecins-Du-Monde (MDM) which is also called as "War of Doctors (WD)", that provides intensive cure to extremely vulnerable patients around the world. Several medication methods are following to secure victim's life (Olaitan et al., 2008).

Furthermore, in order to preserve the physical appearance of victim a device is inserted between their lips to help maintain their facial structure. Hence, for smooth breathing process,

doctors may insert miniature tubes into nostrils to keep that functional. However, eyes are very sensitive and essential organ of living beings. While a woman interact with an acid attack, she may face burn injuries around the eyes which is extremely alarming situation for her. Consequently, her eyes may face several infections lead towards permanent blindness (Tan et al., 2015). Therefore, medical experts usually recommend surgeries to reform and reconstruct eyelids in acid burn cases

It is essential for a female victim to maintain her immunity level during the entire treatment process. Therefore, she has to take substantial amount of food to fight against infection and get immediate recovery from wounds. For common sickness immunity boosting is mandatory to overcome it. However, for a female acid burn survivor it is obligatory to have substantial food even double from a common healthy person. While, for an acid burn victim it may extremely difficult to eat in case of wounds around the mouth and neck (Clover et al., 2017).

Victim of acid attack may experience sequence of complications regarding numerous infections, malnutrition and stuffy skin etc. Whereas passage of three months to a year may require to settle all the injuries (Azam, 2014). Therefore, for low socio economic class it may become nightmare to get treatment for acid burn. Although, profound scabs may take little more time to heal as they senses like extremely itchy and painful. In some cases, within a period of one or two years, the wounds may consistently grow along multiple shapes and volumes after complete treatment. Furthermore, the victim has faced complications towards septicemia, skin diseases, and renal failure or even got expired (Cleary et al., 20018).

### **3.2.4 Acid Burn Treatment and Management (ABTM)**

The treatment of acid burn is very difficult and long procedure. It takes extensive time period to retained the body sometimes even for years or decades. Therefore, at the initial stage of medical treatment, the infected body part been washed out with water for at least an hour to eliminate acid and stopover infection immediately. However, at the hospital emergency cure initiate with vacuuming as well as bandaged the loops and boot out the inhalation complications caused by acid exhausts (Francisca, 2007).

Dr. Jamal Bhatt, Dr. Tahir Zaheer and Dr Shahid (medical experts) stated that they can repair the damage in several sessions through required methods, even by fixing a tube down in the throat of the victim. Similarly, the experts deliberately detach the pieces of septic or dead tissues all over the mutilations that may be a surface of several parts of body such as; face, arms, shoulders, neck or chest etc. However, during the entire process there is high possibility of infection in burn injuries due to substantial vulnerability towards the viruses and dust. While, the infection may reduce the entire healing progression of injuries that may shake the fine fettle skin or even lead towards demise (December 25, 2022).

The possibility of interaction with infection remain consist within the period of treatment that might extent from several weeks to many months according to intensity of injuries to heal. Therefore, for smooth recovery from all the wounds, one has to ensure the daily cleanliness and medication to avoid infection and other negative consequences. Whereas, in some cases the nature of wounds demands to remove the entire infected part of the body to restrict the infections (Habib, 2013).

In order to conceal wounds, medical experts (Dr Yawar Ali and Dr Zahid Kamal Siddiqui) recommend surgical procedures that involves removing the effected tissue layer from the patient. However, the doctors adopt splicing procedure to tape up the wounds, as it takes lots of effort and time for major wounds to heal by themselves Moreover, the splicing procedure is obligatory to preclude infection and supports in immediate healing. While the patient experience extreme aching and agony in healing process due to skin splicing treatment. It is also observed that in human life, most life threatening and extremely excruciating pain one can bear is an acid burn pain which can make ones' life terrible Medical science demonstrates that the entire procedure of acid burning treatment is very difficult and risky for both patient and doctor. The consequences of treating intensive acid burn can be extensive as substantial acid burn shrinks newfangled skin scars and make them stiffen which leads towards comprehensive disability by stabbing body junctures and restraining actions. Furthermore, the patient can face restrictions of spontaneously body movements like head or arms due to wounds on shoulders or neck However, there is possibility to follow further procedure of several surgical operations to wounding the scratches and recruiting newfangled skin coating over them (January 19, 2022).

Dr Jawad (plastic surgeon) in his interview stated that there is probability that scars may extent over ear canal or nasal cavity therefore, surgery can aid to instantly heal them. Consequently, persistent passage of comprehensive physical care may essential to decrease victim's complications regarding body movement due to acid burn. Therefore, the experts recommend particularly designed flexible bandage that works remarkably and decrease the scars in term of viscosity and size. Unfortunately, these sorts of treatment methods are rare and hard to organize in under develop countries like Pakistan. However, there are numerous

medicated skin care creams that may accommodate in scar treatment and help to minimize skin irritation though; due to expensiveness they remain unaffordable for number of people. Moreover, in the final stage of treatment, medical experts attempt on restoration of victim's appearance that commonly possible in acid burning cases. While in the following phase, all major injuries may entirely settled and comprehensive magnitude of the wrap may widely observe (April 23, 2022).

Dr Uzma Tiwana (Dermatologists) in her interview stated that there is another perspective regarding acid burning treatment that reflects complexities of medication. Acid burn treatment may require numerous operation sessions that may extent into even two or three years. Moreover, in some cases thickly epithelium may completely remove while; scars may frequently blowout on different parts of victim's body due to numb skin. While treatment of acid burn is not an easy job. The medical staff and surgeons devotedly operate to assure the refurbish the actual figure of different body parts such as; cheeks, lips, eyelids along other body features. Though, a human can utilize his greatest abilities to perform any task however; he cannot deny the will of nature (May 11, 2022).

Similarly, in some cases it is quite unfortunate that medical experts may not be able to perform proficiently. Consequently, patient may interact with extreme pain and body itching even in post-surgery phase. Therefore, victims commonly complain regarding excruciating treatment and body itching. Similarly, they experience breathing difficulties and other body issues throughout the treatment process (Chinoy, 2012).

### **3.3 Case Studies related to Causes and Effects of Acid Burn on Female Survivors**

- A thirty five year old lady named as Sarwari Bibi from Lahore. She was burnt with acid by her in- laws. The cause behind this type of violence was the demand of dowry. Her eyes, face and neck was affected in this criminal attack and this assault left permanent disfigurement for her. More surgeries for her face, neck and chest are required (ASFP, 2017).
- A seventeen year old young girl named as Annum Shahzadi from Gujranwala. A boy lived near to her home, he liked her, but victim did not like him and cause of acid attack was rejection of marriage proposal. In this violent incident her face and arms were badly affected. She lost her eyes forever. More surgeries are required on her face and arms but these surgeries are time taken, may be months to months or years to years (Misbah, 2021).
- Sadia bibi married with Tahir, they had three children and belonged from Multan, her husband did not have any job/business. She was only bread winner for her children, after taking drugs her husband beat every day, one day sadia was performing Isha- prayer, Tahir had thrown acid on her face and some parts of body. Physically she was badly injured, she was in critical condition in hospital; her mental condition was not good. So, some major surgeries are required for the reconstruction of her face and other parts of body (DSAFP, 2019).
- Mamoona Abdul Ghafoor from Karachi, twenty-three years old at the time of vitriolic attack. The reason was this heinous act was some family conflicts and her fiancé (cousin) had thrown acid on her face and some parts of body. Moreover, her face, eyes, nose, neck, chest, arms and back of neck and shoulders was badly affected. After two major surgeries of her both eyes, a

soft acrylic eye shell was fixed in her eyes and more surgeries are required for her face and nose reconstruction (DSAFP, 2020).

- Tahira Basheer, was belonged to Karachi and her age was thirty- two years. Due to some family issues. She was attacked with acid by her first cousin. Her affected areas were face, neck front & back and chest. Hence, additional surgeries are necessary for the reconstruction of her face and nose (Misbah, 2017).

The following case studies shed-light on the causes and consequences of acid attacks occurrence such as male egoism, dowry, rejection of marriage proposal, family issues revenge, fear of isolation and inferiority complex.

### **3.4 Active Role of NGOs in Support of Their Female Acid Survivors**

There are many inter-governmental organizations and non-governmental organizations in Pakistan such as Ansar Burney Trust (ABT), Progressive Women Association (PWA) Aurat Foundation (AF) and Humans Rights Commission of Pakistan (HRCP) etc. working for female acid burn survivor's but existing study is just focusing on two organizations named as Acid Survivor Foundation of Pakistan and Depilex Smile Again Foundation of Pakistan.

#### **3.4.1 Acid Survivor Foundation of Pakistan (ASFP)**

ASFP was founded in Pakistan in 2006 with the support of United Kingdom based organization named as Acid Survivors' Trust International (ASTI). So, it was registered officially in August 2006, underneath voluntary-Social-Welfare Agencies (SWA) like Registration and Control Law (RCL) 1991. In addition to that, ASFP is a non-profitable & charitable organization. Its key purpose is to focused on to eliminate acid violence (AV) and

gendered based violence against women (GBVAW) at large level, with the help of supporters & philanthropists' with in state and in a foreign country as well as it supports humans rights of their female victims and to also empower them (Saeed, 2016) .

The partners of Acid Survivors Foundation of Pakistan are European Union (EU), ASTI (U.K based organization), Australian Aid (AA), Women & Girls Alliance in Pakistan (WGAP), NCSW (National Commission on the status of Women), SCSW (Sindh Commission on the status of Women), KPCSW (Khyber –Pakhtunkaw Commission on the status of Women), and Group Development of Pakistan (GDP). Moreover, this organization is having authorization to work with numerous pertinent stakeholders all the way through democratic and peaceful procedures (Qaiserani, 2022). Furthermore, ASFP is having some decided objectives like.

1. To stop acid burn cruelty and put off proliferation of corrosive attacks from society.
2. Female acid survivors will get justice and their fundamental & legal rights according to implement Pakistani Constitutional Laws (CL) and International Conventional Laws (ICL) like (CEDAW).
3. They also offered a four-folded approach like Rehabilitation Program (RP), an Art Therapy Program (ATP), Nursing and Support Unit (NSU) and Awareness and Prevention Campaign (APC).
4. Mission of ASFP is to enable women of Pakistan to end up as energetic, empowered, independent and self-determinant citizens.
5. To make sure that female acid survivor will get the superlative medical- Surgical treatment (MST) for longer time and psychotherapy needs of acid victims in all areas of Pakistan (ASFP, 2008).

The Acid Survivors' Foundation of Pakistan (ASFP) has worked closely to their victims and provide them psycho- socio and economic assistance. More importantly in Punjab areas, it has worked very close to provisional government (PG) and Italian government (IG) to make sure about that therapeutic facilities are available for victims' are improved or not? So, in 2016, there was grand opening of Pakistan's first specialists acidic and burn medical facility (PFSABMF) in Multan. Services of Specialist doctors are required for more intricate burn cases both in need of attention and longer period reconstructive, are very limited. Furthermore, there most important burn centers are operated; included Nishtar Hospital (NH) in Southern Punjab and Multan, PIMS (Pakistan Institute of Medical Sciences) in Islamabad and Civil Hospital in Sindh and Karachi. ASFP also provide shelter –homes to their female victims in different cities of Pakistan like Lahore, Karachi, Islamabad, Multan, Lala-Musa and Gujrat etc. (ASFP, 2015).

ASFP provides economic-assistance (small funds) to their survivors 'to establish small business at home. An admirable and iron lady Mussrat Misbah, owner of Depilex Smile again Foundation of Pakistan (DSAFP), has opened many beauty salons with the help of her team, in different cities of Pakistan such as Lahore, Karachi and Islamabad, most importantly purpose of these beauty- parlors is to offer beautician training courses and jobs to female victims for their financial help and secure their future. ASFP also send their female victims in these beauty salons for jobs and beautician training courses (DSAFP, 2022).

The Burns and Social Rehabilitation Centers (BSRC) established in Multan. Its purpose to give occupational trainings and easy access to loans. In these vocational trainings female acid survivors' get entrepreneurship skills and open small business at their houses. Many female survivors' do stitching and embroidery on clothes, bed sheets, pillow covers,

handkerchiefs, make scarves and paintings on bottles etc. ASFP arranged workshops, training and awareness programs for female acid survivors, like Arts & Craft Training Programs (ACTP), Art & Therapy Workshops (ATW) addressing violence against women. This organization also promote women empowerment and the burns and social rehabilitation centers etc. (ASFP, 2017).

### **3.4.2 Depilex Smile Again Foundation of Pakistan (DSAFP)**

DSAFP was launched by Mussrat Misbah in 2005. She is a well-known beautician – turned philanthropist. The key objective of this organization is to revitalize survivors, assure their self-confidence and make them able to become self- dependent and productive members of society. They can earn a respectable and good livelihood. Every year, DSAFP provide medical care and advocacy, vocational trainings, educational support and most importantly financial assistance to their female acid survivor’s (Adire, 2015).

Every year thousands of burn cases of women are registered in DSAFP and this organization provide best medical treatments and care to their female survivors. Team of specialist foreign doctors and surgeons (from Sweden, United States of America, Italy and United kingdom), Pakistani doctors, skin specialists, orthopedics, cosmetologists, gynecologists, eye- specialists, dentists and psychologists, played a significant role for treatments and major surgeries of the female burn victims for longer term. Depilex Smile again Foundation made arrangements with selected clinics and hospitals’ in different cities of Pakistan like, from Lahore (CMH, Fatima Memorial Hospital (FMH), Service Hospital(SH), Jinnah Burn and Reconstructive Hospital (JBRH), Moyo Hospital (MH), National Hospital (NH), Family Health Hospital (FHH), Mid City Hospital (MCH), General

Hospital (GH), Surgimed Hospital(SH), Ayesha Sadiqqa Hospital (ASH) and from Haripur, Family Health Hospital(FHH) (Misbah, 2020).

In Islamabad /Rawalpindi, Safari Hospital (SH), Rahnuma Family Health Hospital (RFHH), Pakistan Institute of Medical Sciences (PIMS), Al Shifa Hospital and Combined Military Hospital (CMH), from Quetta (CMH),as well as from Peshawar, Zia Medical Complex (ZMC) & CMH from Karachi, Hill –Park Hospital (HPH), Indus Hospital (IH), Patel Hospital (PH), NIBD (National Institute of Blood Disease) Dr: Tasneem Na Khuda-clinic, Jinnah Hospital(JH), Bantva Anis Hospital (BAH), Shamsi & Ansari Hospital (SAH), Aga Khan Hospital(AKH) (Misbah, 2021).

In Hyderabad, Civil Hospital (CH) and from city of Kharian (CMH) and from Faisalabad Allied Hospital (AH) to do required most excellent treatment in best achievable atmosphere on sponsor rates registered. In addition to that, DSAFP also arrange medical campus for patients.DSAFP send most critical cases of patients to foreign hospitals (USA, UK and Italy) for best treatment and major surgeries. This organization also provides shelter-homes to their victims in different areas of Lahore, Karachi, Islamabad, Multan, Lala-Musa and Gujrat (Misbah, 2022).

Furthermore, Mussrat Misbah, being a businesswomen, is able to open beauty-salons in different cities within Pakistan (Lahore, Karachi and Islamabad). DSAFP gives professional trainings to their female victims of all ages like within these saloons like beauticians, telephone operators, telemarketing, entrepreneurs' skills, handicraft, stitching and dress designing. This organization also provides job opportunities within these saloons to their female victims (all ages) for safety of their futures. And also create safe-havens for these

female acid survivors. DSAFP also support their victims for education, few victims get training in nursing and pharmacy and get diploma in these fields. Female victims also send for brail training to Italy (Rome).Almost every year, DSAFP performed its biggest and heavy responsibility and feels proud in bearing all expenditures in weeding of their female victims (DSAFP, 2020).

The president of DSAFP (Mussrat Misbah) and her supportive team have arranged workshops, training and awareness programs every year, to spread knowledge for their female acid sufferers. In this regard very beautiful and attractive words of Mussrat Misbah are quoted: “heed the call of life, so that we can all bring back lost smiles again and again” (Misbah, 2024). A female acid survivor from Lahore during her interview state that:

She is getting training under DSAFP but she has plans to work near her home and start her own saloon. She happily mentioned that after Allah Almighty, staff of Depilex Smile Again Foundation is very cooperative with me and I am very grateful them (May 30, 2025).

This interview provided evidence that every year DSAFP arrange different training programs for their female victims. Here, the list of workshops & training programs, seminars and awareness programs is given below.

1. Promoting gender equity for decent employment (PGEDE).
2. Self-grooming workshops and beauty training program (SGWBTP).
3. Seminar on ending violence against women (SEVAW).
4. Peace conference (PC).
5. Hijab conference (HC).
6. Rural women conference (RWC) (DSAFP, 2012).

7. International conference on entrepreneurship (ICE).
8. Game changers and disaster management (GCDM).
9. Women inclusive strategies (WIS).
10. Preventive and safety measurements for burns (PSMB) (Misbah, 2014)
11. Equal rights for women (ERW).
12. Acid violence survivor's seminar (AVSS).
13. Legislation of domestic workers issue (LDWI).
14. International women leadership seminar (IWLS).
15. Insecure lives & untold stories (IL&US).
16. Healing the wounds and burn emergency (HW&BE).
17. Tracking the pathway to empowerment and change (TPE&C).
18. Sharing is love (SL).
19. Psycho- support workshops for acid burn victim like drama therapy workshops, acid burn victim are humans too, beyond games and jewelry (Misbah, 2014).
20. Emerging young women leaders (EYWL).
21. Policy formulation for home bases workers (PFHBW).
22. Women economic empowerment forum (WEEF).
23. Women leadership summit (WLS).

24. Women empowerment and leadership (WE&L) (Mibah, 2015).
25. Let's drop the gender mask (LDGM).
26. Access to justice (AJ).
27. Humans rights education and sensitization (HRES).
28. Real women real issues (RWRI).
29. I am Pakistan (Celebrating Edhi) (Misbah, 2016).
30. Women in business (WB).
31. Harmful effects of mercury (HEM).
32. Transitional housing for women victims of violence (THWVV).
33. Punjab workshop: DSAF awareness seminar (PWDSAFAS).
34. National mentoring program (NMP) (Misbah, 2017).
35. Gender based violence (GBV).
36. Spirit to the future (SF).
37. Psycho- social support workshop Punjab (PSSWP).
38. Annual conference of APPNA (ACA).
39. Depilex beauty for a cause at USA (DBCUC).
40. Heal conference at Karachi (HCK).

41. Conference on women laws violence against women and girls (CWLWWG).
42. Workshop on responding to gender based violence in emerging: proposing recommendations (WRGBVEPR).
43. Plastic Surgeon Conference (PSC) at AKUH Karachi, Quality in healthcare for humanity) and women innovation network (QHH&WIN) (Misbah, 2018).
44. Session on health off burnt victims, One day workshop on communication skills and personality development, and arts and craft training program for burnt victims of DSAFP ( Misbah, 2021).

The DSAFP had arranged above fifty workshops, training and awareness programs in different areas of Pakistan for female acid sufferers. Media (electronic- media, print- media and social media) is also considered a strong tool for broadcasting and information. It played a very instructive role in our society (Misbah, 2023).

Media acts its role as like watchdog. Different media channels teams such as Samma TV, Jaag TV, Ary TV, Hum TV, Aaj TV, Value TV, Koh-e- Noor TV, City 42, PTV World A Plus, Dunya TV, TV One and Play Max organized different talk shows, awareness program and invite the owner of DSAFP, her team and female victims of acid burn for interviews. DSAFP owner narrate purpose and mission of DSAFP activities in front of media (Misbah, 2021). Moreover, this organization also facilities research work. Provide date for documentaries, short films and projects to the law students, medical students and researchers at college and university level (DSAFP, 2022).

**Table# 3.1 Yearly Record of Fact-Sheet of DSAFP, Registered Burn Cases, Successful Treatments, Jobs, Vocational Trainings, Education and Marriages of Female Acid Survivors' during (2008 to 2023)**

Years	Registered burn cases	Successful Treatment s/ surgeries	Jobs in DSAF	Beautician Training courses	Nursing	Stitching/ Dress Designer	Business/ Entrepreneur (Handicraft )	Diploma in nursing/ Pharmacy/ cooking	Marriages
2008	389	312	0	0	0	0	0	0	1
2009	29	29	6	2	0	0	0	0	1
2010	19	19	7	10	0	1	0	0	5
2011	12	12	10	2	0	1	2	0	0
2012	16	16	2	2	1	0	1	1	3
2013	550	39	0	4	0	0	1	0	1
2014	611	292	6	0	0	0	0	2	0
2015	701	298	2	2	0	3	0	0	2
2016	15	11	1	4	0	1	1	0	13
2017	608	80	3	0	0	1	3	0	2
2018	309	240	4	2	1	0	1	1	2
2019	105	100	3	4	0	0	2	0	3
2020	67	44	7	4	0	0	0	0	5
2021	53	40	6	2	0	2	4	0	7
2022	52	18	2	0	0	0	2	2	0
2023	43	39	2	0	0	1	3	0	1
<b>Total</b>	<b>3579</b>	<b>1589</b>	<b>61</b>	<b>32</b>	<b>2</b>	<b>10</b>	<b>20</b>	<b>6</b>	<b>46</b>

**Sources:** Yearly reports (2008 to 2023) of Depilex Smile Again Foundation of Pakistan, (DSAFP).

The above table shows annually record of fact-sheet from 2008 to 2023 of DSAFP, registered burn cases, successful treatments, jobs, vocational trainings, education and marriages of female Survivors. The total number of registered cases of female survivors was three hundred eighty nine, in which three hundred twelve women got successful treatments and one woman got married out of one hundred forty two cases, during 2007 to 2008. While in 2009. There twenty- nine cases were registered and amazingly twenty- nine female survivors' treated successfully, among of them six got jobs in DSAFP as well as two women got training of beautician course under DSAFP and one marriage case was also reported.

The registered cases in 2010 were nineteen and successful surgeries of female victims were also nineteen and seven got jobs in DSAFP as well as ten female victims got jobs under DSAFP and only one go training of tailoring. Five got married successfully. In 2011 total number of registered cases was thirteen and successful surgeries were thirteen as well. Out of thirteen female victims' ten got jobs under DSAFP, two women completed beautician n in courses, one got training of stitching and two female victims opened small business ventures at their home with the financial support of DSAFP.

The number of registered cases in 2012 in DSAFP was five hundred fifty in which two hundred females got successful surgeries, two got jobs, two got training of beautician courses, one was given training of nursing , one survivor start business of handicraft at her own home , one got diploma in pharmacy as well as three survivor's got married. In 2013, reported cases were five hundred fifty in which two hundred twenty seven female got successful surgeries among of them four got tanning of beautician courses, one female victim opened small business at her own home and one got married during this year.

In 2014, registered cases were six hundred eleven and successful surgeries were two hundred seventy two. Only six female survivors got job under DSAFP and two got diploma in pharmacy. In 2015, the reported cases were seven hundred one and successful surgeries were two hundred ninety eight , among of them two got job, two got training of beautician courses, three got training of stitching and two got married. In 2016, registered cases were seven hundred sixty-six and successful surgeries were three hundred thirty, one got job under DSAFP, four got training of beautician course, one took dress designing course, one female victim open small business at her house and thirteen got married in this year.

In 2017, number of cases was decreased and the reported cases were six hundred eight and successful surgeries were eighty, three got jobs in DSAFP, one took dress designing course, three opened small businesses at their own home and two got married. Similarly, in 2018, number of acid burn cases was decreased reported cases were eighty one and successful treatments were eighteen, four got jobs in DSAFP, two got beautician training courses and one got nursing diploma, one started business, one got diploma in pharmacy and two got married in this year. In 2019, registered cases were eighty two and only one female victim got successful treatment. Three female survivors' got job in DSAFP, four got training of beautician courses, two opened small business and three got married.

In 2020, again number of acid burn cases was decreased and reported cases were thirty four in which ten female victims got successful surgeries, seven got jobs under DSAFP, four were having training of beautician course and five got married. In 2021,once again number of cases was increased so the reported cases were fifty three in which forty female survivors' got successful treatments, six got jobs in DSAFP, two got training of beautician course, two

got training of dress designing, four female survivor's started small business at their home and seven got married during this year.

In 2022, number of cases was decreased, reported cases were fifty two and successful surgeries were eighteen. Two female victims were offered jobs inside saloon of DSAFP as a beautician. Two female victims started small business at their own home with the help of DSAFP staff and two get diploma in cooking. In 2023, number of acid cases was decreased from fifty-two to forty-three in which thirty nine cases of successful surgeries were reported. Two female victims get job inside beauty salons of DSAFP. One female victim get training of stitching and three female acid survivor's opened small business at their own home. One female victim got married in this year.

From 2008 to 2023, total number of reported cases was three thousand five hundred seventy nine. Successful female surgeries were one thousand five hundred eight nine. Number of offered jobs inside in DSAFP were sixty one. Beautician training courses were thirty two. Nursing courses were only two. Stitching and dress designing courses were ten. Number of small business/ entrepreneur was twenty. Diploma (nursing, pharmacy and cooking) was six. And forty six female acid survivors' were married from 2008 to 2023.

To summarize the above mentioned discussion that existing study find out that several reasons (domestic violence, dowry, jealousy factor, revenge, rejection of marriage proposals, extra marital affairs, assets related issues) behind the acid burn cases of women of all ages. And these are the common reasons for acid burn of female victims in Pakistani society, along with them some other social, religious and political factors can also become reason for acid burn of women and girls. Moreover, as consequences all these causes, badly effect

women & girls lives and remain them disfigured permanently. They do not come out from this stigma and trauma their whole life as well as they feel themselves as sign of shame and do not move in society like a common person due to their disfigurement and ugly faces.

On the other hand, existing study selected two organization from Pakistan named as Acid Survivors Foundation of Pakistan (ASFP) and Depilex Smile again Foundation of Pakistan (DSAFP) both organizations are working for the support their female victims of acid violence and also struggle for their fundamental & legal rights. Furthermore, aim of both organizations' is to stop acid violence committed against women in the masculine society of Pakistan. ASFP provides psycho- socio, economic assistance and outstanding medical surgical treatment to their female victims. As well as ASFP also arrange different workshops, vocational training programs and awareness programs for their survivors' and to make them enable as energetic, empowered, self-governing and self-determined citizen of the state. Whereas DSAFP also gives psycho-socio, economic advocacy and marvelous medical-treatment and services to their female survivors'. Most critical cases of patients were sending to foreign hospitals (U.K & U.S.A) for best medical treatment and surgeries.

This organization gives professional trainings to their victims like beauticians courses, telephone operators, telemarketing, entrepreneurs skills, handicraft, stitching and dress designing and also give job opportunities 'under DSAFP to their victims for safety of their futures. After training few female survivors do jobs in different brands of clothes like Warda & Sana Safina in Lahore, Pakistan. DSAFP also support their victims for education as above mentioned in table# 4.1 and few victims get training in nursing and pharmacy and get diploma in these fields and female victims were also send for brail training to Italy (Rome). Both

organizations provide shelter-homes to their survivors' in different cities of Pakistan like Karachi, Lahore, Islamabad, Multan, Lala-Musa and Gujarat.

DSAFP performs its biggest & heavy responsibility and feels proud in bearing all expenditures in wedding of their female's victims almost every year. Whereas ASFP do not support their victims for education purpose, weddings, brail trainings, foreign treatments and surgeries. DSAFP arrange different workshops', vocational training programs and awareness programs for their survivors as list is above mentioned under the heading of DSAFP. In short DSAFP is working very well and more active in support of female victims as compared to the ASFP.

## CHAPTER # 4

### WOMEN RIGHTS UNDER INTERNATIONAL LAWS

Acid burn violence (ABV) is a burning in the globe. It affects females (all ages) disproportionately. However, this chapter draws attention towards international laws (IL) regarding this crime. Firstly, this chapter presents international laws for the protection of women's rights and most specifically deals with the issue of acid attacks committed against women. Secondly, it highlights the implementation of international legislation regarding this issue. Lastly, this chapter shed-light on the cases studied of acid burning incidents against women in Pakistan.

The United Nation (UN) is an international organization which was formally functioned on October 24<sup>th</sup>, 1945. In the post-World War-II era, there was serious feeling of deficiency about universal institution to address the global issues. The United Nations appeared as the worldwide custodian of global peace and harmony, putting down substantial stress on women rights. Identical rights for both genders, without discriminating difference of men and women, were well-defined by the global charter of the United Nation. The motion had never ever been witnessed and practiced as well before in any prior legitimate document (Noreen & Musarrat, 2013).

Justice Krishna from India said:

The fight is not for women's status but for human worth. The claim is not to end inequality of women but to restore universal justice. The bid is not for loaves and fishes for the forsaken gender but for cosmic harmony which never comes till woman comes (Iyer, 1979).

Many assertions and conventions have been formed to discourse and protect ultimate, legitimized, civil liberties and all essential privileges under the shadow of human rights for

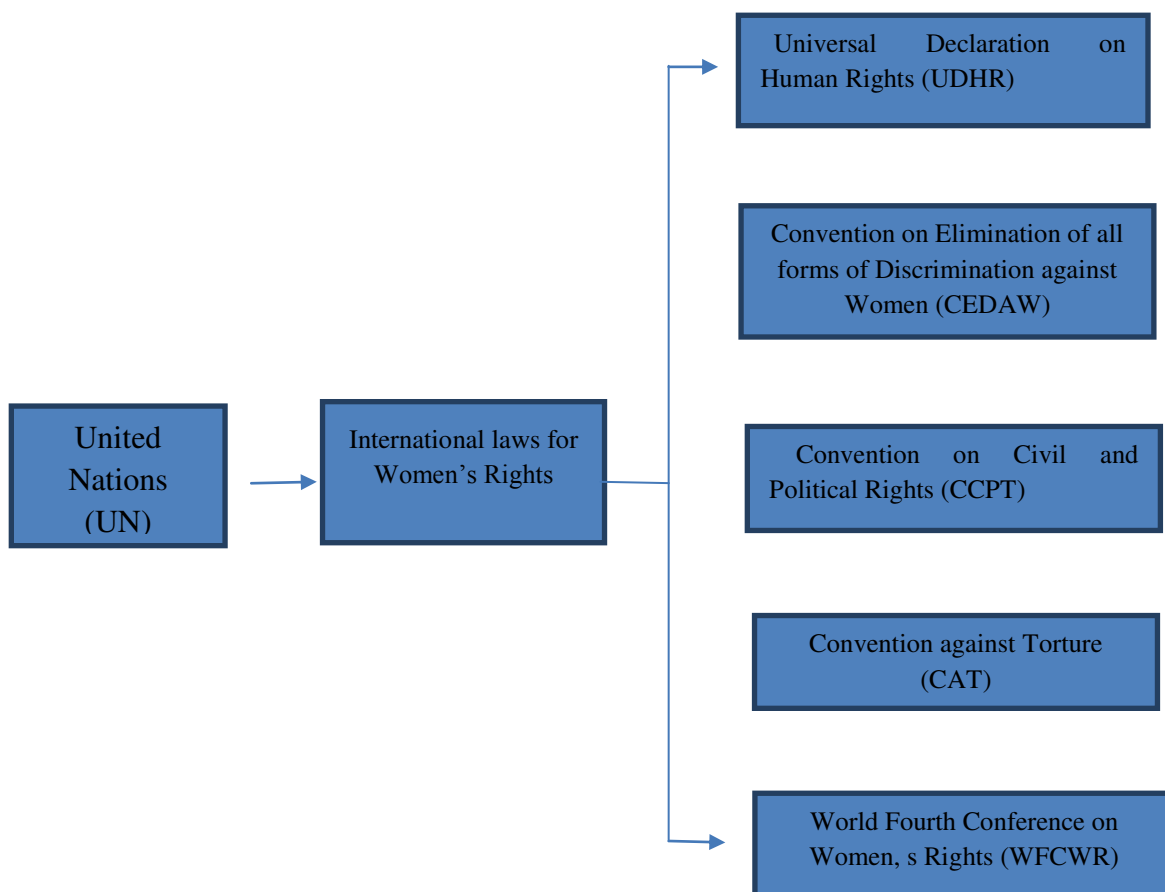
women. However, the United Nation (UN) took various initiatives to reassure and safeguard the human rights for women (all ages) while, few of them are following. IBHR (International Bill of Human Rights) embraces three substantial assertions from the prospective of international human rights; UDHR (Universal Declaration of Human Rights) 1945, ICESCR (International Covenant on Economic, Social and Cultural Rights) 1966 and ICCPR (International Convention on Civil and Political Rights) (Hamid, 2011).

The United Nations Commission (UNC) compacts the concerns of women entirely on the global spectrum to make the world secure and peaceful for women apart from discriminatory behavior of racism, religion, ethnicity, etc. Consequently, the United Nations Commission (UNC) is in charge to disseminate the notion of gender based equality as well as justice. Annually, it receives over eighteen thousands (18,000) reports regarding violations of women rights. To stimulate human rights at international spectrum, nearby eighty (80) human rights contracts and assertions have been discussed under the supervision of the United Nations Organization (UNO) (Donnelly, 2002). Therefore, several areas of basic human rights such as; women's rights, child labor, racism, ethnic- disparity etc., have been acquainted by the conventions with the aim to perceive as well as implementation in appropriate manners (Sinaha, 1997).

The Universal Declaration of Human Rights (UDHR), UN convention on Elimination of all forms of Discrimination against Women (CEDAW) and UN Declaration on Elimination of Violence against Women (EVAW) deal with different kinds of violence committed against women (VAW). These declarations and covenants of United Nations (UN) are more significant and relevant to acid violence (AV). Pakistan has confirmed above mentioned international conventions which give fundamental legal understanding of how acid violence is an abuse and breach of human rights at international level. Hence, this makes Pakistan officially binding to

abide by the covenant but Pakistan is taking overstepped its international-commitments as symbolized by the extreme level of violation of women rights that arise day by day in the country (UN, 2016).

**Figure # 4.1 International Laws for Women Rights**



**Sources:** (Data is extracted by the researcher from the reports of United Nations 2016, U.N convention of Civil and political rights, 1967, U.N Women reports 2021-2022, 2023 and periodic report of CEDAW, 2018).

#### 4.1 Universal Declaration on Humans Rights (UDHR)

In December 10<sup>th</sup> 1948, the Universal Declaration on Human Rights (UDHR) was officially embraced by the United Nations General Assembly (UNGA).The agreement considered as the most renowned notion at global spectrum. UDHR has special consideration

as it is translated into more than three hundred (300) languages as well as extremely pragmatic and utmost quoted legitimate documents of human rights. Moreover, the UDHR has a significant impact on global community since the day its acceptance and adaption. Also has profound influence on global laws and policies. The UDHR comprehends various thirty (30) clauses of human rights (Oppenheim, 1992).

The core schema of UDHR propagates that there are equivalent basic human rights worldwide also nobody has privilege to deny or seize these rights for anybody in the universe. Moreover, the manuscript of UDHR was formed with collaboration and anticipation of multiple great brains with mutual collaboration of intellectuals from several countries such as; United Kingdom (UK), France, Australia, China, Chili, United States of America(USA), Lebanon, Russia etc. Therefore, the UDHR allows people from all over the world to enjoy the liberty of it. However; the Islamic Republic of Pakistan (IRP) also has officially accepted the notion of UDHR (Hamid, 2011).

All the shareholder countries who have signed the joint venture of UDHR are ethically restrained to follow the memo and actively practice it. However, the prestige of UDHR is not a legislative part of any official pact. Therefore, there is no legal obstacle can restrain the signatory countries to practice the doctrine of UDHR. While the manuscript is deliberately significant as it is extensively acknowledged throughout the world as a benchmark for assessing the conducts of different countries. Pakistan is practicing same norm as like fellow countries and has embraced several sections of UDHR in the practicing constitution of the country. The very first article of UDHR directs that every single human on the universe is primarily born free and has equivalence liberty of fundamental rights, dignity and respect (Ghali, 1995).

The article one gives the freedom to have realization about moral and immoral as well as right and wrong practices also, the unanimity about our actions towards the fundamental freedom of human rights. Nobody have the privilege to take off the rights from citizen. While in the country like Pakistan, the UDHR articles are usually violated in the country no matter by common society where males have privilege to dominate the society or at the administrative level by the government officials. Consequently, Pakistani women still being treated as commodity that has no fundamental human rights for living. This is quite irritating that disgraceful rituals like Vani or Sawara, acid burning along other prejudices on the basis of gender discrimination are still practicing against females of all ages in Pakistan (Misbah, 2015).

While, UDHR, article seventh demonstrates that there should be no mistreatment, biasness, reduction and prejudiced behavior on the basis of racism, gender based, religion and ethnicity. Every human is equal apart from any portrayal and depiction. Impartiality before any obligation infers that all human beings are equally respectable and equality apart from any discrimination applicable for all humans. While, any sort of provocation for discriminating behavior is intolerable and forbidden by law (Ghali, 1995).

UDHR article seven, illustrates the well-known preaching of the last Holy Prophet Hazrat Muhammad (S.A.W) on the subject of sovereignty and supremacy of law. There was famous real life story from Islamic history about justice in Islam (Ali, 1953).

Usama bin Zaid narrated that Prophet (PBUH) said, there was a woman from honorable family committed robbery and was brought in to public hearing of the Holy Prophet Hazrat Muhammad (S.A.W)'s court. There were several requests from honorable people of the community to forgive the lady by considering her prominent family background.

In the reply, the Holy Prophet Hazrat Muhammad (S.A.W) responded that I swear by Allah Almighty, before you, the nations who discriminate their people on the basis of social and economic wealth and treated abide from the law with privilege of socio economic family background, they allowed their elites to violate the law. However punished their ordinary people for their criminal behaviors, those nation were badly demolished by the Allah Almighty. I affirm by the Allah (SWT) who holds my life in his hand, nobody has privilege to violate the law. If the daughter of Holy Prophet Hazrat Muhammad (S.A.W) had committed that robbery, I (Holy Prophet Hazrat Muhammad (S.A.W) would not tolerate on the supremacy of law and would have had to remove her hand from her arm). The entire story demonstrates the principles of honesty, impartiality, justice and supremacy of law throughout the era of Holy Prophet Hazrat Muhammad (S.A.W) (Bukhari, 1997).

There are two major causes of gender based disparity and imbalance in Pakistan. Commoditization of women is the first reason however; the second reason of gender discrimination is code of ethics about honor in the tribal system of Pakistan that encourages the impartiality against women in the country. In the major geographical province Baluchistan along several other undeveloped and regressive areas of Pakistan, any illegal or unethical relationship for women is prohibited. If a women have any relationship with opposite gender apart from her family members or caught in any criminal and unethical activity, she have to be burnt with acid and murdered by the men of tribe and consider that act as honor killing. However, if a man caught in same activities would be pardon and have privilege on the basis of his male hood. The following article of UDHR exhibits that there should be no disparity, discrimination and prejudice on the standards of religion, gender, race or ethnicity (Hamid, 2011).

The contemporary constitution of Pakistan is formed by considering the Islamic ideology on the basis of the Holy Quran and Sunnah of Holy Prophet Hazrat Muhammad (S.A.W). Therefore, the constitution of the country souled with impartiality, justice and fortification against brutality. However, this is quite unfortunate that the government of Islamic Republic of Pakistan found weak and remained unsuccessful to ensure the writ of the state and supremacy of constitution of the country (Hamidullah, 1968). Consequently, the magnitude of violation of UDHR clauses is highly convincing in Pakistan.

The eighth article of UDHR allows every single citizen of any community to utilize the opportunity to demand for protection of fundamental human rights in the situation of violation. Similarly, the access towards legal assistance and proceedings with the aim to restore the delayed justice from tribunals However in Pakistan, there are several incidents about honor killing, acid attacks, harassment, domestic violence, murder, torture and rape/gang rape happens regularly in deliberately contempt for this article of UDHR (Ghali, 1995).

There is real life example of such incidents in the country. On September 2014, a young girl named Saira was married at the age of 18<sup>th</sup>. Eventually she got blessed with three kids. The husband of saira was jobless and pushing her to take the charge and do some work for household and become breadwinner for the family. Her husband was extremely dissatisfied with the situation and forced her for labor. But after few months, her husband gave her divorce. One day, when Saira came out from her home along her kids with aim to drop off them in school, her ex-husband threw acid on her face in the presence of their kids. Unfortunately, Saira had severe injuries and her face got burned from multiple angles. Later on, Saira's husband was jailed. But soon, he was released on bail. While Saira remained

frightened and felt unsecure regarding safety of her kids. There was nobody to reassure her about their safety in case she pursue for legal proceedings and plead judicially for justice for her and her kids. Disappointingly, there is no concept of safety and justice against following crimes in Pakistan (Saeed, 2016).

Consequently, the following article of UDHR is extremely violated in Pakistan while there is no check and balance system actively following by the authorities.

While the article sixteen of UDHR exhibits that all males and females are allowed to use right of marriage and divorce in a certain age, despite of any restraint and limitation on the basis of racism, religion, ethnicity, socio-economic status, nationality and identity (HRCP, 2016). The Islamic teachings exhibits that Islam has its own certain philosophy regarding marriage. For a Muslim woman it is mandatory to get married only with a Muslim man. Although, a woman have privilege to use her right to choose her life partner (Mastura, 1972).

While the Islamic Republic of Pakistan (IRP) has founded on the bases of Islamic values and Quranic teachings. The teachings of Islam demonstrates that a marriage is consensual contract among, adult male and female which they have to sign without any social, family or religious pressure. Similarly, the freedom of choice for a life partner is fairly for both genders male and female without any discrimination in Islam. However in Pakistan, the social practice is in contradiction of Islamic wisdom and constitution of the country. It is social taboo and considered prohibited as well as shameful act for women to use her freedom to choose her life partner and express her desire of marriage for certain person (Barlas, 2002).

## **4.2 Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)**

Until the late 1980s, fundamental human rights violation such as; domestic violence and gender based violence against women (GBVAW) was not took as the issue of human rights therefore, International mandate has unanimously remained silent on the subject. In 1979, the United Nations (UN) conference on the subject of Convention on the Elimination of All of Discrimination against Women (CEDAW), approved while came as an authority in 1981. Until 2001, there were approximately one hundred fifty six countries around the world that endorsed the CEDAW. While in March 1996, Pakistan also recognized the CEDAW (Sieghart, 1979).

Ironically, the bitter reality of Convention on the Elimination of All of Discrimination against Women (CEDAW), is that it did not entertain all core issues regarding gender based violence against women regardless, CEDAW considered as substantially significant regarding women right affairs. However in 1992, the gap was filled by the concerned stakeholders. Furthermore, the CEDAW commission declared nineteenth (19<sup>th</sup>) global recommendation that demonstrated that gender based violence against women is (GBVAW) also form of discrimination therefore, comprised along the addressed issues by the CEDAW (Sadiq, 2003).

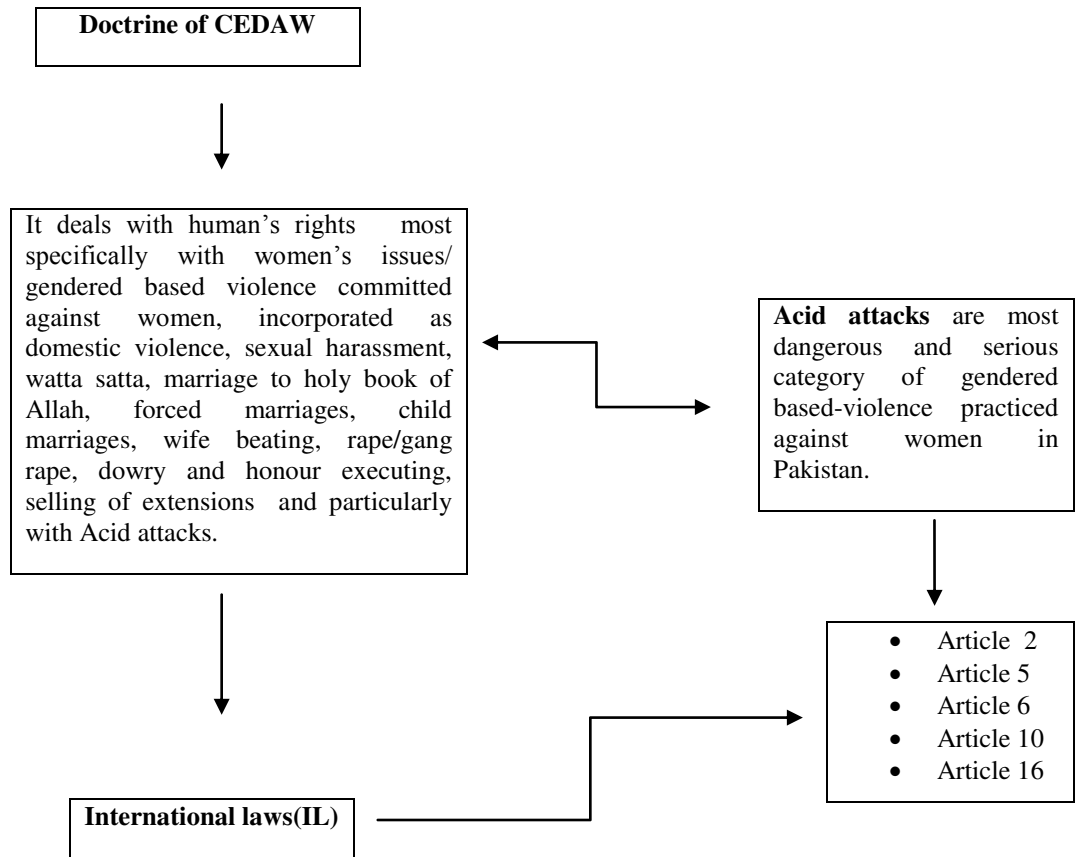
The gender bases violence (GBV) is officially exhibits as “aggressive deeds and violence is an uninterrupted practiced against woman as she is a female that possessions feminism”. The notion demonstrates that gender based violence did not occurs as an accidental event that happens rarely however, frequent issue which take place with women due to her gender. Moreover, gender based violence (GBV) also comprises several acts that

grounds sexual, physical and mental spoliation, brutality, grief, destruction, deficiency of freedom. Therefore, females experience the bottomless awful violent behavior in their entire life. Correspondingly, the CEDAW (Convention on the Elimination of All of Discrimination against Women) declaration correspond the miserable and disappointing subjects of violence against women (UN, 1998).

While to strengthen the platform, that such issue profane justifying, dwindling, offended, damage, overthrowing or rebuffing the fundamental human rights for women needs to be addressed and argued under the egis of the forum. It entertains with certain areas such as; political, domestic, marriage and employment rights, where there has been disgraceful, discernment and disparity against women (UN Women, 2002).

To cope the challenge of gender based violence (GBV) and prejudice the CEDAW convention implicate state stake holders to contemplate substantial sociological and economical support for women at domestic as well as social level collectively. Moreover, the CEDAW also holds another significant article of education to highlight its value. However, also precisely distinguish need to take modification in attitudes and deeds through education for both genders no matter male and female similarly, equipped them with equivalence rights (Sadiq, 2003)

**Figure # 4.2 CEDAW Laws for the Protection of Women’s Rights**



**Source:** (Data is extracted by the researcher from the reports of United Nations Convention on Elimination of all Forms of Discrimination against Women CEDAW)

**Figure # 4.2** depicts international laws for women’s rights. United Nations convention on elimination of all forms of discrimination against women (CEDAW) deals with different kinds of gender based violence committed against women of all ages (GBVCAW) like domestic violence, sexual harassment, marriage to holy book of Allah, forced marriages, child marriages, wife beating, rape/gang rape, dowry and honour executing, selling of extensions. CEDAW is relevant to acid burn violence too. A mention of corrosive attacks was made in general recommendation issued by CEDAW laws, when committee drew a linkage between tradition, customs and most importantly VAW. Moreover, CEDAW laws are Considered as

international laws so (article two, five, six, ten and sixteen of CEDAW) more relevant to acid violence issue and also protect women rights.

The CEDAW article number two, comprises ultimate fundamental liberty for women along impartiality above law. Furthermore, the article emphasis on several notions such as; nullifying customs, laws and protocols that opposed women rights. The police force is considered as custodian of law and order however in Pakistan, that force is often used to protect and safeguard the violators and law breakers against women rights as well, practically involved in violence against women (VAW) (Moljhr, 2013).

Thousands of cases have been witnessed yearly, where police agreed to take bribes and avoid to take any action against criminals who are reported as convicted to victimized women for any reason. Unfortunately, we are living in a society that needs to be modifying for many reasons. Hypocrisy, fraudulence, dishonesty, sluggish, greed, moral, social and economic corruption has formed our society miserable for living. Consequently, our police and law enforcement institutions are reflecting the awful face of our society that need to be addressed immediately (Manzoor & Soomro, 2014).

The fifth article of CEDAW convention apprehensively concerned about the eradication of entire accustomed regulations and prejudice against women rights. However, the sixth article of CEDAW emphasized that state authorities and legitimate system must be actively take suitable actions to minimize and stop all kind of human trafficking and prostitution abuse against women (Shaheen & Ali, 2017).

Likewise, the tenth article of CEDAW declaration describes that every single human has a fundamental right of education (Hamid, 2011). Moreover, the tenth article of the

declaration strengthen the fundamental teachings of Islam on the subject of education. Islam emphasis that education is a fundamental right of every human apart from any disparity among male and female (Manzoor & Soomro, 2014). Consequently, Islam discourages illiteracy for both genders either male or female as the religion equally encourages both genders regarding acquiring education. While in the Islamic Republic of Pakistan, it is quite unfortunate that instead of practicing Islam teachings, literacy rate of women is not satisfactory and comparatively bit low than men which is again significant discrimination on the basis of their gender. The reason behind the low literacy rate of women is the male dominant patriarchal culture of Pakistan. While, it is collective norm of society to prefer males over females for several reason such as; male dominancy over their open access towards source of revenue (Sunan, 2015).

In rural areas of Pakistan, education for woman is a big stigma. There is collective thought that female education is not a beneficiary point but wastage of money and time. Therefore, girls of these remote areas are expected to get married early and leave homes while the expected money to spend on their education could not be financially profitable for girls' parents. Similarly, another school of thought still exist in the tribal as well as rural areas of Pakistan that education is comprises major threat of uprising against the contemporary social patriarchy as education gives awareness to the masses about their basic human and social rights (Babur, 2007).

Therefore, feudal lords of tribal and rural areas remain afraid as they believe that women education will be cause of forgetting their norms, customs, traditions and household trainings if women become literate. According to this school of thought, culture is something that is constructed as comprehensive suppression according to the desires of landlords that

influence the society. Unfortunately, people of following mindset holds hegemony in society therefore, they employ significant influence by having access towards legislative institutions and stakeholders of the country. Consequently, they not only influence the country policies however, do affect the key state decisions according to their desires and benefits to assure & cater their vilest personal interests (Hassan, 1995).

The global organization known as Amnesty International (AI) assess that approximately a substantial number of more than ninety present female population believes that they have no rights about any aspect of their life (Amnesty International, 2024). The low reissue of female enrollment in educational institutions has numerous reasons. These reasons include parental insecurities regarding daughter's security, cultural restrictions and shortage of financial assistance & resources. Whereas, another cause of parents insecurity regarding girls' education is growing culture of chastity of girls. The chastity culture force Pakistani parents to rethink about educating their daughter as they might face an unsafe situation, specifically in combine schooling for male and female students. Therefore, more than forty five percent of girls' population in urban areas has enrolled in schools as compared to rural areas population (Hussain, 2015).

Moreover, another major obstacle that intensified the situation is long term absence of teachers and ghost educational institutions. Although, Pakistan is globally well recognized country however, it is quite unfortunate that the country do not have sufficient resources to spend on adequate education for the entire population. Therefore, the current literacy rate of Pakistan is around sixty two point three percent (Mora, 2023). While, literacy rate for women in Pakistan is approximately fifty four percent and seventy two percent for males (Akhtar, 2011).

The statistics indicates that men have privilege of educationally empowered as compare to women in Pakistan. Moreover, it has been witnessed that from the beginning of foundation, each government of Pakistan had neglected the importance of education and allocated very minor portion of economic budget for education. Consequently, the educational budget further classified that leads towards minor educational budget for females and other marginalized sets which remained unsatisfactory for even primary education. Specifically, people belongs from remote areas and low socio economic class badly influenced from this dilemma (Survey, 2005). However, in contemporary budget of Pakistan, ninety-one point ninety-seven billion has been devoted for educational concerns by the federal government of Pakistan in annual budget for 2021-2022, which is still not satisfactory rather highest educational budget in the history of the country (The educationist hub, 2022).

#### **4.2.1 Case Study**

Romana Monzur was a Pakistani brilliant, shining and intelligent scholar doing master in political science, from British- Colombia- University and she was burnt with acid by her uneducated and narrow-minded spouse, due to corrosive attack she lost her eyesight and left with unending disfigurement. The reason behind of this heinous act was just, she wanted to go back university, continued her studies and also wanted to enroll in PHD program. Furthermore, she was offered spaced in university along with her family and baby girl and continued her studies with the support of faculty staff (True, 2012).

In addition to that, unfortunately in Pakistan, female victims of acid burn are not treated well even by their parents, siblings, relatives and friends. Their family members considered them as a burden on them and victims are not allowed to go schools and get education. Mostly victims are not accepted by their families and society also, for their living they go to

shelter- homes for medical and financial-support and help (Saeed, 2016). One of the most famous organization known as Depilex Smile Again Foundation of Pakistan (DSAFP) run by Musarrat Misbah, this organization provided shelter and financial-support to their victims. Moreover, every year, DSAFP financially support their female victims for education (primary and secondary levels) few female acid survivors' got diploma in nursing and pharmacy (DSAFP, 2022). More detail is provided in chapter 3.

The sixteenth article of the CEDAW elaborates that women have several special privileges such as; freedom of marriage by choice, equal right of divorce as men, liberty of having children or not and freedom of number of children women want to have. However different religious forces comprises numerous reservations on that (Manzoor & Soomro, 2014).

The globally most practicing religion, Islam has certain criteria according to teachings of Allah Almighty that cannot be repealed by anyone. Islam allows females to use their right of decision making regarding their marriage. There are several Hadiths quoted by different whisperers of Islam about marriage decisions of females (Nasa, 2001). Abdullah- Bin-Abass reported hadith of the Holy Prophet Muhammad (S.A.W) about the girl who complained the Holy Prophet Muhammad (S.A.W) regarding her marriage that her father forcefully asked her to get married with her cousin. After listening the entire story, the Holy Prophet Muhammad (S.A.W) asked her that she may terminate her marriage if she wants to do that. The entire story evidently indicates that women have privilege to use their right of marriage by choice and may not get married against her will and approval under the Islamic laws (Qazwini, 2007).

In addition to that, by consulting four highly honorable imams of Islamic jurisprudence for the consent of parents, it is observed that the Imam of Hanfi Fiqah, Imam Abu Hanifa's teachings supports the narrative of guardians' consent as unessential. Therefore in the light of Islamic wisdom, females have the freedom of choosing partners for marriage purpose which cannot be claimed as unethical and violation of Islamic laws (Al-Qardavi, 1993). However, the judicial system of Pakistan is still under the influence of cultural norms and follows undocumented norms against freedom for women regarding choosing life partner (Sheikh, 2014).

#### **4.2.2 Case Study**

A thirty year Farah (real name of female victims will remained confidential) she was married with her cousin and have two boys. Both Farah and her husband did not like to each other but Farah tried to adjust with him. Her husband used to threat her almost every day that he would divorce her and get marry of his choice with other lady. Despite chaotic wedding, both continued to live together under one roof. She was abused and beaten by her husband daily even in front of children. One day she was working in kitchen her husband came quietly and threw acid on her face, left her everlastingly disfigured; in this incident she lost her eyes and face (Saeed, 2016).

The Amnesty International (AI) 1999, elaborates the murder case of a teenage girl who was burnt alive by her two brothers with the reason of honor killing. The girl was allegedly attacked with acid and had burnt with the reason of choosing life partner by her own decision. In local court, the plea of reducing their life imprisonment was filed. In response the local court demonstrated that in Pakistani society, it is considered as violation of cultural norms for women to take decision of marriage without consent of their parents or other near family

members. The verdict itself reflects the biasness of local Pakistani civil courts in the cases of women affairs (kidwai, 2002).

The known civil human rights activist Hina Jilani stated that in Pakistani society there is very controlled and restricted freedom have been given to women for their basic living rights. The fundamental women rights been controlled by the society on the name of social ethics and morality through egotism, prevention and monitoring of all women related activities. However, the following approach and presumably security of women leads the male dominancy and negation of freedom for women even in the manner of basic human rights for them (Jilani, 1998). Therefore, the violation of CEDAW article sixteen can be witnessed from the unfortunate following example of Pakistani society.

### **4.3 Case Studies of Acid Burning Incidents against Women in Pakistan**

There are several acid burning cases been report in Pakistan that reflects the true picture of CEDAW violation.

#### **4.3.1 Case Study of Female Acid Burn Survivor from Lahore**

A young domestic working lady (name remained confidential), was attacked through acid by an anonymous man in Johar Town, Lahore. The young lady was harassed several times by the allegedly convicted. However on 6<sup>th</sup> June, when she was passing the street from home to her workplace, the same person proposed her for marriage. The lady refused his proposal which made the convicted angry and he threw acid on the victim, for the sake of his male ego satisfaction. Consequently, the young lady got damaged on his hands, face and neck. However, her brother rescued her and brought her to for first aid. The official statement is the part of the FIR (first information report), record of Johar town Lahore police station.

According to the victim this effort of the suspect was not only for threatening her but apparently attempt of her murder. The incident was reported in FIR under the section 336-B of Pakistan Panel Code (PPC) that deals with the destructive use of corrosive elements. The police official had also condemned the incident and stated the act as unacceptable in any means. The SSP (operations), Mr. Ahsan Saifullah of concerned department of police had directed to the SP Cantt. Saddar to keenly observe the matter and take immediate actions to imprison the culprit by following the appropriate law (The International News, 2021).

The suspected person easily got escaped along his facilitators from crime scene. The entire scenario directs the psychological aspect of male ego satisfaction, fear of rejection and superiority complex of masculinity. This is quite unfortunate that there are several effortlessly attained weapons such as; acid, are available in the streets that may damage person's life as miserable and irretrievable from the destruction by even minor strike. The authorities need to take strict actions for banned the openly availability of acid in the markets. The prior reports disclosed that from the period of 1994-2018, there were approximately nine thousand three hundred forty cases reported of acid attacks in the Pakistan which is again an alarming figure for the society (Gabol, 2021).

#### **4.3.2 Case Study of Acid Burning Survivor Attacked by ex- Husband from Karachi**

In Baldia Town Karachi, a woman was attacked by her ex-husband by throwing acid on Saturday 21st August 2021. The victim lady named Ramsha told the police in her statement that on Saturday morning, as she came out from her home located in Baldia Town area, her former husband Syyed Zeshan had attacked on her by throwing acid and escaped from the crime scene. According to the SP Faizan Ali of Saeedabad police station, the victim lady Ramsha was a tiktoker and continued making of her tiktok videos even after her marriage.

However, her husband the allegedly suspect Zeshan got offended and did not liked her tiktok usage. Consequently, their married life had damaged and in February 2021, the differences between the couple went on extreme and the victim Ramsha moved to her parents' home permanently. Another aspect of the incident is that the victim claimed that the couple is separated now. However, the allegedly suspect insisted that their marriage is not over yet and he did not divorce his wife. Moreover, he was trying to reunite their marriage (DSAAP, 2023).

The SP Faizan revealed that the suspect Zeshan told the police that he did not liked his wife's tiktok videos and believed that she was mocking and teasing him through her videos therefore, he threw the acid on her as reaction. The concerned police department had shared the information regarding following case that the victim was immediately rescued from the crime scene and was admitted in Dr. Ruth Paul Civil Hospital Burns Center (RPCHBC) of Karachi city. Where the medical staff had confirmed after the deep medical analysis that the victim was burned and damaged up to thirteen five percent. However, declared out of danger now. While the police had arrested the suspect on next day of the incident occurrence however, found him emotionally and mentally vulnerable (Dawn, 2023).

#### **4.3.3 Case Study of Liaquatabad Acid Burning Survivor Attacked by ex-Husband**

A woman named Shabana Kausar (real name of victim remained confidential), who was a resident of Liaquatabad within Karachi city and attacked with acid by her husband named Usman. The incident took place on Thursday, 19<sup>th</sup> of August 2020, where the allegedly suspect Usman had threw acid on her ex-wife, due to her denial of remarriage idea. The SHO of concerned area Police Station, Mr. Muhammad Nadeem shared the investigative information that the Usman was insisting to his former wife for remarriage after they once went separated. The idea of marital reunion could be performed after the legal religious way

of Halala. The victim Shabana was not willing to the proposal of remarrying. Therefore, the suspect ex-husband could not accept the denial and threw acid on his ex-wife. However, fortunately the victim lady was safely rescued and admitted in the Dr. Ruth Paul Civil Hospital (RPCH) Burns Center of Karachi city. The victim found out of danger after first aid treatment. The suspect Usman was arrested from Liaquatabad area by the local police team for further investigation (Ali, 2021).

#### **4.3.4 Case Study of Liaqatabad Acid Burning Survivor Attacked by ex- Wife**

In Mansehra Colony of Landhi area in Karachi city, a woman was attacked through acid by anonymous person on Thursday 30<sup>th</sup> September, 2021. Unfortunately, that was reportedly fifth case of acid attack within the span of less than two months in the economic hub city Karachi. The Landhi police revealed the initial statement of the thirty two years old victim, named Maryam Bibi who was wife of Nasir. The victim described that somebody had knocked at her door at around 10:30 on Thursday morning. As she opened the door she saw anonymous lady wore burqa and glasses, threw the acid on the victim and immediately escaped from the crime scene.

While the victim Maryam Bibi was immediately rescued to the Civil Hospital Burns Center Karachi (CHBCK) for first aid treatment. Doctor of the Civil Hospital had confirmed after comprehensive examination that Maryam Bibi was out of danger and sustained up to ten percent (10%) of the burn injuries. Moreover, the police department had shared the information that the victim Maryam Bibi was the second wife of Nasir, he had already three children from his first wife who were also resident of same city and no child from the victim. At the time of incident Nasir, the husband of victim Maryam, was not present in the Karachi he was Mansehra. Moreover, after had information regarding the incident, Nasir came back to

the home where the incident had took place. The police had recorded statement of the victim and his family however, would further investigate from the Maryam Bibi's husband Nasir and his first wife. While, Nasir's first wife was observed as allegedly suspect of the following crime. Surprisingly, the Landhi police did not entered any FIR till the date and not giving any direction to the matter. Instead they say that they are proceeding for further clues in the case (Khan, 2021).

#### **4.3.5 Case Study of Female Acid Burn Survivor Attacked by Drug Addicted Husband from Gulistan-e-Juhar**

On Friday 24<sup>th</sup> September 2021, a woman was attacked through acid by allegedly his husband along his two companions in Gulistan-e-Jouhar, located in Karachi city. The police department of Gulistan-e-Jouhar had confirmed that the suspect husband was drug addicted also, the couple was separated from some times. The victim lady was immediately rescued and admitted to the local hospital for first aid treatment. The doctors disclosed that the victim's life was out of danger. However, her body went burned from several parts such as; neck, arms and back etc. Unfortunately, the crime suspect and his companions of the following incident were disappeared and need to immediately apprehend. However, the police claimed that further investigation is in progress for sooner results (Khan, 2021).

#### **4.3.6 Case Study of a Female Acid Burn Survivor Attacked by Drug Addicted Husband from Qayyumabad**

In a local town of Qayyumabad, Karachi a woman was attacked through acid by his husband named as Sajid Riaz. The victim was mother of three children who got separated from his drug addicted husband and lived with her mother. The victim lady was immediately rescued to the Civil Hospital, Karachi. The doctor stated after observing that the victim is in

critical situation and under observation in burn center of the hospital, as she had serious burn injuries. The police department of Qayyumabad police station had confirmed that the allegedly suspect Sajid Riaz was a drug addicted. However, the couple went separated earlier therefore, his wife was living in her mother's house where she was attacked by Sajid. The suspect Sajid was arrested by the police for further investigation and proceeding of the incident (Iqbal, 2022).

The entire scenario of the following incidents of acid attacks on women lead towards the psychological as well as emotional features of men's behavior. The happening highlights the numerous feature such as; male ego satisfaction, feelings of rejection, inferiority complex and fear of loneliness but it is not justified in any circumstances. There is no justification to damage human body. Men feel themselves that they are victims. Actually they are not. They are criminal by design and revengeful. For that reason they committed acid attacks against women and disfigured them permanently.

Therefore, to discourage the crime rate, acid burn laws have been introduced which proposed the minimum punishment of fourteen years imprisonment. The maximum punishment was proposed as life imprisonment for acid attackers. Furthermore, free treatment of victim was also proposed (The Express Tribune, 2021). However, there must be more strict legislation for access of acid to avoid such horrible incidents of acid attack.

Regardless of all challenges, Ministry of Human Rights( MHR) and Ministry of Law and Justice of Pakistan (MLJP), under the supervision of Government of Islamic Republic of Pakistan (IRP) anxiously processing proposals and suggestions of Committee of CEDAW of

United Nation. Moreover, the concerned regulatory authorities of Pakistan addressing all customs of viciousness against women and gender disparity.

#### **4.4 Current Scenario of CEDAW about Women Human Rights in Pakistan**

Maria Says that under the guidance of Government of Pakistan, Ministry of Human Rights and Ministry of Law & Justice, presented five reports during the period of 1997- 2022. Government of Pakistan presents reports to CEDAW after period of every four years. CEDAW committee for Pakistan esteemed and appreciated the progressive efforts regarding basic human rights for women along detailed written responses of listed issues and thorough periodic reports. Core agenda of such reports were based on fundamental rights for women. Content of these reports is also based on insufficiency as well as discrimination of women health, uneven educational rights, gender based violence, enact lawmaking for empowerment and progress of women in Pakistan (May 24, 2023).

The member CEDAW committee, honorable Kawara Mumtaz believes that the reports avows thoughtful concerns about acid attack, stove burning, honor killing, force marriages and wedding to Quran. It has solicitous concern regarding execution of entire regulations for women protection. However, it is quite unfortunate that culprits of all above crimes being given official absolution, half-way trials and weak prosecution. Moreover, the impression being provoked that limited information given in the reports regarding implementation of standard functional measures. Similarly, process of entertaining women affairs regarding victimization of brutality and less figure at shelter homes was unconcluded in the reports (Mumtaz, 2017).

A legal expert from Ministry of Humans Rights of Pakistan (MHRP) reported that the periodic report of 2017 was presented in 2018 that holds ninety-seven percent components of previous reports however, only three percent modified clauses were part of that report for CEDAW in 2018. Similarly, content of periodic report of 2022 also holds ninety eight percent same content of previous report and only two percent clauses were modified of that report for CEDAW in 2022. Moreover, current periodic report of Pakistan related to women's rights situation in Pakistan is under process (May 12, 2023).

#### **4.5 International Convention on Civil and Political Rights (ICCPR)**

In 1966, the International Convention on Civil and Political Rights (ICCPR) embraced by the United Nations. However, it started functioning actively approximately ten years later. The ICCPR compacts with equivalent access to public and political rights for both genders apart from any gender discrimination (Hamid, 2011).

#### **4.6 Convention against Torture (CAT)**

The Convention against Torture (CAT) contracts with prevention of torture (mental and physical), humiliation and heartless deeds or conduct. Additionally, distinguished violence against women and prejudiced indicates the undeniable abusive behavior towards women rights. Pakistan is also signatory of the CAT (Convention against Torture) however, still few steps away from become cosigner of ICCPR (International Convention on Civil and Political Rights) (Garcia, 2009).

#### **4.7 World Four Conferences on Women Rights (WFCWR)**

There were three global conventions for the agenda of women, took place before Beijing conference of 1995. The initial conference for women rights was held in 1975 in the Mexico.

In 1980, the second conference on the subject of women was organized in Copenhagen. Similarly, in 1985, the Nairobi city had hosted the third women rights conference after five years of second international conference. While in 1995, the World Fourth Convention on Women Rights (WFCWR) accumulate from 4 to 15 September in the Beijing city of China. In the fourth conference, thousands of representatives from one hundred and eighty nine countries from all over the world. The core and utmost schema of the following conferences was regarding equality as well as equity for females. Women empowerment and inordinate prospects for women. The three major and unanimous zones that were highlighted in the conferences were equal rights, economic and financial growth, and violence against women (UN Women, 2023).

To the following covenants and conferences intended to assert fundamental rights for women also, to eradicate the gender based discrimination and violence against women (VAW) The core significant clause of the conference among following issues, was exclusion of prejudice behavior against women. The essential strategy of the commission was to safeguard and look after the equal rights for women which includes social, political, economic and educational rights around the globe (Noreen & Musarrat, 2013).

Furthermore, the global Beijing declaration for women of 1995 demonstrate that twelve key zones that enthusiastically as well as devotedly need to address along considerable actions. The twelve points are following:

1. Women schooling, training and education (WSTE).
2. Burden of poverty on females (BPF).
3. Viciousness and violence against women (V&VAW).

4. The possessions of physical, equipped and further forms of rattles on women (PPE& FFRW).
5. Uneven and discernment of commercial and economic structure along discriminated access towards the wealth (Sadiq, 2003).
6. Prejudiced as well as discriminated rules and regulations regarding core positions among male and female candidates. Similarly, uneven power distribution among men and women both.
7. Insufficient esteem, protection and security for women human rights (ISEPSWHR).
8. Negative stereotyping against women, biasness and inequality regarding gender opinion and analysis as well as, access towards all means of communication specifically reach of media.
9. Uneven distribution of fundamental rights regarding health and medical affairs.
10. Exploitation and discernment of basic rights for female child.
11. Insufficiency of publicity and promotion of women empowerment.
12. Gender Prejudice regarding safe environment, guidance and maintenance of natural resources
13. The intangible collective proposal that accomplices of the official conference accomplished to hammer out and endorsed comprises various significant provisions on the subject of personal, political and economic privileges. While few points of table such as; sexual rights and abortion, remained uncertain due considerable language doubts (Moon, 1995).

Moreover, there were some thoughtful apprehensions took place that several hard-won achievements of Cairo conference in 1994, which stressed on women empowerment and

significance of their education would be vanished however, that did not happened. The obligatory Prime Minister of Pakistan at that period of time, Benazir Bhutto approved the plan of action but she had several reservations on certain provisions. However, religious forces such as; JIF along several other religious organizations had opposed the action. They had numbers of objections along hefty criticism on the Beijing Declaration. The collective reservations were generally on women rights for empowerment, rights for abortion issues, basic freedom of life for women and sexual interactions etc. (UN, 2001).

Afterwards of comprehension dialogue, it is observed that Pakistan holds universal doctrines associated to women rights such as; UDHR (Universal Declaration of Human Rights), CEDAW (Convention on the Elimination of All forms of Discrimination against Women) and Beijing summit for women rights. The unanimous theme of all these conventions emphasized entirely concerns regarding women's life.

It is widely recognized that women rights and human rights are equally important and required urgent importance. Furthermore, article one, three, seven and sixteen of Universal Declaration of Human Rights are considerable. Similarly, these sections of UDHR contribute for basic human rights for women. Therefore, here comes the obligatory and accountable responsibility on Pakistan, being part of all women rights summits that make certain required arrangements to safeguard all appropriate clauses of UDHR and enforced them inside the country.

The Convention on the Elimination of All forms of Discrimination against Women (CEDAW) is the utmost substantial settlement on the subject of women life and basic rights of living. The CEDAW deliberately considered as the international tender of women rights.

Gender based violence (GBV) discrimination for the initial period of time in the country, Pakistan ethically bound to proceed the conventions.

Convention on civil and political rights contracts with the protection of civil and political rights of women and convention agnist torture contracts with prevention of torture (mental and physical) humiliation and heartless deeds. Purpose of both conventions is to protect women rights.

Beijing summit for women (BSW) devotedly affirmed itself as universal memo to safeguard women empowerment. The summit admitted that primary interruption for the expansion and growth of women is violence against women. This phenomena exists across the globe therefore, the Beijing conference emphasized on indiscriminate fundamental women rights also financial growth and development. Hence, being a major participant of the summit, Pakistan is also responsible to precede the guidelines and strategies for protection of women and their empowerment in the country by considering the schema of the Beijing Declaration (BD).

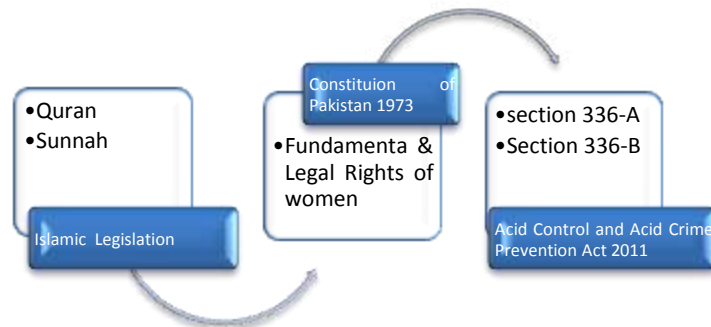
It is very unfortunate and disastrous that the government and the people of Pakistan remained unsuccessful in implementation and practicing unanimous clauses of international commitments and benchmarks. The fundamental women rights persisted violated in Pakistan. The miserable situation of women rights in the country required thoughtful attention and action of think tanks of Pakistan. Similarly, people need to be more educated and well trained to handle the issue collectively for making the environment peaceful for women of Pakistan.

## CHAPTER # 5

# RECOGNITION OF ACID BURN LAWS UNDER THE ISLAMIC-LEGAL SYSTEM OF THE STATE AND THEIR IMPLEMENTATIONS

Acid attacks committed against women is a growing issue all over the world normally in Asia & South Asia. The focus of this dissertation is on the Acid burn cases of women in Pakistan. This chapter highlights the laws regarding acid burn crimes in Pakistan. First, this chapter presents the Islamic Laws (IL) regarding acid burn violence in the light of the Quran and Sunnah. Secondly, this chapter sheds-light on the laws indicated in the Constitution of Pakistan 1973, in different articles about women's rights and acid burn legislation for women protection from acid violence as well as amendments in acid laws. Thirdly, this chapter analyses the recognition of acid burn laws under the Islamic legislation (IL) and finally this chapter evaluates the implementation of acid laws and flaws in the implementation of these law

**Figure # 5.1 Recognition of Acid Burn Laws under the Legal Islamic System of the State**



**Source:** Islamic Legislation (Quran & Hadith, Constitution of Islamic Republican of Pakistan (CIRP), 1973, Acid Burn Laws (ABL), 2011.

**Figure # 5.1** illustrates that Islamic legislations (Quran and Sunnah) highlights women rights, ideology and the base of Islamic republic of Pakistan and its constitution 1973 is based on Islamic legislation. And acid control and acid crime prevention laws comes under the umbrella of 1973 constitution of Pakistan. So there is a close relationship among all laws.

## **5.1 Women’s Rights Condition Before Islam**

The subject-matter of gender roots back to the history of human, Allah (SWT) mentioned the complete story regarding human creation in Quran Chapter number two. where the first women named Eve created by Allah Almighty on earth, was born through Hazrat Adam (A.S) who was the very first men. He became the originator of human being race which spread forth from these two, on the earth men and women are multiples by the creator (Al Quran: 2). In addition to that, this vibrant change in form, nature and even in societies of patriarchal & matriarchal that appears in ancient period of human (Lakhvi & Suhaib, 2010).

Before Islam the condition of women’s rights was very bad, depressing, nasty and miserable. The old civilization of human beings gives evidence that women as a mother give birth to a baby girl was degrading. They were treated unkindly and just had position like a “maid” not a dignified women. They were burden to their husbands, who could keep them and made separation at their pleasure and will. In addition to that, thinking of the people of ignorance of the past, present, since the people of ignorance whenever and wherever found hated (some of them still do) to have daughter and were angered by their births and grieved them. In surah Al- Nahal Allah (SWT) says that:

When the news of the birth of female (child) is brought to any of them, his face becomes dark and he is filled with inward grief, he hides himself from people because of the evil of what, whereof he has been informed, shall he keep her with dishonor or bury her in the earth? Certainty evil in their decisions (Al Quran: 16:58-59).

Furthermore, females were considered as personification of sin, shame, disgrace, misfortune. They had no position, place and no equality in rights like men in the society (Wasti & Ali, 2010).

The females of all ages were deprived of all opportunities and chances to develop & polish their personalities and individualities. They had no right and freedom to make full use of their skills and abilities to give benefits to their society. Women also had no right in inheritance and ownership in that societies. They were just considered as like cattle's, commodity or property to be bought, sold and inherited. Along with they were also known as an object of contempt and scorn (Badawi, 1991).

Men had complete domination over women; they were not person-alone themselves. Moreover, they belonged to their father and spouse. At that time this custom was very-in and common to the society that widow of a man was inherited by his son like a product or property and later than inheritance females from their father, son could marriage to them easily. Even they were no optimistic and had active role in socio-economic and political affairs of the society. In other words females were made to dance naked and entertained men in fairs and annual gatherings (Badwai, 1976).

In shorten words, women treated as like sex- object with zero respect. Before the emergence of Islam, females were considered as burden on their families. Their birth was also viewed as a sign of shame and embarrassment. Furthermore, custom of "female-fratricide" (means to bury alive their newly born daughters) was also considered as bighearted act. Female birth was no welcome just because of nature of the society and for the fear that they would take part in inheritance (Qayyum, 1973). In the era of ignorance females had no right

to get share of inheritance, left by their parents. They had no right of marriage of their own choice and divorce but in this matter men had enjoyed an absolute right over them (Tafsir Al Trabi). Even, a man could marriage more than four. No one could stop them to marry more than that. Regarding this Allah says in Quran.

If you fear that you cannot treat orphans with fairness then you marry with such women as seem good to you, two , three and four of them but If you fear that you cannot do justice marry only one and this will make easier for you to avoid injustice (Al Quran:4:3).

When this versus was revealed, there were many who had more than four wives. If we take examples from history, Naufal-Ibn-Muawiyah had five wives and Ghaylan-- ibn- Salama had ten wives at a time (Tafsir Ibn Khatir, 2006). Moreover, men forced their women particularly slave- girls for the purpose of prostitution. Allah (SWT) stopped this tradition and says in Holy Quran:

You should not force your slave girls into prostitution in order you make money, if they preserve their chastity. If any one compels them than surely, after such compulsion. Allah (SWT) is forgiving and merciful (Al Quran: 24:33).

In simple words, women rights condition before Islam was nasty, depressed and miserable. Beside the social, economic, political and religious rights even women had no fundamental and legal rights (Jawad, 1998).

## **5.2 Women’s Rights and Status under Islamic Legislation (Quran & Sunnah)**

The emergence of Islam has brought the new hope for women around the world. Islam is known as a modern and progressive religion. It assures to strengthen women by giving them fundamental and legal human rights, social prestige and eminence (Nasir, 1990). First of all, Islam restore the right of female-birth and made illegal “women infanticide”. In addition to

that, fourteen- hundred years back it declared very clear and gave guarantee to both genders (men and women) about their rights and considered them as equal in humanity (Khan,1988).

However, in the Surah Al-Nisa of the Holy Quran, Allah Almighty explains that:

He formed man and woman in a pair for companionship by describing their certain roles for life. Therefore, they should have fear of Allah Almighty for fulfilling their certain duties as He is monitoring them even from the womb to grave (Al-Quran: 4:1).

Similarly, the teachings of the Holy Quran demonstrates that man and woman are created in pairs and made in different groups & tribes for the sake of identity instead of any superiority context(Al Quran:49:13). Therefore, the Holy Prophet Hazrat Muhammad (SAW) emphasized that all human beings are the creation of the Almighty and equivalent for Him. However, one can be superior from others on the basis of obedience of Allah Almighty. They are all equal as like as teeth of a comb. Similarly, women must be treated equivalent to men in all manners under the teachings of the Holy Quran and Sunnah. Moreover, in case of disobedience or violation of Islamic teachings, every human will be punished equally without any gender discrimination or gender biasness (Jawad, 1998).

In relation to absolute women are equal to men in all fundamental rights, duties and responsibilities. Allah (SWT) will give them punishment and reward according to their deeds and acts. Allah (SWT) says in surah Al-Gufar in very beautiful words:

O my people life in this world is nothing but a passing comfort but life come is an everlasting mansion, those that do evil shell be rewarded with like evil, but those that have faith and do good works both women and men, shell enter in gardens of paradise and receive blessing without number (Al Quran: 40: 30).

Under the crux of this verse of the holy book of Allah (SWT), the clear picture of punishment and reward is showed to both genders (man and women) for their deeds & acts. Additionally, in term of moral responsibility both genders are equally responsible and liable for their

actions. i.e. If a man and women who are guilty of theft, cut of their hands and give punishment for their crime, because criteria of this type of punishment set by Islamic law (IL)because according to Islamic laws everyone is equal before the law (Boutrous, 1995).

Jaffar bin Muhammad narrated, in the last sermon the Prophet (PBUH) said, in very clear words “O people! fear Allah almighty regarding female’s rights”, you have definite rights over your wives and some have your wives on you, in respect of their basic and fundamental rights (food, shelter and clothes), according to your resource and financial condition. as well as he also said that “treat your women with kindness and pity, for they are your partners and committed helpers” (Hajjaj, 2007). A famous hadith narrated by Abu Hurarira, Messenger of Allah (SWT) said, “the strong is not one who overcomes the people by his strength but the strong one is the who controls himself while in anger” (Sahih al Bukhari: 135).

In addition to that, religion Islam has gifted females broad social economic political and religious rights along with these rights granted to get education, training and work opportunities. Moreover, Islam defends and protects these rights from being exploited and ill-treated by men. It also provided legal safeguard (Jones, 1941). Muslim women are given the following rights.

### **5.2.1 Progressive Possession Right (PPR)**

Islam is the prime religion that offers women to utilize their abilities on economic platforms. Therefore, women are permits to handle their possessions and assets whether to sale, purchase, sponsor, lease and contract or take part in legal affairs. Similarly, women have autonomy to own her business, work as trustee or donate from her wealth. Moreover, these

fundamental women rights cannot be banned or disrespect in any situation or social status under the wisdoms of Islam. If a woman is married, she can enjoy the right of dower in two conditions: although she is married or divorced (Zaitoon, 1999). Therefore, In Surah Al-Nisa, chapter four of the Holy Quran demonstrates that:

Nobody is allowed to accede to women instead of their permission. It is forbidden for all mankind to mistreat or austerify women. Moreover, nobody can take off the Mahr which was given by their husbands at the time of marriage contract unless their wives pursue for extra marital relationship. However, husbands should treat their wives gently and honorably and if they mistreat them it will be considered as one is disobeying directions of Allah Almighty (Al-Quran: 4:9).

Moreover, Islam believes on women empowerment to strengthen their social possession. Therefore, Islam assists women to contribute in economic affairs to have decent financial status in the form of savings, investments and dispense money (Ahmed, 1999).

### **5.2.2 Right of Marriage and Separation (RMS)**

Islam has certain principles on the subject of marriage and divorce. Freedom of choice is given to both man and woman to safeguard their liberty to choose their spouse or conclude their vain marriages. Moreover, marriage is considered as amalgamation among two mature male and female as a result of their consent and endorsement in Islam. The contract is formed with the aim to safeguard human life as well as, to attain emotional and spiritual coherence (Jawad, 1998). In the Holy Quran, Allah Almighty articulates that He created man from dust and extent them all over the world by blessing them with spouses to live with accord, compassion, love and kindness (Al-Quran:30:20).

Under the explanation of this verse it is clear highlighted that; Allah SWT made all the human- beings (men and women) with mud, this is the clear sign of reality: Allah (SWT) has created man not only in one gender but in two genders (male & female) which are identical in

humankind. Allah Almighty has used basic and same method for their creation. But both genders (male & female) have been made with different body structures. They are also having different mental qualities and emotions, desires and feelings (Engineer, 2008). Allah (SWT) has also created such an amazing harmony between the both genders. Each is perfect matching part of other as well as the physical and intellectual demands of one go with the physical and mental-demands of other. Moreover, Allah Almighty blessed you people with wives and lives with them with kindness, love, pity and respect (Omer, 2011).

In this perspective very beautiful words of the Holy Prophet (PBUH) are quoted as “Surely women are the twin-halves of men” (Ashath, 2008). Hazrat Aysha (May Allah be pleased with her) reported: Prophet (PBUH) said that “The best of you, are those who are the best with their wives and I am best among you with my wives” (Qizwini, 2007). Therefore, the Holy Prophet Hazrat Muhammad (SAW) called the companionship of male and female as the confidant for each other. Moreover, one man came to the last messenger of Allah (SWT) complaint about her wife’s bad behavior and rough attitude and Prophet (PBUH) answer to him very softly, treat your wife with love, pity and tolerance. Similarly, demonstrated that a finest among others would be one who behaves gently and respectfully with his wife (Trimidihi, 2007).

In addition to that for the start of a stable, happy and successful life the consent and mutual understanding between husband and wife is very essential. Love, respect, pity, care, tolerance, soft spoken wording and kindness are very important (Swindler, 1982). It is having the value like a soul in a body and spices for successful and happy married life. Therefore, the force marriage is prohibited in Islam. By empowering women to have spouse by their own will and consent (Jung, 1978).

However, if a woman is not able to continue her marital relationship under the certain conditions, she may allow taking her way apart from her spouse in the situation that her right of divorce is already mentioned in her marriage contract. Similarly, if it is not already mentioned, she may approach the court for khula procedure (Nasa, 2001). In the holy book of Allah (SWT) it is clearly mentioned that if they fear they are unable to keep up with the limits of Allah, there is no blame on the couple if she gives back (the mehar) for her freedom (Khula) (Al Quran:2:229). The surah also mentioned in verses (236 and 237) the compensation for a divorce women.

If u divorce a women before touching her or setting a dowry, pay a reasonable compensation (Al Quran: 2:236).Or if you divorced your wife before touching her and after deciding a dowry pay half of it (Al Quran: 2:236).

In addition to that, Quranic-legislation related to divorce shed light on and gives the teachings of kind behavior and treatment with woman (Shukri, 1966). It is approved by Islamic- law (IL) and mentioned in surah al Talaq verses number six and seven about, a husband should provide food, residence, clothes medical-treatment and other basic necessities' of life to her wife (Zuhayli, 2008).

It is mandatory that spouse has to pay-back her adjourned dowry and levelheaded sum of cash for maintenance and support during her idda-time. (It means period of waiting that is three months and ten days) to find out whether she is pregnant or not. In case, she is pregnant it is legally obliged that husband has to support her in all circumstances till the time of baby-birth (Minai, 1981).

### 5.2.3 Right to Education ( RE)

Islam is the modern religion of the world that not only protects fundamental rights of mankind but also safeguards the right of education for all humans apart from any gender disparity. Islam encourages both genders to read, think reflect and learn from indications of Allah Almighty. Are ignorant or wise are quall? (Al Quran: 39: 9) Surely, none will be observed but men of understanding and thinking. Allah Almighty will raise the ranks of those that have knowledge and faith among you. He is aware off all your actions (Al Quran: 58:9).

The teachings of Holy Quran and Sunnah equally endorsed strive of knowledge for women similar as men (Shalaby, 1954). Whereas, Allah Almighty has initiate the communication with the message of “Iqra” to the last Prophet Hazrat Muhammad (SAW) that demonstrates the importance of education (Nadir, 1966). Similarly, Surah Alaq of the Holy Quran is also subjected on the significance of seeking education. In the last chapter of Quran, verses number one to five in which Allah SWT says that:

Recite in the name your Lord who created, created man with clot of congealed blood, recite your lord is most generous, who taught by a pen, taught a man, what he did not know (Al Quran: 30:96).

Islam is considerably clear that it is obligatory for the muslims to acquire education from every possible source. Moreover, the Holy Prophet Hazrat Muhammad (SAW) stimulated the right of education for even slaves as Jazyah (Tritton, 1957). However, the Holy Prophet Hazrat Muhammad (SAW) taught significance of education on different occasions; he said that to seek out for knowledge from the lap of mother to the creedal of grave. It is obligatory for Muslims to seek knowledge (Tirmidhi, 2007). Abu Hurairah reported: Prophet (Peace Be Upon Him) said, acquire knowledge and convey it to the other mankind. Allah Almighty

eases the journey of the paradise for all who pursue the path of seeking knowledge (Hajjaj, 2007).

It is obligatory for Muslims to follow the teachings of the Holy Prophet Hazrat Muhammad (SAW) and understand the significance of education in Islam. As it is considered an obligatory norm to be practiced by all Muslims apart from any sort of gender discrimination (Faruqi, 1985).

#### **5.2.4 Right of Women in Inheritance (RWI)**

The vital philosophy of Islam demonstrates the significance of women's rights as equivalent to men. The fundamental laws of Islam emphasize a decent share of women in property according to their role and possessions as a mother, daughter, sister, and spouse (Chughtai, 2016). Therefore, Allah Almighty clarifies it in the Holy Quran that:

Women and men are equally eligible in parents' property after their deaths. No matter if it is a small piece of land or a massive property, a determinate share (Al Quran: 4:7).

In the holy book Allah (SWT) also says that:

And to everyone we have appointed inheritors that property left by parents and relatives and whom we had also made pledge and give them their due portion surely Allah SWT is ever the witness all over the things (Al Quran:4:33).

The purpose and context behind the revelation of these verses was only to make clear about the distribution of property and inheritance. In this context, there are many examples that can be found but existing research draws attention to this example. There was a devotee of the Holy Prophet Hazrat Muhammad (SAW), named as Ataa Saad bin Al-Rabbi, who was martyred in the Ghazwah e Uhad. He left a widow, two daughters, and a brother in his closed family. His brother took all the property and belongings, leaving without the consent of the family. While

the widow of the Hazrat Saad went to the Holy Prophet Hazrat Muhammad (SAW) and complained about her brother in-law twice. The Holy Prophet Hazrat Muhammad (SAW) assured her about her and her daughters' right of inheritance according to the directions of Allah Almighty (Salah, 2007).

Therefore, Allah Almighty shed light on it in the Holy Quran that a male child can get share equivalent of two female kids. Similarly, share of every first family member is declared in the verse number eleven and twelve of Surah- al Nisa. Process of distribution of inheritance has been described in detail in these two verses. Quran shed light on:

Allah (SWT) enjoins concerning your children for the male is equal of the portion of two women but there is no more than two females, two third of what deceased left, if there is one for her, there is half. For his parents, for each of them is the sixth of what he left. If he had a child and if he did not have any child, only his two parents inherit him, for his mother is the third, but if he had brothers for his mother is the sixth, after a bequest he may have bequeathed or a debt. Your parents and your children you may not know which of them is nearer to you is benefit (Al Quran: 4: 11).

Surely, this is a rule from Allah SWT and so it is imperative to understand guidelines given by Allah SWT regarding distribution of legacy among inheritors and its religious act, need to implement in our life.

In verse # 12 Allah (SWT) also says that:

And their wives is the fourth of what you left if you did not have a child, their share is eight of what you left after payment of legacies that you may have bequeathed or a debt (Al Quran: 4: 12).

Therefore, by considering these verses, the Holy Prophet Hazrat Muhammad (SAW) instructed the brother of Hazrat Saad (R.A), to return the legal shares of his late brother's family however, he may keep his legal share from his late brother's wealth (Salah, 2007).

On the other hand, it is clearly mentioned in two verses (eleven and twelve) of Surah-al-Nisa that Allah (SWT) has given very clear instructions related to the right of legacy and

its distribution among decedents. In addition to that, these two verses not only protect women's rights in inheritance but also review methods' of distribution of legacy for both genders (women and men). As well as Quarnic- legislation (QL) not only protects female's inheritance right as a mother after the death of her son but also as a daughter after the death of their parents. Likewise, a female also have right in her husband's wealth and property after his death, as a widow (Jani & Haque, 2020).

#### **5.2.5 Right of Participation in Political Activities and Public Affairs (RPPAPA)**

Islam believes on women empowerment in all possible means. Therefore, it allows women to anciently participate in political businesses as well as legislative affairs. Freedom of expression and freedom of speech along managing delegations, mediation, sheltered and contracted refuge. Islam respects women dignity and social rights in political businesses as well as public affairs with convention, value and respect (Badwai, 1976).

The companions of the Holy Prophet (SAW), Hazrat Ayesha (R.A) and Hazrat Umme Salma (R.A) considered excellent example of women empowerment in Islam. Hazrat Umme-Salma (R.A) had worked as an advisor to the Holy Prophet Hazrat Muhammad (SAW), in political affairs as well as leading light for women in Islam. Hazrat Umme- Salma (R.A) used to lead women in prayer and stood in middle (Sunan al- Byhaqi).

Similarly, Hazrat Ayesha (R.A) dominated as political consultant as well as, critical analyst on political affairs including strategically decisions. Moreover, along Hazrat Umme Salma (R.A), she performed the fundamental liability to assembling philosophies and customs of the Holy Prophet Hazrat Muhammad (SAW) that are deliberated as one of the significant

cradle of the Islamic law So, this example gives clear indication that Muslim women have right of participation in political activities and also take part in public affairs (Malik, 1979).

### **5.2.6 Women Right to Respect (WRR)**

Islam is the modern religion that believes on equivalent human rights for all human beings regardless of any gender disparity. Similarly, teachings of Islam emphasized on social harmony, kindness, generosity and gentleness. Therefore, the Holy Prophet Hazrat Muhammad (SAW), stressed on gentle, kind, generous, composed and warm behavior with women, by practicing as well as teaching regarding treating His daughters and spouses. Moreover, the Holy Prophet Hazrat Muhammad (SAW) instructed mankind to be kind, gentle and composed while interact with woman in any role such as; mother, sibling, spouse or a daughter (Doi, 2009).

The Holy Prophet Hazrat Muhammad (SAW) inculcated that everyone should be afraid from Allah Almighty regarding behaviors towards woman. Allah Almighty significantly demonstrates that woman are equal stakeholder in human society therefore, they need to be respected and values same as men are treated. Therefore, teachings of Islam emphases on empowerment of woman to safeguard their fundamental social, political and family rights (Rauf, 1977).

### **5.2.7 Women Status as a Daughter, Sister, Mother and Wife (WSDSMW)**

Islam stressed on equal treatment with both genders. Discrimination between both sexes is prohibited in Islam and teaching of Quran and Sunnah very clearly shed-light and encouraged all Muslims-Ummah to equal treat, gentle and caring regarding their daughters (Ishaque, 1974). Some famous hadith of Prophet PBUH are quoted in this context. Hazrat

Aysha (May Allah be Please with her) narrated: Holy Prophet of Allah Almighty said, “If a girl is born to a man and he brings up her with kind, respect and dignity, make no discrimination between a girl and a boy and Allah (SWT) reward him with paradise” ( Bukhari, 1997).

Moreover, daughters are symbol of care, love, sympathy and a blessing to a family (Siddiqi, 1988). Abdullah bin Abass narrated: Prophet of Allah (SWT) said, if a man has only one daughter, Allah (SWT) will free him from hell, owing to his daughter, if a man has two daughter. “Surely, Allah Almighty entered him paradise, if he has three daughters, Allah (SWT) will free from the responsibility of jihad and charity and make his way more easier to Jannah (paradise)” (Sahi Muslim). In addition to that, Abu Dawood reported another beautiful saying of Prophet PBUH regarding the rights of a daughter in which he says that if a man is having one daughter bring-up her with care & affection and educate her, train her in all fields of her life, me the messenger of Allah (SWT) will stand myself between that man and fire of hell”(Al-Trimindhee).

The personality of Muhammad (SAW) is the role model of morality & sympathy for us till the day of Judgment (Ashath, 2008). He set a deep example for all Muslim Ummah to follow. He treated his four beloved daughters with more love, care and respect, he played with them and also look after them. Further, when his beloved daughters grow-up and got married, for their happiness and well-being, he continue their look-after (Qutb, 1986).

Furthermore, Al-Miswar bin Makhrama (May Allah be pleased with him) reported: The youngest daughter of Prophet (SAW) named as Hazrat Fatima (may Allah be pleased with her) very dear and close to him. Often last Messenger of Allah (SWT) visits her

daughter's home and invites her on dinner with her in-laws family. He always stands, gives respect and a very warm welcome to Fatima, hug her and offer his seat to her. Holy Prophet (PBUH) used very attractive and beautiful words for his beloved daughter Fatima (may Allah be pleased with her) that she is part of me who wrongs with her wrongs with me and who will make happy her, will please me" (Bukhari, 1997).

In addition to that, along with Messenger's (PBUH) honoring the daughters with his words and it is clear evidence that he also gave us a living examples in his own actions and behaviors. For example "one day prophet PBUH led to his companions in prayer whilst carrying Ummah bint Zaynab (RA) when he made rukoo he would put her down, then when he stood, the would pick her" (Al- Bukhri). So the position of daughters is very clear in Islam.

Islam supports women as a sister in family and a Muslim is required to have close relationship with relatives and most importantly with sisters, aunts, cousins and so on. It is indicated from the teaching of Prophet (PBUH) to visit their houses and support them financially if they need help. Muhammad bin Jubair bin Mutim reported: very famous saying of Hazrat Muhammad (SAW), he said , " a person who breaks the relationship with relatives he is not of me" (Bukhari, 1997). Under this context sisters have a special position so treat them with love, care , affection, kindness and consideration. Additionally, Prophet PBUH did not have any sister but he did have cousins-sisters in relatives and treat them with affectionately, respectably and tenderly (Rauf, 1977). Once messenger of Allah Almighty stated that the one who is taking responsibility of two sisters and do good behave with them and treat them patiently and nicely, he and I shall be in heaven" (Trimidhi, 2007).

The women as a mothers enjoys great care and respect. Islamic laws recommend all Muslims to show consideration, love, respect, affection and kindness with them in all matters of mother. The importance of mother especially mention among parents, in Quran verses number 14 of surah Al- Luqmaan in which Allah (SWT) says:

We have commanded people to be good to their parents; their mothers carried them, with strain upon strain, and it takes two years to wean them. Give thanks to me and your parents, all will return to me (Al Quran: 31:14).

The last Messenger of Allah Almighty taught his followers that how to obey and look after your parents. Prophet (PBUH) said that, paradise lies beneath the feet of your parents. To disobey your parents especially your mothers is considered one of the all greatest wrongdoing. Do not leave your parents alone in old age (Schlerifer, 1986). Once the Prophet (PBUH) said, obedience to the parents must unless there is a clash of between their demands and the demands of Allah, the creator to be obeyed and not the created (Bukhari).

Once a companion sought of prophet (PBUH)'s permission, to participate to jihhad. Prophet (SAW) asked him if his mother was still living. Getting the answer in the affirmative. Prophet (PBUH) advised him to look after your mother as paradise is close to her feet (Ibne Majah & Nasai).

Another beautiful hadith shows the importance of mothers reported by Abu Hurayrah (May Allah be pleased with him), Prophet (Peace be Upon Him) said, "if I became aware of my parents or one of them, if I had performed "Isha" prayer and my mother called me, O Muhammad I would have answer to her surely Allah (SWT) has forbidden rudeness of mothers" (Hajjaj, 2007). In addition to that, one more saying of prophet SAW shows the prominence of mother, a companion came to the last Messenger of Allah Almighty and said O

Prophet of Allah who deserve the kind behavior most? Hazrat Muhammad (SAW) advised “Mother”. The companion asked same question again and again. And he gained same answer, when he asked fourth time, Prophet (PBUH) said, Father (Bukhari).

Furthermore, women status as a wife already discussed in detail under the heading of right of marriage and divorce.

### **5.3 Importance of Women Rights under Great Leaders of the History**

History of Pakistan is incomplete without mentioning countless services of the leaders. They made important contributions for the support of women rights.

#### **5.3.1 Quid-i- Azam Muhammad Ali Jinnah**

Quaid-i- Azam Muhammad Ali Jinnah the greatest leader in the history of Pakistan. He also known as Baba-i- Quam (Father of the nation), laid the foundation of Pakistan as an Islamic Republic Country. Ideology and constitution of Pakistan is based on Islamic laws, standers, principles and moral values. He had a positive attitude towards women S rights (Zia, 2010). He shed light on the rights of women as he affirmed that:

No nation can rise or touch to the heights of glory & get recognition unless their women are side by side with them, it is felony against humanity that our females are shut-down within four walls of their homes like prisoners. So, it is not permit anywhere for the unpleasant condition in which our females have to live.

Muhammad Ali Jinnah  
10 march 1944

Jinnah was the first political leader who supported women’s right. He was in view that to bind women within four-walls of their homes is a cruelty injustice and unspeakable atrocity. Women of our nation should know about their legal and fundamental rights (Buhne, 2017).

### **5.3.2 Fatima Jinnah (1893- 1967)**

Fatima Jinnah was sister of Muhammad Ali Jinnah and also known as mother of the nation (MON). She was advisor of her beloved brother and joined politics in 1937. Later, in 1964 she contested presidential elections on the request of council opposite parties. She funded a lot for hospitals and schools in Pakistan. She established Jinnah Medical College for Girls (JMCG). She empowered women through education and always encouraged women for education (Mahmood, 2005).

### **5.3.3 Ayub Khan Era (1958-1969)**

The vision of Ayub Khan was to bring modernism in Pakistan. He wanted to make innovations and social change through the implementation of the laws in the country. He was the greatest supporter of women rights. Under his leadership, women were given permanent rights regarding legacy, marriage and divorce (Yousif, 1969). During his era, Muslim Family Law Ordinance (MFLO), 1961 was passed. Purpose of this law was to declare and made initial steps forward for the safety of female's rights. Moreover, Dissolution of Muslim Marriage Act (DMMA), 1938 And Child Marriage Restrain Act (CMRA) were also introduced. Motive of these laws, was to demoralize and reject polygamy and protect the privileges of spouses (Wriggins, 1975).

### **5.3.4 Zulfikar Ali Bhutto Era (1970 -1977)**

Democratic government of Zulfikar Ali Bhutto had a positive and liberal attitude towards women empowerment. During his era, all governmental services which have been rejected to females, were open for them. About ten percent seats in National Assembly (NA) and five percent sets were reserved in Provincial Assembly (PA) for females. Moreover, Gender equality (GE) was guaranteed under the Constitution of Pakistan (CP), 1973. According to

the Constitution of Islamic Republic of Pakistan (CIRP) “there shall be no disparity on the bases of sex alone”. In addition to that, it affords not only safety for mother, child, family, marriage but also encouraging all females. Ladies can full participate in all steps of the national life (Chaudhry, 2016).

### **5.3.5 Zia Ul Haq Era (1977 -1986)**

Under the military regime of Zia Ul Haq, some important steps were taken for women development:

- To the establishment of Women’s Division in the Cabinet Secretariat. (WDCS).
- The appointment of Commission on the Status of Women (CSO).
- Under his leadership for the first time, a chapter on female’s empowerment was included in the sixth plan (Jabeen, 2012).
- In 1982, twenty women were inducted in Mijlas\_-e -Shura by general Zia Ul Haq.

However, he started the process of Islamization through discriminatory legislation against females. He promoted pardha for ladies. He suspended all fundamental rights of women granted by the Constitution of Islamic Republic of Pakistan (CIRP), 1973 (Mirza, 2011).

### **5.3.6 Benizer Bhutto Era (1988-1990 & 1993 -1966)**

Benizer Bhutto was Champion, an icon and a great supporter of women rights. She was a symbol of hope for women. In the history of Pakistan, she was the first women elected as a head to an Islamic nation. In her speeches, she often encouraged women of Pakistan for education. In 1998, after she took her office, she founded five studies centers at universities in Lahore, Islamabad, Quetta Karachi and Peshawar. In the same year The “First Women Bank

(FWB)” was founded to cater the financial needs of ladies. During her first tenure as Prime Minister (PM) of Pakistan, she reserves five percent quota for jobs in public sector for ladies to make sure the job opportunities were made available to them. Moreover, during that time an allotment of job quotas for females has resulted in millions women of Pakistan being employed today. As well as in Sindh, she brought change in land reforms-sector by giving ownership of agriculture land to landless female farmers (Azam, 2019).

Additionally, in 1993, during her first tenure, she established First Women Police Station (FWPS), Lady Health’s Workers Program (LHWP), and Ministry of Women Affairs (MWA) and arranged residence for females in Islamabad. Computer centers were also founded for ladies to keep them aware with modern technology. In addition to that, some other important changes were made by Benizer Bhutto to grace political sphere of Pakistan, include to establish the Ministry of Women Development (MWD) and made appointments of females in superior judiciary. Under her leadership, several loan schemes were launched for female’s entrepreneurs. With the help these loans facilities, they can open small business at their own homes for batter livings standers (Khan, 2018).

During her life, Benizer’s personality, leadership skills & abilities and intelligence were the qualities that make a distinction her from the most powerful men. It was not due to her gender that make to stand out from the rest but her will to make a difference in the world. Due to her enthusiasm to uplifting female’s status in Pakistan, Mohtrama Benizer Bhutto still, is and will remain, forever as a flame of optimism and hope that will continue to burn in the heart of every Pakistani women (Tribune, 2021).

### **5.3.7 Nawaz Sharif Era (1990-1993 & 1997 -1999)**

Under the government of Nawaz Sharif, proposed a fifteenth amendment in the Constitution of Pakistan (CP) 1973, that would completely change the existing legal system of the state with a comprehensive Islamic-one and override the “Constitution, any law and verdict of any court”. The proposal was approved by National Assembly (NA) but it was strongly oppose by opposition political parties and humans rights activists (Malik, 2018).

They demand that “Hudood Ordinace (HO)” must be replaced because it discriminate and conflict against the rights of ladies. Additionally, in 1977, Improvement of female status was stated as one of the sixteenth goal listed in Pakistan program, 2010, it is critical policy document. Later on, document was overlooked females while twenty-one major areas of interest was listed. Similarly, another major policy document “Human Development and Poverty Reduction Strategy (HDPRS), 1999, under this document, females were part of poverty reduction but they were not part of gender agenda (Ali, et al. 2019).

### **5.3.8 Pervez Mushruf Era (1999 -2008)**

In 2004, under the leadership of Pervez Mushruf, government of Pakistan had launched Ministry of Women Development (MWD) as an independent industry. In 2006, he signed an ordinance for immediate bail about thirteen-hundred women. They were currently suffering in jails on charges other than murder and terrorism (The News, 2006). In addition to that, women safety laws was passed in 2006, abolishing some of Hudood Ordinance (HO).The cabinet had made reservations of ten percent quota for females in Central Superior Services (CSS). But before this there was only five percent quota for females in all departments of government (Wessis, 2012).

### 5.3.9 President Asif Zardari Era (2008 - 2013)

Under his leadership, government's highest agenda was to address discriminatory laws against females that includes:

- To adopt Protection of Women against Harassment at Workplace Act, (HWPWA) 2010 (Francisco, 2013).
- Acid Control and Acid Crime Act (AC& ACA), 2011.
- Prevention of Anti Women Practices Act (PAWPA) (HRCP, 2023).
- To make important amendments in Criminal laws Act (CLA) (Gazette of Pakistan, 2011).
- The National Commission for Human Rights Act (NCHRA), 2012 has been passed to observe overall human rights condition in Pakistan (Pakistan Today, 2012).
- The Women in Distress and Detention Fund Act (WDDFA) 2011 has been passed to provide financial support for deserving females.
- In addition to that, about twenty-six Shaheed Benzer Bhutto Crisis Centers were established in different cities of Pakistan. Aim of these centers was and is to provide immediate support and relief to the victims of gender based violence against women (GBVAW).
- Under the Benazir Income Support Program (BISP) millions of females were and are receiving direct financial support.
- Moreover, a proposal is under attention to give more representation of female in judiciary (Nasreen, 2016).
-

### **5.3.10 Nawaz Sharif Era (2013- 2018)**

Under the leadership of Mian Nawaz Sharif, the government of Islamic Republic of Pakistan having belief that country could not make progress, flourished and touch to the heights of glory without participation of women in all walks of life because they are half part of society. Moreover, he also being a state party to the Convention on Elimination of Discrimination Against Women (CEDAW) lead to government and to take important measure to guarantee the rights of ladies envisaged in the CEDAW. whereas it is still taking numerous developments and reforms to make sure female's participation in all spheres of life (Ahmed, et al, 2020).

### **5.3.11 Imran Khan Era (2018- 2022)**

Under the leadership of Imran Khan, Government of Pakistan had made important contributions for the support of women's rights that includes:

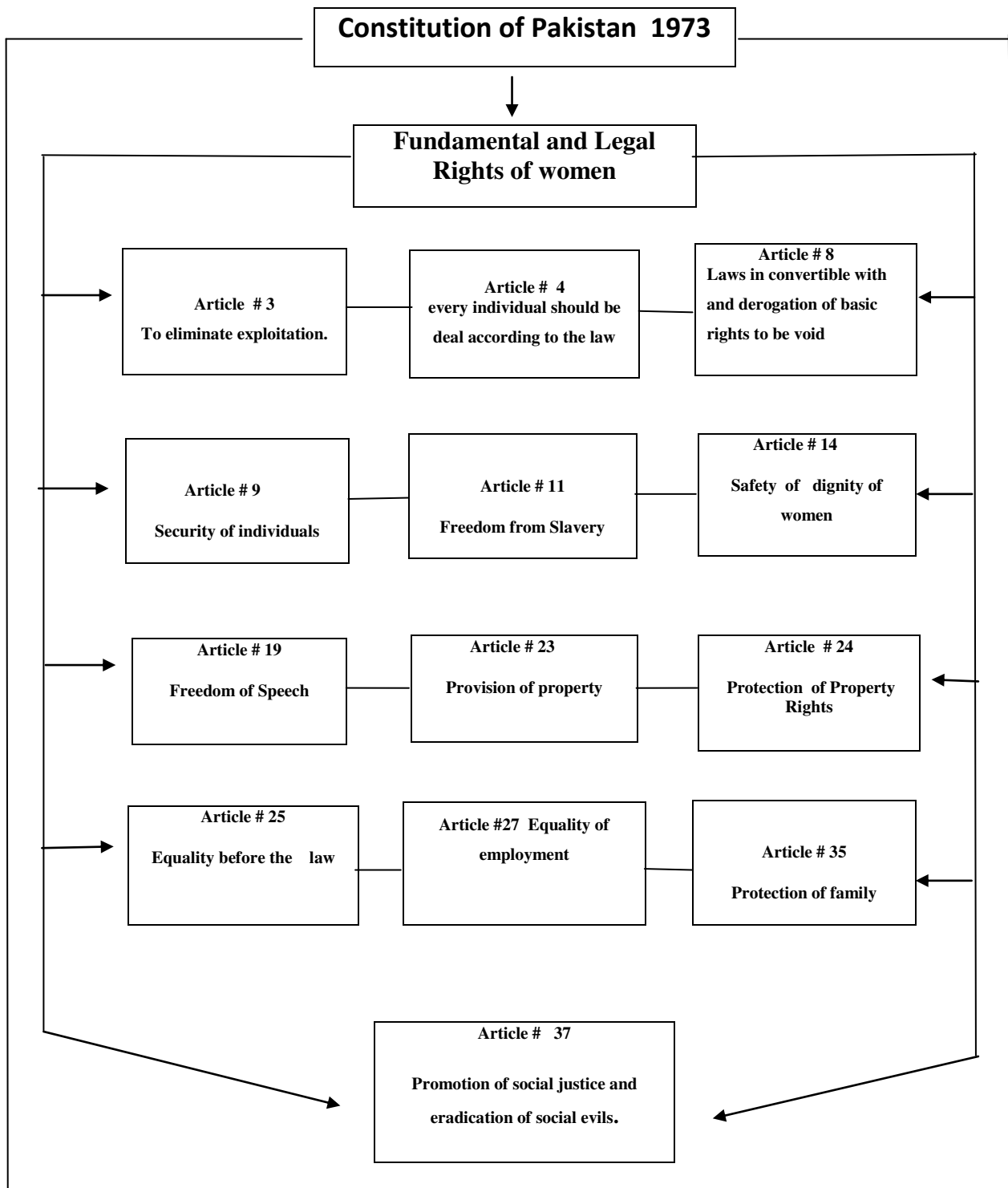
- To provide scholarships and free education.
- To provide child care assistance for working females.
- Implementation of laws for in-camera hearing about the cases of rape/ gang rape.
- Under Pakistan Tehreek Insaaf (PTI) government gender related commitments were made (Awan, 2022).
- Every police station have a women support cell (WSC) for assistance and process the constitution to ensure female equal position. As well as restoring ladies ministries in Pakistan.
- To promote about twenty percent quotas for female's staff in elected offices.
- To provide uniforms, course books, stationary, food, transportation and siblings daycare as encouragement for female education (Waqas, 2024).

## **5.4 Fundamental Rights of Women under the Constitution of Islamic Republican of Pakistan (FRWUCIRP) 1973**

The Constitution of Islamic Republic of Pakistan (CIRP) 1973, ensures women's fundamental & legal rights and support them in every field of their life. It gives protection as an equal citizen of the state despite of their gender. Constitution of Islamic Republic of Pakistan (CIRP) is based on Islamic laws (Quran & Sunnah). Moreover, Islamic legislation secured privileges' of women fourteen-hundred years ago. So, the Constitution of Pakistan 1973, is a complete document. It provides and protect the rights of both genders. According to the Black's Laws dictionary "Constitutional right is a right and guarantee by a constitution, especially one guaranteed by the state constitution (Garner, 1999). This study focuses on acid burn cases of women (all ages) in Pakistan. Hence, this study focused only on those articles which are related to women rights.

In this dissertation, I have examined article of the constitution of Pakistan 1973, such as 3, 4, 8, 9, 11, 14, 19, 23, 24, 25, 27, 35 and 37 that are particularly relevant in supporting the rights of women. In this regard advocate Hassan Ali stated in his interview that these article provide constitutional rights to women as citizens of Pakistan. These laws not only support women but also empower them (June 12, 2023)

Figure # 5.2



Source: (Constitution of Islamic Republic of Pakistan (CIRP), 1973)

#### **5.4.1 Article # 3 Sheds Light on to Eliminate Exploitation (Constitution of Pakistan, 1973)**

**Commentary:** article-three of the constitution that state shall make sure about the eradication of all forms of abuse and exploitation and to give guarantee about disposal of all kinds of misuse. If this article accurately applied would mean to end of enslavement, forced-labor and violence against women (VAW) (Ali, 2013).

#### **5.4.2 Article # 4 says that every individual should be deal according to the law**

1: To experience the safety of law and to be handled according with law is the absolute right of each citizen, anyplace he may be, and of each other man or woman for the time being inside Pakistan (Constitution of Pakistan, 1973).

2: To be specified.....

(a) No action destructive to the existence, liberty, frame, popularity or belongings of any individual shall be taken except in accordance with law.

(b) No individual will be averted from or be hindered in doing that which is not forbidden by way of regulation (Constitution of Pakistan, 1973).

**Commentary:** The summary of this article is: by distinctive feature of article 4, a female is guaranteed a simply and equitable remedy in accordance with law. Every citizen of Pakistan beneath article four of the constitution has an unchallengeable right to protection of law which cannot be taken in derogation of law relevant (Basit, 2016).

#### **5.4.3 Article # 8 of the constitution says that: Laws Inconvertible with and Derogation of Basic Rights to be Void or Null**

Sub- articles of this article are.....

1: Any custom, any law or utilization having the pressure of regulation, in thus far as its miles incompatible with the rights give via this chapter, shall, to the extent of such inconsistence to be void.

2: The State shall no longer make any regulation which takes away the rights and any regulation made in breach of this section, to the quantity of such breach to be void (Constitution of Pakistan, 1973).

3: Exceptions: means

(a): provision of this article will not apply to: laws related to member of armed forces/police and other forces, they have the charge to maintain public order and peace in the state or they used different channels to perform their duties or maintain public order.

(b): any of the legal guidelines special within the first-schedule (FS) as in force right now before the starting up day or as modify by any of the laws laid out in that schedule; (ii) Other legal guidelines laid out in Part- 1 of the first schedule (Constitution of Pakistan, 1973).

4: Nevertheless, whatever contained in paragraph (b) of section (3) inside a duration of two years from the starting up day, the right legislature shall deliver the legal guidelines laid out [Part- II of the First- Schedule] into compliance with the rights conferred by way of this section: Provided that the ideal Legislature may by using resolution increase the stated duration of years via a duration now not beyond six months.

**Explanation:** - If in admire of any regulation [Majlis-e-Shoora (Parliament)] is the right Legislature, such resolution shall be a decision of the National Assembly (NA).

(5) The rights are given by way of this part shall no longer be suspended except as specifically provided through the Constitution (Constitution of Pakistan, 1973).

**Commentary:** actually right is an interest identified and protected by way of regulation as the motive of the item is to nullify all laws that may be unreliable with fundamental right conferred by means of the constitution. Even as understandable and to apply such rights, liberal and purposeful interpretation need to be made and fullest possible that means and amplitude must take delivery of implementing to the real spirit of those rights (Manzoor & Soomro, 2014).

#### **5.4.4 Article # 9 Sheds Light on Security of Individuals**

No character shall be deprived of lifestyles or liberty or happiness except according with law (Constitution of Pakistan, 1973).

**Commentary: Deprivation-** the phrase deprivation within the active part of the supply which qualifies each life, happiness and liberty equally significant. According to Blackstone commentaries, deprivation method total loss and consequently has not the identical which means as restrictive of free movement. Furthermore, article nine of the charter offer that no man or woman will be deprived of life, happiness or liberty except in harmony with law. The global 'life' could be very substantial as it covers all information of human existence. The term life has been not cleared in the charter, but it does no longer mean nor may be constrained most effective to the vegetative or animal life or extra existence from theory to demise. Existence consists of all such services and facilities which someone born in a free state is permitted to experience with self-esteem, lawfully and constitutionally. By this token it may nicely be interpreted that Female cannot be imperiled to inhuman and undignified treatment (Munir, 1976).

**To take life in name of honour/ honour killing (HK) :** lawfully and ethically, no one has right and permitted to take laws in his hand and to take the life of any individual in the

call of "Ghairat or Ezat ". Neither the law of the land nor the religion allows the so known as honour killing which quantities to homicide straightforwardly. Such iniquitous and evil act as violation of the basic rights as protected under the article nine of the charter which presents that no person might be disadvantaged of existence or liberty besides in accordance with regulation and any custom or utilization in that appreciate is void below Article 8(1) of the Constitution.

**Rights of privacy for women of all ages (RPWAG):** This law grants the right of privacy to all women. No one is allowed to invade their privacy. In home their privacy is inviolable. If their right of privacy is violated, they can seek protection under this (Ali, 2013).

#### **5.4.5 Article # 11 Says about Freedom from Slavery**

Constitution of Pakistan serves its supermen law. It provides many rights and duties

**Explanation:** article eleven says that every citizen of Pakistan is free from slavery, forced labour (FL) and child labour (CL) (Constitution of Pakistan, 1973).

#### **5.4.6 Article # 14 Says about the Safety of Dignity of Women**

1: The majesty of woman and men, concern to law and the privacy of domestic, shall be invincible (Constitution of Pakistan, 1973).

2: No individual shall be subjected to suffering for the reason of extracting proof (Constitution of Pakistan, 1973).

**Commentary:** Breach of article nine by means of motive of tortuous, brutal treatment of ladies may be remedied by means of invoking article fourteen of the charter. Self-respect of man and challenge to law, the secrecy of household is unbreakable. It is in clear words to make illegal that no man or woman will be subjected to anguish for the reason of extracting

proof. These essential rights of residents each time breached and criticized of, the Court must setup into and look at under constitutional command and pass such order as may be determined just legal and fair. This guarantee isn't problem to law however is unqualified assure (Ghaffar, 2000).

**Invasion of privacy of ladies of easy virtue:** A lady of easy- virtue is entitled to privacy. **Privacy of house:** discretion of home is violable simplest while a criminal offense or an offence of terrible and cognizable nature become now not dedicated inside the home. When there was a mystery fact with reference to commission of heinous crime in a residence, the inviolability of that residence became located under suspension.

**Life:** the term “life” is not limited to merely animal or vegetable or presence, but includes the proper to all facilities and facilities which someone born in a loose country is entitled to revel in with self-esteem. Right to existence additionally blanketed the proper to stay in pollution unfastened surroundings (Manzoor & Soomro, 2014).

#### **5.4.7 Article # 15 Freedom of Movement**

This article guarantees the freedom of movement, freedom of stay and settle in any part of the country (Constitution of Pakistan, 1973).

**Explanation:** Freedom of movement is a fundamental right is given to every citizen of the state which can be only abridged or denied if the law imposes any reasonable restriction in public place (Niazi, 2012).

#### **5.4.8 Article # 19 Freedom of Opinions and Speech**

**Explanation:** Under this article, every citizen of Pakistan has right to hold opinions, right to express them and right to speech (Constitution of Pakistan, 1973).

#### **5.4.9 Article # 23 Provision as to Property**

According to this article, every individual shall have the right to collect, maintain and do away with assets in any part of Pakistan, be about the charter and any reasonable regulations imposed through law in the public interest (Constitution of Pakistan, 1973).

**Commentary:** broadly talking term each citizen applies to both ladies and men alike, both can collect, maintain and take away assets alike, such right shall of direction be problem to restrictions imposed in large public- interest and these rights have been also assured the right to trade; enterprise and profession to all voters inclusive of ladies (Mushtaq et al., 2013).

#### **5.4.10 Article # 24 Protection of Property**

- 1: Under this law no person shall be deprived of his/her property save in accordance with law
- 2: No property shall be acquired by person except for the purpose of public. If authority is taken the property for the purpose of public. Under this condition, it is the responsibility of authority to give compensation to that person. Therefore or either fixes the amount of compensation or insist on the principle and the manner in which compensation is to be determined and provided (Constitution of Pakistan, 1973).
- 3: Exceptions: means provision of these two clauses of the article will not apply to:
  - (a) Any law to permit acquisition or taking possession on any property for prevention danger to life, public health or assets.
  - (b) If property is acquired by unfair means or against the law of the state.
  - (c) Any law related to acquisition, management or clearance of any property which is or is considered to enemy property or evacuee property under any law.

(d) Any law permitting for taking over the management of any property by the state for minimum time period, either in community interest or in order to protect proper management of this asset or for benefits of its proprietor (Constitution of Pakistan, 1973).

#### **5.4.11 Article # 25 Equality Before the Law**

1: All citizens are equal earlier than regulation and are entitled to same safety of regulation.

2: There will be no discrimination on the premise of intercourse.

3: Nothing in this article shall save you the State from making any unique provision for the safety of girls and youngsters (Constitution of Pakistan, 1973).

**Commentary:** that is the most important article almost about rights of women (of all ages) by distinctive feature of it, there shall be no discrimination, inequality on the premise of intercourse on my own. Moreover, the concept of equal protection of law envisions that a folks have to not be rejected the rights, that are loved with the aid of other folks inside the equal scenario. No law disgusting to article twenty -five of the constitution may be made by means of legislative view of article eight of the charter. Moreover, equality of residents means that amongst equals, the law have to be same and ought to be similarly administered and that like should be dealt with alike.

**Disparity:** section-2 of article # 25 forbids differences and dissimilarities on the idea of sex alone. On the other hand, the very subsequent clause (three) controls the rest of article twenty-five by supplying that not anything in this article shall stop the country from passing any unique provision for the protection of ladies and kids it implicates consequently that whilst the distinction on the basis of intercourse may be created or maintained it shall be

accomplished simplest in those instances where it operates favorably as a protective degree for and now not in opposition to women and kids (Chaudhary, 2016).

**Disparity against ladies (DAL):** - violative sex is a legitimate type and even though there can be no inequality or disparity in common on that ground and particular provision in case of ladies and kids are permissible. Rule of Muslim regulation permitting a man to do wedding with multiple wives even as enjoying monogamy for the women cannot be connected as making an invidious difference between sexes. Any discrimination towards for the sole reason that they're ladies violate of article twenty- five of the charter.

**An outlandish woman:** Alien female who are married to any citizen of Pakistan would be entitled on making application consequently to Federal Government (FG) in a prescribed manner and get certificate of domicile, also to take promise of loyalty within the shape set out, within the schedule to the Pakistani-Citizenship- Act (PCA) to be listed as citizen of Pakistan. Such unique concession is but, available to alien girls/ ladies and not to male extra-terrestrial beings.

The constitution supposes that the girls and youngsters in our Pakistani society need safety and not the men and on condition that, the constitutions point out that statements and foundation we cannot save it through affording security to men and adults on the cost of ladies and kids. That would be against to the basic statute of the constitution (Niazi,2012).

#### Article 25 (A) Right of Education

Under this article, state gives the right of free and compulsory education to all children, between the age of five to sixteen year old and no one can snatch their right of education (Constitution of Pakistan, 1973).

#### **5.4.12 Article # 27 Equality of Employment**

This article safeguard against discrimination in services. It provides all the citizens equality of employment in public and private sectors (Constitution of Pakistan, 1973).

#### **5.4.13 Article # 35 Protection of Family**

The kingdom shall guard the marriage, the own family, the mother and the kids (Constitution of Pakistan, 1973).

**Commentary:** The Muslim person female can marry without the consent of Wali. Right to marry is a constitutionally covered right in phrases of article thirty-five of the constitution. No legitimate marriage (now not identified beneath the Muslim regulation), even though registered, having taken area, provision of article no thirty- five, Constitution of Pakistan might not be relevant. Man in unusual truth and circumstances/conditions of the case is required to have proved the factum of overall performance of a legitimate Nikah and such responsibility on him couldn't were efficiently discharged except the witness of Nikah and different witnesses in whose presence lady allegedly appointed the stated onlooker inside the Nikahnama (NN) to behave her Vakil for Nikah turned into produced (Basit, 2016).

#### **5.4.14 Article # 37 Promotion of Social Justice and Eradication of Social Evils**

The State shall:

1: To promote, with extraordinary care, the instructional and economic interests of backward training and region.

2: Put off illiteracy and offer free and obligatory secondary schooling within minimum feasible time period.

3: To make professional and mechanical education normally to be had and better education similarly reachable to all on the premise of advantage.

4: To assure expeditious and in expensive fair dealing and justice (Constitution of Pakistan, 1973).

5: To make sure about the provision for securing simply and humanitarian conditions of labor, making sure that ladies/girls and children not employed in vocations unsuited to their age & gender and also for maternity blessings for ladies in service.

6: Permit the humans of various regions, via training, education, industrial and agriculture improvement and different methods, to participate fully in all varieties of national sports, along with employment within the carrier of Pakistan.

7: Save you from prostitution, gambling and taking of injurious capsules, printing, booklet, circulation and show of lewd journalism and commercials.

8: To decentralize the Government administration on the way to facilitate speedy disposal of its business to fulfill the requirements and to convenience the public (Constitution of Pakistan, 1973).

**Commentary:** Article thirty-seven (1) Provides for the advertising of financial and academic pastimes of backward elegance; girls are actually contributors of such magnificence on this country. Article thirty-seven (5) Provides for batter and human situations in employment, enjoining upon no employment of girls inside the instances or a long time now not appropriate for them to work/job. Article thirty-seven (7) it is instructed upon the kingdom to put off prostitution, printing and publishing of pornographic literature (Manzoor & Soomro, 2014).

## **5.5 Acid Burn Laws in Pakistan and Related Amendments**

Government of Pakistan passed acid burn laws for the protection of women against acid attacks on them and according to need of time made different amendments in acid burn laws.

Existing study explain the concept of criminal law (CL) first. Barrister Quratulain said in her interview that the Pakistan Penal Code (PPC) is the law that is mostly used to punish acid attacks. Section 322 says, that what the punishment is for Qatl-bis-Sabab (QBS). Section 336 says, that what the punishment is for doing something that puts someone else's life or safety at risk. Section 337 says, that what the punishment is for hurting someone with a dangerous weapon or method (December 14, 2023).

Moreover, it is quite unfortunate that since 1947, there was no formation of rules and regulations against acid throwing and burning related criminalities until the year of 2011. Therefore, in the following period of years, all cases regarding use of acid were treated under the umbrella of domestic violence by following Prevention and Protection Act (P&PA) 2009. However, the law has several lenient clauses that did not allow giving death penalty to the guilty party (Imran, 2009).

Whereas an outcome of considerable petitioning by the civil society, private organizations along the respectable female parliamentarians; the following bill was conceded in the national meeting on July, 2010. The bill was called as Comprehensive Acid and Burn Crime Prevention Bill (CABCP). However, the inclusive form of bill clustered after significant association of the members of parliament, Federal Ministry of Human Rights (FDHR), Federal Ministry of Women Development (FMWD), National Commission at the Status of Women (NCSW), United Nations (UN), media, acid fighters, custodial and health staff while in the federation, the Ministry of Women Development (MWD) did not take any conscious interest and show lack of interest towards complete rules. However, miss. Marvi Memon, a female member of Parliament pursued personal member bill that was later entitled

as Acid and Burn Crime Prevention Bill (ABCP) on the record of National Assembly of Pakistan (NAP) (ASFP, 2012).

Consequently, after the petitioning and activism the outcome of two years' struggle played back in 2011. The government of Pakistan officially dispensed Acid Crime Prevention Bill (ACP) and Acid Control Bill (ACB) by constructing Criminal Law Amendment Act (CLA) 2011 and those valid amendments in law by Pakistan Penal Code (PPC) were done through systematically describing destruction and mutilation as well as, by declaring commonly accessible acids and other destructive elements as hazardous ingredients. Moreover, the section 332 of Pakistan Penal Code (PPC) altered by comprising phrases of 'defaces' and 'disfigure' additionally for dealing certain manners of destruction (Abouzeid, 2010). Therefore, introduced subsequent reasoning to the section; disfigurement is a brutality itself that may cause to destruct victim's face, any other part or disintegration of any human organ from the organic human structure. The violence may cause to spoil damage or destroy the fraction or physical appearance of a victim (Dawn, 2013).

Barrister Shahzad says in his interview, that the following act extends the punishments of disfigurement up to penalty of 100,000 PKR and impressments along accomplishment of medical expenditures of victim. Shopkeepers would not allow to sale acid associated elements to the individuals unless they have permit of buying acid. Moreover, the punishment for illegal trading of acid extended from 500PKR to 100,000PKR or one year impressments for the first time violation However, there are various penalties proposed for illegal merchants such as; 100,000PKR penalty or one year caging or both for an initial violation. Similarly, for second time violation, 200,000PKR penalty or imprisonment for years or both Whereas, the contemporary amendment in the section 366-A demonstrates that "any individual who

consciously or become a reason to harm anybody through acid or any other relevant element, that may damage human body by numerous way such as; inhaling, touching the body, or swallowing or in any other relevant manner, would be considered as guilty by using destructive stuff. Similarly, the amendment in section 366-B of Pakistan Penal Code (PPC) demonstrate that any individual who physically offend someone by whatever reasons through acidic substances will be penalized with detention for lifetime or according to circumstances minimum fourteen years imprisonment along minimum cash penalty of 100,000PKR (May 14, 2023).

Moreover, in the year of 2014, Dr. Atiya Inayat Ullah tabled the Acid and Burn Crime Bill (ABCB) 2012, in the national convention for the capital Islamabad. While individuals from various political and private forums were encouraged to join the motion such as; Makhdum Khusro Bakhtyar, Marvi Memon, Begum Tahira Bukhari, Capt. (Retd) Muhammad Safdar, Seema Jameeli, Salman Hanif, Parveen Masood Bhatti, Qaiser Ahmad Sheikh and so on (Aurat Foundation, 2015).

Advocate Mubeen Ullah says in his interview, the bill of Acid and Burn Crime (BABC), 2012 for Islamabad Capital Territory (ICT) highlight certain issues that were not discussed in previous legislation such as; inquiry process (IP), probationary progression (PP), recuperation of sufferers (RS), legitimate convenient means for survivors (LCMS), finance & observing devices (F&D), and legislation & dissemination of trade of acid (LDTA). However, the Acid and Burn Crime Bill (A&BCB) 2012, for Islamabad Capital Territory (ICT) converted into victim of fumbling by the Federal Ministry of Human Rights (FMHR). Therefore, the bill was not listed as an official bill by the state and tabled as a private member bill in the National Assembly of Pakistan (NAP). Furthermore, the bill was forwarded to the concerned federal

ministries for further analysis and suggestions. While due to lack of interest by the government institutions, the following bill was never further preceded and remained as untreated bill in the parliament (December 30,2022).

Therefore, by considering the subsequent eighteenth amendment in the constitution of Pakistan, several regions comprises under the concurrent list (CL) (concurrent list: it means an enumeration of areas where both federal and provincial governments may legislate but federal law prevails. The following regions included woman affairs, health care and social welfare under the hegemony of the provinces. Consequently, every provisional assembly in her individual capacity would be in authority to conscript particular provisional legislations for the following regions. However, the substantial allocation to the provinces made extensive influence on legislative process associated with acid violence and burn attacks along all means of provision to the acid survivors (Aurat Foundation, 2015). According to the report of some legal experts from Acid Survivor's Foundation of Pakistan (ASFP), advocacy works (AW) additionally wishes to be refocused on the provincial as opposed to the federal governments (FG) as measures to undertake a complete method to fight with acid crimes falls inside the remit of provincial governments (PG) (ASFP, 2017).

### **5.5.1 Legislation about Acid in Punjab (LAP) and related Amendments**

Punjab is the highly educated province of the Islamic Republic of Pakistan (IRP). Therefore in 2014, the province embraced special package for women empowerment which also comprised several subsequent clauses to accommodate against crimes regarding acid;

- Modifications regarding Poison Act 1919 to legalize acid trade.
- Insertion of crimes regarding acid inside the anti-terrorism supplies.

- Make sure about funds to offer medical treatment and mental-care to acid assault survivors.
- To shape of provisional board intended for survivors of acid violence (Times, 2015).

According to the report of legal experts from Depilex Smile Again Foundation of Pakistan, the amendment of Poison Act (PA) 1919, never been practiced and employed yet. The authorities did not practically form any fund for the acid attack survivors and any provisional board on the grounds till now. Similarly, terms of reference were also embraced whereas; the following board has not been operative. Therefore, negligence of the provisional administration can be witnessed in the following matter of women empowerment package (WEP) 2014, for the Punjab province of Pakistan. While, the proposal been acknowledged regarding inclusion of acid and burning crimes under the umbrella of anti-terrorism provisions (ATP). Moreover, the home department of the Punjab issued an official notification regarding inclusion of numerous crimes such as; acid, paraffin oil and petrol burning attacks, under the domain of anti-terrorism courts (ATC) of the Punjab from the year of 2012. However, the Punjab Acid Burn and Crime Act (PABCA) 2014, was comprehensively drafted and succumbed to the Women Development Department (WDD) as well as conferred with the provisional law department of the Punjab. Unfortunately, the final compilation and submission of the bill did not place yet in the Punjab provisional assembly (PPA) (DSAFFP, 2022).

However, the key articles of the Punjab Acid and Burn Act (PABC) 2014, draft are following;

- The draft intends that anybody who intentionally lobs or throw an acid, any intense material, amends electrical energy, petroleum or helium towards any other individual,

would listed under the sections of acid violence and burn crime (AVBC). The convicted would be experience minimum penalty of 100,000PKR or imprisonment of minimum seven years that may extend up to twenty five years. Moreover, the imprisonment may even multiply to lifetime or death penalty. The intensity of punishment depends on ruthlessness of the offense and victim's condition. Therefore, any individual without any gender disparity, who found as facilitator in acid and burn crime, would experience equal penalty as the culprit itself.

- The court, on an application made through the sufferer or her/his circle of relatives, direct the authorities to compensate period in-between financial remedy, which includes lack of earning, medical expenditures, felony expenses and costs, damages because of disfigurement/incapacity, mental pressure and suffering, inside seven days order of court.
- The medical staff that will provide first aid treatment to the acid victim would have to maintain certain photographic record of victim's injuries as evidence. Moreover, the staff would responsible to share all medical information and evidences with the concerned police team for legal procedure within the passage of initial thirty minutes of first aid treatment (FAT). Similarly, the following medical staff would be accountable to acquire interpretations of the incident from the victim and his family. Furthermore, the staff would maintain the record about victim and every individual that will interact with him/her during the medical procedure.
- All public fitness- centers shall be certain to provide preliminary remedy, clinical exam, medical remedy and rehabilitation support to the survivors' freed from cost.

Moreover, there are some provisions for disciplinary-proceedings (DP)' against clinical employees who do no longer follow this.

- The rank of the SHO (Station Resident Officer) would be eligible to investigate the acid associated crimes, no under that rank an officer would not allowed to investigate such crimes. The case needs to be resolved in the period of fifteen days of the FIR. However, In case the examination may not be possible to conclude in given time period, the investigative officer may ask for supplementary time for further investigation to the relevant forum of the court. While, the investigative officer will have to provide justification of supplementary time. Similarly, he will have to conclude entire investigation within thirty days including the supplementary time period.
- All cases relating Acid and Burn Crime (A&BC) will be attempted by means of the Anti-Terrorism Courts (ATC). Therefore, all associated crimes with acid violence and burn attack will be deal on daily basis and make sure to be resolved under the period of fourteen days for early trial execution.
- Furthermore, the following bill suggests that there should be formation of a monitoring board for observing acid and burn crime (A&BC). However, the core obligations of the following board would may administrate the process of production, auction, purchase, stowage, shipping, import and transferring of acid and other associated elements. Similarly, the board would establish various rehabilitation centers for the victims of acid and burn crimes (AB&AC).

Instead of government willingness to organize a substantial procedure to deal with acid attacks. Institutionalization of several policy initiatives seems to be deficient due to large and

diverse departments such as; Social Welfare Department (SWD), Department of Women Development (DWD), Home Department (HD) as well as, the provisional cabinet (PC) (ASF, 2017).

### **5.5.2 Legislation about Acid in Khyber Pakhtunkhwa (LAKPK) and related Amendments**

Khyber Pakhtunkhwa (KPK) province is known for its' rich traditions and tribal system. However, in the reference of acid burning crimes, there was no certain legislation made in the province KPK. While, several media platforms have assessed that the Ministry of Social Welfare and Women Development (MSW&WD) presented a bill with the reference of women affair to the provisional assembly KPK in December, 2012. Moreover, the inclusive draft of the following bill was analyzed by different segments of the society such as; provisional Women Development Department (WDD), Provisional Commission on the Status of Woman of the Khyber Pakhtunkhwa, parliamentarians, media and civil society. There were several suggestions and amendments proposed by all accomplices that were forwarded to the concerned law department for further progress. Therefore, the provisional government of KPK intended to precede this bill as an official bill of KPk government in next session of January 2013 (ASF, 2015).

Whereas in the year of 2015, Provisional Commission on the Status of Woman of Khyber Pakhtunkhwa keep urging for substantial legislation over the fortification of acid crimes and burn victims (Dawn, 2015b). While, key articles of the Khyber-Pakhtunkhwa Protection Bill against Acid and Burn Crime 2015, are following;

- The bill intends that a person who found deliberately accused through acid or burn attack (ABA) would penalized with death or arduous caging. However, the law

advocates several sort of penalties for convectors of acid violence (AV) or burn attack (BA) such as; impressments of up to seven years that may not be reduced less than three years. Similarly, cash penalties may include along imprisonment up to 100,000PKR.

- The survivors of acid and burn violence should be considered as incapacitated persons and eligible for entire welfare assistance and devoted procedures under the umbrella of Disabled Person Employment and Rehabilitation Ordinance (DPERO), 1981 (Times, 2015).
- The draft will assist for comprehensive medical procedure in the manner of initial report, scrutiny and accumulation along imagery or digital evidence of victim's wounds.
- Acid survivors and burn victims will be facilitate by the entire governmental as well as public sector in terms of legally medical accommodations; including free of cost medical treatment, assistance and therapy sessions.
- The bill also prescribes comprehensive investigation progressions in the following cases. Moreover, the bill advises to induct observing board to deal with acid related crimes and burn violence. While the observing board will be clustered with the combination of representatives of politicians, government and civil society for appliance the intents of the recommended law.

Therefore, Provisional Commission on the Status of Woman (PCSW) is enthusiastic to involve in modification of acid related violence. That enthusiasm obligates the concern government authorities to assure substantial medical facilities including free of cost and

required physical treatment along convalescence services to the acid and burn victims. Moreover, government will be responsible to provide legal assistance for the victim to proclaim guilty party. However, the following bill of Khyber Pakhtunkhwa (BKPK) Protection against Acid and Burn Crime (A&BC) 2015, is not further moved in the provisional assembly for approval (Dawn, 2015).

Advocate Hassan Abass in his interview stated that current status of bill of KPK, Protection against Acid and Burn Crime, 2015 is the same. It is not approved. Acid Control and Acid Crime Prevention Act (AC&ACPA) 2011, is in force overall in Pakistan, not the Act of 2015 (September 9, 2024).

### **5.5.3 The Acid and Crime Bill (A&CB) 2017**

Advocate Sara Khalil in her interview argued that The Acid and Crime Bill (ACB) 2017, was passed successfully under national assembly of Pakistan (NAP). This legislation aims to provide protection, complimentary medical care and more importantly rehabilitation services to individuals that are affected by acid burn attacks. Such victims frequently endure enduring physical and psychological impairment that persists throughout their lifetimes. It also outlined a strategy for conducting trials of accused individuals in shortest time possible (July 15, 2023).

### **5.5.4 Modification in Acid Burn Legislation**

Advocate Kamran Pasha in his interview argued, that Pakistan has taken steps to address the problem of acid attacks on women through the introduction of amendments and implementation of legislative frameworks but major amendments were only made through criminal law (CL) in section 336- A & 336- B as above mentioned under the heading of acid burn laws all other drafts are still pending and not passed by parliament (August17, 2023).

In addition to that, Javaid Akram Beto (Additional Session Judge) during his interview says that after 2017, there was/ is no further modification in acid burn laws up till now. However, the effectiveness of these laws depends on their appropriate implementation, approved support of victims and increased effort to prevent the occurrence of such reprehensible offense in the first instance (July 14, 2025).

## **5.6 Recognition of Acid Burn Laws under the Islamic Legal System of the State**

Ex Judge Zaka Ullah Sohi acting president of bar association (criminology) in his interview says that, constitution of Pakistan states that all laws are approved with the injections of Islam as constituted in the Holy book Quran and Sunnah. As well as the Constitution of Islamic Republic Pakistan (CIRP) 1973, has created secure institutions such as Shariat Court (SC) and the Council of Islamic Ideology (CII) to channel the application & interpretation of Islam. The Constitution of Islamic Republic of Pakistan (CIRP), 1973 is the main law of the country and spirit of this law is to protect women's rights and also gives them specifically fundamental and legal rights as mother, daughter, sister & wife. So, base of the constitution of Pakistan 1973, is under the paradigm of Islamic legislation (IL) and values. Moreover, IL empowers women through their basic and legal rights. According to IL gender discrimination is forbidden and biased. Clear punishments are mentioned in Quran and Sunnah for wrongdoers in case of violation of women's rights. Islam is the religion of peace and gives the teaching of equality for both genders. More importantly acid burn laws come under the umbrella of Constitution of Islamic Republic of Pakistan (CIRP), 1973 that already supports, encourage and empowers women of all ages. Acid burn laws are made for the protection of women against acid attacks. Moreover, in case of violation of women's rights,

there are some strict punishments and compensation for perpetrators that are obligatory to impose by legal system of Islamic Republic of Pakistan. Moreover, he argues that acid burns laws have recognition under legal Islamic system of the state. Constitution of Pakistan (CP) 1973, is having value like a back bone in Islamic legal system of the state. Above mentioned laws are strongly correlated (CIRP) (May 14, 2023).

## **5.7 Implementation of Acid Burn Laws**

Government of Islamic Republican of Pakistan( IRP) has passed acid burn laws as above mentioned in the study for the protection of female acid survivors' but unfortunately, existing study find out some gapes and barriers in the implementation of acid burn laws that are discussed under:

### **5.7.1 Gender Sensitizations (GS)**

Gender sensitization (GS) refers to the study of gender sensitivity (GS) or support in behavior change through raising information & awareness of gender equality (GE) concern. Women rights activists from Depilex smile again foundation of Pakistan argued that there is lack of gender sensitization (GS) in the criminal justice system (CJS), that's the basic reason behind cruel behavior and injustice for women survivors of acid assaults, mostly related to domestic violence (DV) cases. Moreover, the modified legislation related to acid burn was introduced in CJS that already lacks gender sensitization (GS) and cause a number of further vulnerabilities and defenselessness for the female victims' of acid assaults . Modified laws are criticized for not being able to deal with add up to challenges associated with the issue of acid assault (AA) ranging from the record of an FIR (first-information-report), rehabilitation assistance, psychosomatic care and support of female acid survivors (DSAFP, 2024).

Vitriol attacks were not considered as heinous crime committed against women prior to 2011 and the proliferation of laws is considered first- step to believe corrosive attacks as a criminal act. On the other hand, legal experts have criticized laws of 2011, as “ad-lib” legislation for not being absolute and for to serve as a reactionary-measures (RM) to put stop criminal act, for its clear focus on criminal as a substitute of survivor (Werlhof, 2014). Dr Shaista Effendi (a cosmetic and burn surgeon) in her interview says that instead of proliferation of laws it is more important to give punishment to the executor as soon as possible. Modified legislation (ML) charge a fine on wrongdoers but give no compensation for female acid survivors. Since, the fine goes to state rather than female acid sufferers, laws stop working to give any fiscal compensation for legal, medical and psychotherapy-support to female survivors of corrosive attack (May 12, 2021).

Advocate Kamran Anyat in his interview said that universal criminal justice problems include less clarity about facts, investigation and trial procedure (I&TP), insufficient protocols for immediate medical check- up (ISPIMCU) and issuance of medical certificates by doctors as well as lack of provision for the safety of female acid survivors’ and eyewitness during trial of acid crime (January 2, 2023).

Some other legal experts from Depilex Smile Again Foundation of Pakistan draw attention to the acid burn cases of females where lax investigation might as a consequence in a wrongdoer not getting convict. Moreover, if any police officer tries to secure executor and he also ignore and neglect evidence related acid attacks on women to prove wrongdoing against assailant. Moreover, there are no provisions for appropriate lawful actions against police mischief. They also pointed out that modified legislation (ML) related to acid burn

violence do not properly enact to stop and control sale & purchase of acid (S&PA) and it can easily available in any compounder stores and market shops (DSAFP, 2023).

### **5.7.2 Role of Police Departments (RPD)**

Police officials are considered to be custodian of law & order (L&O) but unfortunately in Pakistan it is often thought as guardian of people indulge cruelty and violent behavior against ladies of all ages. Sub-inspector Sumara said that, mostly in cases of acid attacks (AA), thinking about cruelty of burns. It is common for female acid survivors & also for their families to register cases of hurtful attacks of acid. In addition to that, there is lack of gender-sensitive- training (GST) among police officials to deal with the matter of violence against females of all ages (VAFAA), make them very unsympathetic and irresponsible in need of attention, emotional state of female acid survivors and their family members (December 22, 2022).

Usman Ikram Gondal (an investigation official, (IO) in his interview says that domestic violence (DV) considered as private matter; it should be handle within the four walls of home not in police stations. Due to this reason, female survivors often discourage and do not register their such cases. On the other hand, if police officials (PO) resist to register FIR (first information report), criminal process does include provisions for action against them. In most of the cases, female acid survivors and their family members can approach to session judge and he can direct contact to police official (PO) to make record of an FIR as well as a private-complain is directly noted and filled by a magistrate, if the identification of accused is well-known and he is within related jurisdiction, then he summons the perpetrator and also directs to the prosecution- unit (PU) to call forth eyewitness and to collect evidence (January 12, 2023).

Advocate Jawaria in her interview says that there is lack of information about modified legislation among police officials and record of cases under correct acid sections of Pakistan Penal Code (PPC) 336-A & 336-B. Moreover, there have been some cases in point, even where have awareness about laws, has not provide evidenced to be helpful to police-officials might follow their own understanding of offense to select which sections of PPC to use. Furthermore, some other barriers to chassing cases of corrosive attacks incorporated as delays caused by dishonesty of police officials (PO), to take bribe by police for to pressurize female acid survivors and their families & compromise on vitriol cases as well as political intervention. We are living in an uncivilized society with high-rated moral and financial corruption. Police officials (PO) are not loyal with their departments. Police departments are not provided modern technical support to carry out inquiry of acid felony efficiently (November 11, 2022).

Additionally, standing point in this discussion, there is lack of female police officials, also complex experience of female acid survivors, mostly cases of acidic attacks are dealt by male police-officers who lack gender sensitive trainings (GST) and are uncaring and unsympathetic to needs and issues faced by female acid survivors. A female DSP (Deputy Superintendent of Police) Khalida in her interview says that in police units gender-disparity (GD) is facing by female police officials. Encouragement, amenities and promotional opportunity were/ are main concern of male police officials. She accepts the fact as a true that being sufferers of gender disparity (GD) themselves. Female police officials (FPO) lacked to raise up their voices against gender based violence committed against women (GBVAW) and gender discrimination (December 12, 2022).

### **5.7.3 Unavailability of Witness (UAW)**

Legal analysts from Depilex Smile Again Foundation of Pakistan argue that if there is too much delay in between registration of acid burn cases of females and the matter being impeached in court. It becomes more complicated to trace eyewitness. It is also to make sure about their attendance in court because of change in residence as well as threats by other-party not to give evidence. Moreover, in some cases of corrosive attacks, the doctors who prepare medical reports of sufferers of acid violence are not willing to appear as a witness of the case and escape to report of such sensitive and criminal cases. Due to absence of concerned verification of doctors, it becomes so difficult to give strong proofs for conviction (DSAFP, 2023).

### **5.7.4 Female Acid Survivors' don't always Report**

The legal experts of Acid Survivors foundation of Pakistan (ASFP) argue that female acid victims are not always willing to report of their cases due to some contributing dynamic factors; such as mistrust on judiciary, scarcity of economic resources, negative mind-set of police officials, settlements out of court (SOC). Mostly in such criminal case, involvement of any relative in corrosive-attack, scared about reprisal (SRP), prolonged trials. As well as female acid survivor have to face executors during the proceeding of court (PC), which can be complicated and worse trauma for them ( ASFP, 2024).

### **5.7.5 Legal and Medical Side**

Legal experts from Depilex Smile Again Foundation of Pakistan (DSAFP) said, that investigation & reports of police-officials (PO) and medical examination are compulsory in cases of burn injuries of female victims. For that reason, there are some standard- operating-procedures (SOPs) available for investigation and examination of female acid survivors'. But

unfortunately in Pakistan, there is no availability of specific standard operating procedures (SOPs) for medication and investigation of female survivors' of acidic violence and burn offense as well as it leads to incorrect and vague medical reports. As an end result, which make weaken prosecution of acidic cases. However, hospital- staff (HS) generally has limited expertise and information about medical treatments and legal sides (MT&LS) of such criminal cases. Additionally, in several cases, separate rooms for check-up and female medical & legal officials (FMLO) are not available. So, FMLO do checkup of female acid survivors (all ages) in emergency ward only (DSAFP, 2023).

#### **5.7.6 Lack in Framing of Charge/ Charge-Sheets (LFCCS)**

Legal expert Hassan Abass in his interview says that during the investigation of such heinous and criminal cases, it is mandatory to hold items for testimony and these items incorporated as any type of bottles of acid (that are used for acid throwing on victims), clothes, jewellery, bags, shoes and other thing burnt by acid as a verification. Furthermore, collapse to list and take hold of these items in charge sheets submitted to court by police officials (PO) have been indicated difficulties in bringing the goons to justice (September 9, 2024).

#### **5.7.7 Lengthy- Legal- Process (LLP)**

Legal process is time-taking and female acid survivors' have to wait and make long efforts and to fight for justice may be for months to months or may be for years to years. Due to non-availability of data for length of legal-process (LLP). Hence it is very complicated to evaluate effectiveness of modified laws in this regard. In addition to that, the legal experts from Depilex Smile again Foundation of Pakistan (DSAFP) on the bases of their assembled data (from 2008 to 2023) have pointed out that cases of 'acidic attacks' are being resolved

being comparatively immediate. Even though Naila Farhat criminal case had taken approximately seven-years of great effort for hearing and concluding her case (DSAFF, 2024).

### **5.7.8 Settlements of Cases Outside of Courts (SCOC)**

Some legal experts from Diplex Smile Again Foundation of Pakistan (DSAFF) have highlighted that out of court settlement is an agreement among two parties in terms of mutual understanding. However, there are several defects of the following procedure precisely in case where culprit is close to victim's family or itself a family member. There are many causes of certain settlements from out of the court such as; fear of reprisal, social or financial reliance on the culprit (that might be husband, brother or any other family member), or family/community pressure. For instance; victim might be pressurized by the family or society to reconcile with the culprit by considering the relationship among both parties. Similarly in some cases, police also interfere for settlements in the form of bribe or reconciliation among both parties (DSAFF, 2023).

Whereas, the legal analysts emphasized that the following issue of settlements from outside the court reflects cultural dispute. Similarly, same practices employed for other crimes such as; acid attack, domestic violence and property rights etc. Therefore, experts have faith in that certain segment of society remain highly influential on legislative process comparatively others (DSAFF, 2023).

While in the 2011, Gallup Pakistan conducted a survey regarding out of court settlements. The following survey demonstrates that forty four percent of the population confronts the notion of out of court settlements. However, around fifty five percent of the population of Pakistan desires to settle their cases out of the courts to resolve their conflicts

and quarrels (Maryum, 2016). Therefore, legal experts of Depilex Smile Again Foundation of Pakistan (DSAFP) consensually believe that similar practices can only restrict by major generational intellect shift that would also help to reconstruct cultural norms and practices (DSAFP, 2024).

Ending point of existing study is that implementation of acid burns is weak and time taking & long for legal proceedings.

To sum up the whole above mentioned discussion indicates that Islamic laws (Quran & Sunnah) gave rights to women as daughter, sister, mother, wife etc. fourteen years ago. It solemnly started the notion of women empowerment. Then comes to the Constitution of Islamic Republic of Pakistan (CIRP), 1973 that is based on the Islamic values and laws. Hence, it encourages the fundamental and legitimate rights of women in Pakistan. Acid burn laws fall under the paradigm of the Constitution of Islamic Republic of Pakistan (CIRP), 1973 that already supports, encourage and empowers women of all ages, the above mentioned laws are strongly correlated. Moreover, in case of violation of women's rights, there are some strict punishments and compensation for perpetrators that are obligatory to impose by legal system of the Islamic Republic of Pakistan (CIRP).

Additionally, implementation of acid burn laws have some gapes and barriers due to lengthy- legal-proceedings (LLP), out of court- settlements (OCS) of cases of acidic attacks, lack of witness presence; female acid survivors' don't always report, lack of legal and medical reports (LMR), irresponsible and careless attitude & behavior, role and response of police officials. In short, the existing study find out with the help of in-depth interviews from legal experts, police officials doctors and some female feminists, the implementation of acid

burn laws is weak and time taking may be months to months or years to years and due to some other factors already mention above in the existing study.

## CONCLUSION

This research is guided by four broad questions which are already indicated in the introduction. This final chapter, summaries the significant findings of this PhD dissertation, discusses their implications and places them into a broader perspective. The chapter ordered as follows: First, I have come to some points of overall conclusion of this dissertation, second, to reproduce the most important findings and recommendations of this study, and finally, this study sketching out the potential opportunity for future research.

It is marked that gender-based violence against women (GBVAW) is still dominant in Pakistan, serving as a harsh reality. Acid attacks on women represent a particularly cruel form of GBVAW, characterized by its serious and criminal nature. This type of violence is neither denied nor ignored, highlighting the harsh reality faced by women in a male-dominated society like Pakistan. Violence, abuse, and inequality are often used as tools to threaten and control females of all ages in Pakistan.

Tragically, a significant number of females, regardless of age, are victims of acid attacks each year. Various contributing factors have been identified, including domestic violence, jealousy, dowry disputes, rejection of marriage proposals, extramarital affairs, polygamy, revenge, longstanding hostilities, property disputes, and, notably romantic relationships. Additionally, social, religious, and political factors also play a role in the perpetration of acid attacks against girls and women. The consequences of these heinous acts have a lasting impact on the lives of girls and women, leaving them permanently disfigured. It is imperative that steps be taken to address and eradicate gender-based violence in Pakistan to ensure the safety and well-being of all women and girls.

Further, the discussion has moved to the selected two organizations from Pakistan known as the Acid Survivors Foundation of Pakistan (ASFP) and the Depilex Smile Again Foundation of Pakistan (DSAFP). Both organizations are dedicated to supporting female victims of acid violence and advocating for their fundamental and legal rights. The primary goal of both organizations is to eradicate acid violence against women in Pakistani society. They offer psycho-social, economic assistance, as well as exceptional medical and surgical treatment to female victims in various cities across Pakistan, including Lahore, Karachi, Islamabad, Peshawar, and Multan. DSAFP stands out for its practice of sending the most critical cases to foreign hospitals for advanced medical treatment and surgeries. Additionally, both organizations conduct workshops, vocational training programs, and awareness campaigns for female acid survivors to empower them and help them become self-sufficient, independent citizens of the state.

In this discussion, I aim to highlight the esteemed reputation of Mussrat Misbah in Pakistan. She is widely recognized for her staunch commitment to supporting women's rights and her revolutionary efforts in assisting victims of acid violence. Mussrat Misbah holds the distinction of being the first woman in Pakistan to courageously embark on such a pioneering initiative. Through her efforts, she has established beauty salons specifically for female acid survivors in various cities across the country, with the help of her dedicated team. The Acid Survivors Foundation of Pakistan (ASFP) collaborates with Misbah's salons to provide professional training to acid attack survivors. This training includes courses in beauty, telephone operations, telemarketing, entrepreneurship, handicrafts, stitching, dress designing, and other valuable skills. The organization provides job opportunities to survivors, ensuring their safety and securing their futures. ASFP also supports female acid survivors for the

purpose of education. Some survivors undergo training in nursing and pharmacy, earning diplomas in these fields. It is worth noting that the DSAFP is the only organization that provides braille training for female survivors in Rome, Italy.

Additionally, both organizations offer shelter homes in multiple cities, such as Karachi, Lahore, Islamabad, Multan, Lala-Musa, and Gujarat. A significant aspect of DSAFP's work is their annual responsibility of funding and organizing weddings for female acid survivors. This demonstrates their commitment to supporting these survivors in every aspect of their lives. Research shows that DSAFP is more proactive and dedicated in assisting female acid attack victims as compared to ASFP.

This study explored the impact of international treaties on Pakistan's obligations regarding women's rights, gender equity, and the prevention of gender disparity and abuse. Pakistan is currently bound by several key international commitments, including the Universal Declaration of Human Rights (UDHR), the Beijing Conference (BC), Convention on Political and Civil Rights (CCPR), Convention Against Torture (CAT) and most notably, the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW). These commitments serve as crucial frameworks for promoting gender equality and protecting women's rights on a global scale.

The UDHR is considered the first formal expression of basic rights for all humans worldwide. Within its many articles, clauses one, three, seven, and eight specifically address women's rights. The Beijing Conference focused on women's empowerment and highlighted violence against women as a significant obstacle to progress. It emphasized the importance of equality in women's human rights alongside economic development. Convention on

Political and Civil Rights (CCPR) aims to provide guarantee for political and civil rights of both genders including freedom from disparity, freedom of movement, equality in rights, to give security of life and freedom from slavery. Convention on Torture (CAT) provides protection against torture (Physically and mentally). CEDAW is regarded as one of the most crucial treaties concerning women's rights. Among its numerous articles, clauses two, five, six, ten, and sixteen are dedicated to protecting women's rights. Pakistan is morally obligated to adhere to its protocols as a member and participant. This entails forming policies to safeguard women's rights, particularly for female victims of acid burn violence, and empowering them in all aspects of their lives. Regrettably, Pakistan has struggled to fully implement all articles of these international commitments due to political, economic, social, cultural, and religious barriers. Despite these challenges, it is imperative for Pakistan to prioritize the protection and empowerment of women in line with its international obligations.

Fourteen hundred years ago, Islam granted women all basic and legal rights as daughters, mothers, sisters, and wives, empowering and supporting them in all aspects of their lives. The ideology, constitution of Pakistan, 1973 and legal system of Pakistan are based on Islamic teachings from the Quran and Sunnah. Therefore, the Constitution of the Islamic Republic of Pakistan of 1973 upholds the human rights of women. Articles three, four, eight, nine, eleven, fourteen, nineteen, twenty-three, twenty-four, twenty-five, twenty-seven, thirty-five, and thirty-seven of the Constitution provide fundamental and legal rights to women without any form of abuse, gender discrimination, or biological differences. These articles also aim to support and empower women in all areas of their lives. Furthermore, the legislation regarding acid attacks is rooted in the principles of the constitution of 1973,

which already advocates for the rights and empowerment of women of all ages. Therefore, these laws are closely interconnected and mutually reinforcing.

The issue of women's rights violations has been thoroughly examined within the legal system of the Islamic Republic of Pakistan. Hence, strict punishments and compensation for perpetrators are mandated to ensure justice and accountability in cases of such violations. However, the implementation of acid burn laws faces challenges such as lengthy legal proceedings, out-of-court settlements of acid attack cases, lack of witness presence, underreporting by female acid survivors, and insufficient legal & medical reports. This study, conducted through in-depth interviews with legal experts, doctors, police officials, and women's rights advocates, has revealed that the implementation of acid burn laws in Pakistan is ineffective and time-consuming. Delays in the legal process can stretch from months to years, exacerbated by various factors mentioned in the study. In conclusion, the existing study highlights the weaknesses in enforcing acid burn laws in Pakistan, pointing to the need for reforms to address these challenges and ensure justice for victims of acid attacks.

## **Major Findings**

- The first significant finding of this dissertation tracks from the core causes behind acid attacks including domestic violence, distrust, dowry, rejection of marriage proposals, extramarital affairs, polygamy, revenge, old hostilities and property disputes.
- Acid Survivors are in need of dedicated efforts for rehabilitation which are provided by NGOs

- DSAFP is working best and more active in support of female acid survivors as compared to ASFP.
- Universal Declaration on Human Rights, Convention on Political and Civil Rights, Convention on Torture and Beijing Conference, spirit of all international conventional laws is to protect women rights and empower them. But among all of them CEDAW is only international Convention that is working more specifically for the rights of female acid survivor's.
- Moreover, another noteworthy discovery of this dissertation stems from the research conducted. The essence of both domestic and international laws is to safeguard the human rights of women by preventing any form of gender-based violence perpetrated against them. However, in Pakistan, these laws often fail to be effectively implemented due to clashes with culturally and socially sanctioned customs and traditions. Additionally, many laws are intertwined with feudal customs and some are obscured by political and religious influences. As a result, these laws struggle to be enforced, creating a gap in their implementation.
- It is also analyzed in this dissertation that Islamic legislation, as outlined in the Quran and Sunnah, granted women their rights as mothers, daughters, sisters, and wives over fourteen centuries ago. This foundation was established with the primary goal of empowering women. This principle is further reflected in the constitution of the Islamic Republic of Pakistan, 1973 which is firmly rooted in Islamic laws. Consequently, the constitution also upholds and promotes the fundamental and legitimate rights of women in Pakistan. Specifically, laws pertaining to acid attacks

are encompassed within the framework of the Pakistani constitution. Therefore, there exists a strong correlation among Islamic legislation (Quran and Sunnah), women's rights laws in the constitution of Pakistan 1973, and Acid Control and Acid Crime Prevention Act (AC&ACPA), 2011.

- Only Acid Control and Acid Crime Prevention Act, 2011 is in force all over the Pakistan against acid attacks
- The implementation of acid burn laws is flawed due to lengthy legal proceedings, weak and time-consuming.

## **Recommendations**

- Achieving gender equity cannot be accomplished solely through laws and policies. The real solution lies in eradicating feudal customs, cultural norms and conservative mindsets prevalent in male-dominated societies.
- Reforming the judicial system is essential to ensure fairness for acid attack survivors. Seminars, workshops, and training courses should be conducted for all law enforcement officials to ensure they are well-versed in women's protection laws.
- In many countries, first aid training and civil defense programs are common in educational institutions. It is essential for the government and organizations in Pakistan to prioritize such training to empower individuals to respond effectively in emergency situations. By incorporating these initiatives into schools, colleges, and universities, we can create a safer environment for all individuals.

- Acid attacks are among the most severe cases worldwide and should be included in primary education to raise awareness and prepare individuals for such unlikely situations, empowering them to defend themselves if ever faced with such a threat.
- Both ASFP and DSAFP should prioritize empowering victims to share their stories with others and organize annual meetings for female acid survivors to raise awareness about these incidents and promote vigilance.
- Law enforcement agencies must establish regulations for the sale and purchase of acid to prevent misuse.

### **Potential for Future Researchers**

- This dissertation delved into the impact of acid attacks on female survivors in Pakistan. The study focused on two prominent organizations in Pakistan, namely the Acid Survivors Foundation of Pakistan (ASFP) and the Depilex Smile Again Foundation of Pakistan (DSAFP), both of which are dedicated to supporting female victims of acid violence and advocating for their fundamental and legal rights. The primary goal of these organizations is to eradicate acid violence against women in Pakistani society. In this study, an in-depth analysis was conducted on the work carried out by ASFP and DSAFP in providing assistance to acid attack survivors and advocating for their rights. The research highlighted the challenges faced by these organizations in addressing the root causes of acid violence and the gaps in the existing support systems for survivors. Hence, there are various promising directions

for further research the following section highlights the possible avenue for further research.

- Moving forward, there is a significant gap in the existing literature on acid attacks in Pakistan that future scholars can explore. Specifically, further research is needed to understand the root causes of acid attacks, could explore the effectiveness of the legal framework in Pakistan in preventing acid attacks and ensuring justice for survivors. Additionally, further research could focus on the long-term psychological and social impacts of acid violence on survivors and the need for comprehensive rehabilitation programs. By addressing these gaps in knowledge, future research can contribute to the ongoing efforts to combat acid violence against women in Pakistan.

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## **Annexures**

### **Annexure: A**

#### **Questionnaire for Interview**

##### **Questions for female acid burn victims**

Personal information

Name

Age

City

Date

Year of incident happened

Marital status

- What was the main reason behind this incident happened?
- Who was the acid attacker?
- Did you ever receive any type of threat before this incident happen?
- Are you still scared for another attack?
- Did you register FIR against the wrongdoer, in which police station? And what was response of police officials?
- Did you & your family settle this case out of court?
- Did you get legal assistance?

- Are your family and relatives supportive or not? And how they treat you after acid attack?
- How do you feel about relationships in your life after acid attack?
- How was the response of society?
- What hopes do you have for future?

### **Questions for Lawyers and Judges**

- Have you ever deal with any case of acid attack? If yes; what was the reason behind such criminal case? And its consequences on live of female acid survivors in Pakistan? Please comment?
- How far do you think out of courts settlements (OCS) with executors can be liable for lower conviction rate (LCR) in Pakistan?
- Is there any modification in acid control and acid crime prevention act, 2011 to up till now?
- Do you think that is there any recognition of acid burn laws, 2011 under the legal system of the state or not? Please explain?
- To what extent acid burn laws are implemented in Pakistan?
- How do you measure the effectiveness of the law? Or is it too much costly for the people who are financially poor to effort the legal procedures (LP)? Or state provides legal assistance to female acid survivors? If any fee is charged from acid victims? What is more or less?
- What are the gapes in the implementation of acid burn laws in Pakistan?

- What would you say for the role & responsibility of police officials in dealing with acid burn cases of female and do you think that police officials lack in gender sensitivity training (GST) to handle such matters and is there any existence of general lack of concern to settle acid burn cases among police who take bribe?

### **Questions for Doctors/ Psychologists**

- How many females of acid burn attacks do treat Jinnah Hospital (JH), Mayo hospital Lahore ,Pakistan institute of Medical Sciences (PIMS) Hospital and Nascom-Hospital per year?
- How many beds for female acid survivors do burn wards have?
- Please explain the procedure of medical treatment and management of acid burn cases? (Number of surgical treatment & psychotherapy care).
- What are the complications do you faced during surgeries?
- What is the significance of psychological treatment (PT) in general rehabilitation procedures?
- How do the female acid survivors' deal with this trauma? Are they became patients of depression and anxiety?
- What are the motivational factors that are responsible for such criminal attacks in Pakistan
- What are consequences of acid attacks on the lives of female acid survivors? And how they response after acid attacks?
- Do you think that if psychosomatic treatment is not given to the female acid survivors, how many victims could prefer suicide as an option?

What is the normal response and behavior of female acid survivors after attacks? Are they hopeful for future and back to life or not?

- Is society accepting female acid survivors'?

### **Questions for Police officials**

- How many acid burn cases of females do you investigate every year?
- Do you have any record of acid burn cases of women?
- What do you consider as the main reasons behind such criminal act?
- What kind of acid is used to attack?
- Do you think that number of acid burn cases of women have been increases or decreased since acid burn laws passed in 2011?
- What do you think that police officials are well aware about modification in the legislation of 2011 regarding acid attack on women of Pakistan? Please comment?
- How can medical and legal reports of acid burn cases of women help police units in nabbing the assailant?
- What are the gaps in implementation of acid burn laws in Pakistan?
- Do you think that there is any increase in the knowledge and awareness of society regarding acid burn crime and punishments for goons since the acid control and acid crime prevention act 2011 passed?
- Have you ever faced any pressure from attackers to influence the investigation procedures in his favour?

## **Annexure: B**

### **CEDAW LAWS**

#### **Convention on the Elimination of All Forms of Discrimination against Women**

- Entry into force: 3 September 1981, in accordance with article 27(1).
- **Introduction**
- On 18 December 1979, the Convention on the Elimination of All Forms of Discrimination against Women was adopted by the United Nations General Assembly. It entered into force as an international treaty on 3 September 1981 after the twentieth country had ratified it. By the tenth anniversary of the Convention in 1989, almost one hundred nations have agreed to be bound by its provisions.
- The Convention was the culmination of more than thirty years of work by the United Nations Commission on the Status of Women, a body established in 1946 to monitor the situation of women and to promote women's rights. The Commission's work has been instrumental in bringing to light all the areas in which women are denied equality with men. These efforts for the advancement of women have resulted in several declarations and conventions, of which the Convention on the Elimination of All Forms of Discrimination against Women is the central and most comprehensive document.
- Among the international human rights treaties, the Convention takes an important place in bringing the female half of humanity into the focus of human rights concerns. The spirit of the Convention is rooted in the goals of the United Nations: to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women. The present document spells out the meaning of equality and how it can be achieved. In so doing, the Convention establishes not only an international bill of rights for women, but also an agenda for action by countries to guarantee the enjoyment of those rights.
- In its preamble, the Convention explicitly acknowledges that "extensive discrimination against women continues to exist", and emphasizes that such discrimination "violates the principles of equality of rights and respect for human dignity". As defined in article 1,

discrimination is understood as "any distinction, exclusion or restriction made on the basis of sex...in the political, economic, social, cultural, civil or any other field". The Convention gives positive affirmation to the principle of equality by requiring States parties to take "all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men"(article 3).

- The agenda for equality is specified in fourteen subsequent articles. In its approach, the Convention covers three dimensions of the situation of women. Civil rights and the legal status of women are dealt with in great detail. In addition, and unlike other human rights treaties, the Convention is also concerned with the dimension of human reproduction as well as with the impact of cultural factors on gender relations.
- The legal status of women receives the broadest attention. Concern over the basic rights of political participation has not diminished since the adoption of the Convention on the Political Rights of Women in 1952. Its provisions, therefore, are restated in article 7 of the present document, whereby women are guaranteed the rights to vote, to hold public office and to exercise public functions. This includes equal rights for women to represent their countries at the international level (article 8). The Convention on the Nationality of Married Women - adopted in 1957 - is integrated under article 9 providing for the statehood of women, irrespective of their marital status. The Convention, thereby, draws attention to the fact that often women's legal status has been linked to marriage, making them dependent on their husband's nationality rather than individuals in their own right. Articles 10, 11 and 13, respectively, affirm women's rights to non-discrimination in education, employment and economic and social activities. These demands are given special emphasis with regard to the situation of rural women, whose particular struggles and vital economic contributions, as noted in article 14, warrant more attention in policy planning. Article 15 asserts the full equality of women in civil and business matters, demanding that all instruments directed at restricting women's legal capacity "shall be deemed null and void". Finally, in article 16, the Convention returns to the issue of marriage and family relations, asserting the equal rights and obligations of women and

men with regard to choice of spouse, parenthood, personal rights and command over property.

- Aside from civil rights issues, the Convention also devotes major attention to a most vital concern of women, namely their reproductive rights. The preamble sets the tone by stating that "the role of women in procreation should not be a basis for discrimination". The link between discrimination and women's reproductive role is a matter of recurrent concern in the Convention. For example, it advocates, in article 5, "a proper understanding of maternity as a social function", demanding fully shared responsibility for child-rearing by both sexes. Accordingly, provisions for maternity protection and child-care are proclaimed as essential rights and are incorporated into all areas of the Convention, whether dealing with employment, family law, health care or education. Society's obligation extends to offering social services, especially child-care facilities that allow individuals to combine family responsibilities with work and participation in public life. Special measures for maternity protection are recommended and "shall not be considered discriminatory" (Article 4). "The Convention also affirms women's right to reproductive choice. Notably, it is the only human rights treaty to mention family planning. States parties are obliged to include advice on family planning in the education process (article 1 O.h) and to develop family codes that guarantee women's rights "to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights" (article 16.e).
- The third general thrust of the Convention aims at enlarging our understanding of the concept of human rights, as it gives formal recognition to the influence of culture and tradition on restricting women's enjoyment of their fundamental rights. These forces take shape in stereotypes, customs and norms which give rise to the multitude of legal, political and economic constraints on the advancement of women. Noting this interrelationship, the preamble of the Convention stresses "that a change in the traditional role of men as well as the role of women in society and in the family is needed to achieve full equality of men and women". States parties are therefore obliged to work towards the modification of social and cultural patterns of individual conduct in order to eliminate "prejudices and customary and all other practices which are based on the idea of the

inferiority or the superiority of either of the sexes or on stereotyped roles for men and women" (article 5). And Article 10.c. mandates the revision of textbooks, school programmes and teaching methods with a view to eliminating stereotyped concepts in the field of education. Finally, cultural patterns which define the public realm as a man's world and the domestic sphere as women's domain are strongly targeted in all of the Convention's provisions that affirm the equal responsibilities of both sexes in family life and their equal rights with regard to education and employment. Altogether, the Convention provides a comprehensive framework for challenging the various forces that have created and sustained discrimination based upon sex.

- The implementation of the Convention is monitored by the Committee on the Elimination of Discrimination against Women (CEDAW). The Committee's mandate and the administration of the treaty are defined in the Articles 17 to 30 of the Convention. The Committee is composed of 23 experts nominated by their Governments and elected by the States parties as individuals "of high moral standing and competence in the field covered by the Convention".
- At least every four years, the States parties are expected to submit a national report to the Committee, indicating the measures they have adopted to give effect to the provisions of the Convention. During its annual session, the Committee members discuss these reports with the Government representatives and explore with them areas for further action by the specific country. The Committee also makes general recommendations to the States parties on matters concerning the elimination of discrimination against women.
- The full text of the Convention is set out herein:
- **Convention on the Elimination of all forms of Discrimination Against Women**
- The States Parties to the present Convention,
- Noting that the Charter of the United Nations reaffirms faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women,
- Noting that the Universal Declaration of Human Rights affirms the principle of the inadmissibility of discrimination and proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, including distinction based on sex,

- Noting that the States Parties to the International Covenants on Human Rights have the obligation to ensure the equal rights of men and women to enjoy all economic, social, cultural, civil and political rights,
- Considering the international conventions concluded under the auspices of the United Nations and the specialized agencies promoting equality of rights of men and women,
- Noting also the resolutions, declarations and recommendations adopted by the United Nations and the specialized agencies promoting equality of rights of men and women,
- Concerned, however, that despite these various instruments extensive discrimination against women continues to exist,
- Recalling that discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacle to the participation of women, on equal terms with men, in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity,
- Concerned that in situations of poverty women has the least access to food, health, education, training and opportunities for employment and other needs,
- Convinced that the establishment of the new international economic order based on equity and justice will contribute significantly towards the promotion of equality between men and women,
- Emphasizing that the eradication of apartheid, all forms of racism, racial discrimination, colonialism, neo-colonialism, aggression, foreign occupation and domination and interference in the internal affairs of States is essential to the full enjoyment of the rights of men and women,
- Affirming that the strengthening of international peace and security, the relaxation of international tension, mutual co-operation among all States irrespective of their social and economic systems, general and complete disarmament, in particular nuclear disarmament under strict and effective international control, the affirmation of the principles of justice, equality and mutual benefit in relations among countries and the realization of the right of peoples under alien and colonial domination and foreign occupation to self-determination and independence, as well as respect for national sovereignty and territorial integrity, will

promote social progress and development and as a consequence will contribute to the attainment of full equality between men and women,

- Convinced that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields,
- Bearing in mind the great contribution of women to the welfare of the family and to the development of society, so far not fully recognized, the social significance of maternity and the role of both parents in the family and in the upbringing of children, and aware that the role of women in procreation should not be a basis for discrimination but that the upbringing of children requires a sharing of responsibility between men and women and society as a whole,
- Aware that a change in the traditional role of men as well as the role of women in society and in the family is needed to achieve full equality between men and women,
- Determined to implement the principles set forth in the Declaration on the Elimination of Discrimination against Women and, for that purpose, to adopt the measures required for the elimination of such discrimination in all its forms and manifestations,
- Have agreed on the following:

## **PART I**

- **Article I**
- For the purposes of the present Convention, the term "discrimination against women" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.
- **Article 2**
- States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake: (a) To embody the principle of the equality of men and women in their national constitutions or other appropriate legislation if not yet

incorporated therein and to ensure, through law and other appropriate means, the practical realization of this principle;

- (b) To adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discrimination against women;
- (c) To establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination;
- (d) To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions shall act in conformity with this obligation;
- (e) To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise;
- (f) To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women;
- (g) To repeal all national penal provisions which constitute discrimination against women.
- **Article 3**
- States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.
- **Article 4**
- **1.** Adoption by States Parties of temporary special measures aimed at accelerating de facto equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved.
- **2.** Adoption by States Parties of special measures, including those measures contained in the present Convention, aimed at protecting maternity shall not be considered discriminatory.

- **Article 5**
- States Parties shall take all appropriate measures: **(a)** To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women;
- **(b)** To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.
- **Article 6**
- States Parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.

## **PART II**

- **Article 7**
- States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right: **(a)** To vote in all elections and public referenda and to be eligible for election to all publicly elected bodies;
- **(b)** To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government;
- **(c)** To participate in non-governmental organizations and associations concerned with the public and political life of the country.
- **Article 8**
- States Parties shall take all appropriate measures to ensure to women, on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations.
- **Article 9**

- 1. States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.
- 2. States Parties shall grant women equal rights with men with respect to the nationality of their children.

### **PART III**

- **Article 10**
- States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women: **(a)** The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training;
- **(b)** Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;
- **(c)** The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods;
- **(d)** The same opportunities to benefit from scholarships and other study grants;
- **(e)** The same opportunities for access to programmes of continuing education, including adult and functional literacy programmes, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women;
- **(f)** The reduction of female student drop-out rates and the organization of programmes for girls and women who have left school prematurely;
- **(g)** The same Opportunities to participate actively in sports and physical education;

- **(h)** Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.
- **Article 11**
- 1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular: **(a)** The right to work as an inalienable right of all human beings;
- **(b)** The right to the same employment opportunities, including the application of the same criteria for selection in matters of employment;
- **(c)** The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training;
- **(d)** The right to equal remuneration, including benefits, and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work;
- **(e)** The right to social security, particularly in cases of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave;
- **(f)** The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.
- 2. In order to prevent discrimination against women on the grounds of marriage or maternity and to ensure their effective right to work, States Parties shall take appropriate measures: **(a)** To prohibit, subject to the imposition of sanctions, dismissal on the grounds of pregnancy or of maternity leave and discrimination in dismissals on the basis of marital status;
- **(b)** To introduce maternity leave with pay or with comparable social benefits without loss of former employment, seniority or social allowances;
- **(c)** To encourage the provision of the necessary supporting social services to enable parents to combine family obligations with work responsibilities and participation in

public life, in particular through promoting the establishment and development of a network of child-care facilities;

- (d) To provide special protection to women during pregnancy in types of work proved to be harmful to them.
- 3. Protective legislation relating to matters covered in this article shall be reviewed periodically in the light of scientific and technological knowledge and shall be revised, repealed or extended as necessary.
- **Article 12**
- 1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning.
- 2. Notwithstanding the provisions of paragraph 1 of this article, States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation.
- **Article 13**
- States Parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life in order to ensure, on a basis of equality of men and women, the same rights, in particular:
  - (a) The right to family benefits;
  - (b) The right to bank loans, mortgages and other forms of financial credit;
  - (c) The right to participate in recreational activities, sports and all aspects of cultural life.
- **Article 14**
- 1. States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sectors of the economy, and shall take all appropriate measures to ensure the application of the provisions of the present Convention to women in rural areas.
- 2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women that they participate in and benefit from rural development and, in particular, shall ensure to such women the right:

- (a) To participate in the elaboration and implementation of development planning at all levels;
- (b) To have access to adequate health care facilities, including information, counselling and services in family planning;
- (c) To benefit directly from social security programmes;
- (d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency;
- (e) To organize self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self-employment;
- (f) To participate in all community activities;
- (g) To have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes;
- (h) To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

#### **PART IV**

- **Article 15**
- **1.** States Parties shall accord to women equality with men before the law.
- **2.** States Parties shall accord to women, in civil matters, a legal capacity identical to that of men and the same opportunities to exercise that capacity. In particular, they shall give women equal rights to conclude contracts and to administer property and shall treat them equally in all stages of procedure in courts and tribunals.
- **3.** States Parties agree that all contracts and all other private instruments of any kind with a legal effect which is directed at restricting the legal capacity of women shall be deemed null and void.
- **4.** States Parties shall accord to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence and domicile.

- **Article 16**
- **1.** States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in particular shall ensure, on a basis of equality of men and women: (a) The same right to enter into marriage;
- (b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent;
- (c) The same rights and responsibilities during marriage and at its dissolution;
- (d) The same rights and responsibilities as parents, irrespective of their marital status, in matters relating to their children; in all cases the interests of the children shall be paramount;
- (e) The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights;
- (f) The same rights and responsibilities with regard to guardianship, wardship, trusteeship and adoption of children, or similar institutions where these concepts exist in national legislation; in all cases the interests of the children shall be paramount;
- (g) The same personal rights as husband and wife, including the right to choose a family name, a profession and an occupation;
- (h) The same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment and disposition of property, whether free of charge or for a valuable consideration.
- **2.** The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

## **PART V**

- **Article 17**
- **1.** For the purpose of considering the progress made in the implementation of the present Convention, there shall be established a **Committee on the Elimination of**

**Discrimination against Women** (hereinafter referred to as the Committee) consisting, at the time of entry into force of the Convention, of eighteen and, after ratification of or accession to the Convention by the thirty-fifth State Party, of twenty-three experts of high moral standing and competence in the field covered by the Convention. The experts shall be elected by States Parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution and to the representation of the different forms of civilization as well as the principal legal systems.

- **2.** The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.
- **3.** The initial election shall be held six months after the date of the entry into force of the present Convention. At least three months before the date of each election the Secretary-General of the United Nations shall address a letter to the States Parties inviting them to submit their nominations within two months. The Secretary-General shall prepare a list in alphabetical order of all persons thus nominated, indicating the States Parties which have nominated them, and shall submit it to the States Parties.
- **4.** Elections of the members of the Committee shall be held at a meeting of States Parties convened by the Secretary-General at United Nations Headquarters. At that meeting, for which two thirds of the States Parties shall constitute a quorum, the persons elected to the Committee shall be those nominees who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.
- **5.** The members of the Committee shall be elected for a term of four years. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election the names of these nine members shall be chosen by lot by the Chairman of the Committee.
- **6.** The election of the five additional members of the Committee shall be held in accordance with the provisions of paragraphs 2, 3 and 4 of this article, following the thirty-fifth ratification or accession. The terms of two of the additional members elected on this occasion shall expire at the end of two years, the names of these two members having been chosen by lot by the Chairman of the Committee.

- **7.** For the filling of casual vacancies, the State Party whose expert has ceased to function as a member of the Committee shall appoint another expert from among its nationals, subject to the approval of the Committee.
- **8.** The members of the Committee shall, with the approval of the General Assembly, receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide, having regard to the importance of the Committee's responsibilities.
- **9.** The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Convention.
- **Article 18**
- **1.** States Parties undertake to submit to the Secretary-General of the United Nations, for consideration by the Committee, a report on the legislative, judicial, administrative or other measures which they have adopted to give effect to the provisions of the present Convention and on the progress made in this respect: (a) Within one year after the entry into force for the State concerned;
- (b) Thereafter at least every four years and further whenever the Committee so requests.
- **2.** Reports may indicate factors and difficulties affecting the degree of fulfillment of obligations under the present Convention.
- **Article 19**
- **1.** The Committee shall adopt its own rules of procedure.
- **2.** The Committee shall elect its officers for a term of two years.
- **Article 20**
- **1.** The Committee shall normally meet for a period of not more than two weeks annually in order to consider the reports submitted in accordance with article 18 of the present Convention.
- **2.** The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee. (**Amendment, status of ratification**)
- **Article 21**

- **1.** The Committee shall, through the Economic and Social Council, report annually to the General Assembly of the United Nations on its activities and may make suggestions and general recommendations based on the examination of reports and information received from the States Parties. Such suggestions and general recommendations shall be included in the report of the Committee together with comments, if any, from States Parties.
- **2.** The Secretary-General of the United Nations shall transmit the reports of the Committee to the Commission on the Status of Women for its information.
- **Article 22**
- The specialized agencies shall be entitled to be represented at the consideration of the implementation of such provisions of the present Convention as fall within the scope of their activities. The Committee may invite the specialized agencies to submit reports on the implementation of the Convention in areas falling within the scope of their activities.

## **PART VI**

- **Article 23**
- Nothing in the present Convention shall affect any provisions that are more conducive to the achievement of equality between men and women which may be contained: (a) In the legislation of a State Party; or
- **(b)** In any other international convention, treaty or agreement in force for that State.
- **Article 24**
- States Parties undertake to adopt all necessary measures at the national level aimed at achieving the full realization of the rights recognized in the present Convention.
- **Article 25**
- **1.** The present Convention shall be open for signature by all States.
- **2.** The Secretary-General of the United Nations is designated as the depositary of the present Convention.
- **3.** The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

- **4.** The present Convention shall be open to accession by all States. Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.
- **Article 26**
- **1.** A request for the revision of the present Convention may be made at any time by any State Party by means of a notification in writing addressed to the Secretary-General of the United Nations.
- **2.** The General Assembly of the United Nations shall decide upon the steps, if any, to be taken in respect of such a request.
- **Article 27**
- **1.** The present Convention shall enter into force on the thirtieth day after the date of deposit with the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.
- **2.** For each State ratifying the present Convention or acceding to it after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the date of the deposit of its own instrument of ratification or accession.
- **Article 28**
- **1.** The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.
- **2.** A reservation incompatible with the object and purpose of the present Convention shall not be permitted.
- **3.** Reservations may be withdrawn at any time by notification to this effect addressed to the Secretary-General of the United Nations, who shall then inform all States thereof. Such notification shall take effect on the date on which it is received.
- **Article 29**
- **1.** Any dispute between two or more States Parties concerning the interpretation or application of the present Convention which is not settled by negotiation shall, at the request of one of them, be submitted to arbitration. If within six months from the date of the request for arbitration the parties are unable to agree on the organization of the

arbitration, any one of those parties may refer the dispute to the International Court of Justice by request in conformity with the Statute of the Court.

- **2.** Each State Party may at the time of signature or ratification of the present Convention or accession thereto declare that it does not consider itself bound by paragraph I of this article. The other States Parties shall not be bound by that paragraph with respect to any State Party which has made such a reservation.
- **3.** Any State Party which has made a reservation in accordance with paragraph 2 of this article may at any time withdraw that reservation by notification to the Secretary-General of the United Nations.
- **Article 30**
- The present Convention, the Arabic, Chinese, English, French, Russian and Spanish texts of which are equally authentic, shall be deposited with the Secretary-General of the United Nations.

