

AWARENESS ABOUT PROPERTY RIGHTS IN PAKISTAN AND SOCIO-CULTURAL BARRIERS FACED BY WOMEN

(A dissertation submitted in partial fulfillment of the requirements for the Degree of
MS in Sociology)



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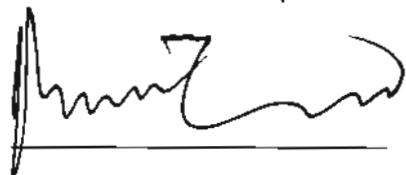
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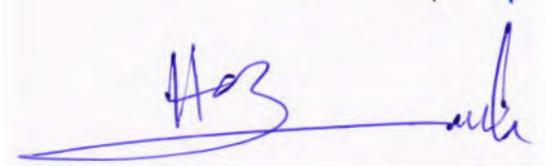
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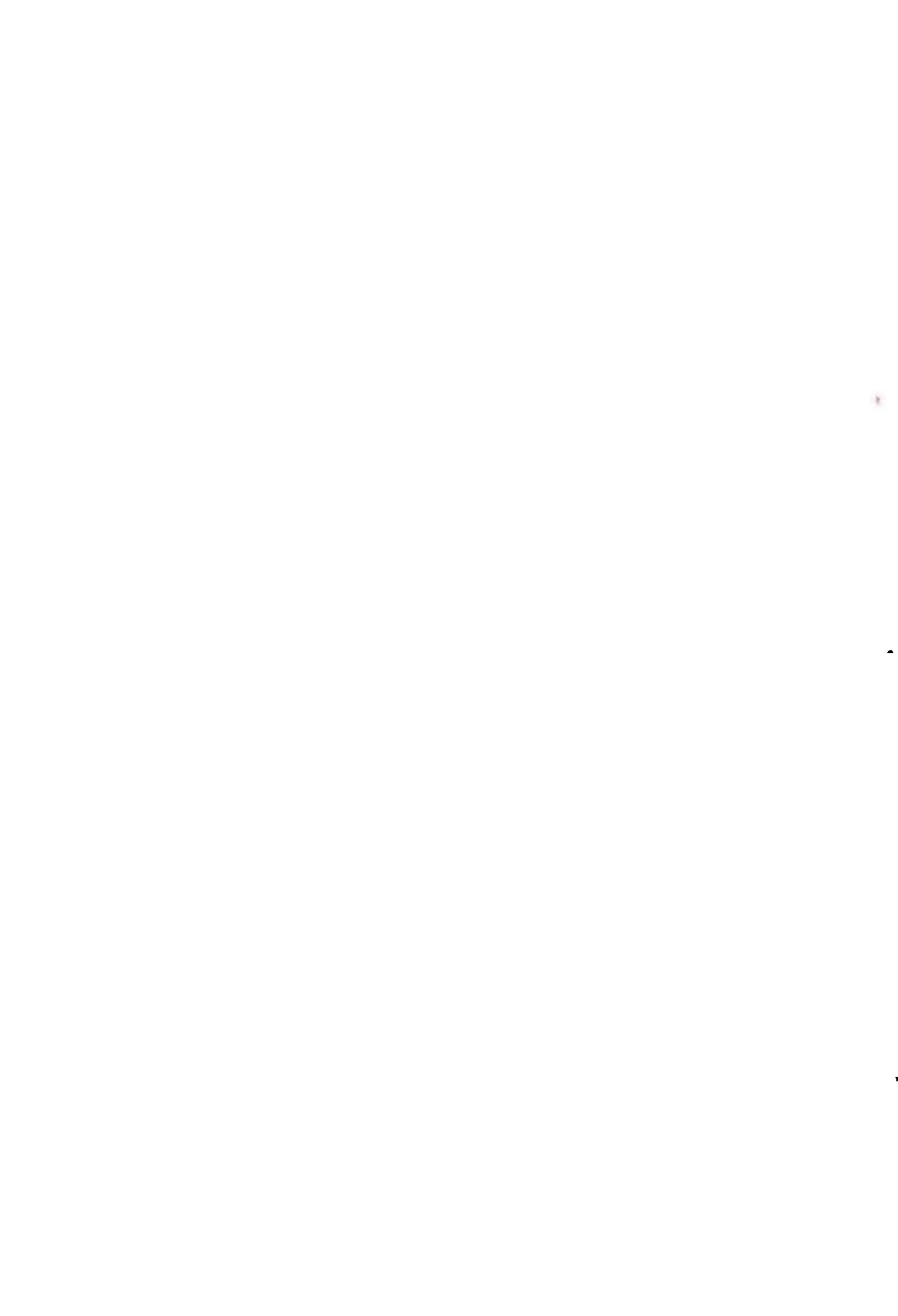


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Dedication

To my parents, the noblest people we have had ever known. Their altruistic and affectionate instinct made it possible for me to acquire the best education in difficult days, and whose continuous guidance and inspiration leads me to complete this study.



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Abstract

The socioeconomic status of women is worse in our society because of low literacy rate, lack of educational facilities, awareness, and poor economic condition, lack of skills and insecure environment of the society for working women. All these issues together lead women to further deprivation and in the state of alienation from all the facilities that are fully enjoyed by men. The basic purpose of the study was to analyze the socio-cultural constraints encountered by women in the rights of inheritance. Women are given all the rights in the religion and law but in reality it is contrary to the written rule of law. The study has attempted to clarify the key issues and highlighted social and cultural practices which play vital role in restraining women to get their inheritance which is allocated them by birth. The result of the study indicates that majority of the respondents were of the view that not only the social patterns hinder the way of women to get inheritance rights but also the legal set up which is complicated and this is again because of their weak position, as they can't accomplish the legal requirements. The other main finding from the study was that again majority of the respondents were having lack of knowledge about their rights and it was not only at personal level but also at legal and religious level. It was also found that women are sometimes willingly in giving up their property rights and it was usually because of social and family pressure. It was suggested that legal and social measures should be taken to meet the required objectives. Women should be educated in terms of their individual rights through formal and informal means.

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CHAPTER ONE

1. Introduction

Worldwide, possession of territory, accommodation, and the rest of the belongings gives round about all earnings, as well as a safe position to reside, the source of revenue, and measurement of assets or property through which supplementary financial assets can be grasped. Land is recognized as a most important resource of societal position, power and wealth, given that the foundation for protection, foodstuff, and financial actions. Availability of resources like water and services like electricity and sanitation, including the capability to create long-lasting savings in territory and lodging, are frequently conditioned by access to rights in land. Idea of sustainable growth and safety of humanity thus depend significantly on both access to land rights and the protection of those rights.

(Food & Agricultural Organization, 2002)

The possession of property is obtained primarily through inheritance, arbitration of the country, and procured in the market place, gender unfairness in land ownership can be accredited to male liking in legacy, male advantage in marriage ceremony, male favoritism in state planings of property allotment, and gender disparity in the territory market. (Deere & León, 2001)

Whereas women's possessions of land and property may draw from unofficial measures and customary ways of family circle and common decision making, ownership of women or rights of use can only be assured through land and property rights which relate to an enforceable claim and make sure women's liberty to rent out, donate, or trade

the land concerned. Women have had access to the use of land and assets by virtue of their association to men i.e fathers, husbands or sons as well as access to common property in the past. Parallel to the increase of the funds financial system, globalization and growing commercialization of property, women enjoy limited access to territory and assets. Transferring of land to persons, mostly identifies men as lawful possessors of heading, and customary supposition on type of relations and dynamics of family presume that women's safe term is guaranteed especially with the "family". On the other hand, females negotiating ability within the family sphere may be so insignificant that the fact that a male head of the family sustains the name to property, does not assure safety for the female (United Nations Human Settlement Program, 2002, p. 3).

Numeral studies carried out in many countries, specifically Nepal, have suggested that empowering women's land rights improves their decision making power within the family, provides their protection sense and self-assurance, which further contributes to improved social placement, makes sure better sense of schooling, health and nourishment of their kids, also contributes to the lessening of gender-based aggression, amongst other optimistic effects. Land possession provides female financial safety as they become mature, or when they become family heads in the proceedings as a consequence of their husband's transfer, desertion or passing away (Central Bureau of Statistics, 2011).

Every rule and regulation in Pakistan is based on Islamic law being an Islamic Republic.. But, at the same time, there are some customs and traditions still there which are against Islamic laws practiced throughout the nation very commonly. (UN, 2011, p. 20)

The discrimination of women's position and privileges at all stages in the social order and unfairness faced by them in numerous forms remains a subject of severe anxiety throughout the world, and specifically in Pakistan. Many of the women survive in Pakistan in a globally controlled around harsh religious, family and tribal civilizations that fundamentally compel women frequently to live in "*Char Divari*," obedience and in general terror. Women are considered to favoritism and aggression on basis of everyday routine life because of the religious and cultural customs.

The women who specifically belong to rural area of Pakistan are still mentally disturbed by the different customs and traditions including marriage types such as *Vani* or *Sowara*, *Watta Satta*, issues related to dowry and divorce and also the marriage with Quran Pak, etc. People are still facing obscurity in accepting women as an asset towards progress. In different organizations and educational institution. Female is likely to engage herself in the home only. Working women are not given any of the admiration in society. These women are not receiving due respect for their constructive involvement regarding progress. Due to many reasons people married their daughters with Quran but the most lingering one is that they don't want to inherit their properties to their daughters. Basically they are fearful and they think that after marriage their daughter's husband enforced their daughter to demand her property right, and they are not the part of their family anymore. This is the main reason which compel them to marry their daughters with Quran so the property should hold by them (Shaukat, 2011).

1.1 Islamic laws about inheritance rights:

Right of Inheritance has been given utmost importance in Muslim Family Law Ordinance of Pakistan. In the Verse number 11 of *Surah Al -Nisa in the Holy Quran*, is the nearness of relations in terms of advantage to the successor. The Holy Quran evidently illustrates that female have the right to inherit.

"Men shall have a share in what parents and kinsfolk leave behind, and women shall have a share in what parents and kinsfolk leave behind." (Quran 4:7).

ALLAH Almighty has undoubtedly explained settled shares in inheritance due to the inability of mankind in shaping the balance of family in interest. Female right to possession of property have an imperative role in the social and cultural position and entitlement of female folk, but unluckily female are frequently deprived of inheritance right because of deepest patriarchal system, prejudiced understanding of marvelous directions, laws of the land and above all incompetent system for the accomplishment and enforcement of laws (Steinzor, 2003).

Islam gives the inheritance right to women. Generally, although not all, Islam assigns women half of the inheritance share obtainable to the male member of the family with the same relation to the deceased person. For instance, where both male and female children are heirs for the property, a male member's share is double in comparison of a daughter's. Furthermore, all of the property is inherited by the brother of a childless women whereas, half of the property is owned by the sister of the deceased person who has no children. However, this standard is not applicable across the world, and there are

other conditions when women can obtain the same shares as compare to men. For instance, share of the parents of a decedent with no child. Share of a uterine sister is equivalent to the share of a uterine brother, same as the shares of their children who can inherit property (Watoo, 2014). So, if women inherits at all is not the disagreement. Somewhat, the disagreement centers about the “share” that is to be inherited and the main problem is that knowing since what Quran says about the women’s inheritance rights, female are deprived from their inheritance rights totally (Khan, 2004).

This study evaluates the general practices and their implications for the women of Pakistan and socio-cultural practices and legal structure for the implementation of the law of inheritance in Pakistan. The current study is conducted to examine a number of prospective elements which can be linked with the traditional practices related to inheritance, assets possession and property administration by female in Pakistan. The study is done through field survey based on quantitative data, which explains the connection between different socio-economic and cultural hurdles with women’s rights of legacy and their control over belongings. The result of this study will be able to suggest modifications in the existing socio-cultural practices and legal framework to ensure women’s right to inheritance in Pakistan.

1.2 Objectives of the Study

The major objective of this study was to explore and record the social, structural and cultural barriers to women's access to property and inheritance (ownership and possession rights) and independent application of these rights.

Specific Objectives:

1. To examine women's awareness and their perception about property rights
2. To explore the relation between women's right to inheritance of property and the existing practices grounded in cultural tradition, norms and values of the Pakistani society
3. To investigate the relation between women's inheritance right and existing cultural practices in the society and legal protection provided thereof.
4. To recommend /design cultural and contextually relevant strategies to improve protection of women's inheritance rights

1.3 Research Questions

1. What are definite social and cultural practices preventing women from gaining their inheritance rights?
2. To what extent women do have awareness about their property rights?

1.4 Problem Statement

The concept of women status and role differ in Pakistan however there is mutual agreement that their access to resources and their legal rights are restricted by creating social barriers by way of customs, old practice values, especially in this region lesser social awareness and non practice of principles of equity put them in slump of deprivation and negation.

Generally in Pakistan women's right of inheritance is denied on the pretext of claiming dowry articles or expense of education and marriage as consideration of their

rights of inheritance. While male members of the society have been provided a package which is more than comprehensive by providing them education, shelter, jobs and even sometime basic capital for establishing the source of income and in addition to all this they usurp inherited property including what which actually belong to female members.

What is the awareness level of women about their inheritance rights and what is the extent up to which these inheritance laws have actually been followed by the male members of the society. The need to change the concept into reality and real practice necessitated and enhanced the importance of this research on Women's Rights of inheritance and its execution. These are the queries that were tackled through this research study. (Qureshi,2013)

1.5 Significance of the Study

A very susceptible issue relating to rights of women is the right of inheritance as far as religious aspect of this issue is concerned that is very clearly elaborated in verse sura Nisa of the holy Quran: and this elaboration is conclusive, definite and comprehensive but in our society who claims to follow Islam as code of life, the guidelines given by Islam are not followed because of number of reasons which needs to be addressed.

Pakistani women are always considered as second class citizen of the society due to cultural, social and financial hurdles faced by them. Women's empowerment is not satisfactory even though half of the population occupied by the women. It is a reality that any hard work or different programs launched for the strengthening the society would be useless with no empowerment and participation of women (Ibrahim,2012).

Right of inheritance is one such right that is denied to women and its cause and effect relationship in actual practice of life. This is an effort to understand the complexity of the issue and its influence on the lives of women in general.

Thus it is needed to overview the situation and fill out the mentioned gaps, through this study it has been tried to find social cultural and barriers refraining women to their right of inheritance.

1.6 Hypothesis Statement

- There is an association between patriarchal system, deprive woman from property and inherent rights.

1.7 Conceptual Framework

This thesis investigates the effects of a variety of cultural and social components like education, marriage practices, and understanding of the morals and attitudes regarding women's rights to inheritance, possession and execution of these rights in Pakistan.

➤ Inheritance rights

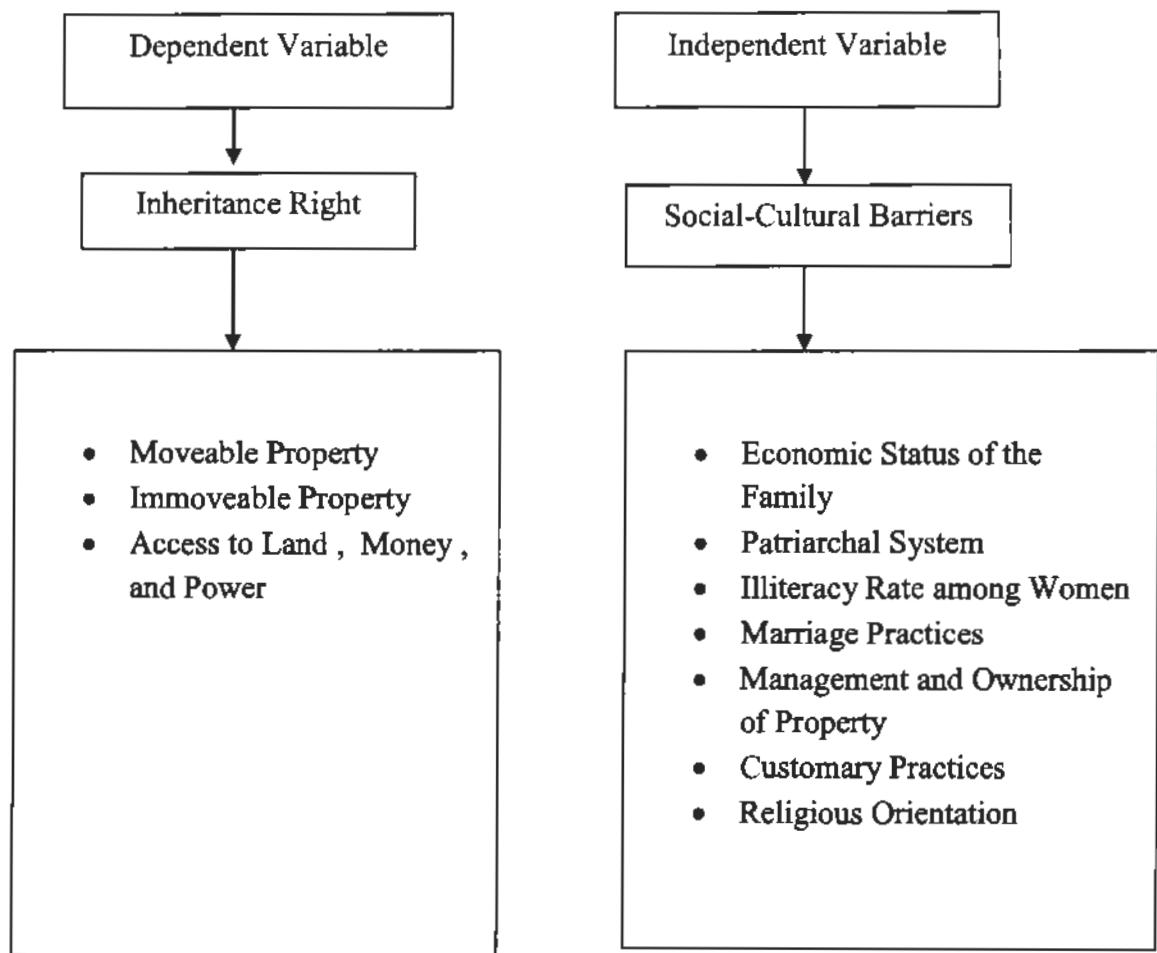
- Inheritance rights are the rights of possession and ownership which confer to the legal heirs of deceased person after his death over his assets. It is noteworthy to state that the phenomena of legal heirs in Islam restricted to law full relation and exclude the illegal off spring.
- Anything that is or may be innate; property which is passing at the owner's death to the inheritor or those allowed to succeed;
- The inherited characters transfer from parent to children, taken collectively.

- Inheritance have been defined in the Quran as the 'involuntary devolution of property by which the estate of the deceased person is transferred to the heirs as his or her successors.(sura Rehman)

➤ **Socio-cultural barriers**

- Social and cultural - considering a population's characteristics including lifestyles and beliefs as necessary references to the creation of action plans.
- When a legal or natural right is denied by socially dominating elements in any manner, it is called *social barriers*.
- Customs which cause hurdles in approaching legal rights are called cultural barriers

1.8 Operationalization



CHAPTER TWO

2 Literature Review

In this chapter the aim is to highlight published studies, articles and reports related to women's inheritance rights and barriers to attain and practice these rights specifically in Pakistan and around the globe. The review will also provide information about existing inheritance system and practices that forbid women to get access to their legally and religiously defined property rights.

2.1 Global Overview:

From the total populace of the world women comprise half of the whole population, however are deprived in different spheres of life and are subjected to issues in many points of views of patriarchal social pattern (Naz, 2011; Khan, 2011; Daraz, 2012). All inclusive ladies' lives more than men's are focused at home. Women have a propensity to be more avoided from the communal level on the loose. This rejection may be outer as in some developing nations or Arab nations or inner by the females themselves. The societal values and principles can prohibit ladies from explicit kinds of rewarded business or administration places. Again, male members might be barred from the youngster mind and the residence circle, which is seen as the female region. This segment will study a portion of the present measurements accessible on issues identifying with the status of ladies and their legacy rights far and wide (Mosedale, 2005).

In specific, family relationship frameworks and sexual orientation parts and segregation are necessary to the routes in which legacy in various African social orders is polished and how these practices impact differential transmissions of riches and

destitution amongst a couple or parent and tyke eras (Cooper, 2008) The sexual orientation gap is because of three elements in land in Latin America and it is noteworthy: men inclination in legacy, male bias in both community and state programs of land allocation and male privilege in marriage. The investigation delineates that in comparison with women hardly representing more than one-quarter of the territory owners and the division of land rights is tremendously disparate with respect to gender. A similar report indicates that in parallel legacy systems, daughters through the female line and the sons inherit through male. Inside marriage, women that are head of the lands play a major role in both farms and households administrative decisions, as well as profitable decisions including how income so generated is used and decisions governing the character of what is formed. Women's possession of territory has also been related with minor rates of aggressive behavior at home (Deere & Leon, 2001).

In African setting legacy of attests starting with one individual then onto the next relies upon the bond and value that exist between the two parties. Ethnographic examinations, for example, " A Comparative Study of House-Property Systems' subsequently this practice have demonstrated how property proprietorship and exchanges have been essentially corresponded with structures of family relationship among various African social orders and frameworks (Shipton, 2007).

The current social situations by means of which women are having access to land. The study recognized social conditions where women's control or ownership and consumption of assets and other creative resources were improved. These cases include: a) woman can be encouraged by her spouse and/or his family to maintain her share of the biological property and acquire it, or her companion may declare her share on her behalf;

b) a widow may allege a split ownership of her husband's share, and even if she does not marry again she can go on to matrilineal set up'; c) a woman can be offered possessions to get benefited by the state's tax or top limit structure, which, in the law is more adaptable for women possessor of assets; and d) a woman can be in actual supremacy of the property due to the movement of her partner. The analysis goes on to point out that having land or belongings as means of production means that women have in increase to a source of earnings, a source of influence, control, status and mobility and that this can guide to access to health facilities and education to decrease aggression (Chohdry,2011).

Yet in spite of these prototypes, estimation by the United Nations point out that women possess only 1-2 percent of all titled land throughout the world. This need of influence over "fixed property," i.e., homes and land, is reflected by injustices based on gender in possession of "changeable" property, like businesses, tools, furniture, clothes and private things, household commodities, and assets. These models place female at a strong drawback in regards to protecting a place to survive, sustaining assets for their living and most of the time, fundamental survival (Steinzor,2003).

Female's equal rights to satisfactory accommodation, property and territory are well explained in international human rights law but are frequently indefinable in practice (UN Habitat, 2006). Implementing a pro-poor developmental or sex impartial human rights approach fails to praise the specific requirements and anxiety of ladies. Women's access to territory, property and lodging is disgustingly unbalanced to that of compared with men. In several countries, female are specifically deprived of inheritance rights and possession of property and as well as proper lodging and are specifically vulnerable to obligatory evictions (COHRE, 2004).

Attaining maintainable progress and providing the inheritance rights to women, wants addressing unfairness among male and female for the allocation of property such as territory. Less possession of land by female slow down growth and contributes to scarcity. Since land in several family relations remains under the ownership of men while several women do not have protection of tenure; their tenure depends on the male access donor. The foregoing situation communicates to what is reachable in some areas of Nigerian societies. Just the same traditional regulations have the effect of eliminating women from the clan or commercial unit, which rules then serve to eliminate females from ownership. A female who purchases land, considered as having negative intentions and using it as an asset for other men for keeping relations (Pereira ,2001).

Development specialists progressively more link female's less possessions of property and land rights to troubles facing people entirely in specific a lack of schooling, accommodation, starvation, scarcity, and pitiable physical condition. Testimony worldwide signifies that female contribute much of their income and they manage to accomplish domestic necessities, whereas men usually spend most of their earnings on things used individually. Actually, NGO and international legislative body confirmed at the World Food Summit in June 2002 that safeguard women's territory and property rights is vital to make them able to better grant for their offspring, and authorizing them in their inheritance rights which would also in turn help to alleviate world starvation (Baker, 2002).

2.2 Overview in Asia:

In many African countries and about half the countries in Asia, women are deprived by constitutional and traditional laws in their access to land possession and other kinds of property. This rejection of inheritance and land ownership rights, based on customary cultural customs or practices, contribute to women's poverty. The World's Women 2010 has recognized fundamentals of gender inequity with regard to inheritance rights in 45 out of the 48 African countries evaluated and in 25 out of the 42 evaluated in Asia. With regard to land ownership entitlements, gender unfairness was recognized in 43 African and 21 Asian countries (Qureshi,2012).

The influence of male member and significance can be evaluated from the reality that within Pakistani family son and most of other Asian Countries like, India, Sri Lanka, Bangladesh, is considered to be the guardian and protecting of family wellbeing, ancestors respect and its good impression in the social order. On the other hand a daughter is not considered as an positive feature under the doctrine that a female has to leave a home as she has to get married one day and is therefore, temporary visitor at home. (Fikree: 2004).

The situation of housewives inside the family is scarcely favorable to deal in favor of their share. Women lack autonomous financial assets and they are completely dependening on their husbands and therefore have fear of divorce if they do disagreement with the in-laws or husband (Isran 2012).

In patriarchal/primitive social orders like Pakistan and India, women locate themselves along with socially expelled groups, not able to contribute in or manipulate

laws, programs and strategies that straight forwardly enlarged. Even if women's improved political contribution over the last decade has interpreted into advanced legal securities for ladies, the common (specially rural) woman remnants mostly uninformed of her socio-cultural rights and recognized fairness systems and have no right to use to service. If she pursue integrity, female is confronted by much hurdles that reduce, diminish or play down wrongs done against her. Right from the birth till death, women is taught and associated to be nice, undermine, give up and yield to her luck, which makes asking for equity is not only sensitively raucous, anxiety-laden but also socially objectionable (Khan & Zaman 2011).

South Asia is minimum gender responsive region worldwide. This is the only section in the globe where male out space female. Women are not only subjected to economic unfairness, as well as they are also sufferers of brutal mores and laws in Pakistan, for example, *karo kari*, *hudood* ordinance, marriage to the Quran and *qasas* and half observer as declared by the affirmed law (whereby in court a female observer is single value half a male view). Marriage to the Holy Quran is also frequent in many parts of the state. According to this law a woman has to spend whole of her life without a spouse. However this law is only practiced among the group of landlords. This is only applied to remain and hold the land of their daughters and sisters. Possessions rights are 'the socially satisfactory uses to which the owner of such rights can put the limited resources to which such rights pass on (Bilal & Ahmad,2010).

2.3 Overview in Pakistan:

2.3.1 Status of women

Women are more than 50% of Pakistan's populace and the bulk of Pakistani ladies experience all types of destitution than male so neediness has a gender element. Abdullah (2013) has declared that 75% of Pakistan's populace lives beneath destitution line and greater part of this consists of women. 70% of rural ladies work in farming and domestic animals. Different researches have documented that Pakistani ladies are helpless to poverty and various types of cruelty at different times in their life. Human Rights Commission of Pakistan (2007) described that Pakistan has a traditional gender based society and problems of ladies are tackled as a covert matter. Most of Pakistani women get hurt from all types of scarcity because of their low political and economic status. Abdullah (2013) noted that regardless of the national constitution which guarantees gender fairness and noted that Pakistan is signatory of all international treaties to ensure women rights and gender equality but they are still experiencing the scarcity and brutality. Abdullah likewise brings out the breach between stated devotions and real actions (Abdullah, 2013).

The actual life of people in Pakistan is covered with disproportion and imbalances, assembling the pleasure and implementation of an individual rights approximately impossible. Whereas the public look at the state to defend their rights, in reality the state is a result of the same systematic disproportions and can't independently play that task in the lives of its residents. Dissimilarity between classifications of people

based on social order, ethnicity, class, religion, political association, residential status, geological area, and sexual categories are irresistible..

Female are extremely loaded by this condition due to patriarchal system is primary to all the imbalances mentioned over. The accomplishment of ladies human rights is inseparably connected to the decline of gender imbalances in other fields of social, financial and political life. Regardless of rising consideration of this between growth planners and policy makers, tremendous gaps between the people have persevered and accomplishments have been contradictory. In reality, since the last few years state has become gradually more brittle and less able to convey on the promises of its Constitution (Khan,2009).

Many individuals expire daily and leave behind possessions that their heirs give up their struggle in court. This week, *The Express Tribune* looks at the laws that administer legacy rights. There is no definite segment in the Constitution of Pakistan that ensures legacy rights. On the other hand, the West Pakistan Muslim Personal Law (Shariat Act, 1962) and Muslim Family Law Ordinance, 1961, ensures the privileges of legal beneficiaries (Obaid 2014).

As far as traditions against women, many practices are done in all parts of Pakistan that consequently create unpleasant situations for female citizens. These practices contain honor carnage of women who wished to get married according to their wish or for assumed romantic affair, trading women in marriage without their consent, marriages for money to resolve controversy between tribes/groups/families, challenging

that ladies do not argue their due of legacy, young girl marriages, and marriages to the Holy Quran. Some valuable definitions with regard to this study are given below:

Women's land possession and control have significant associations with their entitlement in Pakistan's farming context. Yet, the connection between these has mainly remained unexplored; and there has been insignificant research to agree on how many women posses or control territory in Pakistan (Ahmad,2010).

Women frequently are ignorant of their legislative rights to possessions or their information is incomplete. Illiteracy and education levels among women composite their absence of information. Usually, governments spend little to extend legal understanding among the deprived. When composed data is accessible, it typically is unapproachable or unavailable in suitable formats. Furthermore, legal phrasing and its natural complexities make laws beyond understanding to women (and men) despite of whether they have an essential education.

Emergencies can intensify women's imbalanced access to assets. In the HIV pandemic, widows and vagrants are usually expelled and disinherited. The recognized justice organism is rarely a choice for HIV-positive dowagers due to of an absence of assets or poor health.

Communal conflict and expected disasters often destroy the social structure, rule of law and financial structure of nations. In these type of cases, property snatching can be common due to the collapse of the statute of law and society structures that given social defense to widows and vagrants.

Furthermore, evidence of possessions rights often is destroyed, whether in the form of corporal markers or composed records. While men and women both endure

tremendous fatalities throughout conflict and failure, including property misfortunes, ladies and girls are mostly challenged with regard to reasserting their territory and lodging claims. Biased norms against women's sovereign rights to land or accessing credit, their absence of individuality documents and assets, and the reality that property often was entitled to the person (now departed) male relative compose these circumstances (Knox, Kes,& Milici,2007).

Why and how did the position of women decreased in the Islamic society? May be the appropriate answer is received in the early cultural practice. Greater part of the early law specialist came from 7th century urban Arab society and culture. And consequently, the Arab traditional laws (*adaat*) came to be part of the *Sharia'h*. Unluckily, due to the lack of right knowledge and information, most Muslims think even *adaat* to be great and compulsory and therefore, *Qura'anic* injunctions on gender justice were weakened. Additionaly, the production of *ahadith* (plural of hadith) also created prejudice. The *Qura'anic* injunctions in respect of women were not worthy in a patriarchal culture, as it challenged the power of men and made women the same (Ali, 2011).

Patriarchal setup in Pakistan gives control of all aspects of women's lives to men and let them depending on men for all aspects of their conduct, mobility, control over resources and creative and regenerative choices.(Baber,2007) A close judgment into the realistic aspects regarding the accomplishment of the sated rights in the present day Pakistani society suggests that the rights are disgustingly violated out many accounts. There are people who purposely or unintentionally deviate in this regard from the

commandments and supervision of Islam (Khan, 2004: 42) Pakistan being an Islamic Republic; every rule and regulation in the country is based on Islamic law. But, at the same time, there are some mores and customs against Islamic laws which are usually practiced (UN, 2011, p. 20).

As clarified prior, aspect of patriarchy has created a total ignorance for ladies in the Pakistani society. Male authority becomes a factor causing brutality for the women. Females are seen lower to be "reined in" by male for the improved or, in the majority of cases, for the poorer. They are not allowed to raise their voice against cruelty by men, i.e. fathers, brothers and, after marriage, spouse and their male relatives, who are responsible for their physical being (Ibrahim, 2005, p. 2).

The viewpoint of liberal feminism as contended by Ritzer (2000) communicates that women may assert equality with men and added that gender discrimination is an outcome of patriarchal designing of partition of work, and so that gender fairness can be formed by changing division of work through re-shaping of key institutions—work, law, family, media, and education. The liberal viewpoint asserts that gender equality is achievable through political and legitimate reforms. It largely concentrates on issues of women's capacity as they could keep up gender equality through it (Naz, 2011).

Standards and practices of progression and legacy cannot be viewed individually from the association and social structures of the social order in which they work. Whether classified around lines of fatherly or maternal relatives, the absolute family is customarily the foundation of Pakistani society. The association of the absolute family explains control and legacy of property territory, houses, livestock and other possessions – along

either patrilineal or matrilineal lines. The examples of habitation of wedded couples also play a part – moreover if a woman living with her spouse and his relatives in patrilocal/virilocal groups or a man consolidating his companion and her relatives in matrilocal communities. Patrilineal and patrilocal or matrilineal and matrilocal, however, are not essentially related, which can generate a compound mosaic of inhabited patterns (Dondyne et al., 2003).

2.3.2 Women and Inheritance Rights in Pakistan

Women in Pakistan are authorized the official right to take over family's prosperity, however they hardly ever exercise their privileges. Even if Pakistan's state law and Islamic law *(Shariah)* both enable women to take over resolute and mobile property, the action has been to deny ladies their share in legacy, particularly if it is territory in which case their whole claim would repeatedly be opposed. Because of the influential force of traditional practice in the country, conversely, the legacy rules most often practiced of those based on norms. Women in countryside hardly ever get their rights in resolute possessions. When ladies do accede to property, it is normally prohibited by their male beneficiaries (Mehdi,2002).

However in spite of these frameworks, women possess just an estimated 1-2 percent of all the land globally and are commonly denied the right to get accede to property. There are various cultural, societal, political, and legitimate factors that control women's absence of property and legacy rights, and definite patterns of possession and disenfranchisement change generally. Lack of control over both creative and non-creative resources in both villages and cities settings places females at a strong drawback in provisos of protecting a place to live, sustaining a foundation for survival, and accessing

financial chances. These factors intensify women's normally low position and high levels of scarcity when match up to men. Moreover, women's lack of property and legacy rights has been gradually more connected to progress-related dilemmas faced by countries diagonally the world, including small levels of education, starvation, and poor health (Steinzor, 2003).

Cultural samples in Pakistan do not allow women enjoy their lawful and religious rights secured by the law and given by Islam. Pakistan is an Islamic country but in women's rights, it originates its clarification from traditions and cultural standards (Ibrahim, 2005). The survival of analogous justice system like "*Jirga*" and "*panchayat*" are usually indifferent to women and their objections and as a result, the survival of both legal and religious defense and measures do not penetrate into the communal arrangement. The terror element also stops women from emphasizing their rights. These bodies illegitimately compel penalties on those who declare their individual rights in opposition to the agreed norms of the tribe or the society (Bari & Khattak, 2001). Thus, wickedness of narrow-minded culture outshines the Religion of harmony and equality-Islam in the country. The supposition is that women are amongst the weak fragment in society (Bari, 2005).

Other than family, the feudal system in the community has also foundation strict opposition towards female. The renowned of such system "*Zan, Zar, Zameen*" (woman, money and land) as the basis of all bad deeds, does reflect utter disregard for women and also her commoditization. When a male does anything objectionable for the society, the female have to pay for it according to such terms and traditions (Ali, 2008).

The level of women's right to access and control over land determines or greatly control their general living circumstances, the query of daily survival, financial safety and physical security and has a deep effect on gender relationships. The perseverance of biased laws, strategies, patriarchal traditions, customs and approaches in different countries, is still blocking women from using their rights as State laws and State institutions fight with casual strict systems (IOM, 2016).

A significant resource of wealth is given to the young and the middle-aged by transfer of wealth from older to younger age group through inheritance. These transmissions frequently symbolize a most important source of obtaining money and old-age safety in the type of home possession in poor countries where proper social protection networks at state level are approximately absent and assets markets are unsatisfactory. Legacy also gives a feasible source of investment in schooling for those children without parents at a premature age. Yet if it is understood that parents accumulate wealth only for their own old-age use, as the life cycle theory, argues, and have no specific wish to put down something for their offspring, the latter will most likely still get a legacy (Tahir,2012).

The current literature shows the significance of social and cultural hurdles that stop women's possession and control over private land and property. Social customs affects women's capability to possess land and property particularly in societies where financial activities and social duties are described along gender lines. This can make it very hard for women to diverge from what her families and societies believe generally acceptable behavior (Pradesh, 2013).

Under traditional law, female do not become heir to property she becomes widow. When a male is deceased, the family assigns a successor, frequently the first son in the family. He become heir to the assets of the dead and are believed to run the relations. A woman without her husband only holds wealth in trust for her sons until they are adults (18 years). The widow's inheritance right and access to the home and assets within the residence depends on whether she chooses to get marry again or not. Traditions of the society puts a woman in a financially insecure situation. She inherits no property regardless of the fact that she has contributes to it through her voluntary labor in the home. The widow is left at the pity of her husband's line and his inheritor. As a result, women continue to be marginalized as far as property possession is concerned. Even though women are not normally permitted to have property or to inherit straightforwardly, widows would constantly be given access to land, accommodation and other resources to give for themselves and their offspring. This inheritance would pass on to the offspring once they attain maturity. The procedure would be managed by male relatives but they fulfilled their responsibility to guard and care for widows and orphans in their society (Nandawula, 2011).

Hence, although inheritance regulation have been improved in favor of women, women still do not essentially have more rights to land, as local traditions and lack of knowledge regarding their rights act as obstacles (Ogunlela, et al. 2009).

Understanding customary and cultural traditions and ethics and how they interpret into practice at local level is a considerable footstep towards finding suitable ways of defending offspring and women's belongings and inheritance rights. Recognizing optimistic norms that can be reinforced, as well as procedures previously being

undertaken by society members to defend widows and orphaned offspring against property snatching can be necessary towards developing a framework (FAO, 2009).

In Pakistan property rights are administered by a comprehensive mix of Civil Law having its foundation in the English Common Law doctrines, Islamic Law and traditional Laws. These laws are however managed by the Common Law Court system (inherited from British India) developed under the Constitution of Pakistan. The study of laws and case law illustrates that although the Courts have forced Sharia law for inheritance objectives, they do not usually ask as to whether their judgments are executed. Likewise, the courts have not taken up the matter of the differential rights accorded to women under Muslim Personal law. A small number of cases dealing with women's property rights under the Civil Laws have been determined by the Superior Courts. This appears to point out that women are uncertain to demand their rights through the proper legal system. The same tendencies are apparent in the Government policy; it normally evades the issue of execution of land rights and particularly that of women's land rights (Women land right, 2008).

In rural and ancestral areas of Pakistan, females are a vulnerable group and their rights are frequently truncated by their male family members; their rights usually overlooked by the society. Women are dominated under anti women practices and Many anti-women practices are common in Pakistani society. Female marriage for reconciling a quarrel contravenes women's right to liberty, and right of marriage with free consent and right to life. It is contradictory to the real concept of marriage. In these areas several slight girls are used as reimbursement, to resolve different matters such as matters of honor killing and blood disputes.

A “*punchaya*” or “*jirga*” decides to hand over a small girl as recompensing to opponent families. This girl is considered as product in resolving the problems related to loans and blood disputes. This practice of giving girl as reimbursement is being practiced in all provinces of Pakistan giving different titles. It is called ‘*Sawara*’ in K.P.K, ‘*Irjaee*’ in Baluchistan, ‘*Sung-Chatti*’ in Sindh and ‘*Wanni*’ in Punjab (Ms Minallah & Ms Durrani,2009).

As compared with past women in contemporary era have attained a lot but in actuality they have to still travel a long way. Their pathway is full of barriers. If one hand she is at the climax of ladder of achievement, on the other hand she is mutely suffering the hostility badly affected by her family members (Ahmed, 2014).

2.3.3 Traditional practices relating to inheritance in Pakistan:

Shifting property from old to young generations through inheritance gives a significant source of wealth to the young and the grown-up. These transformations mostly compose a most important source of earning and old-age safety in the variety of home possession in poor countries where proper social defense networks at public level are about imaginary and center markets are deficient. Inheritance also gives a possible source of savings in education for children who become orphans at an early age. Even if it is supposed that parents gather wealth only for their own old-age utilization, as the theory of life cycle claims, and have no distinct need to leave something to their children, the latter will possibly still be given an inheritance (Ahmed,2000).

Inheritance rights are drawn by different societies in different ways according to their own set up. In these types of societies inheritance is an effortless matter of transferring legal belongings of dead persons to their young.

But if we have a look at Pakistan, the son is expected to inherit almost all land and other thing to be inherited by himself, on the other hand women are totally put aside as a thing, as they have no concern with the property and are expected to give up their right. And if they demand for their right, it may result in cut off to the parents side, whether they are married or not. As it is considered as essential source of earning and also the authority is enjoyed by the person who have assets, so all this deprivation is done in the logical way for protecting inherited property. Dowry is also considered as it is their share of property which sometimes definitely not equal to that of in legal right of inheritance, but women have to accept all traditional practices.

Furthermore, females are informed that if they have any problem in future their brother will take care of them and many endowments given to them also considered as right is property. These practices are totally contradictory to that of religious interpretations about inheritance rights and legal procedure where it is clearly mentioned about the part and share of children and both male female relatives of the deceased. The Quran evidently states: "*Men shall have a share in what parents and kinsfolk leave behind, and women shall have a share in what parents and kinsfolk leave behind.*" (*Quran, 4:7*).

In Pakistan, women are given their legal rights to take over family assets, but in practice it is hardly seen or observed. Even though Islamic law (*Shariah*) and Pakistan's state law both enable women to inherit fixed and changeable property, the execution is to disagree with woman's share in legacy, especially if it is property in which case all of their allege would frequently be deprived of (Mehdi,2002).

Continuous adherence to patriarchal mores of assets possession has usually intended that ladies cannot get benefit of an extensive variety of benefits connected with possession and organization of assets. Territory and different types of property not only give provisions, but can be the reason for income production and is frequently an indicator of social position. Moreover, in numerous countries, heading the property is a requirement for fixing loans and approval for other actions, from construction of a home to beginning of a business. Poverty is contrarily connected with family unit and land possession. The people without land are more helpless, mainly in famines, and are more infant death rates. Female and youngsters suffer excessively from trauma when their privileges to household property, including territory, are negotiated through men. Direct access to land enhances social status of the women and she has more potential for her children and lowers her risk of being slave to the traditions and norms (Quisumbing,2001).

Normally, married women enjoy more rights than those who are not still married, and those who got married via civil procedure are well confined than those who get marry only according to confined customs.(Hubbard,2001) Islam gives essential equality to woman, as well as equal Legitimate Rights. She can purchase, sell, procure a livelihood and manage her own cash and property.

Islam gives the women legal rights which are independent and she is free to deal with her commitments.(Adeel,2010,p.106) Similarly, Islam also has given women moveable and immoveable property rights which are also legally accepted. (Omar, 2011) Moreover, she also has the right to share in the property of male members i.e husband , father and brother, after their death. Women acquire support for responsibilities for a

child's brought up and also living with companion even if she is separated (Bukhari, 2012).

Pakistan is occupied with social stratification and the society based on strong caste system, where family relations and social status as most important indicators especially in rural areas. One picture of the area shows the deprived and landless poor farmers and the other side is seen with the professional groups jobs like shoemakers, potters , etc. who are at the lower ladder of the society. Other minority is that called tramps who move only about working on buildings and asking and block kiln, also diggers. Conversely, women within these groups are less likely to have land ownership while these groups also rarely own land too. Women do not possess any land even if they are legal heirs of the property and also they do not have the control over it in any case (Ahmed,2012). The cultural standards and misconception of customary and folk perception that women being a fragile gender are not in the position to tolerate the weight of political and social actions over them and cannot play out these obligations. Particularly in underdeveloped nations women contribution in all these relationship is mostly allied with socio and cultural, religious and economic and setting which is oriented by male, and that eventually restrained women contribution (Khan, 2011).

Pakistan has formulated laws and legal terms to protect and provide security for them, it is very interesting to note all that, all it has been done from the time of independence, when there was little legal division between the rights equally enjoyed by both genders. (Weiss 2012, p. 3). According to the Constitution of Pakistan thus:

There will be no prejudice at the center of gender along; contribution of women in all aspects of general and public life will be helped out by taking beneficial steps; the marriage, the family, the mother and the child will be guaranteed by the state. At the regional level too, the 18th amendment to the Constitution (2010) approved greater dependence to all the provinces in issues related to the development of women with other matters (UN, 2013).

Adding up, Pakistan has been a part to a variety of international and provincial conventions for defending women and granting them equal status. Pakistan is a very important participant of the International Conference on Population and Development (ICPD), the Beijing Plan of Action and the United Nations Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW). Pakistan accepted CEDAW in 1996, making a statement on the Convention incoming a condition on Article 29, Declaration:

In a review by U.N. Habitat of numerous international declarations and documents, several aspects related to property and inheritance rights were identified, including women's rights that they will be free from discrimination, they should have sufficient standard of living and adequate housing, they should be able to manage their own livelihood, and they should be able to own manage and dispose of property, and they should be able to maintain financial independence (UN,1999,p,22).

2.3 Theoretical Framework:

2.3.1 Feminism

The present study has been utilized with theoretical framework of feminist philosophy. Feminism mainly uses equal rights and gender equality as a subject matter. However, with the change in time it emphasizes over rights and domination of women. It was due to extensive deprivation of women in almost all stages of life, who were supposed to spend vulnerable life. It is an individualistic movement carrying variety of thoughts whereas, considering the dependence and inhibition of women as well to develop and formulate policies in order to achieve such goals. Feminism is a compound notion that has variation in meaning and implication for people straddling generations, sexual orientations, ethnic identities, social stratification, nationality, and numerous identities. Feminisms concern themselves with women's inferior position in society and with discrimination encountered by women because of their sex. Histories of feminism have talked about the historical appearance of strong feminist movements at different moments as a series of 'waves' In an attempt at some kind of classification. Thus 'first wave' feminism is used to pass on to the late-nineteenth-century and early-twentieth-century feminist movements that were anxious (although not exclusively) with attaining equality in rights for female, particularly the right of suffrage (Freedom, 2001).

The Second Wave occurred during the 1960's and 1990's. The Third Wave is considered as the timeframe from 1990's to present day. It is informed by postcolonial and postmodern thinking (Pasque et al, 2012). Radical feminist perspective is that Capitalist forms of economic and gender exploitation are hindered by patriarchal

relationships. Gender inequality is institutionalized within society. To them, it is not that easy to maintain gender equality through legitimate means or by “changing people’s behavior”. Women are gender class in that they have same purpose of getting rid of male dominancy. Male are the enemies of female. The biological exploitation of female biology by men (men can exploit women's incapacity through pregnancy, for example) (Freedman, 2005).

While the Liberal Feminist mainly anxious about freedom of the individuals and equality in rights. They believe that Gender imbalances are endorsed to number of elements in which culture and the way men and women are socialized within that culture is included. They suggested that All disparities can be changed through empowerment and education (Samkange, 2015).

The Current research is backed by liberal feminism to achieve the validity point. The philosophy of liberal feminism as argued by Ritzer (2000) expresses that women can ask for enjoying equal rights to that of men, these gender equality only can be reconstructed through re organization of key institutions of the society such as law, family, work media and education. The philosophy of the perspective maintains that gender is only achievable through formation of legal and political settings. It basically focuses on the points where women have the ability to get equality with men through these plate forms.

For them, female have ability of achieving equality with men, eventually such kind of change needs alteration in organization of society. Same argument supported by Bell (1984), liberal feminist mostly focuses on issues including sexual harassment,

education, voting, reproductive and abortion rights, voting, "equal pay for equal work," affordable childcare, affordable health care, and bringing to light frequency of sexual and domestic violence against women. Considering such issues mentioned above, same is the case with the women under research and study who are deprived of their mentioned rights specially right to property and inheritance.

Liberal feminism consists of the main settlement of our society yet asserts that the female do not still enjoy the equal rights as by male members that are eventually used in the research area.

For Wollstonecraft, taking into account female's poor standards which are based on the ecology and mental power are not right and just. Their inferiority is found in the basics of inequality in informal and formal law system (Arab & Ibrahim,2012).

2.3.2 Cultural Transmission Theory

Cultural transmission theory emerged from "Chicago school" during the 1920s and 1930s, Clifford Shaw and Henry Meckay observed that culture is transmitted through socialization. The cultural transmission theory, known as cultural learning enculturation and socialization, too, asserts that all actions are learned from the culture or society that environs a person. If an individual commits any deviant behavior, especially at teenage, then the behavior may become learned feature.

Cultural Transmission Theory states, that we are all immersed in our social environment that always directs towards gender biasness. It affirms that individuals do not have the assumption of male or female by birth, they are unaware of all these, and that biological differences are not enough to account for latter gender differences in male

and female identities. Individuals obtain these ways of feeling, thinking and acting characteristics of gender roles through social experiences and specifically the process of socialization (Nyoi, 2008).

By definition, Cultural Transmission can be implemented to all human beings all the time, agriculturalists, hunter gatherers, and similarly members of industrial societies. (Eerkens et al, 2014). However, researcher attempted to highlight that how women are induced to the cultural norms and values that are not at all in their favor. They are socialized how they have sacrifice for their share in favor of their male members. The cultural transmission theory has been used to highlight the problems that women face because of their socialization process. As it supports the main idea of the study that women do not have the knowledge because they are not allowed to think over it in the process of socialization. Although Cultural Transmission theory has been used to explain learned behavior among the female members of the society that how they give up for their property rights.

CHAPTER THREE

3. RESEARCH METHODS AND MATERIALS

Methodology may be defined as an organizing system in which the methods or organizing principles are based on a particular art, science, or other area of study. It is generally an instruction for the solution of every problem, having specific mechanism such as tasks, phases, methods, tools and techniques. Methodology gives the guideline to the researchers about what directions and how the needed steps to be followed to gather the required data. For the whole research activity the framework is given and directed only by correct methodology (Ishak, 2005).

3.1 Research Design

A research design keeps only the end product and all the needed steps in the process to meet the end result. In this way, a research design is considered as a functional plan which carries certain research methods and measures are associated together to obtain a valid and reliable picture of the data for empirically grounded analysis, theory formulation and conclusion. It thus provides the researcher with a positive research framework, it further guides the methods, decisions and sets basis that helps in interpreting the obtained data. As stated by Holtzhausen (2001) equivalent value should be given to both of the research methods, both carry equal value. Due to validity and reliability, researcher can not only rely on one method of research.

3.2 Quantitative Research

Quantitative methods accentuate objective measurements and the statistical, mathematical, or numerical analysis of data collected through polls, questionnaires, and surveys, or by manipulating pre-existing statistical data using computational techniques.

Quantitative or numerical data are subdivided into discrete and continuous measurements. Discrete numerical data are recorded as a whole number such as 0, 1, 2, 3,... (integer), whereas continuous data can assume any value. Observations that can be counted constitute the discrete data and observations that can be measured constitute the continuous data (Ali & Bhaskar,2016).

In the present study survey method will be used for the data collection. Survey method is very economical and allows researcher to reach numbers of participants or respondents.

3.3 Survey Method

The soul of survey method can be elaborated as “questioning folks on a topic or topics and then describing their responses” (Jackson, 2011, p.17).

Survey method contains two main goals:

1. Explaining assured dimensions or characteristics of population and/or
2. It also tests the hypotheses about real character of associations within a population.
3. Survey method is surely divided into three strata's: mail survey, telephone survey and personal interview. The images of all of these methods are momentarily shown in the following table as proposed by Jackson (2011).

Survey method	Description
Mail survey	Self administered survey
Telephone survey	Survey which is done on telephone and asked questions
Personal interview	One to one interview of the respondent

3.4 Universe of Study

All the element of population from which a sample is chosen is known as universe. Islamabad is the capital of Pakistan, and Rawalpindi is the city situated in the Punjab province. The study was conducted in different organizations including Banks, Hospitals, Universities of the twin cities. The problem of current research stressed researcher to dig out the issue in the broad context of Pakistani society where specifically women are deprived of their inheritance rights socially and legally. Although the concept of inheritance needs to be studied widely but Keeping in view the limitation both economic and time period, this research was restricted to the twin cities to collect first-hand information for the systematic understanding of problem.

3.5 Instrument

The data collection instrument was the structures questionnaire which was built on different scales constituting demographic sheet filled with received data and given statements with approximately five answers for all types of required information.

Questionnaire was used as a tool of data collection from the respondents. It was consisted of different relevant questions. Multiple scales were used while designing questionnaire.

3.6 Population

The population of present study consisted of all the women aged from 25-40 and above from Rawalpindi Islamabad belonging to different organizations. The population of the research study was further divided into four categories mothers, sisters, wives and daughters.

3.7 Sampling size and Sampling Technique

Simple Random sampling method was used for the selection of the sample. An interview guide designed of open and close ended question was used to gather the required data from the respondent.

3.8 Method and tool of data collection

Relevant data was collected through questionnaire survey method. Surveys represent one of the most common types of quantitative, social science research. In survey research, the researcher selects a sample of respondents' resources and time constraints. In order to narrow down the research, researcher restricted the study to the women. These questioners include a general prescription of respondents, their family, earnings and income.

The research was mostly on the socio-cultural barriers that restrict women to get their defined inheritance rights. Using random sampling technique, the researcher collected the relevant data from 250 respondents from the organizations and universities situated in

twin cities.

3.9 Simple Random Sampling

The best and widely used technique in quantitative study is simple random sampling. A simple random sample is a subset of a statistical population in which each member of the subset has an equal probability of being chosen.

Since stratified random sampling needs an accurate list of all members of a population, therefore, the researcher got complete information about the women working and studying in universities and organizations. The researcher then selected 250 respondents from the study locales randomly and took face to face interview through interview guide, having structurally from a population and administer a standardized questionnaire to them.

The researcher has drawn the sample frame from different universities and organizations i.e. banks, hospital, of Islamabad and Rawalpindi. From each organization, only female were selected for collecting the data. The selected departments and faculties respectively are: Department of Sociology (35), Psychology (30) department of Anthropology (20), Education (15) and International Relations (35) from Faculty of Social Sciences, International Islamic University Islamabad (IIUI). Faculty of Islamic studies (55) International Islamic university Islamabad. The Department of mechanical engineering (45), materials, (55) and electrical engineering (95) from the institute of space and technology Islamabad. The Department of International Relations (90), and Economics (80) from Quid e Azam university Islamabad. Department of Islamic studies (50) from Fatima Jinnah university Rawalpindi. HBL Islamic International Islamic University Islamabad (3). Head office HBL, sadder branch Rawalpindi.(4).Head office

National Bank, sadder branch, (4). Faisal bank branch, I,10 markaz Islamabad (5). District Headquarters Hospital Rawalpindi, (6). The information is also given in table as under:

Sr.	Categories	Name of the Organization	Number of respondents
i.	Department of Sociology	Faculty of Social Sciences	35
		IIUI	
	Psychology	Faculty of Social Sciences	30
		IIUI	
	Department of Anthropology	IIUI	20
	Department of education	Faculty of Social Sciences	15
		IIUI	
	International Relations	International Islamic University	35
		University	
	Faculty of Islamic studies	International Islamic University	55
		University	
	Department of mechanical engineering	Institute of Technology ISB	45
	Department of materials engineering	Institute of Technology ISB	55
	Department of electrical engineering	Institute of Technology ISB	95
	Department of international	Quid e Azam University	90

relations	ISB	
Department of economics	Quid e Azam University	80
	ISB	
Department of Islamic studies	Fatima Jinah Univesrity	50
HBL	IIUI branch	3
Head office HBL	Saddar Branch RWP	4
National Bank	Saddar branch RWP	4
Faisal Bank	I 10 markaz Islamabad	5
District Headquarters	Rawlapindi	6
Hospital		

The total number of population become six hundred (625) from which two hundred and fifty (250) was the sample size. The sample size was drawn by using the simple random sampling formula:

$$N/ 1+N * (e)^2$$

$$= 625/ 1+ 600 * (0.0025)$$

$$= 625/ 1+ 1.5$$

$$= 625/ 2.5$$

$$= 250$$

3.10 Tool for data collection

The Survey method is the method of gathering data by asking questions to people who are thought to have needed information. A recognized list of questionnaire was prepared. Questionnaire was administered to all the selected respondents with the request to fill the questionnaire honestly and sincerely. All the respondents were informed that the data will be used for research in accordance with the research ethics.

3.11 Pre-testing

Researcher used pre-testing method to check the validity of the questionnaire. It was tested on twenty respondents. Their suggestions and comments helped the researcher to improve the questionnaire and bring out some changes accordingly.

3.12 Quality Control and Reliability

Quality control and reliability in data collection and organization of data was measured seriously.

3.13 Field Realities and Boundaries of the Data

There were number of boundaries of the study. Firstly, this study is limited to selected cities. Therefore, the study result may not correspond to all the barriers that women face all through the nation as well as the burdles women face in other areas; relatively, the results are more specific to area of study.

3.14 Data Analysis and Interpretation

In the study collected data was analyzed, coded and entered into SPSS. The literature review was incorporated in the result and discussion. The subsequent findings and implications of the research study will be generalized.

3.14.1 Tabulation

The process of placing classified data into tabular form is known as tabulation. A table is a symmetric arrangement of statistical data in rows and columns. Rows are horizontal arrangements whereas columns are vertical arrangements. It may be simple, double or complex depending upon the type of classification. Researcher used tables, bar graph and pie charts for continuity of the process.

3.14.2 Statistical Presentation and Analysis of Data

After collection of data, researcher made Statistical presentation and analysis of data, for doing this researcher used quantitative techniques. In order to save time and the reduction of large amount of data to basic pattern, the advanced computer software programs were used. So, the researcher in current study used MS Word and entered data on Statistical Package for Social Sciences (SPSS). Further Mean and Chi-Square are used by the researcher to get result and analysis of results.

3.14.3 Percentage

For the attainment of frequency of the personal traits of the respondents, simple percentage was calculated. A percentage is a way of expressing a number, especially a ratio, as a fraction of 100. It is often denoted using the percent sign, "%" Houghton Mifflin (1992).

Percentage was directly calculated with the following formula.

$$\text{Percentage} = F/N$$

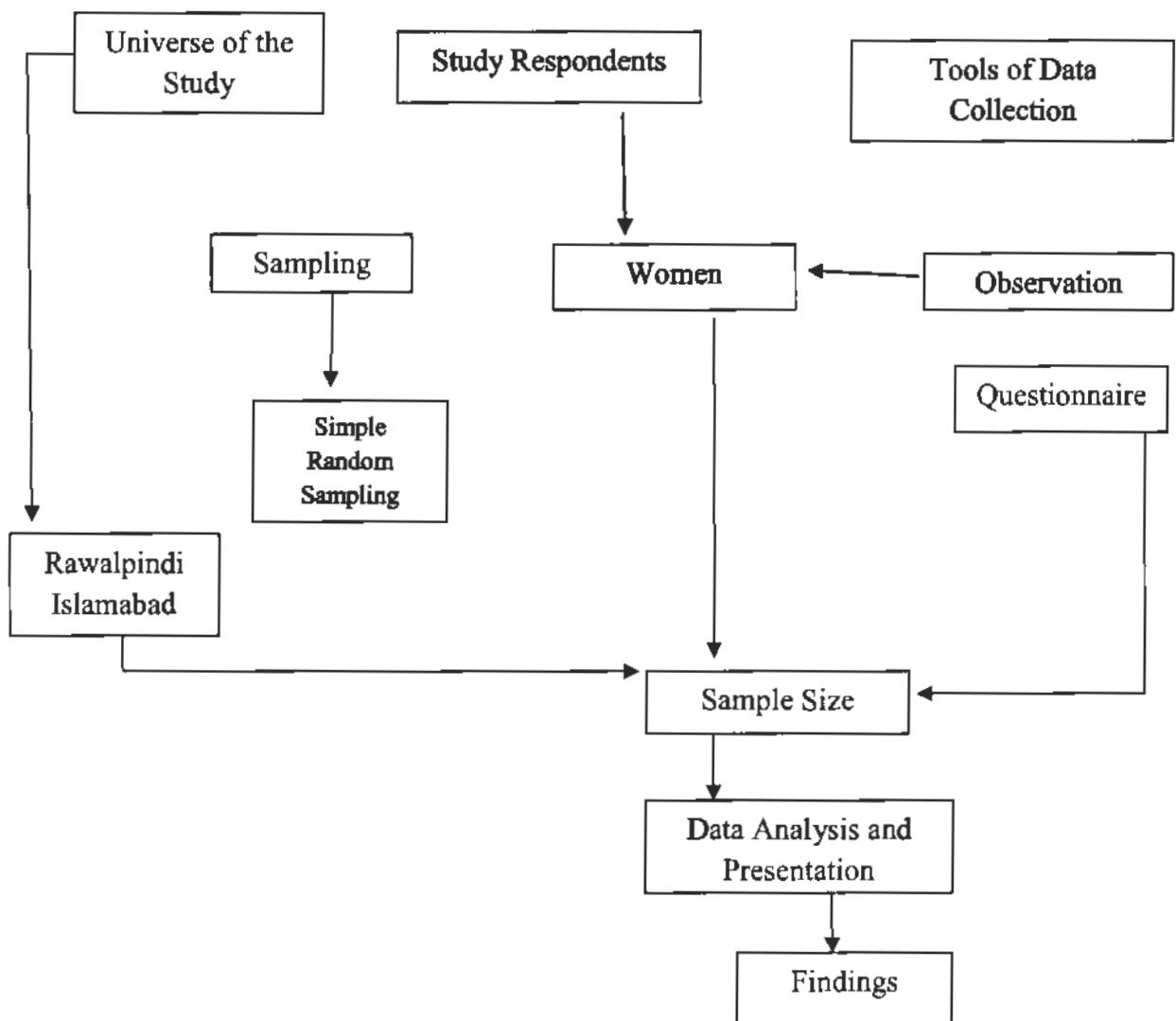
Where

P=Percentage

F=Frequency

N=Total number of frequencies

3.15 Research Design Model



CHAPTER FOUR

4. Results And Discussion

The researcher has only focused on the presentation and analysis of the collected data from the study area. SPSS was used for analysis of the gathered data, because the study is based on quantitative research method. Then the data has been presented in the tabular form, interpreted, organized, and explained with the support of related literature. The data has been collected and interpreted honestly without any biased behaviour and this is done to get the true findings connected with objectives. Respondents of the study were female. Moreover, only female from Universities and organizations aged form 25-40 and above have been determined to study the problem with sociological lenses.

Table 4.1 Distribution of the Respondents by their Age

Age of the respondents (in completed years)			
Sr.#	Category	Frequency	Percentage
i.	25-30 years	4	1.6
ii.	31-35 years	107	42.8
iii.	36 - 40 years	90	39.6
iv.	Above 40	49	19.6
Total		250	100

The table shows the age of the respondents. Age is very important variable in social research because the mentality of any person is affected by education regarding the social

behavior. The age of the respondents is divided into four categories. Age of the respondent appears to be the most significant factor shaping the society's attitudes.

The disclosed data shows that majority (42%) of the respondents were occupying the age of 31-35, whereas (1%) were falling under group of 25-30 and 30-40, (39%) were of age 36-40 , and the rest 19% fall above 40 years.

Table 4.1.1 Distribution of the Respondents by their Marital Status

Marital Status of the Respondents			
Sr.#	Category	Frequency	Percentage
i.	Married	95	38.0
ii.	Single	155	62.0
	Total	250	100.0

It was discovered that 38% reported of the respondents were married and 62% were single.

Table 4.1.2 Distribution of the Respondents regarding Mode of Marriage

Mode of Marriage of the Respondents			
S. No.	Category	Frequency	Percentage
i.	Bride price	60	24.0
ii.	Arrange	90	36.0
iii.	Exchange	55	22.0
iv.	Love	45	18.0
	Total	250	100

The mode of marriage was also divided into four categories i.e bride price, exchange, love and arranged. Majority of the respondents 36% were married arranged, 24%, 22% and 18% were married bride price, exchanged and love respectively. In Pakistan, mode of marriage also lies in different categories. It is because in some areas like where especially literacy rate is very low they use their daughters as an asset. Also to save their property they do mostly exchange marriages and it is most common in south Punjab.

Exchange marriages, marriages with cousins and marriages with other close relatives are quite common all over Pakistan. Although the purpose is often to strengthen relations within extended family and occasionally to dispel long-term disputes, yet such types of marriages may also serve as convenient devices to deny women's property rights at wide scale (Ahemd,2012).

4.1.3 Distribution of the respondents by registration of their marriage

Registration of marriage			
S.No.	Category	Frequency	Percentage
i.	Yes	60	38.0
ii.	No	95	61.0
Total		155	100.0

Majority 61% of the respondents informed that their marriage is not registered but 38% responded that their marriage was registered.

Most of the people do not register their marriage and it is because they think that if it will be in legal papers then the women who is subordinate to them, will easily be using legal measures to get property right. That is the reason this question has been designed to know whether it has been practiced or not, and from the data it can be clearly seen that majority of the respondents reported that their marriage is not registered.

Table 4.1.4 Distribution of the Respondents by occupation

Occupation of the Respondents			
S.No.	Category	Frequency	Percentage
i.	government service	60	24.0
ii.	private service employee	46	18.4
iii.	house wife	44	17.6
iv.	Student	100	40.0
Total		250	100

Similarly when it comes to the division of the respondents regarding occupation, it was revealed that 40% were students, 18% belonged to private sector, 24% were government employee and 17% declared them as house wives.

Table 4.1.5 Distribution of the Respondent by Education

Education of the Respondents			
Sr. No.	Category	Frequency	Percentage
i.	Graduate	104	41.6
ii.	Master	100	40.0
iii.	M phil	46	18.4
Total		250	100.0

The information about education of the respondents is displayed in the table above. Majority (40.6%) respondents were having Master's degree, (40.6%) were graduate, while (18.4%) respondents were having M.Phil. The data discloses that less number of respondents is highly qualified.

4.1.6 Distribution of the Respondents Regarding Birth Registry

Registered Births by the Respondents

Sr. No.	Category	Frequency	Percentage
i.	Yes	159	63.6
ii.	No	91	36.4
Total		250	100

About 63.6% of the respondents revealed that their birth was registered but remaining 36.4% informed about their birth was not registered. Registration of births is crucial to protect rights to inheritance. Most of respondents are either unaware of the

responsibility or are of the view that registration should not be the immediate concern at the time of birth because of legal hassle. If a person is not registered that means he/she cannot claim for any inheritance right.

4.1.7 Distribution of Respondents by Family Type

Type of Family

Sr. No.	Category	Frequency	Percentage
i.	Nuclear	151	60.4
ii.	Joint	99	39.6
Total		250	100.0

Respondents were asked about their family type in which they are living. The table highlights that majority (60.4%) reported that they were living in a nuclear family system. On the other hand (39.6%) informed that they lived in a joint family system.

The study also indicates that the family structure and settings have been changed in Pakistan. Joint family system was customary in Pakistan, however the trend is changed now as the result also shows that most of the people living in nuclear family set up.

4.2 Distribution of Respondent's regarding Awareness on Women's Rights

Respondent Understanding of the Holy Quran's Contents on Inheritance Rights

Sr. No.	Category	Frequency	Percentage
i.	to some extent	204	81.6
ii.	to great extent	46	18.4

Total	250	100.0	
Society Accepts Women's Rights of Inheritance			
Sr. No.	Category	Frequency	Percentage
i.	to some extant	115	46.0
ii.	to greater extant	46	18.4
iii.	not at all	89	35.6
Total		250	100.0

Awareness of Islamic Laws of Inheritance

Sr. No.	Category	Frequency	Percentage
i.	to great extent	60	21.0
ii.	To some extant	190	79.0
Total		250	100

Society Practices Women's Rights of Inheritance

Sr. No.	Category	Frequency	Percentage
i.	to some extent	115	46.0
ii.	to greater extant	44	17.6
iii.	Not at all	91	36.4
Total		250	100.0

Majority 81.6% people informed that they have the understanding of the holy Quran's contents about inheritance rights to some extent. 18.4% respondents were of the view that they have understanding of the holy Quran's contents to great extent.

When it comes to the acceptance of inheritance rights regarding society's behavior, majority of the respondents 46% revealed that it is to some extent. 18.4% respondents marked to great extent and the rest of 35.6% were of the view that not at all society accepts the inheritance rights of women. Then for the answer about the awareness about the Islamic laws of inheritance 21% of the respondents had have the knowledge of Islamic laws to great extent and 79% revealed that they have the knowledge to some extent.

About 46% of the respondents were of the view that society even if accepts but in practice it is not so. And 17.6% were of the view that it is at great extent, the rest 36.4% responded that not at all society practices inheritance rights of women and 36.4% of the respondents marked as not at all. Although rights of women are accepted in Pakistani society but when we look at the facts and figures it is totally contradictory to the actual practice.

As this is evident from the study of Rehman that social practices that take help from the religion and law but only make rules and laws that help male members of the society to hold on property.

Female legal position is totally unequal to men. However, the equality of law, equal protection by the law, and non discriminatory behavior on the basis of gender alone, is clearly guaranteed by the constitution of Pakistan. Religious interpretations and social and cultural practices are often used as the basic view for organizing and re-setting the issues of women regarding inheritance thus creating uncertainty and anxiety about women's rights. (Rehman, 2010)

4.5 Distribution of Respondents Regarding Women's Right to Inherit Land

Women have the Right to Inherit Land

Sr. No.	Category	Frequency	Percentage
i.	Parents	60	24.0
ii.	Husband	135	54.0
iii.	A & b	55	22.0
Total		250	100

Women have the right to inherit land from parents 24% of the respondents were agreed to this statement; however 54% informed that it is directly connected to the husband. Furthermore 22% of the respondents had the view with both A and B , that is husband and parents both.

Achieving and enjoying fully inheritance rights equally is one of the tools that can help women to get justice and economic equality. According to Agarwal, women's possessions of the land specifically in south Asia may be related with their vulnerable position at home and society because women's position only can be enhanced by ownership of land personally. Another study on property, territory and financial security in rural India Agarwal expresses that sovereign control over territory tends to decrease rural women's financial and social susceptibility and expands their living choices, both as daughters and widows. Prominently, Islam gives basic equal legal rights to women not only equality. She can manage her property by herself, she can run her own business as administrator of that business. She can enjoy all equal rights to that of man in terms of legacy. (Adeel, 2010,p. 106).

4.6 Distribution of the Respondents Regarding Holy Quran Contents about Inheritance Rights

Holy Quran Contents Parallel to the Legal System

Sr. No.	Category	Frequency	Percentage
i.	Yes	150	60.0
ii.	No	100	40.0
Total		250	100

About 60% of the respondents agreed that the contents of the holy Quran are parallel to the legitimate rights given in country likewise 40% totally denied it. When it is enquired that why the respondents think so, it is clear that legal system does not favor women because it is lengthy and also economically not affordable for the female. Pakistan have a patriarchal system and the values are not in favor of women. It is occupied by the male dominance. As Weiss observes that Pakistani society is a patriarchal society and gives favor to male members of the society. These practices totally deny the rights of women.

Pakistani consists of patriarchal social system, where land possession is symbol of power and social respect. Usually, due to the Patrilineal system of legacy, Pakistani women benefit from property very limited in landed assets. Islam provides considerably greater legacy rights in inherited property, although not equal to men, however there are a variety of gender inequalities in laws which refute women from their proper share in possessions (Weiss,1986, Agarwal,2002).

4.7 Distribution of the Respondents regarding Knowledge about Sura of Holy Quran

Surah of the Holy Quran Inheritance Rights are Discussed in Detail

Sr. No.	Category	Frequency	Percentage
i.	Surah al Nisa	101	40.4
ii.	Surah Noor	104	41.6
iii.	Surah al Imran	45	18.0
Total		250	100

When it was asked the respondents about which of the surah of holy Quran contains the vast material and directions about the inheritance rights, only 40.4% of the respondents knew that it was all directed in surah Nisa of the holy Quran. The rest of the respondents 41.6% and 18% informed that it was directed in sura Noor and sura Imran respectively. Most of the women had an idea that the inheritance is mostly discussed in the Surah nor chapter of the Holy Quran, that shows that they have less knowledge about these rights relating to religion. The analysis shows that 101 of the respondents knew that it is interpreted in which Surah of the Holy Quran.

This brings us to the last ladder of the analysis, that is, about the relationship of attitudes with three indicators of knowledge and the source of information about women's property rights. The first indicator is the understanding of the Holy Quran. The question posed to respondents clearly inquires whether they have read the Holy Quran with understanding of its contents, which is different from just reading in Arabic

language. The Table shows that the respondents who understand stuffing of the Holy Quran have more favorable attitudes towards women's property rights in all the four aspects and this relationship is statistically significant.(Ahmed,2012)

4.8 The Main Area where Women do Lack about Rights of Inheritance in Pakistan

Customary

Sr.#	Category	Frequency	Percentage
i.	to great extent	206	82.4
ii.	to some extent	44	17.6
	Total	250	100

Legal

Sr.#	Category	Frequency	Percentage
i.	to some extent	44	17.6
ii.	to greater extent	206	82.4
	Total	250	100.0

Procedural

Sr.#	Category	Frequency	Percentage
i.	to greater extent	159	63.6
ii.	not at all	91	36.4
	Total	250	100

The customary practices are the area where women really do lack about inheritance rights 82.4% of the respondents agreed to this statement to great extent.

Whereas 17.6 were of the view that it is to some extent that customary practices prohibit women to get their inheritance rights.

Legitimate rights are also not known by women informed 80.4% of the respondents. However 15.6% were of the view that to some extent women knew it. 63.6% respondents were of the view that procedural area is the main area where women have difficulties so they also lack about this. 36.4% stated that it is not at all the reason for lack of knowledge.

As it is evident from the findings that most of the women do lack about the knowledge and it is because they are expected to give up their rights in favor of their male members. It can be seen in the findings of research done by Isran (2012) that how female compromise their rights to get the title of good sister or daughter.

There are many fundamentals that restrict Pakistani women to enjoy their full legacy rights. All these issues include the main issue that women by their own choice give up their inheritance rights to get the tag of good sister by the society and relatives and it is usually in favor of their brothers, and also in view that socio cultural protection provided by brothers in future , especially when they are divorced or widowhood. Women alone can't do anything, it is a general perception which has been put in minds of females, so the need of male help or mediation in conflicts and family disputes and other cases mentioned above she needs male member which can be father or brother so she gives up the right. At the end, government sector is also dominated by male members and judicial offices at every level, it also adds the less knowledge of legal issues at part of women and financial dependency on men.

Ownership of territory by women could have secured them economically, and security decreases their dependency on male members, however, it is not the common case in Pakistan. (Isran,2012)

4.9 With in Present Framework of each Union Council, Following Registries should be established?

Union Council, Following Registries should be Established

Sr.#	Category	Frequency	Percentage
i.	birth registry	44	17.6
ii.	death registry	46	18.4
iii.	all of the above	160	64.0
Total		250	100

Respondents were asked about which of the registry should be established in each union council, majority of the respondents marked that all of the mentioned registries including birth, death, marriage and divorce, inheritance transfer registry should be established.

Land administration is a state topic and it consists: the reassign of rights in territory from one party to the other via sale, loan, lease, present, divider and legacy; the parameter of land and possessions development; use and protection of land; the compilation of incomes from land through sales, letting, and duty; and the declaration of the issues regarding the possession and the use of land. With all these necessities it is important that there should be survey of the land and also the proper mapping. Land registration requires the ownership records, possession, and other related rights in order

to save the entitlement of land possession, get dealings, and to save from illegal disposal.
 (Rural development institute, Landesa, 2013)

4.10 Role of the following Factors in better Legal Understanding of Rights

Education

Sr.#	Category	Frequency	Percentage
i.	Solely responsible	161	64.4
ii.	One of the factor	44	17.6
iii.	Fail to recognize	45	18.0
Total		250	100.0

Religion

i.	Solely responsible	45	18.0
ii.	One of the factor	205	82.0
Total		250	100.0

Parents

i.	One of the factor	204	81.6
ii.	Fail to recognize	46	18.4
Total		250	100.0

Media

i.	One of the factor	159	63.6
ii.	Fail to recognise	91	36.4
Total		250	100.0

Education, religion, parents and media are the main sources for the socialization of the individual and inducting an individual into the social life. They are considered

mainly responsible for the behavior of the individual. When it was asked from the respondents that which of this factor is responsible for better legal understanding, it was marked by 64.4% of the respondents that education is solely responsible for better legal understanding whereas 17.6% were of the view that it is one of the factor, 18% respondents told that it is failed to give better legal understanding. When it comes to religion 18% stated that it is solely responsible whereas 82% said that it is one of the factors. 81.6% respondents stated that parents are also one of the source in better legal understanding, however 18.4% were of the view that parents totally fail to recognize the rights. Media is also one of the factors according to 63.6% respondents likewise 36.4% totally disagreed and stated that it is failed to give recognition.

Next, the Table shows that awareness of the inheritance laws prevailing in Pakistan positively contributes to favorable behavior towards female property rights and the relationship is statistically significant in all the four cases analyzed. (Ahmed, 2012)

Education shapes up the personality of the individual. Soomro (2003) asserts the power of the older persons has been weaken by the education and men over women. It can also be observed in the present study that most of the female think of education as mainly responsible

Finally, information/awareness source about women's property rights also matters. In particular, formal sources of awareness seem to be more instrumental than the relatively informal sources. Those who report education to be the prime source of awareness have the most favorable attitudes, while those reporting parents, elders, etc. as the prime source of awareness have the least favorable attitudes. Those who report media and religion as the sources of awareness rank in the middle. (Ahmed, 2012)

4.11 Awareness with Regard to Law and Legal Right on the Following Issues:

Marriage

Sr.#	Category	Frequency	Percentage
i.	Aware	60	24.0
ii.	partially aware	91	36.4
iii.	not aware	99	39.6
	Total	250	100.0

Dowry

i.	partially aware	105	42.0
ii.	not aware	145	58.0
	Total	250	100.0

Property

i.	partially aware	105	42.0
ii.	not aware	145	58.0
	Total	250	100

When it was questioned to the respondents about the issues regarding the inheritance rights of women and awareness, it was revealed that 39.6% respondents were not aware about their marital rights. While 36.4% were partially aware and 24% were aware about their marital rights. When the matter of Dowry was discussed with the respondents, we came to know that about 58% of the respondents were totally unaware about it and 42% were partially aware about it.

Same was the result with the property rights when asked about it. 58% respondents were not aware about their property rights and 42% were partially aware.

Inheritance rights have its own roots in different societies and it has been practiced in its own traditional settings. In these types of societies transferring property to legal heirs of the dead person is a simple matter. Usually in Pakistan female are pressurized to give up their due rights when it comes to inherit property and sons enjoy almost all of the assets inherited by their parents. Women are habitually also anticipated to give up their right to legacy in favor of their brothers. If they claim to get right in property they are not seen as good female member of the family and dowry and other expenditures on them are considered as a compensation of the property right. Furthermore, they are informed that they have to give up their rights for brothers as they are care taker and guardian for them in future. Bibi, 2012)

4.12 Distribution of Respondents regarding Factors Affecting the Women's Rights of Inheritance

Fear of Transformation of Property to other Family

Sr.#	Category	Frequency	Percentage
i.	to some extent	160	64.0
ii.	to great extent	44	17.6
iii.	not at all	46	18.4
Total		250	100

Lack of Women's Representation

Sr.#	Category	Frequency	Percentage
i.	to some extend	55	22.0
ii.	to great extend	149	59.6
iii.	not at all	46	18.4

Total	250	100	
Denial of Women's Rights			
Sr.#	Category	Frequency	Percentage
i.	to some extend	55	22.0
ii.	to great extend	149	59.6
iii.	not at all	46	18.4
Total	250	100.0	100
Registration of Land			
Sr.#	Category	Frequency	Percentage
i.	to great extend	104	41.6
ii.	not at all	146	58.4
Total	250	100.0	100
Discriminatory Laws and Complicated Legal System			
Sr.#	Category	Frequency	Percentage
i.	to great extend	104	41.6
ii.	not at all	146	58.4
Total	250	100.0	100

Table illustrates the data regarding the elements which affect the women's right of inheritance, 17.6% of respondents argued that fear of transformation of property to other family strongly affect the women's rights of inheritance and 64% of respondents were of the opinion that this factor partially affect these rights while 18.4% said that this factor never affect the women's rights of inheritance.

When another factor called as denial of women's rights which affect the women's

right of inheritance, was asked from the respondents the majority of the respondents about 59.6% were of the opinion that this factor affect greatly to the women's right of inheritance and 22% of the respondents gave the opinion that it affects these rights to some extent while 18.4% of the respondents said that this factor never affects the women's rights of inheritance.

All the deprivation and aggression faced by women is only because of low female literacy rate, and this is also the main reason for their subordination. Consequently, they have less participation in social activities, political and economic as well. As a result they can't fight for their due rights available to them in job market and enjoy the opportunities available at work place. These circumstances have led to the economic and social reliance of women which as a result creates patriarchal system in the society. (Kazmi, 2005: 94).

Another factor called as "lack of women's representation" was discussed with the respondents whether this factor affects women's rights of inheritance then most of the respondents about 59.6% said that this factor greatly affects these rights and 22% of respondents were of the view that it affects partially while 18.4% of the respondents refused this claim that lack of women's representation affect the women's rights of inheritance.

All of these perceptions are pretty opposing to the common law and obvious plan given in Islam that stipulate balanced division of the assets for the both male and female heirs of a departed person. The Quran clearly states: "*Men shall have a share in what parents and kinsfolk leave behind, and women shall have a share in what parents and kinsfolk leave behind.*" Women in Pakistan can enjoy the rights of using the inherited property; however they don't exercise it fully and freely. (Mehdi, 2002)

Likewise a factor named as “Registration of land” was asked from the respondents that to how much extent this factor affect the women’s rights of inheritance? The majority of the respondents about 58.4% were of the opinion that this factor never affects the women’s rights of inheritance while 41.6% respondents stressed that this factor affects greatly.

The impact of another important factor named as “Discriminatory laws and complicated legal system” was discussed and 41.6% of respondents were of the opinion that this factor has high impact on the women’s rights of inheritance while 58.4% respondents said that there is no impact of this factor on the women’s rights of inheritance.

Significantly, Islam gives equal legal rights to women and not only basic equality which is usually perceived by the society. The women may sell, buy, or earn her own property and money, women have an officially independent individuality and the duties related to her are independent related to her male family members including father, husband, or brother. (Adeel 2010, p. 106)

4.13 Distribution of Respondents regarding Things to be given as Inheritance

What should be given as Inheritance?

Sr.#	Category	Frequency	Percentage
i.	House	46	18.4
ii.	Jewelry	44	17.6
iii.	Cash	45	18.0
IV	Land	115	46.0
Total		250	100.0

To know the attitude of respondents towards the women's property rights, it was asked from the respondents that what should be given to women as inheritance. Most of the respondents about 46% gave their views that land should be given as inheritance. 18.4% of the respondents were of the opinion that house should be given and 18% of the respondents were of the view that cash should be given while 17.6% of the respondents gave their views that jewelry should be given to women as inheritance.

It is observed that most of the respondents are in favor of the land to be inherited by the girls. The main reason for this can be that land ownership enhances the position of the female in the society as Pakistani society is patriarchal in nature.

4.14 Distribution of Respondents Attitudes towards Women's Property Rights

Daughters their Legal Share in Property

Sr.#	Category	Frequency	Percentage
	Yes	250	100.0
	Total	250	100.0

Main Reason

Sr.#	Category	Frequency	Percentage
i.	Minimize difficulties in the future	80	32%
ii.	To secure the family position	75	30%
iii.	To enhance social status in the society	95	38%
	Total	250	100.0

When it was enquired from the respondents that would they like to give daughters legacy right in assets and possessions, all of the respondents were in favor of giving their legal share in property because of to abstain from future difficulties. Giving daughters rights of inheritance makes them confident and enhances social status in the family and society as well, responded 38% women. 30% of the respondents were of the view that it would mainly be done because they wanted to secure the family position of their daughter. Most of the respondents 32% are of the view that if the daughters are given inheritance it would be mainly because of helping in minimizing the problems in their lives.

4.15 Perception about Owning of Land or Property

Should Women be given Legal Share in Property

Sr.#	Category	Frequency	Percentage
i.	Category	Frequency	Percentage
ii.	Strongly agree	110	44.0
iii.	Agree	45	18
iv.	Neutral	75	30.0
v.	Strongly disagree	0	0
vi.	Disagree	20	8.0
Total		250	100.0

Should Women have Property in their Name

i.	Strongly agree	100	40.0
ii.	Agree	95	38.0
iii.	Neutral	45	18.0
iv.	Strongly disagree	0	0
v.	Disagree	10	4.0
Total		250	100.0

Should Women be given Authority to Manage their Property

i.	Agree	115	46.0
ii.	Neutral	75	30.0
iii.	Strongly agree	15	6.0
IV	Disagree	45	18.0
v.	Total	250	100.0

Opportunities to get Inheritance Rights but Women

i.	Strongly agree	55	22.0
ii.	Agree	60	24.0
iii.	Neutral	44	17.6
iv.	Strongly disagree	45	18.0
v.	Disagree	46	18.4
Total		250	100.0

To know about the awareness about land possession the option was given to them that women should have some legal share in property, majority of respondents 44% were strongly agree to the statement. While 18%, 30% and 08% were agreed, neutral and disagree respectively.

When it comes to have property in their name, 40% strongly agreed to the statement, 38% agreed, 18% were neutral while 10% disagreed. Likewise, 46% of the respondents were of the view that women should be given right to manage their possessions but 18% disagreed to the statement while 6% strongly agreed. On the other hand 24% of the respondents agreed that there are opportunities to inherit property but women do not have sufficient knowledge about their rights.

Furthermore, 22% strongly agreed, 24% were agreed, 17.6 were neutral to the statement whereas 18.4 disagreed and 18% strongly disagreed the statement that women have the opportunities to control or possess property but they do not have sufficient awareness about those of the rights.

The analysis further shows that a majority of respondents recognized the women's rights to inheritance, admit the women's ownership of assets as this right is decided by

Islam and believe that possession of land helps the women in times of emergency and is a great source of protection. On the other hand, usually it is perceived that women are weak to use and manage the problems and issue relating to possessions and legacy problems, they have less understanding of procedural issues related to assets. Respondents seem to be hesitant to give the rights of property to women on traditional basis, and this is because of the general perception mentioned above. Consequently, a greater part of the respondents think that in reality it is very complex process for women to handle assets by themselves. (Ahmed,2012)

Women's possession of land has a great importance within marriage because it helps in both farm decision making and household tasks also decisions regarding how the generated income is used and disposal of the income. Possession of land by women is also connected with lesser domestic violence against them. A parallel study related to this issue Estudillo *et al.* examine the differential land bequests and speculation in schooling among daughters and sons in the rural areas between the two generations. (Jonna,2001)

Legal, political and economic rights are the main area where women do lack in the society. They are taken as helpless to aggression because of deficiency or lack of access to security and righteousness. Female have restricted or limited mobility also perceived by the people. Lack of information about the assets rights and less information of legal listing system of land is the main reason and barrier in the way of women, it also includes other legacy matters regarding owning the land.(Bibi,2012)

4.16 Distribution of the Respondents regarding Control over Household Possession of Land and Property

Sr. No.	Category	Frequency	Percentage
i.	Yes	60	24.0
ii.	No	190	76.0
Total		250	100.0

Have You Ever Bought any Piece of Land?

Sr. No.	Category	Frequency	Percentage
i.	Yes	105	42.0
ii.	No	145	58.0
Total		100.0	100

When it was enquired about possession of land and property 76% respondents were having some property in their name while 24% did not posses any property. Researcher interrogated the respondents that they purchased land, It was discovered that 42% of the respondents purchased piece of land for them while 58% never did so. Livelihoods of pastoral men and women rotates around arable land in Pakistan.

Space for life stocks and provision of food also basic physical resources are dependent on one owns the land, as it is considered as a helping asset that one can posses. It is also considered as a main source of power and provides security. Social status is usually measured by how much a land is controlled by a person and it is perceived in all parts of country including rural and urban areas. Moreover, land provides help in times of need of money, not only it is the source of food production, employment or income..

(Mumtaz, 2007)

It can be observed from the findings that most of the women do not posses any land and it is the main reason of their dependence over men. The practices are done that the women may remain dependent on male for the whole life.

If the Answer to Question is yes? then how?

If the answer to question is yes, then

Sr. No.	Category	Frequency	Percentage
i.	No answer	101	40.0
ii.	By not giving the right of inheritance	71	28.4
iii.	Social pressure	78	31.2
Total		250	100.0

In the response of yes, 28.4% revealed that it was done by not giving them the right of inheritance while 31.2% stated that it was because of social pressure and remaining 40 didn't give any answer.

4.17 Distribution of the Respondents by Source of Possessing any Land

How did you Obtain that Land?

Sr. No.	Category	Frequency	Percentage
i.	Loan	206	82.4
ii.	All land received through Inheritance	44	17.6
Total		250	100.0

To know about the source of possessing any property it was questioned that how it was obtained in response Majority 82.4% respondents stated that the land was acquired through loan while 17.6 stated that it was received from inheritance.

4.18 Distribution of the Respondents regarding Financial Activities Hindered in any way because of Lack of Control over Land

Financial Activities Hindered in any Way Because of Lack of Control over Land

Sr. No.	Category	Frequency	Percentage
i.	Yes	149	59.6
ii.	No	101	40.4
Total		250	100.0

For the hurdles faced by non possession of land,59.6% of the respondents stated that their financial activities were hindered because of non possession of any land while 40.4% stated no to the statement.

4.19 Distribution of the Respondents for Demand of More Land to Run Financial Activities

Land from your Partner/Parents to Support your Activities

Sr. No.	Category	Frequency	Percentage
i.	Yes	105	42.0
ii.	No	145	58.0
Total		250	100.0

When it was enquired about whether you ever demanded land to support activities or to get some help to run the activities, 58% of the respondents responded that they

never demanded land to support the financial activities while 42% responded that they asked for it.

If the Answer to the Question above is yes then, what was their Reaction?

Reaction of Parents

Sr. No.	Category	Frequency	Percentage
i.	No answer	145	58.0
ii.	Supportive	45	18.0
iii.	Harsh	60	24.0
	Total	250	100.0

The response of the parents was harsh, responded 24% respondents, whereas 18% reported that it was supportive and 58% of the respondents gave no response.

4.20 Distribution of the Respondents by Facing Main Administrative Challenges during Land Registration

Main Administrative Challenges during Land Registration

Sr. No.	Category	Frequency	Percentage
i.	High administrative cost	46	18.4
ii.	Need for repeated visits	99	39.6
iii.	Lack of awareness on required documents	60	24.0
iv.	Lengthy processes	45	18.0
	Total	250	100.0

The above data shows that 39.6% respondents revealed that discussing main administrative land registration challenges mostly include need for repeated visits to the courts and 24% respondents were of the view that it is lack of awareness on required

documents that hinders to get to these challenges, while 18.4% reported that it is high administrative cost, whereas 18% informed that lengthy procedure is also one of the factor.

Muslim inheritance laws guarantees the inheritance of women as per Shariat. However the procedural and codal requirements for the procurement of land as well as other properties make it nearly impossible for the women to get their rights. Revenue documents and other legal documents for attaining the title are un-understandable for the illiterate women. Furthermore the highly educated women are also not equipped with the knowledge of understanding the technicalities (legal language and requirements to fulfill) of these documents. Similarly such women can easily be deceived and cheated by their male relatives. (Rehman, 2010)

4.21 Main Effects of Unequal Property Rights on the Lives of Women

Main Effects of Unequal Property Rights on the Lives of Women

Sr. No.	Category	Frequency	Percentage
i.	Poor status in family	60	24.0
ii.	Dependence on husbands and males	46	18.4
iii.	Lack of control over resources	44	17.6
iv.	Unequal patterns of ownership between men and women	55	22.0
v.	Less productive input	45	18.0
Total		250	100.0

The data depicts that 24% respondents were of the view that poor status in the family is the result of some of the effects of unequal distribution of property. While 22% said that it is the unequal patterns of ownership of property between men and women. 18.4% showed dependence on husbands and males as a result of unequal property distribution. Furthermore, 18% and 17.6% stated that there will be less productive input from the female side and also lack of control over resources respectively.

The tradition, that is taken as a marriage agreement in some area of Pakistan makes a women's status as she is a product which has its price. Who pays the highest price or bidder that get the girl, and this without considering his character or age, and this commitment is done under the umbrella of society's customs and values.(Noor, 2004, p. 48).

The available data depicts that poor status in the family is the main affect on the lives of women. They have to face many problems including dependence on male members of the family. If they don't have property in their name definitely they are bound to ask for each and every thing from the male member. It is usually perception in the minds of people in Pakistan that if the women own property or she has a good financial position then she deserves respect and status in the family not in opposite situation.

Women are disposed of from her body by practicing the cultural norms through which she is considered as piece of property, she is taken as a thing, a product.

When there is any damage or risk to life of property , women can be offered as recompense. So, she can be exchanged as *khoon-baha* or blood money (called *swara*

among the *Pashtuns*) to reimburse for execute. The practice of *watta satta* is however the other marriage deal through which male can get a wife by submission of a woman that is related to him – this can be a sister or a daughter, as compensation. (Ali, 2001: 22).

4.22 The Reasons for Non-Receipt of Share in Property

Married

Sr. No.	Category	Frequency	Percentage
i.	given up	46	18.4
ii.	for dowry	44	17.6
iii.	sever relationship	100	40.0
iv.	Culture	60	24.0
	Total	250	100.0

Widow

Sr. No.	Category	Frequency	Percentage
i.	Given up	46	18.4
ii.	For dowry	99	39.6
iii.	Sever relation	45	18.0
iv.	Culture	60	24.0
	Total	250	100.0

Divorced

Sr. No.	Category	Frequency	Percentage
i.	Given up	101	40.4
ii.	For dowry	44	17.6

iii.	Sever relation	45	18.0
iv.	Culture	60	24.0
	Total	250	100.0

To dig out the reason for non receipt of share in property, three categories were made. Respondents stated that 40% of the married women give up their share because of the sever relationship. While 18.4% marked it as given up with their own choice. 24% it is because of culture. Furthermore 17.6% of the respondents were of the view that it is all because of dowry. As dowry is considered as a compensation of the inheritance rights in most parts of the country.

When it comes to the widow, 39.6% did not received it again because of dowry, while 24% because of culture and 18% due to sever relationship. 18.4% only for the sake of cultural pressure. Respondents showed that 40.4% give up when it comes to the divorced women, whereas it is 17.6%, 18%, and 24% due to dowry sever relation and culture respectively.

4.1 Hypothesis Testing:

4.2 Bivariate Analysis

Bivariate method is dissimilar to that of univariate method of examining the data. Researchers can discover the relationship or connection among two variables of interest in this statistical technique. It also helps the researcher to review the force of relationship of one variable to the other and testing the mentioned hypothesis.

1. There is an Association between Patriarchal Systems, Deprive Woman from Property and Inherent Rights.

H_0 : There is no association between patriarchal system, deprive woman from property and inherent rights.

H_1 : There is association between patriarchal system, deprive woman from property and inherent rights.

Level of significance: 0.05

Test statistics: χ^2 test $\chi^2 = \sum_{i=1}^r \sum_{j=1}^c \frac{(o_{ij} - e_{ij})^2}{e_{ij}}$

Chi-Square Tests

	Value	D.f	P-Value
Pearson Chi-Square	293.116 ^a	1	.000

Decision

Reject H_0 , if the computed value is $\chi^2 \geq \chi^2_{\alpha, (r-1)(c-1)}$ or if its p- value is less than the level of significance otherwise accept H_0 .

Interpretation

To find out the association between patriarchal system, deprive woman from property and inherent rights chi square test has been applied. Chi square value =293.116 with P-Value =.000 which is less than level of significance $\alpha=0.05$ so researcher rejected null hypothesis i.e. There is no association between patriarchal system, deprive woman from property and inherent rights and accepted alternative hypothesis which determines that there is association between patriarchal system, deprive woman from property and inherent rights. Hypothesis of the study is accepted and significant association between patriarchal systems, deprive woman from property and inherent rights was found in the study area.

4.3 Discussion

The present study was intended to investigate the cultural and social barriers faced by women in Pakistani society. The study also examined women's awareness and their perception about property rights. The study also aimed to locate the factors that restrict females to get their legal, religious and social rights. In this thesis, Researcher has attempted to explore the relation between women's right to inheritance of property and the existing practices grounded in cultural tradition, norms and values of the society. Here the key findings are discussed and related with the preceding literature.

This study confirmed the findings of other researches that women have to face problems for getting their inheritance rights, in which include, resistance from their family, social norms and practices, administrative problems, unsupportive environment at home, lack of knowledge of the rights etc. Most of the females respondents accepted that it is not easy for women to get inheritance right because first of all they face the

resistance at home that they are not considered as a good sister or wife if they even asked for the inheritance right. The study finds that female are not given their property rights because they lack the required knowledge and how to argue logically for the rights. . Additionally, they are facing problems within administrative procedure that they claimed that it is very lengthy and difficult so they give up.

Majority of the respondents confirmed that the laws of inheritance are being violated in Pakistan and women become the victim of mental and physical torture to give up their inheritance rights. (Qureshi, 2013) However, women are continuously prevented by social and cultural norms for equal property rights. Gender difference is one of the main contravention for women rights and main hurdle in getting socio-economic development. (UNESCO 2003).

The result of the study also denotes that women had less knowledge about their due rights. They had not full knowledge of Islam about the inheritance rights given to women by birth. Majority of the respondents had very little awareness about the share of the wives in the inherited property while there was better understanding about the share of the daughters and sisters. (Qureshi,2013)

Socialization is the process by which an individual is taught the laws, norms, and traditions of the society and the environment around him/her. (Hussain,2015). One can learn what is suitable and indecent for both male and female, through socialization. (Crespi, 2004).

Through the process of socialization gender disparities are evolved where these differences are indulge into the individual during the childhood time period and teenage years. Children learn and internalize such differences through their parents behavior who

show them by their actions that what are the gender roles and actions within a family, all this is done thorough socialization

The individual are on dependent on their parents to know the gender difference and at early age they know the gender roles as male or female, and follow the roles as male or female as prescribed by their parents. (Hussian, 2015).

The main findings of the study specify that mother is mainly responsible for socializing the children differently within the family considering them as male or female. In family, the female position is not accepted, and most of the females' expressed that they have the stance that the women give up their rights because they are inculcated into the system of social norms and values which hinder them to attain share in property and because of having lack of knowledge of their rights. This study also exhibits that women are socialized in the way that upshot their abilities to ask for their rights negatively. It is worthy to point out here as concluded in the study by (Qureshi 2013) that almost majority of the respondents agreed that the parents attitude towards the male child is biased. The significance and control of men may be experienced from the perception which has its deep roots in the minds of Pakistani people that son has all the rights to hold and control the family property its dignity and interests and also to give good name to family in the society. On the other hand, the daughter has to get married one day, so she is treated like a guest at home so isolated from all property issues. (Fikree, 2004).

The result of the study show that the women usually do not posses land and even if they do so, mostly it is not owned by them, the control is in their husband or parents hand. And most of their financial activities are affected because of no land in their name. As argued by Steinzor in her study that while it has been a long roots historically that

women do not possess land or resources, and it has mainly enhanced as social and economic revolution change the society. In continuation manufacturing systems, status within the family was enjoyed by having access to land other than real ownership rights, both genders had the rights to generate foodstuff for their families and also the rights to use by themselves. Additionally, women usually denied the rights of ownerships and this process had been tackled with great gender bias.

Additionally, inheritance claims are dealt with careless behavior of the local body and disorganized administrative system and they are not well trained about the related issues. These decisions have been done or taken by male members, and mostly done on personal relations rather than legally procedure they have their own interests and views behind all these decisions. (Steinzor,2003)

This research confirms findings from previous studies that the socialization process is basically by which the women are induced the social practices in them. As also the theory of cultural transmission adds that individuals are trained how to live according to the social values as in the case of women too. The unexpected findings from the research are that blockade also in the minds of women that they have to willingly give up the property rights. Sometime they themselves do not want to get their rights as in that case they will be secured by the natal family because they did not asked for their share in property and also they will be seen as a “good women” that they compromised their inheritance right.

CHAPTER FIVE

5. SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5.1 Summary

The present study was designed to explore the socio-cultural barriers faced by female and to investigate their awareness level about their inheritance rights. The study was conducted in different organizations i.e. Banks, Universities and hospitals of Rawalpindi and Islamabad. The study also inspected the disparity in the types of problems faced by women to get their inheritance rights. Quantitative research methodology was applied for the study. Survey was done through questionnaires.

The study currently done was designed to work out on the female population of the universities and organizations. The respondents were selected from Rawalpindi and Islamabad. Detailed objectives were also designed to meet the desired findings according to these objectives, and for this purpose 250 questionnaires were drawn to receive the data through distribution and correctly filled by the respondents. The technique that was used to meet the result was simple random sampling and the collected data then was entered in SPSS that is statistical package for social sciences. After completion of the field work tabulation and graphical presentation was done. The data after completion was simply interpreted by the researcher first, in the form of percentage and frequency and also in words. Moreover, the hypotheses were being tested through CHI-SQUARE method to check out the association between them.

As the study was to explore the social and cultural barriers faced by women and also to explore the awareness level in them. The major conclusion of the study illustrated that women were being dominated by the social and cultural values. From quantitative

data analysis, it was clearly articulated that the types of problems that were dig out after questioning women were social cultural values, parental behavior towards daughters, when it comes to transfer property, and administrative challenges while asking for the inheritance rights, was also the most widespread problem experienced by women.

Data also demonstrated that women also face problems because of non registration of their birth and latter on marriage. As it was revealed while literature review that there were some cases where birth and marriage registry was not available and it was the main barrier to get to the inheritance right. So when it was questioned to the respondents majority responded denied of their birth registry and in response also agreed to the statement of registry of the birth, death, marriage, divorce and inheritance transfer registry.

The data also supported the philosophy of liberal feminism which says that women may ask for fair treatment that of man, and fair dealings in conflict, and that gender gap is the result of the system that is totally patriarchal and gender biased, and also that gender equality can only be achieved by bringing change in law, education, family system, media and work place.

While looking at the data from quantitative viewpoint it can be accomplished that socio-cultural practices, administrative challenges and also society's behavior in accepting and practicing the inheritance rights of women is the result of patriarchal social system and biased behavior of the administrative bodies.

Cultural transmission theories pattern was also supporting the research as it also asserts that Individuals obtain those point of views, reactions and acting characteristic of both genders from their social experiences on the whole socialization and it was revealed

that in some cases women were also giving up their inheritance right. Likewise, socio-cultural practices were also pressurizing women to give up their inheritance right to be successful in their later (married) life. These are the cultural patterns which are inculcated in women to do so.

5.2 Conclusion

The purpose of the present study was to investigate the socio-cultural barriers faced by women and also their awareness level about these rights. Findings of current study showed that majority of the respondents confirmed that the laws of inheritance are being violated in Pakistan and women compelled to give up their inheritance rights. Results discussed in previous section showed that females were deprived of their inheritance rights for different reasons, patriarchal social system, lack of knowledge to the rights and it was because of inadequate guidance on the part of education and media as well as parents, because they don't want their daughters to question them. It can be concluded from the study that almost majority of the respondents agree that the parents attitude towards the male child is prejudiced. From the study the data expressed that female give up their rights willingly in favor of their male member whether brother or husband, and they do it without any pressure because it has been inculcated in their minds right from the time they are adult that you have to compromise for your rights.

However the data demonstrates that women have less awareness of their legal share in property and inheritance rights. The study reveals an interesting result that there is a gap between practice of women inheritance rights and acceptance of these rights. The study arrives at various interesting results. It is pragmatic that a prominent gap exists between the position that is verbally taken by the people living in a particular

society and the actual practice. It is revealed that rights are accepted but in practice, socially and customarily women are expected to give up their right for the sake of male member, ultimately they are controlled by the male member.

5.3 Recommendations

The study being conducted to provide accurate findings that can help out the policy makers and the legal bodies of the society who further can take beneficial steps for women, knowing their vulnerable situation within family and society. Some recommendations that were being noted during the study through surveys and personal interviews from the respondents are:

The study was aimed to provide findings that can be beneficial for the policy makers as well as the administration of the society for the betterment of women. Some recommendation that were recorded from the respondents during surveys and interviews were made for the cited purpose:

- Education is the key to all problems that are directly connected with laws of inheritance. It must be promoted by government; it will develop awareness and sense of rights and duties. Special programs must be planned by government for women. They must be encouraged by government, to get education.
- Islamic education must be promoted. Surah Nisa and surah Baqra must be part of curriculum at educational level in order to give awareness and knowledge about the Islamic laws of inheritance for woman and man.
- Government can play vigorous role in this regard, there should be implementation of the laws related to inheritance, as the data also demonstrates that registry of all the related issues should be done under framework of union council.
- The people who do not follow the legitimate rules and regulations as mentioned by the law, should be punished harshly, so no one could violate the rule again.

- For attaining the equal parental inheritance rights, (as mentioned in the Chapter 16 of the Civil Code, the Chapter on Inheritance) it should be made guaranteed by the legal authorities and legal bodies without the concept of male or female in the mind..
- Media should also play its role in awareness generating programs , as media has the great influence these days on the minds of the people whether it is print, electronic or social media.
- NGO'S may play their roles in educating women for their inheritance rights as most of the NGO'S are working on problems related mostly with females.

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QUESTIONNAIRE

Personal Information

Name				
Age (in complete years)				
Marital Status	a) Married	b) Single	c) Widow	d)
Divorced	e) Separated			
Education	a) Graduate	b) Masters	c) M. Phil	
Occupation	a) Government Service		b) Private Sector	
Employee	c) Housewife		d) Student	e) Any
other				
Family Type	a) Joint Family		b) Nuclear Family	
Type of Marriage	a) Exchange	b) Bride Price	c) Arrange	d) Love
Is your marriage registered?	a) Yes		b) No	
Did your parents register your birth?	a) Yes		b) No	

1. Respondent's Awareness on Women's Rights

Categories	To some extent	To great extent	Not at all
Understanding of Holy Quran's contents regarding inheritance rights			
Awareness of Islamic laws of inheritance			
Our society accepts women's rights of inheritance			
Our society practices women's rights of inheritance			

2. According to Islamic laws of inheritance women have the right to inherit land from?
- Parents
 - Husbands
 - Sons
 - Both A & B
3. Do you know in which Surah of the Holy Quran inheritance rights are discussed in detail?
- Surah Al Nisa
 - Surah Noor
 - Surah Al Imran
4. Do you think Holy Quran's contents are parallel to that of the country's legal contents?
- Yes
 - No
5. Which of the following do you think is the main area where women do lack about rights of inheritance in Pakistan?

Challenges	To some extent	To great extent	Not at all
Customary			
Legal			
Procedural			
Any other			

6. Within present framework of each Union Council, following registries should be established?
- Birth Registry
 - Death Registry
 - Marriage and Divorce Registry
 - Inheritance Transfer Registry
 - All of the above
7. What is the role of the following factors in better legal understanding of rights?

Categories	Solely Responsible	One of the Factor	Fail to Recognize
Education			

Religion			
Parents/elders			
Media			

8. Awareness with regard to law and legal right on the following issues?

Categories	Aware	Partially Aware	Not Aware
Marriage			
Dowry			
Property			

9. Factors affecting the women's rights of inheritance

Categories	To some extent	To great extent	Not at all
Fear of transformation of property to other family			
Lack of women's representation in decision making bodies			
Registration of land in the name of husband			
Discriminatory laws and complicated legal system			

RESPONDENTS' ATTITUDES TOWARDS WOMEN'S PROPERTY RIGHTS

10. What should be given as inheritance?

- a. House
- b. Cattle
- c. Jewelry
- d. Cash
- e. Land
- f. Any other (Please specify) _____

11. Will you give your daughters their legal share in property?

- a. Yes,
- b. No

12. (If answer is Yes), What would be the main reason for doing so?

- a. To minimize difficulties in the future,
- b. To provide socioeconomic security
- c. To minimize domestic violence
- d. To enhance social status in the society
- e. To secure the family position

13. Perception about owning of land or property

Categories	Strongly agree	Agree	Neutral	Strongly disagree	Disagree
Women should be given legal share in property.					
Women should have property in their name.					
Women should be given authority to manage their property.					
There are a lot of opportunities to get inheritance rights but women do not have sufficient knowledge about that.					

CONTROL OVER HOUSEHOLD RESOURCES

14. Do you have any property in your name?

- a. Yes
- b. No

15. Have you ever bought any piece of land?

- a. Yes
- b. No

16. How did you obtain that land?

- a. Purchased on my own
- b. Loan
- c. Govt. Allocation
- d. Leased in
- e. All land received through Inheritance
- f. other

17. Are your financial activities hindered in any way because of lack of control over land?

- a. Yes
- b. No

18. If the answer to question 18 is yes then, how?

- a. By not giving the right of inheritance
- b. Forced marriage within family
- c. Customary practices
- d. Social pressure

19. Have you ever tried to demand for more land from your partner/parents to support your activities?

- a. Yes
- b. No

20. If the answer to question 20 is yes then, what was their reaction?

- a. Angry
- b. Supportive
- c. Non supportive
- d. Harsh

21. What do you think are the main administrative challenges during land registration?

- a. High administrative cost
- b. Need for repeated visits
- c. Lack of awareness on required documents
- d. Inappropriate behavior from the officials
- e. Lengthy processes
- f. If Any two/three (Please specify) _____

22. What are the main effects of unequal property rights on the lives of women?

- a. Poor status in family
- b. Dependence on husbands and males
- c. Lack of control over resources
- d. Unequal patterns of ownership between men and women
- e. Less productive input
- f. Any two (Please specify) _____

23. Which are the reasons for Non-Receipt of Share in Property?

Categories	Given up	For dowry	Sever relation	Culture
Married				
Widow				
Divorced				