

SOCIO-CULTURAL BARRIERS TO WOMEN'S PROPERTY RIGHTS



MAHEEN GUL

**Department of Anthropology
Quaid-i-Azam University,
Islamabad
2018**

Quaid-i-Azam University, Islamabad

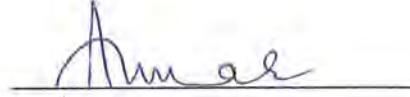
(Department of Anthropology)

Final Approval of Thesis

This is to certify that we have read the thesis submitted by Ms. Maheen Gul. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of "M.Sc in Anthropology".

Committee:

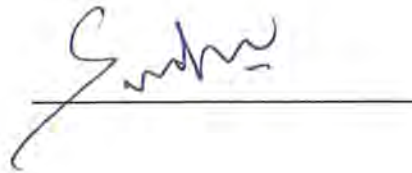
1. Dr. Anwaar Mohyuddin
Supervisor



2. Dr. Hafeez-ur-Rehman
External Examiner



3. Dr. Saadia Abid
In-charge
Department of Anthropology



Formal Declaration

I hereby declare, that I have produced the present work by myself and without any aid other than those mentioned herein. Any ideas taken directly or indirectly from third party sources are indicated as such.

This work has not been published or submitted to any other examination board in the same or similar form.

I am solely responsible for the content of this thesis and I own the sole copyright of it.

Islamabad, 5th of September, 2018

MAHEEN GUL

ACKNOWLEDGMENT

I must bow to Allah Almighty, the most merciful and beneficent, whose generous blessings enabled me to pursue higher ideals of life. I offer my humblest thanks to Holy Prophet Muhammad (peace be upon him), who is forever an ideal model of knowledge and guidance for whole humanity.

It is with sincere gratitude that I would like to express my warm appreciation to all whose constant encouragement provided me with the possibility to complete this thesis. A special thanks to my supervisor, Dr. Anwaar Mohyuddin, whose constructive criticism and wise counsel helped me to complete this thesis successfully. I would like to express special appreciation to the Head of Department Dr. Saadia Abid. Thanks are extended to all the faculty members of the department of Anthropology who taught me the courses of this subject with their keen interest and dexterous guidance.

I would like to acknowledge with deep appreciation the important role of the staff of the department of Anthropology, for their kind cooperation to letting me use their required equipment and the necessary materials to complete my task.

I feel honored to express my special thanks to all my loved ones especially Sadia Nadeem, for her prolonged assistance, support and devotion in the completion of my research project.

Last but not least, I am indebted to my parents, brothers and sisters as they always remembered me in their prayers and for their support and encouragement for me at all times.

MAHEEN GUL

Table of Contents

<i>Formal Declaration</i>	<i>I</i>
<i>ACKNOWLEDGMENT</i>	<i>II</i>
<i>LIST OF FIGURES</i>	<i>X</i>
<i>LIST OF TABLES</i>	<i>XI</i>
<i>Chapter 1</i>	<i>1</i>
<i>Introduction</i>	<i>1</i>
1.1. Background of the Study	2
1.2. The Problem	3
1.3. Statement of the problem	4
1.4. Objective of study	6
1.5. Hypothesis.....	6
1.6. Significant of the study	6
1.7. Conceptualization	6
1.8. Women's property rights	7
1.9. Operationalization	7
1.9.1. Income.....	7
1.9.2. Education Level	8
1.10. Justification of locale	8
<i>Chapter 2</i>	<i>9</i>
<i>Review of the Literature</i>	<i>9</i>

2.1. Cultural and property rights of women.....	10
2.2. Welfare Effects.....	13
2.3. Efficiency effect	13
2.4. Equality and empowerment criteria.....	14
<i>Chapter 3</i>	<i>21</i>
<i>Research methodology</i>	<i>21</i>
3.1. Methodology	21
3.2. Sampling	21
3.3. Participant observation	22
3.4. Key informant	22
3.5. In-depth Interview	23
3.6. Case study	23
3.7. Daily diary	24
3.8. Field Notes	24
3.9. Photography	24
3.10. Recording.....	24
3.11. Research Site.....	25
3.12. Language.....	26
3.13. Demography.....	26
3.14. Physical layout of village.....	28
3.15. Social Organization	29

3.16. Population	29
3.17. Religious beliefs	29
3.18. Kinship.....	29
3.19. Division of labor.....	30
3.20. Economic Activities	31
3.21. Culture, custom, and tradition	31
3.22. Death ceremony.....	32
3.23. Islamic funeral custom.....	32
3.24. Marriage rituals	32
3.25. Mayoun and Mehndi.....	33
3.26. Nikkah, Barat and Doli (ruksati)	34
3.27. Kitchen utensils	34
3.28. Homemade textiles	34
3.29. Barat or ruksati	35
3.30. Doli or ruksati	35
3.31. Arrival of bride at groom's house	35
3.32. Walima.....	36
3.33. Festivals	36
3.34. Eid celebrations	36
3.35. Income	37
3.36. Levels of education.....	37

3.37. Marital status	37
3.38. Food pattern	38
3.39. Dress pattern.....	38
<i>Chapter 4</i>	39
<i>Gender attitude towards property rights</i>	39
4.1. Lack of Education and Migration.....	39
4.2. Unavailable Opportunities	40
4.3. Lack of Resources and joint family system	40
4.4. Origin of men’s contribution in agriculture	42
4.5. Male Dominancy	43
4.6. The value of son	44
4.7. Women’s role in agriculture	45
4.8. Modern Irrigation	46
4.9. Nature of the Husband’s personality	47
4.10. Behavior conflict	47
4.11. Gender Discrimination.....	47
4.12. Gender inequality in freedom expression	49
4.13. Domestic violence	49
4.13.1. Violence	49
4.13.2. Physical violence	50
4.13.3. Psychological Violence.....	51
4.13.4. Social Relation conflict.....	52

4.13.5. Stalking	52
4.14. Violence against Women	52
4.14.1. Property saved from Dowry	54
4.14.2. Women tolerate Violence.....	54
4.14.3. Sacrificing for children's	54
4.15. Origin of women's contribution in economy	55
4.16. Women's perception.....	56
4.16.1. Perception of women if they get land	57
4.16.2. Attitude towards Women	57
4.17. Major emerging points.....	59
<i>Chapter 5</i>	<i>61</i>
<i>Dowry and Social Status</i>	<i>61</i>
5.1. Social Relation Conflicts	62
5.2. Perception of Family about Land	62
5.3. Marriage Payment Practice	63
5.4. Today's Marriage has become a Business	63
5.5. Points after Seeing the Condition of Son-in-Law	65
5.6. Poverty and Dowry.....	66
5.7. Bride Price or Dowry.....	67
5.8. Cultural Practices	70
5.9. Property Rights of Muslim Women	70
5.9.1. The daughter.....	70

5.9.2. The wife	71
5.9.3. The Mother	71
5.9.4. Maher	71
5.9.5. Wasayat or wills	71
5.9.6. Usufructuary wills	72
5.9.7. The Hiba.....	73
5.10. Muslim views	73
5.10.1. Donor	73
5.10.2. Acceptance	73
5.11. Factors that influencing women's property rights	74
5.11.1. Lack of Education	74
5.11.2. Low Awareness	74
5.11.3. Less Confidence	75
5.11.4. Poverty	75
<i>Chapter 6</i>	76
<i>Summary and Conclusion</i>	76
Summary.....	76
Conclusion	78
<i>Suggestions</i>	80
Active role of religious organization.....	80
Role of Government	80
Self Help is most important	80
Parents should be realized about future threats for women.....	80
Education to change the mindset of the people.....	81

Eradications of mindset about big dowry 81

Bibliography *Error! Bookmark not defined.*

Interview Guide..... 85

LIST OF FIGURES

Figure 1: Map of locale	27
Figure 2: Status of Village women	50
Figure 3: Woman working in the village.....	63



LIST OF TABLES

Table 1; List of Union Council.....	24
Table 2; List of Tehsils.....	25
Table 3; Categorise the income percentage.....	35
Table 4; Status and numbers of respondents	36

Chapter 1

Introduction

Land rights are a noteworthy indication of riches, expert, political, social and government security. Ladies property rights are perceived as an essential social and cultural issue. It has an effect on fundamental life, rights to live, family solidarity, basic leadership, salary and ladies general role play in the network. There is a major issue of land. Numerous individuals fight with each other for the real estate parcels. It makes issue for ladies. Around 33% of the ladies on the planet are either destitute or living in their little houses. Ladies from various foundations confront a great deal of rights issues. Greater part of ladies doesn't have a place with the common laborers. Ladies class position is characterized through men in marriage. Spouse's property raises their standard while widowhood or separation brings down her standard.(Richards, 2007)

Land stays as the most regarded property, which redesigns individual's money related status. Land rights, as a game plan of institutionalized fundamentals and controls that are socially seen and executed by an external expert, are associated with the possibility of property rights. There are noteworthy shared traits between ladies that cut crosswise over denied classes particularly; there are dangers to viciousness, obligation regarding household work and childcare, sexual orientation disparity in lawful rights, danger of marital separation. The legacy framework in the public eye has been there to keep up property rights, particularly arrival property, flawless for male beneficiaries. In genuine practice, intra family designations are situated in a culture of man controlled society established in patrilineal, patrilocal practices that characterize the part of ladies in financial and non-monetary circle.(Kay, 2001)

The privilege to property, when all is said in done, is known as the right to possess, utilize, and appreciate a determinate thing, or the right of proprietorship. "Ladies' entitlement to access and control over property is resolved through ladies over all living conditions like economic security and physical well-being. There is sexual orientation segregation in the rights given to ladies. It results in decreased per capita salary, future expectancy and proficiency. There is sexual orientation disparity because of profound social biasedness against ladies. Amid Vedic occasions (1500-500 BC) ladies delighted in different rights and benefits. They imparted measure up to

rights and commitments to their better halves. The main matter of separation was of legacy, yet they were never rejected totally from bequeath or acquiring. They were confronting like risky sex, diminishing their weakness to abusive behavior at home and other well-being danger factors. Ladies were enslaved in property legacy. It turned into a noteworthy in creating a right balance in gender equality. (Kanem, 2004)

1.1. Background of the Study

Land is an imperative resource and excellence for ladies that lifts their status in network and structures their identity as makers. Ladies assume a basic part in sustenance of their families and networks. Globalization acquired an expanding number of ladies to pursued work. They are in charge of a large portion of world's output, there are expanding quantities of men relocated to urban regions for work yet ladies stay in country zones therefore, and they oversee number of family unit. The fundamental issue absence of control over relentless property, there is sexual orientation in one-sided in uniformities of mobile property. There is a solid burden as far as anchoring a place to live and look after assets is concerned. It has turned out to be a social and monetary issue. Ladies denied square with proprietorship rights. The majority of the chiefs are men.(Gomez, 2013)

About a half portion of urban populace lives in casual settlements. Without their essential administrations and without pleasure in rights to land and absence of security influences a large number of individuals. A female faces danger, they are denied to control, have access to, possess or acquire property rights. Greater part of ladies can't stand to purchase properties. Each social gathering on the planet has unique conventional and social practice and they have a conviction framework that is helpful to all. The conventional practice is likewise disavowal of ladies' rights. This is the fundamental issue that fabricates the essential rights numbness to women.

The gender based introduction and power relations assign and choose particular parts and commitments to individuals in any given setting. Consequently, social and cultural setting in association with ladies access to the land appears, apparently, to be the key zone of stress for this examination. These distributed gendered parts and commitments influence a regard to structure that supports unequal power relations among individuals as they end up being a bit of a nation's arrangement plans and tasks. Once such methodologies and tasks are directed, they reclassify the piece of

individuals in the overall population and regard them as requirements directly. In this way, a standard regard system and a country's policy making keep up an astounding relationship, which along these lines, duplicates and energizes the incongruities among individuals. In this way, legitimate, social and societal deterrents for women to get the chance to get a land are simultaneously contempt. Exploring the level of learning and information among women in association with to land strategies, laws and procedural structure is likewise vital to examination. (Agarwal, 1994)

Procedure of globalization has disturbed long standing work and framework, compelling family to center around pay exercises. A slow move from horticulture to liquidity based money crops generation strongly affects ladies on whom they used to create yields and raise livestock that step by step changed over to public control. The movements change and there is no control of ladies. There is existing social inclination against ladies' entitlement to acquire or oversee property due to commonness of man-centric legacy. Only the men have the privilege to acquire, while the ladies have little chance to enhance the status or living condition inside family. They are reliant on male relatives for survival.

Ladies' absence of land and property rights and ladies confronting issues, for example, absence of instruction, destitute, appetite, neediness and weakness is a tremendous social issue. It shows that ladies commit the vast majority of acquiring to satisfy needs while men regularly spend quite a bit of their pay on personal items. Social obstructions and destitution both trap and constrain minority. It likewise underestimated the capacity to possess the acreages. For achieving correspondence, the gatherings most get satisfactory land rights. They are socially and legitimately composed. Ladies ought to have the privilege to utilize, get to control, claim and possess the property that should be secured. Proprietorship and access to land is an imperative instrument for the improvement of ladies welfare and in addition to their economic well-being.

1.2. The Problem

Women assume essential part in the life of men. Without ladies, man is inadequate. Property rights are seen as tight feeling of possession. *Sharia* law is characterized by Islam and it is based on Holy Quran. It expresses that after marriage, ladies keeps their property. It is for the wellbeing of ladies. Some provide this at the time of

marriage and is written in Nikkah and it is also known as *HaqMehr*. A few men do not enable the females to acquire property.

There are many barriers that cause trouble for ladies. This causes mental issues, melancholy and different clashes. The present understudy goes under the contemplations of ladies' property rights. The analyst investigates about the obstacles that are causing issues. What are the fundamental privileges of ladies in town? The examination has investigated the impression of men towards ladies' property rights. What are the difficulties that they confront? It has investigated the new thoughts and the life of ladies when they are married. On and off chance that woman has not arrived then what is the demeanor of their in-laws? Land assumes a critical part in the life of ladies. Just because of the land, the in-laws' demeanor is great to them.

The specialist has investigated the nitty-gritty history about what troubles ladies face in their homes. She has investigated the response of in-laws of the ladies coming without land to their home. She investigates the components that are affecting ladies' property rights. Instruction is likewise imperative and it assumes vital part in the life. Likewise, when the women will be educated then she faces less of such troubles. Proprietor just observes the status of men and after that they choose as to whom they ought to wed their little girl. The researcher has investigated that estimation of child is more than girl. Specialist has discovered the level of mindfulness among individuals. She discovers the hindrances that debilitate ladies. Settlement or remittances are given rather than property.

1.3. Statement of the problem

The forswearing of the fundamental appropriate to property of a lady has a noteworthy effect on her social, individual and expert life. The life after marriage and before marriage is very extraordinary for a lady, and the separation of property right greatly affects it. It is a gender distance in holding rights. It is because of ladies access to land and control that is influenced by different factors in the network. Ladies confront numerous issues.

After the demise of life partners, particularly the ladies confront constrained ousting by their in-laws or amid separation or partition, removals, clashes, devastation of home. It is standard segregation from getting to their rights. There is a one-sided state

of mind towards ladies. Men don't offer significance to ladies. Men settle on choice identified with everything with themselves. There is absence of mindfulness and a few ladies don't think about constitution rights. There is an absence of assets, absence of instruction and access to formal legitimate administrations among ladies. Land and legacy rights for dowagers stay unequal to those of men. These focuses can be a big test and thus they acknowledge provincial, standard and religious laws.

There are two things that decide ladies' role underway and anchoring for substitution and wage producing are gender fairness and socio cultural standards. It influences ladies' financial capacity. It likewise decides their status in the general public. Just those ladies are acquiring land that is instructed; they think about their rights, they know how to manage others with the end goal of property rights. They can live as per their own decision. Those ladies have a standpoint in the general public. Their in-laws state of mind is great as compared to her. Those ladies who don't acquire acreage confront issues and savagery from their in-laws. Property rights are seen as a tight feeling of possession. *Sharia* law is characterized by Islam and it depends on Quran.

According to law

“When the Husband dies, then the wife’s share in property ranges from one-fourth to one-eighth. Further one-sixth to men’s parents and remained divided in children. But still at some places there is gender discrimination. Some men don’t allow women to inherit property. There are barriers that cause difficulty for women. Through this it is causing psychological problems, depression and other conflicts.”

According to Islam, it has mentioned in Surah Nisa, verse 11 to 14 about property rights of women. If husband dies as childless, one-fourth of his estate will go to his wife, remaining part will be given to his other heirs. If a man has children from another wife, and then she gets one-eighth. IN some backward areas, like in villages, there have been many cases they don't inherit land to their daughters from property. They give dowry instead of property. They feel that if they will give shares then their land will remain less. Their *Choudrihat* will be no more in that area. They don't educate their daughters in this way; otherwise they will come to know about their legal and constitutional and birth rights.

1.4. Objective of study

- To explore the life of women before and after marriage.
- To highlight discrimination of property rights of women.
- To find out attitudes of the family and society towards women's property rights.
- To find out reasons for not getting property rights to women.

1.5. Hypothesis

- Land and property rights can help protect women from violence
- Value of women will be more powerful by giving rights to women

1.6. Significant of the study

The data uncovers that the ladies constitute rights of about 30 % of the overall public. There is equivalent access possession to land yet there is absence of recourses, sexual orientation segregation in law, custom and practices identified with land. The examination concludes critical proposal in view of discoveries and it will encourage the ladies in getting their property rights. It will assist government with taking advances and other individuals will likewise acknowledge about this issue. It features the essential issues that should have been learnt at various levels. It will likewise help in additionally looking into work in the areas of ladies' property land rights.

The investigation uncovers the elements of the issue identified with ladies' property right keeping in mind the end goal to push toward the advancement (development). Property rights are thus regarded and improved. The reason for these is to share complex exchange factors at individual and societal level that disregards ladies' privilege to the arrived ones. It is the wellspring of pay, it assumes the critical part in the life of villager. The 33% of the populace is confronting this issue. It is critical to perceive that this issue has been watched in many regions on the planet.

Under the *Sharia* law, a lady has the privilege to possess one-eight shares from the property. Yet at the same time she isn't getting the rights. Because of this genuine condition she is confronting the destitution. Ladies can't settle on choice. Male is predominant in the general public.

1.7. Conceptualization



Conceptual framework guides the structure of the review of literature, objectives and the finding of the study. It is based on interactive analysis of evidence from around the world and from Pakistan on women's property rights.

1.8. Women's property rights

The *Sharia* law is the most vital in Islam. A few social orders do not take place as per the *Sharia* has a result of male dominancy. Ladies who are instructed they know about their rights however those who are not mindful of their rights then confront troubles. Their in-laws bother them. Men don't educate their ladies. Consequently, they will come to know about their rights and will get some information about her right. That is the reason they don't teach their girls.

1.9. Operationalization

Operationalization is an idea which is characterized as an arrangement of estimation systems or methodology, that develops operational definitions (characterize possess break of particular activity or activity) A task definition could be a study group, a technique for watching occasions in fields setting as an approach to gauge representative substance in the broad communications or any procedure that reflects, records or speaks to the greater public as it is communicated in applied definition. We can frequently gauge a built in a few different ways some are better and more practice then different ways, as it mostly fits the measure to particular reasonable definition by working with every single commonsense limitation inside which one should work.

1.9.1. Income

In the present investigation the wage is a fundamental issue. It has been affected severely. One fourth individuals have PKR of less than five thousand pay. They are living on hand to mouth. The 40% individuals' salary is under thirty five thousand. Their occupation is shop keeping. Some of them are instructed and relocated to different urban communities for entrepreneurship and their pay is in excess of sixty thousand.

Some people in village are rich and are called as property masters. Their earning is seventy to eighty thousand. Some work as servants and their monthly wage is five thousand. The individuals who are educated have a salary of fifteen to twenty

thousand. The individuals who work with polio group, their monthly pay is six to eight thousand. Ladies don't gain a significantly more benefit than men. Men gain more. Men have more of an incentive than ladies.

1.9.2. Education Level

There are twenty five percent ladies who are uneducated. They even don't think or are unaware about their constitution rights of ladies. They are absolutely subject to men. The 30% of females have passed primary education. Thirty five percent ladies are secondary pass. They sew garments and prepare it for different young ladies. A few young ladies are thus subject to that one young lady or other ladies. Some well-informed ladies are teachers. She has more learning and knows how to handle things instantly. She has more incentives in town.

Individuals are very little instructed. Fifteen percent ladies are graduated and they are teachers/instructors. They don't instruct their little girls in the events that they will teach their girls along, they will come to know about their rights. They will request their rights. Men don't squander their cash on their little girl's education rather than that they endeavor to make endowment. It will help them in their future.

1.10. Justification of locale

In the present examination, the area was a town and its region is Bhakkar and its Tehsil is *kallorkot*. District is one of the leading districts. Agriculture is the main source of income. From this side lady does not get the rights. A few people moved to different places because of the absence of assets. *Patwari, Vadera*, representatives generally lived here. So in this way this place satisfies the necessity of the researcher's subject. The reason of choosing the village *jandanwala* was the comfort of the researcher.

Chapter 2

Review of the Literature

The review of the literature points out about what past researchers have contributed that is relevant to the current study with a focus on women's property rights. Why women do not get the right and the status in society? What difficulties does she face? Study will be focused on many things. This will investigate the main problem. What are the hurdles that women are facing?

“Monogamy, was the first form of family, based not on natural but economic condition, namely on the private property, over original, naturally developed common ownership.”

(Engels F. , 1902)

It is believed that it is the first type of system in creation of family. This system was not formed naturally or with intension of person towards nature but it was formed originally by and for economic conditions of a person. There are many benefits of it, most importantly, common ownership and somehow, transfer of your assets in your own house. As civilization progressed and took steps towards maturity of civilization man started trying to collect or gather more and more property and other assets. This gathering of land formed the basis of transferring of accumulated private property to descendants.

To control and to have check and balance on private property, it was under the supervision of male head of the family. It was due to his age and designation. Larger surpluses were generated and men started to accumulate private property. Accumulation of wealth led men to transmit their property to their offspring. Control on property rested in the hands of patriarch.

According to Engels

“This led to the overthrow of mother right. Right for inheritance of property came to be radically reordered. Maternal authority gave place to paternal authority”.

(Engels F. , 1902)

This led to overthrow of motherly rights. Maternal authority gave place to paternal authority. Property not passed on from the women to her clan. Transfer of property

from father to son was accepted. To maintain the flow of assets and property, patrilineal mode of transaction was the absolute need of time in which property is transferred to the male offspring from father. In some backward areas and villages, they can still observe that authority of any house or family is a male person. Male person is superior in his age even his descendants are mature enough and have their own offspring. The right and way of inheritance was rearranged revolutionary in which maternal authority play a significant role to place parental authority. There are two methods in flow of inheritance either by mother or father but father to son and further on was accepted. In early ages, property from mother to her family wasn't practiced. Patrilineal method was adopted. By the view of feminists the concept of inheritance and dowry is the old, yet a special case of culture.

There is a firm hold of problems related to property rights of women in our culture. The problem can be diminished greatly through mode of inheritance in our society. A lady having her proper rights has much more secure future than girl without any property and authority. There are many cultures in which women are kept deprived of their legal rights. One of the example is North India, where they observe a culture in which women after marriage is given a dowry and sent to her husband's house but after that she has no link or right on property of parents. They are legally allowed but due to common practiced and they are restricted to ask for their right. In the community in spite of that whole if she is compelled or is in need of her share and she asks for it. First she is labeled as 'MODERN' because in modern society (first thought in our mind is European or American related to term modern) women are independent and claim the lions share in their inherited property so that the so called modern lady act is labeled as intention to cause family conflicts and making parental family economically weak. She is thought to be greedy, egoism, self-centeredness, self-importance, variety and lack of understanding and influencing others' feelings. Some common proverbs are used for her, like '*woh dekho hak mangnay aae*' and she comes to demand her right in parental property. These are all the remarks and views about women. These are also termed as the taboos of culture.

2.1. Cultural and property rights of women

Dowry and whole practice of inheritance was the peculiar problem of culture in society. There was a strong grip of cultural element experienced in matters of property rights of women that can be acquired through inheritance in society.

Some women, who claimed their rights, are considered modern and it is as a gesture of greed, love for natal, selfishness, low empathy and desire to cause a conflict '*woh aye hay haq leynee*'. It was the reaction of women towards those who were asking about cultural taboos in order to gain their rights. There was a myth that women are waiting for their rights, they were destroying their natal family and trying to grasp their rights. (Zhang & Chan, 1999)

The pressure was brought on women that she should to write away the shares of land there is a common perception that a woman demanding property forcefully by the help of law enforcement wants to destroy her natal family. The natal family becomes economically weak and they would thus, be destroyed.

“Further indicated that the myth that women are waiting to seize their rights, grab the property, and destroy their natal family is often used to set up legal avenues to disinherit women”.

(McCreery, 1976)

This is a myth and common observation of the giving party. According to his thoughts, law enforcement organizations and laws of that area may not help her and she becomes disinherited. To disinherit women they use the power of will making in which one generation declares a will only to transfer the property to the baby boy. They follow many ways in order to disinherit property of women and some are listed below;

- Parental generations use their will power in which they don't include their daughters.
- They delay division of assets so that in the future there should be a method adopted to exclude female inheritance.
- They give little amount of money to women instead of property. This has disadvantage on women that she gets small amount of money and money do not last for longer span of time but property remains forever.

- They inform women that if she may not write her legal property to her brothers. They may become patient of depression and become economically weak. This would be a result of sisters act so there may not be good relation between them.
- In some families we observe that before or at that time of marriage women are offered that whether she wants property of dowry. They are not only given choice but with that are also told about the consequences of getting property.

According to Kishwar:

“Given a choice between having a piece of land in one’s own name vs. *saris* or furniture, few women would choose the latter. But to expect a woman to refuse the latter when the former is not on the agenda is to ask her to become a martyr for a cause invented by social reformers which will bring her no real advantage”.

(Zhang & Chan, 1999)

Most of the women come under pressure and choose dowry i.e. *Sari* and furniture. Some courageous women tend to choose property instead. These women are forced to not to seize their rights but some of the suggestions of local and other elements present in society. So this result shows us that only by boycotting dowry of the noticed because they would still not get their due share. There should be proper work and steps taken by grass root level to higher authority and proper work on inheritance of women as sister , wife, daughter or by other legal relation. These steps can change mentality and culture of our society.

The dowry that is given to women nowadays may change because most of elements of this dowry are of no use. Problems in society like gender discrimination and oppression may decrease because women may become self-stable and independent. Women empowerment and property rights are closely related to each other. Without property rights in inheritance and women empowerment isn’t possible.

“It is also important to engage women in interrogating and resisting the intersection of gender and class oppression.”

(Zhang & Chan, 1999)

This women empowerment is further related to diminishing of social problems like gender discrimination, gender oppression and other class differences like property rights and empowerment of women.

In 1994, the property rights especially land rights qualified by effective control act as crucial for women's empowerment and quest for equality in gender relations. There are three broad categories of advantages for women having independent land rights.

- Welfare effects.
- Efficiency effects.
- Equality and empowerment criteria.

2.2. Welfare Effects

By giving women economic resources through this strategy, then there are less chances of poverty and destitution of households. Women's earnings will have a positive effect on the household nutrition, mortality and morbidity. Her position will be more powerful. There are less chances of fight with mother in-laws.(D, 1998)

If women have economic resources and are allowed to earn by their own legal will then it can help in reducing poverty and their reliance on households. If a man does not earn much and he also does not allow his wife to earn then the ultimate results are poverty and poverty further leads towards to looting and drugs. If women and men both members of household earning, the average income of house increases and farming becomes prosperity.

2.3. Efficiency effect

Giving a woman direct ownership can increase their access to money and resources means that she can work more as she can increase time and can work up to 12 hours and she can ensure better returns because she is good at paying back loans and at environmental preservations. If women are allowed to work or earn by property and have access to technological gadgets thus, they may help men in work and women are mostly more conscious about budgeting as they prove themselves better in paying and help males in returning loans. If women works on her property instead of sitting free in house has ultimate benefits on her and society as well.

2.4. Equality and empowerment criteria

It effects women's participation in the political and social area. It has a positive effect on women's well – being in addition to its immediate economic benefits. Ownership of productive resource like land could influence areas such as nutrition, fertility, household decision making and resistance to violence.

If women have equal share in inheritance along economic benefits then there are further more benefits. Women participation in political affairs of state and social affairs of society increases. They start helping man in the betterment of society. It has been observed that women having some sort economical resources who work for betterment of society and other women more than girls. Women are having money but they rely on others for it. There is great benefit of ownership of property. There would be economic progress which may reduce problems like lack of nutrition, piece of advice in household problems and increase of violence. Women with rights may resist against violence. It is commonly observed that women having property rights have many benefits over a lady without it . To prove the statements true, the researcher gave some examples:

“Chandy had carried out a study on Christian women's struggle to equal inheritance rights in Kerala, especially regarding the identity and rights of Syrian Christians among two Districts of Kerala, both of which were a stronghold of the Syrian Christian community.”

(Anna, 2006)

In Kerala, India, during land reforms some women received land as a legal right. These women receiving property felt much secured and enjoyed life much better than women, who didn't own any property. IN family system, women mostly rely on others for finance. The widows of these houses are pitiable objects because other family members feel her as a burden on them and their financial budget. Women having no property are not respected like women with property even if they are superior in age and relationship.

Widows with property are respected and cared that she can possibly transfer her land to caring people, they may respect and care about her as an act for greed but at least women is respected. There is a bitter reality that despite having so much benefit, very

few women get their property rights. The traditional method of patrilineal transmission of property is the main reason that excludes females from her legal rights. Even women of many households with properties are given access and control of her land. These circumstances become a reason that a female party has no access to her legal right and ultimately there is no prosperity of the women's sector.

Women who received minimal land for housing during the land reforms enjoyed much security than those who have nothing. Widows who had minimal of property were treated with more care and respect in their families than those without property. But in reality only a few women in India inherit land and fewer control it. Limited access to land and other productive resources due to traditional patrilineal transmission of property served to exclude women from institutional credits. These exclusion or lack of resources hides economic productivity of women. Awareness on inheritance rights one's entitlement in matters is very important for women who marginalized from having property. Awareness of legal provision with respect to Hindu Act 1956 was found to be very poor.

Awareness of women about property and awareness of their locale and society gave rights to women and they enjoy it. Their husbands work for them. She lives in the house and look after the children. There are many benefits for women to get property for their parents. Through this she can easily secure the relationship with husband. A woman has respect in the house. No one would think bad about her. Through property it is Secondary Portion and property goes to male line. If women get shares from property then get this share to husband and after husband this share goes to son. It is choice of son that if he give share to sister or not. Most important and common thing is Dowry. Instead of property women get dowry of the amount written in property shares.(Sleap, 2009)

The two women in the village do not get the property right and they not just justify rights of women because these was no proper and highlights right of women and people of tribal areas do not know that it is the necessary in law to give rights to women. This was a backward area. The man never wanted to give rights to women and reduce their land in numbers. Large number of men does not inform women about their legal rights and do not give knowledge about their rights and in this case they never gave rights to women.

Poor people are mostly illiterate. They never know about their work of parental property. They don't know whether women have any chance to avail a share in property or not and if they have then how much. In some areas some women have knowledge about property rights. But they were waiting that one should take a step and get their rights. They struggle for inheritance rights but men not allowed. There was a dominancy of male in decision by making.

In Kerala, without any social discrimination male and female had an equally eligible share of property as man was not dominant over female but the problem was that people were not aware of about their rights or laws. In some places dowry is illegal and was practiced to be demanded from their in-law. In some places if women were given choice, women always preferred property over dowry. Property is the source of income. It concludes that the lack of knowledge and awareness was great problem.

According to Ibnouf, having equal inheritance for both sexes was not favored among different castes in Delhi.(Ibnouf, 2008)

In many casts equal inheritance rights were not favored because of dominancy of male. Man never wanted to decrease their status by making women dependent. Women in village were not sure while it was necessary for women to have legal rights. Even large portion of men were not aware of legal rights about inheritance rights. Majority of people were poor and had no knowledge about their rights. In some areas there was regressive attitude of men. Brother beats sister so that they should not get rights but if they do so then other family members will not contact you. Ownership of land plays an important role in strengthening women's agency. Women's land rights lead to positive income.

There are three reasons that women cannot fully enjoy the property rights. The first where they are living they are unequal formal property rights, in some areas laws and policies do not exist, discriminate against women. Other social pressure, threats or legal system that allows customary law in court and other rights may be equal but women lack access to tools, there is a lack of recourses for women in getting their rights.

Property rights for women are often framed as a legal issue. There is less expected crucial recourses is right to economic property. Saving accounts in a women's name

offer a basic form of security. Through this it ensures confidence and formal way to protect wages through the saving accounts it also create greater social agency. It benefits families and increase in investment.

Women can leave dangerous jobs and can work in factories. In 1990 in urban communities majority of respondents were not in a favor about getting shares of women in parental property as they considered dowry as women's share girls receive a share of patrimony at the time of marriage in the form of dowry women were not entitled to parental share. An exception was found by Chandy, who reported a positive attitude towards women inheriting parental property among the Syrian Christians of Kerala. In 1988, among the Syrian Christian women there was favorable attitude of women possessing an equal 35 shares in parental property. Women in rural and tribal areas belonging to lower socio economic sections society found to be non-assertive due to lack of awareness and patriarch which showed women were not ready to assert their rights. They think that dowry is enough for them and there is no need of other property because there is not enough property to divide. (Anna, 2006)

Syrian Christian community of Kerala had a positive attitude towards parental property and urban women wanted to get property as a safe guard against the financial instability of their husbands, as in receiving care in old age and as a symbol of strength and respect. Large number of women supported the idea of equal division of property. Many parents were against the idea about getting the rights of women while a few of them were in favor of getting rights. Girls themselves did not want a share only a marginal percentage of unmarried girls supported the idea about having the shares in property.

According to parents they felt that giving a share to women might create enmity between siblings such a custom did not exist in their culture. Women feared that if they will ask about their rights in this way brother will not care for them and will not have any respect for them. Women got dowry and other gifts as marital recourses rather than as natal resources. There have been similar attitudes where the women felt that property was a reward for elder care.(Zhang & Chan, 1999)

Rich peasant societies, they are not inherited to give land to their daughter but interested to give large amount of dowry at the time of marriage. They thought that property should go to sons and they will care for it in a better way. Women felt that

property was a reward for the elders. At the same time, equal shares without gender discrimination recommend support ideologically of experiences of motherhood and images of womb as a symbol of equal entitlement.

In backward area there was lack of legal awareness among women, class category coupled with patriarchal society and influenced women's perception. It was only possible in the absence of son that a daughter can get the right. In some areas, the son-in-law shifted residence to take over land in the absence of brothers-in law as heirs, were much against the will of the male collaterals. There was violence and bloodshed in cases where the inheritance rights were claimed by *jamai* (son-in-law). Several gift deeds and sale deeds were registered in favor of males at this time. In some cases the land may be registered in the girl's name but it remains in the possession of the brother.

In some cases where sister signs her right, she is tortured by her father and in-laws to avoid this. Girl's family seeks the permission of the husband and his family not to claim on inheritance rights due to her. In some cases like property is inherited strictly. In male line women have no claim to their father's will. A woman who tries to press a claim, even on the basis of wills they invite the hostility of her male siblings and relatives

There is identical reality of women's dependence. On both her husband and brother prevent from becoming independence property holder. In relation to brother, she signs her right and in relation to husband she claims her right. In both cases, she is instrumental and land remain de-facto a male possession and through women's realization men get the land and end up losing both, good will of brother and the land. It showed that marriage were most effective in keeping land. There was no conflict by marrying within the family. In last few years, women were not allowed to marry outside. There was no dispersal of land. Female inheritance rights under the Quranic law did not arise.(Bunch, 1981)

Among the poor families the practice of giving a share to daughters meant to achieve social mobility. In some places land was given. It is as the dowry remained in the name of daughters and the others can't use. There was the custom to divide the property among sons. Daughter and wife's share was not equal. Property was passed

on in the female line through dowry. Mother's share was inherited to daughter after her death.

It demonstrates the ladies in marriage without the privilege to acquire from her family and budgetary imagined in *Sharia*. It is the importance of girl to the family at the season of marriage, after that she is of little incentive to them. It gives her family impetuses to wed early and makes it more outlandish and she can effectively come back to her family if her marriage comes up short. Then again, when a settlement is paid, spouse have the entrance to property estimation of endowment is comparable to what she has gotten as legacy of the family bequest. Women are paid dowry in small gifts of movable property, often jewelry and household items, rather than immovable property. The practice of dowry indented to compensate women for family property that she can't inherit. (Charlesworth, 1994)

Value, respect and power that the land ownership brings is not comparable to the gifts of movable property given as dowry. If her family provides dowry, daughter does not have ownership or control over it. A *Dayo* or dowry is a property. It is not movable. It is given to women at the time of marriage. Things which are included in *Dayo* are not considered as an ancestral property. It is the joint property of husband and wife and is only inherited by wives' son. There were also other factors like they were related to women's social position. Women will gain the land and property rights via inheritance or they will seek to enforce her right even when they are given a chance. Women are less capable and have less social mobility then men.

Women have less knowledge and they are not aware of their rights. They have less interaction with each other as they stay at home. If any of the women get their rights then property is handled within the family rather than by outsiders. Few women appear in the formal courts against their rights especially where the *Pardah* is strictly adhered to. (Bhandary, 2017)

Pardah is a truly important drapery. It is a social practice that confines ladies' development outside the home and obliges ladies to be hidden out in the open. Most ladies use *Pardah*. They trust that ladies can't claim or oversee family arrival on account of her absence of social portability and aptitudes. Ladies confront social weight frequently from their fathers and siblings that do not guarantee her property rights so that she will do as such then she won't be a part of that family. Ladies may

give the property to her male kinfolk in light of good connection with male family are viewed as a critical security on account of future monetary troubles.

Chapter 3

Research methodology

In the research methodology the techniques were used to study people by using different anthropological approach. The tools which were most appropriate for the research were helpful to generate the maximum data used in the present research.

“Each scientific discipline has developed a set of techniques for gathering and handling data but here is, in general, a single scientific methodology. The method is based on assumptions: (a) that reality “out here”, (b) that direct observation is the way to discover it, and (c) that material explanations for observable phenomena are always sufficient, and that metaphysical explanations are never needed.”

(Bernard H. R., 2017)

3.1. Methodology

These are observation, participant and non-participant, focus group discussion, in-depth interview, key informant, sampling, photography, recording, rapport building, case study and other qualitative methodologies.

3.2. Sampling

For the exploration, the choice of sample is imperative. In this examination, these sampling techniques are applied sampling is a procedure utilized in measurable investigation in which a foreordained number of observation are taken from a bigger populace. The procedure used to test from a bigger populace relies upon the sort of examination being performed. Purposive and Stratified inspecting helped me to pick the example for my examination. I chose 30 ladies for test, as 15 wedded and 5 dowagers and 5 unmarried and 5 were men. The key informants were chosen purposively because of their ceaseless contribution about the ladies' property rights. The respondent was picked by my own judgment; interviews were directed with them for getting valuable data on the subject.

The study sampled 35 members in *jandanwala* and some were interviewed with the help of key informants to give clarity and details. The data was interpreted as per the research questions. The major focus was on women. Few were below the age of

25.Highest percentage of respondent being between the ages of 25 to 60.This is an indication that the older women concern themselves more with matters of land and property ownership than younger women. Some men were also selected in order to get accurate information. Their age was from 25 to 55.

3.3. Participant observation

According to Bernard Russell:

“Participant observation is the foundation of cultural anthropology. It includes getting close to the people and making them feel comfortable enough with you so that one can observe and record information about their lives”

(Bernard H. R., 2017)

Member perception includes living for a stretched out period with the general population to know them and offer their encounters quite far. It is a standout amongst the most imperative procedures which are broadly utilized in subjective research and qualitative research. It is to assess that what has happened, why and how things have occurred through studies and meetings.

The researcher watched the ladies; all were conversing with each other. Some poor ladies were working. A few ladies were planning nourishment for spouse and others were getting prepared and going for work. Some were washing garments. Kids were playing in the fields. A few ladies' disposition was bad and some young ladies were found in melancholy. Some were snickering and making jokes with each other. Some were quarreling with each other for cash. A few of the men were taking rest under the tree.

By utilizing this instrument the analyst gathered the information from field and lived like a local (i.e. in emic way). Above all else the researcher fabricated rapport in the region. It is the best way to watch their day to day life and the researcher step by step began her work in the field. The perception is likewise a key part of social research in light of the fact that before the compatibility constructing the analyst gathered information without perception. After at some point, the analyst has utilized the strategy of perception.

3.4. Key informant

The Anthropological researchers require sources of key-informants. It is a man whose social position in an examination setting gives them expert information about other individuals. The determination of key witness is exceptionally delicate and imperative in any examination since key sources are the essential wellspring of data to the social scientist.

First key informant was Sadia and she overall helped and guided the researcher. Sadia was a well-educated woman and belonged to a noble family. She had a great knowledge about women's property rights. She has some friends and she told the researcher about them that they have a vast knowledge about property rights.

The second key informant was Shehnaz. She was 56 years old. She has knowledge on women's property rights and gave reasons that why men do not inherit property to their daughters.

3.5. In-depth Interview

It is most important method of data collection. It was observed that only formal interview was not enough and not a reliable source of data collection. Researcher also applied in depth interview method. By doing so the researcher had not only asked questions directly but she made conversation and allowed the respondents talk freely whatever they want. These respondents were women. Their age was from 25 to 60.

The researcher asked them about the different topic like husband's attitude, life of women before and after marriage. How they manage their work. Their income, family health, children's education, their autonomy and how they feel after getting rights.

3.6. Case study

A contextual investigation is about a man, gathering, or circumstance that has been considered after some time. In the event that the contextual investigation, for example, is about a gathering, it depicts the conduct of the gathering all in all, not the conduct of every person in the gathering. A contextual analysis is a record of a movement, occasion or issue that contains a genuine or speculative circumstance and incorporates the complexities you would experience in the work environment. Contextual analyses are utilized to enable one to perceive how the complexity impacts the choices.

Analyzing a case study requires one to apply your knowledge and thinking skills to a real situation. To learn from a case study analysis you will be "analyzing, applying knowledge, reasoning and drawing conclusions". There were a total of nine case studies.

3.7. Daily diary

Some researchers use diaries as a data collection tool, this means that one is reliant upon a data collection tool that enables behavior, feelings, and experiences to be recorded close to the time that 'event', situation, or the experience occurred. Diaries are one of the research methods. Then technique that gathers subjective data by having member's record sections in a log or journal about the action or experience being considered. This gathering of information utilizes a longitudinal strategy, implying that it is accounted for by the members over some stretch of time ranging from some days to a few months, meaning that it studies the same variables over a period of time. The researcher wrote all kinds of data which she felt was important to note on diary.

3.8. Field Notes

Field notes are qualitative notes recorded by the researcher during the field research. For this purpose, a note book was kept to write down the answer given by respondents in different respective areas.

3.9. Photography

Photography is a special material that is used to take photographs. Filming or photography is a very easy way to store data. Some aspects have been escaped from researcher's eye but the eye of a camera also captures those points. The researcher did not capture any picture forcefully or without the consent of my respondents. Majority of respondents did not allow the research team to capture the pictures.

3.10. Recording

During research, most of the researchers use recording method to save the data. Human memory is not very much good in order to store a lot of information word by word. Therefore, Recording is the process of capturing data to a recording format stored on some form of medium. At start, it was quiet difficult for me to record

interviews. Later, after developing a relation of trust with respondents and consent, the researcher managed to employ this method. The researcher used audio recorder on cell.

3.11. Research Site

This part has nitty gritty review about the place where she conducted research. The locale, where she did her research on was close to *Bhakkar* and *Kallorkot*. The purpose behind this to select this place is because of the simple access to these zones and ladies confront various issues here.

Kallorkot is situated in Punjab province of Pakistan. It is arranged at the distance of 60 kilometers. It is north of *Bhakkar* and East to Indus River. It is on main railway line to Mianwali. It has numerous livestock farms, *Ghulaman Freeda Garden* and semen production at *Kallorkot*. This area has a great atmosphere. Greatest temperature goes up to 50 degree centigrade and least 28 centigrade. Most blazing month is June, July and August. *Kallorkot* is a populated place in Punjab. The *Kallorkot* town is otherwise just called *Kallorkot*. It lies on left bank of Indus River. It has a populace of right around 1, 27,800 and was given the status of region in 1982.

Table 1; List of Union Council

No	Union Councils
1	Chak No 63/DB
2	Kallurkot
3	Fazil
4	Kanjan
5	Ghulam
6	Maibal
7	Haitu
8	Malana Dagger
9	Jandanwala (urban)
10	Jandanwala (Rural)

Source: **Field Data**

Bhakkar is a locale in territory of Punjab. It was build up in 1982 after slicing region from Mianwali. It is arranged between the river Indus and Chenab. It comprises of riverine tract and called *kaccha* and most locale territory lies of Thal desert. A locale is of semi rectangular shape and for the most part comprises of sandy land.

Bhakkar has four tehsil.

Table 2; List of Tehsil

No	Tehsils
1	Tehsil Bhakkar
2	Tehsil Darya Khan
3	Tehsil Kallurkot
4	Tehsil Mankera

Source: Field Data

3.12. Language

Saraiki is main language of people. Urdu and Punjabi are next to *Saraiki* language. The educated masses also use English in a formal discussion. But in most of the cases, *Saraiki* is the dominant one of all.

3.13. Demography

It is a bustling town. It has an aggregate populace of 1,650,518. Annual development is 2.40 from 1998 to 2017. It was rural locale with woods amid Indus valley. Vedic period is portrayed by Indo-Aryan culture that attacked from focal Asia and settled in Punjab. *Kambojas*, *daradas*, *kaikas*, *madrakas*, *puravas*, *kurus* and *yaudheyas* they settled and governed Punjab district.

After Achaemenid Empire in 331 BCE, Alexander walked into Punjab area with 50'000 armed force. Chiniot led by Maurya Empire, indo-Greek kingdom, Gupta Empire, Kushan Empire and shahi kingdoms. In 1997 Sultan *Mahmud Ghaznavi*, assumed control Ghaznavid Dynasty Empire built up by father Sultan *Sebuktegin*, Delhi sultanate and later on the Mughal realm ruled over it.

Punjab turned out prevalently to be Islamic because of a Sufi teacher and holy people. Town has verifiable spots like *DilkushaBagh* which it was believed that to be Mughal period garden and joined to *Humayun* but a historical fact that doesn't verify it. *Humayun* did not come here. He went to another *Bakhar* in Sindh to assistance from Mehmood khan. It was a dismissed text by Henry Raverty.

Old town was walled and has doors known as *Tavela* entryway. Just residual entryway Jinnah door was worked in British period in name of Mr King. It accepted to be entombment place of Bakhar khan, founder of city. Police headquarters initially a Balochfortress. There was a scarcity of silver coin belonging region of Nadir Shah. It weighs around 1.3grams. After the decline of Mughal Empire, Sikh domain was involved in *Bhakkar* area.

Muslims faced restrictions during Sikh rule. The British arrived in 1848. During the reign of British, this area was in tehsil of Mianwali, and According to populace in 1891 registration of India it was 119,219 and had risen to 125,803 in the 1901 statistics. Tehsil contained 196 towns. Place of intrigue was *Mankera* and *Muhammad Rajan* and later holy place of *Pir Muhammad Rajan*. Muslim populace bolstered Muslim association and Pakistan development, after freedom of Pakistan 1947 Hindu and Sikh relocated to India while India refugees settled here.

Fundamental focus is Mandi town, ruler door, *Chiminimuhallah*, Iron market, *Gulshan e Madina*, officer state, Iqbal town, Canal Avenue. For the most part every one of them speak Saraiki, Urdu and Punjabi. Source of income for populace and business exercises is associated with capital of Punjab, Lahore.

The locale, which chosen to direct research, was *Jandanwala* town and its district that is headquartered 90km away is *Bhakkar* and its tehsil is *Kalourkot*. It is a backward area. As the theme was on ladies' property rights so she selected that region where inside the family a man of the home is considered an authority for decision making and they don't acquire land for their little girls. The fundamental center was to discover the hindrances that don't help in getting ladies' correct, in light of the fact that she needed to know the status of ladies around there. How is the conduct of men with spouse? This all came into discussion.

In *Jandanwala* for the most part individuals are of various castes. Their castes are *Khan, Malik, Awan, and Muslim Sheikh, Kumbhar, Mastikhel* and *Khanankhel*. They have diverse laws and conventions. Some people are rich, some are of white collar class and some have a place with high society. As *Kumbhar* has a place with poor family, Muslim Sheikh has a place with white collar class while *Mastikhel* and *Khanankhel* are prompt as privileged.

Diverse dialects are talked like, *Punjabi, Saraiki* and *Urdu*. Generally male occupation is shop keeping and the cultivation. While, generally females stay at home and some go for a work to produce something like they fill in as a cleaning specialist and some sew garments and some work with their spouses. A few people have relocated from Kabul. This town has three to four government schools for boys and two for young girls. There are two private schools for girls and boys. There is no focus on construction of roads. There is one government clinic. There is no NGO working for ladies' rights.

Figure 1; Map of locale



Source: Google Maps

3.14. Physical layout of village

There are diverse sorts of houses in town. For the most part houses are made of bricks and cement with a *Brenda* and a yard. There is likewise a *Pakka* house. There are a few houses made of mud. Top of houses are put with mud and wooden stuff and used

in roof while toilets are made up of bricks and cements while kitchen are made of mud.

3.15. Social Organization

The town has a man centric structure ruled or it is said to be controlled by man. Regarding labors, the males work outside like on land, cities and so on. While females work inside their homes or inside their town. They sew garments of various outlines. They work in a field and help their husband and work as a house keeper as well and win bread for their families.

All choice is taken by men that include training, acquiring, proficient or marriage and they additionally do talk and examine with their females. There is more unity and solidarity in towns than in urban areas.

3.16. Population

Population of town comprises of six castes. Two of them are thickly populated. Rests of them comprise barely in excess of 40 family units. Mostly, the individuals of town are poor and they work in field. There is man centric and joint family framework. Presently joint family framework has diminished the young age needed to live separately after their marriage. The Bride's folks are interested for an isolated segment or a house for their girls.

3.17. Religious beliefs

Entire populace for the most part is Muslim. They have a place with various groups of Islam. They are *Hanafi Sunni*, *Shia* and *Wahhabi*. Most essential celebrations that are commended in them are Eid-ul -Fitr, Eid-ul-Azha. In month of Muharram the general population laments it as a moment or affliction of Hazrat Imam Husain. Besides that, there are many social gatherings.

3.18. Kinship

Kinship is the investigation of connection between families. It is essential in the country side territories. All contentions, shared understanding and every monetary

action rotate around the family relationships. All compose social relationship begins from one's family unit at that point spread to gathering of *Bradri*.

3.19. Division of labor

There is division of work amongst male and females. Their exercises are both outside and within the house. Ladies rise at a dawn toward the beginning of the day. Each feast is cooked by females for male after returning home. At morning times, she should set up the child for the school.

Tea is made at a few times per day. In any case, it is served before 12 'o' clock. Tea is set up for the general population when men are working in the field. It is the obligation of working male to take tea to agrarian fields for workers. Landless workers are just utilized via landowners based on day to day wages, week after week or month to month. Ladies at that point occupied with setting up the nourishment which will be a small proceeding at 1pm and after that in summer season, men take rest. Some matured males move towards the mosque for offering prayers after that they take rest. When they wake up at 4'o' clock then tea is again taken. Supper is served before *Isha* prayers.

The females are likewise associated with such errands like getting the meals ready. Mother trains her daughters only if she developed a girl who helped in her family unit errands. Before setting off to her spouse's home cooking, fundamental religious capability are the abilities that she ought to learnt in her mom's family unit. The senior little girl likewise assumes a part of mother to her young siblings and sisters. The nourishment or tea cooked by female is taken to the fields by family unit head male or by his child. It is seen that family tea for the most part don't enjoy more often than not in doing any difficult work.

Without laborer landowners give cash or (*faslara*) to them in state of crisis or cash at the desperate hour like daughter's wedding or for a few events. There are couples of truant landowners, who lived outside the town however the people of his remaining family in the town discuss with the cultivators at the season of reaping. The wage picking up from selling of crops is shared and divided among landowners and cultivators.

In the town ladies are the source of information that females of landowners are excluded in manual labor. They have their particular obligations and errand to perform. It happens in those areas where joint families or more distant family framework prevail. Adult ladies need to take care of the cooking arrangement for extensive number of grown-up male and ladies and this also includes servants. She has likewise then to ask after a visit to the neighboring house if there is any kind of festivity or like death.

3.20. Economic Activities

Their distinctive occupations like cultivating, shop keeping, hair stylists and shoemakers. Majority of the economy originates from the agriculture. A few men who are educated receive government jobs like teaching in schools. And other are in agriculture, labor work on daily wages, week after week or month to month. There are couples of families who possess the real piece of the land and working under their landowners. The families who are financially stable (*Vadera*) type are living a better life.

Ladies are the administration representative. They are likewise working on daily wages or weekly like in polio work. There are confinements to ladies to remain at home and work like milking, preparing yogurt, and *lassi*, margarine or *desi ghee*. Ladies stay at their home and sell milk, butter or *desi ghee* so as to include something in the budget of their house.

3.21. Culture, custom, and traditions

At the point when a child is conceived, at that point father or some other senior individual from the family rehearses the Azan (آذان) in the ear of recently conceived infant in the name of sacred God. It might be first solid that he/she hears on the planet. After this guardians give the names to child. The child's head is shaved with some inquisitive functions inside seven days. A few goats are butchered and meat is distributed in relatives and companions and 33% meat is given to the poor as a philanthropy act.

No age is recommended for circumstances of children. But generally observe under the age of 10 years. It is additionally called *Aqiaqh*. It is hosted by guardians or some

other distant family of new conceived type. Numerous visitors bring presents for the new child and guardians. For example, apparel, toys or small furniture. Infant's weight in gold or silver is given as a donation to poor people. Different companions and relatives offer cash to new conceived infant's folks.

3.22. Death ceremony

It has been observed that demise as a transitive starting with one condition of being then onto the next is not an end. It believes that activities tail you to the great beyond. So if we follow the Quranic law and we will live a good life. We will be rewarded in the afterlife and will be isolated from offensiveness however in the event that we carry on with a deceptive and terrible life, we will be isolated from all the excellence of the world.

3.23. Islamic funeral custom

- The body is buried as soon as possible after death.
- The body is turned to face towards Mecca, the Holy Centre of Islam.
- Guests of the same gender greet each other with a handshake and hug.
- Guests do not take photos or make recordings.
- The arm, legs and hands of the body are stretched out.
- A person sitting next to the body reads the Quran.
- The death is immediately announced to all friends and relatives.
- No discussion takes place at the time of burial, but all guests pray for the soul.
- During this time family members socialize. It is believed that socializing helps to ease suffering.
- After body is buried, all guests go to the house of family of deceased. Meal is prepared and guests usually stay for entire day. Family member may stay for the whole week. People give money or piece of cloth (kafan) to deceased family.

3.24. Marriage rituals

The general population performs endogamy and furthermore, *Wattasatta*. It influences family status and economy. Families offer land to their girls as dowry. It is exceptionally basic in town and moves toward becoming culture now. Marriage is the most critical occasion in the life for them. Women are made to wed inside the family

to guarantee that land remains inside the family. Poor lady leans toward family marriage since they know that there is a fundamental comprehension about the family issues and pressure for dowry is less.

Marriage is identified with the security paying little attention to the stress whether the spouse is a decent individual or not, now they need to trade off and make a solid connection. Early relational unions are favored among numerous individuals since they declare that the young ladies would then be able to go by the desires of spouse.

Some were married inside their more distant families and obviously supported inter family relational unions when all is said in done for reason is that recognition with family and man or security for ladies. Some other ladies are made to wed inside the family to guarantee that land remains inside the family. Sorts of ceremonies are; Marriage in conventional society has constantly organized by guardians .Normally marriage is sought within the circle of his own family or that falling inside his/her own particular clan.

3.25. Mayoun and Mehndi

It is the first ceremony around three or four days before genuine wedding is held. The lady of the hour thus, enters a state of *Mayoun* which implies that she wears a yellow dress and the time that the beautification ritual commences. The young lady's and boy's family assumes an imperative part. Young lady's sister, mother and companions carry the *uptan* enlivened attempt with a blend of oil, turmeric and rose water, with a sweet treat called *Misriand* a band called *AllahZamini*.

First married puts a little *uptan* followed by some wedded women apply the mixture and give blessing by putting some cash on her hand to remove the evil eye or *Nazar*. There is little a function, singing and moving as well. In *Mayoun*, *Mehndi* is additionally applied on hands by lady of the hour's companions or relatives. Cash is additionally given on this event. The endowment is additionally given to relatives before heading off to the in-law's home, after *Mayoun* function, lady's family send remittances to the in-law's family and afterward they adorn the space for couple. *Chori* and tea is served on this event.

3.26. Nikkah, Barat and Doli (ruksati)

Nikkah is the most vital in them. Without *Nikkah* it is viewed as exploitative and against the control of religion. It is held on the *Barat* day before setting off to another house or now and then before the months of marriage. Three fundamental events occur in start of wedding, first, when bride is leaving the home, secondly the lady of the hour is being invited into her in-laws' home and third coming back to her parent's home. In *Nikkah*, ardent property is given to spouse, when entered in *Nikkah Nama*. It is pronouncement of divorce (تلاک). It is gifted by spouse. It is personal property given to the spouse by men. It just belongs to wife share.

Endowment has lost its significance. It is as yet a substantial idea. It is considered as a monetary term and commitment of a woman for her home. Families begin setting up a settlement amount when a girl is matured and this share includes numerous items until the point that their little girl achieves the wedding age. Salary is given by the two people. A few couples like to purchase the things in the endowment. In past, the ladies would incorporate custom made things, for example, ribbon and knit works. Nowadays women buy readymade items rather than unused things. There is the rundown of things that ladies love to buy in their settlement.

3.27. Kitchen utensils

Among kitchen utensils, everything is incorporated and can be utilized according to the needs. Visitors supper wear and silver wear, tea kettle, tea glass set, breakfast set, water set, coffee set, weight cooker, cut, plate, wooden spoons, benefit sets, cake dish, pitcher, stockpiling compartment, serving of mixed greens bowls, place setting, salt and pepper.

3.28. Homemade textiles

These are the laces and covers hand created by mothers. They are comprised of natively constructed items. The quilt sets, cover sets, rest sets, tablecloths, hand and shower towels, table material for day to day use for visitors. Floor coverings, mats, fridge, dish washer, clothe washer and broiler, iron hair dry machine, toast machine, shoes, furniture and dresses sewed and unstitched for ladies, cosmetics items and other fundamental objects for ladies. These all are the things given in settlement.

It is very well may be decreased and expanded as required on demand. It is an emotionally supportive network to girl. In the event that something had happened to guardians after their little girl's marriage then she could be ready to stand up without anyone else. These things are given to girl with the goal that she should set up another life.

3.29. Barat or ruksati

On this day, grooms get ready and are dressed in *Sherwani* and bride is dressed up in *Lehnga*. Brides wear heavy jewelry while groom wear *khusa* then they both come to stage everyone gathered there to see both couples and greet them. Then the rasam of doodh plai takes place. Bride's sister comes with a cup of milk decorated with beads. Then held a 'Joota *chupai Rasam*'. The prank is played by the bride's sister as she tries to hide shoes of groom and demands money in order to get his money back. There is lots of bartering and joking involved after few minutes all people give *Salami* to the couples. Some give money and some relatives give expensive gifts to both couple, then reception is held from bride's family. All dishes are prepared like *biryani, korma, zarda*, sweet dishes and cold drinks are also served on this occasion.

3.30. Doli or ruksati

It is exceptionally passionate and eluded to the function in which bride abandons her parent's home after her wedding. A *doli* is a cot suspended by four corners. It is carried by four male relatives of bride. It is beautified by luxurious material to conceal to ladies inside from perspective of outcasts and nowadays an auto is accommodated for this reason. *Doli* service takes place after the wedding between 4-5pm.

Before venturing outside, the family strolls her to the holding up auto and she meets the family and she leaves for her in-laws home. As the car leaves and after that all visitors move towards their own particular house.

3.31. Arrival of bride at groom's house

At the arrival of bride at in-laws home, the couple goes into the house and lady is seated with female relatives of in-laws sides. The ladies offer cash to the couple. The lady of the hour goes to the parent's home after the wedding and it is called *Satwara*.

The day in the wake of wedding the love bird couple visit parent's home. Customarily, the bride's sibling and family bring the couple over and they welcome each other.

3.32. Walima

It is the gathering from the family of in-laws to lady of the hour's family. All the close relatives of the woman are welcomed on this day. This occurs after the big day. They wear the dresses of light hues. They look new on this day. Music is played and dance begins on the floor. The married couple goes to the stage and sit. All visit the stage and welcome the couple and give cash and after that supper is served.

3.33. Festivals

There are distinctive celebrations celebrated by them. They celebrate it by enthusiasm and they take part in everything.

3.34. Eid celebrations

It is loaded up with straightforwardness and love. Eid festivity is very not quite the same as urban zone. There is no concept of *chandraat* parties like in urban territories. Rustic ladies get the dishes ready like *kheer* amid the night to serve on the morning of Eid. The *Seviyan*, particularly a homemade dish and *zarda* are additionally arranged in the early morning. Whole family wakes up in the early morning to offer fajr petition. Kids at that point clean up and wear new garments and shoes. They begin requesting *Eidi* from their folks and grandparents. Almost certainly, joy cannot be counted on the favored day.

Male individuals alongside youngsters go to *Eidgah* which is for the most part a school ground. Rivalry can be seen among towns when they offer cash to imam, the more you give, the more respect you get and feel pride. At the end of the supplication, they welcome each other and offer great wills and congrats. Huge numbers of them visit the cemetery to offer supplication for their friends and family who have left the world. Ladies in the meantime prepare themselves and afterwards, whole family assembles and says Eid Mubarak to one another. Ladies at that point begin getting ready lunch, towns share chuckles and make arrangements for residual time. They welcome loved ones to supper.

Towns regularly hold mela at the time of eid and bull truck races, puppy battles, dog race and kabadi, riding cycles, bicycles or horse race. They go to mela-sites. There are prizes for champs, individuals accompany costs and it doubles the Eid joy. In Eid days, there is a custom that each parent offers *Eidi* to their youngster. First eid after marriage is critical for girls. The dresses are given to little girls by their folks and furthermore to their child. During Eid, parents give Eidi to their married daughters. Some items include 2 to 3 pair of dresses, sweet dishes, cash, cone *mehndi* and adornments

3.35. Income

Table 3: Categorise the income percentage

Percentage	Income
25 % less than	5,000
40 % less than	35,000
20 % more than	60,000
15 % more than	70,000 or 150'000

Source: **Field Data**

3.36. Levels of education

There are 25 % uneducated women, 30 % primary pass, 35 % secondary, 10 % graduated, 5 % are done with masters. While from males, around 2 have done FA and 2 graduated and one has done masters. Some were matric pass, auxiliary and a few ladies were graduated, yet for the most part were definitely not educated. They do not give significance to training and education. Their attention was more on Islamic training.

3.37. Marital status

Table 4: Status and numbers of respondents

No	Status	Numbers
----	--------	---------

1	Married	15
2	Un married	5
3	Widows	5
4	Divorced	5

Source: Field-Data

3.38. Food pattern

The *Roti* is made of wheat, *Bajra* and maize is additionally eaten. Tea is likewise vital. Villagers take two times supper daily and drink *lassi*. *Lassi* is prominent among individuals. Meat and chicken is taken once every week. At the season of the arrival of visitors they prepare extraordinary sort of dishes. The *Sohn Halwa*, *Seviyan* and *zarda* are most vital to them. The *ranjhay wala* meat is highly acclaimed. People in close-by urban areas; particularly come over here for well-known dish as in Eid days or on special events.

3.39. Dress pattern

There is an assortment of dress example of individuals in the area. The typical dress example of individuals maturing around 50-70 years old, wear *manjla*. It is for stretched out and closes up to knees and sleeves are open and sewed without neckline. Young fellows wear *shalwar-kameez*. Kameez is a shirt which is more designed than *manjla* and it has collars. It likewise has a shalwar.

People that are monetarily steady wear *shalwar Kameez* of cotton, *karandi* and *boski*. The ladies in the nearby wear *shalwar Kameez* as of men however are distinctive in style and sewing. Some are financially stable and wear the garments of brands while others wear basic suits. Some of them additionally use to cover. There is a relationship of settlement with other event. Guardians give dresses as in dowry. Dresses are exceptionally costly. Some of them are as sewed and unstitched. As indicated by proprietor perspective, no less than 30 to 40 lacs are spent on little girl's wedding. In dowry gold is also given to girls worth of ten to fifteen lac. Dresses are additionally costly and are of four lac. Different things are in endowment as well.

Chapter 4

Gender attitude towards property rights

4.1. Lack of Education and Migration

People are part of their attempt to improve the living standards of their families for a male individual and the main issue to invest is the basic need for family. In the community migration has also been observed to fulfill the requirements of the family.

One of the respondents said

“Pehly Hum Khanon Ki Zamano Py Rehty Thay Aur Mjhe Un k Ghar kaam karna parta tha”

The place on which we were living belonged to Khans and I used to work there as a maid. It was observed that after migration, he was stabled there but before migration they were not financially well enough. The village situation was not good before, now there is little improvement.

Mein khud nahi parh saki mera dil chahta hay k meray bachay zaroor parhein. Meray betay ko cancer ha aur mein ilaj nahi karwa ski. Mein usko nhi parha ski jis ka mjhe behadd afsos hay. Aur dosray ko paison ki waja sy nhi prha ski q k tb uski umer guzr chuki thi. Ab mera beta 45 saal ka hay.

As I could not get an education, I really wanted to educate my children, my son is suffering from cancer and I could not get him a treatment. I could not educate him. I feel depressed about it. I didn't educate my other son because at that time there was no money to spend on him. Now, he is 45 years old

Meray husband k janay sy Pehly mny bohat takleefain bardasht ki hain, meray sussar kbhi kbhi Pasay detay hi nhi thay, Mein apny waldein sy leti thi.

I suffered a lot of difficulty before my husband's departure. My father-in-law doesn't give me money. I usually ask for my parents.

Due to lack of money in the village, community members were not treated well with another. They were unable to marry their daughters. The daughters thus had to go through a clash with their families.

4.2. Unavailable Opportunities

In the village it was observed that the community members were facing worst conditions. They were unable to fulfill their basic needs. It was difficult for parents to take responsibilities of all expenditures. They do not have the land for cultivation.

Humaray pas koi zameen nhi thi keh hum fasal ugatay aur ghar ka kharcha chalatay, shohur aik dukan py mamoli mulazim thay. 7000 maheenay ka kama kar lay atay hein. Zameen na honay ki waja sy jahan mein kaam krti hon unhon ny hmein zameen ka tukra diya hua aur hm usi py guzara kar rahay hein.

We did not have any land so that we could grow crops and fulfill basic needs. My husband was a servant on shop. He used to earn 7,000 per month. We used to live on hand to mouth. Where I work they given the piece of land on which we are living.

4.3. Lack of Resources and joint family system

Due to lack of resources in the village people were pushing them to migrate. They do not have their own land to cultivate. Majority were not educated. They were unable to get any reasonable job. In the village, it was also observed that those who were educated also wanted to do a job in government sectors but due to low qualification they were unable to get a job as they were not highly educated. There were low wages, rates and fewer opportunities in their home village. There was less opportunity that could not support their family that's why some of them migrated to some places. In the village it was observed that before not getting the land, they were living in mud made houses and structure of houses were not so good.

Humara ghar Pehly matti ka kacha bna hua tha. Magar jb zameen mili mjhe walden ki taraf sy tou ghar naya bnwaya. Aur ghar ka naksha sheron k gharon sy milta julta tha.

Our house was made of mud but when my parents gave me a land and we built the house, it was like the urban houses.

In the village it was also observed that the structure of house in which they were living not beautiful and not according to their wish. In the village it was observed that before not getting the property they were living with their in laws because of shortage of money. In the village it was observed they were forcefully living with the in –laws. They were separated after getting the land. It was observed that daughter in laws have a lot of responsibilities. They used to do all the work of in laws and were not appreciating so the clashes between the couple and within laws were rising.

Jb mein saas aur susar k ghar mein rehti thi mujhy apny dewaron kay kaam karny party thay. Saas susar kay alg kaam hoty thay. woh log kaam bhi krwatay thay aur apni betion k samnay gila bhi krty thy. Mein roz roz in baton sy tang a gai thi. Ab mein alag rehti hun. akela pan acha nhi lgta magar us sb mushkilat sy meray shohar ny nikal diya mjhe.

When I used to live with my in-laws, I had to do my brother in-laws work. And parents in-laws had different issues to take all responsibilities but they used to complaint in front of sister-in laws. I was fed up of their tantrum, on daily basis. Now I live in separate house. I don't like loneliness but my husband got me out from those tough situations.

In the village it was observed that in joint family system wives were descended on their in laws from basic needs. They used to take permission from in laws if they had to go outside of home. They could not go for shopping without the permission of their in laws.

Joint family mein jab mein rehti thi mjhe maky janay k liye bhi saas sy pochna perta tha unki ijazat k baghair nhi ja skti thi. Ab alag ghar mein kisi sy poch ky kehny nhi jana prta.



In the village it was observed that the wives were facing many problems with in laws. They were bearing all the difficulties in the absence of husband and no one was appreciating their efforts. Due to clashes, they decided to separate their house from in-laws.

Yahan aurton k haqooq poray nhy kiay jatay. Yahan jb vote hotay tou apni mrzi nhy honay detay. Aur na hi zameen di jati hay. sirf beton ko zameen detay hain aur aurton ko jahez uski jaga dia jata hay. Zameen na denay ki waja sy log bataain sunatay hain. sirf us aurat ki hukmarani hai jis k pas zameen hai.

They don't give the rights to women. Even when there is election they can't vote out of their own choice. They don't give land to their daughters. They only give these shares to son. Instead of property, they give dowry to their daughters. If women come without land then there is no respect of her. The only head of the house are those women who have the land.

Mjhe meray walid ny zameen di thi. Woh zameen mein ny apny shohar ko jb di tou us ny usko dosray kaamon mein lga di. baki kuch hisa meray walid ny baad mein dena tha. jb who waqt aya tu meray walid ny pata krwaya aur pta chla k us ny woh zameen ayashion mein ura di. ab us k baad meray walid ny faisla kia k baki hisa jo reh gia woh nahi de sktay, kyunk phir dobara buray kamon mein aura dein gay. Ab is waja se mjhe bohat sari mushkilat ka samna krna par raha hai. mjhe saas har waqt tanay deti rehti hai. aur shohar bhi sahi meray saath nhi bol rahay. Meray sussar kisi had tak theek hain.

My parents gave me shares from land. I give that land to my husband and he wasted that land in bad things like drinking and smoking. Half share was left and my father decided to give land after some days. When the time came my father investigated he comes to know about that land was wasted in bad things. He decided not to give remaining shares because it will be wasted. Now my mother in-laws attitude is not good with me. My husband is also not behaving well with me. My father in-laws behavior is better.

4.4. Origin of men's contribution in agriculture

Large shares of women are present in productivity but later on this share reduced greatly. After exploitative potential of men and all this was due to the resources and especially the heavy resources. This is considered as the beginning of the male dominance. Male supremacy through tools of production is also explained in man-the hunter theory and through this way they needed land to live in peace. There was a system of hunter gatherer. Men and women have equal influence. Hunter-gatherer is male dominated. Among the stereotype men are the providers. It contributed to primary subsistence.

Hunting and fishing exceeded the contribution of gathering. Fishing, agriculture, animal husbandry, hunting and gathering was more than enough. It affected the modern civilization. Emergence of agricultural people started to accumulate resources. It included movements between groups, kinship relation, and residence pattern. People started living in groups. Through hunting and gathering they get fruits, vegetables and honey. After hunting and gathering agriculture system was observed. It is the source of income. Now the system is changed as it is based on modern irrigation system

4.5. Male Dominancy

Male dominance despite of being earliest is also one of the most wide spread inequality type in human history. Problem of male dominance is not limited to any area but it is now present everywhere on the globe. It seems that male dominance is present from the existence of our species so this issue is not only wide spread but historical phenomenon. The role of men and women are important. Male physical characters are different from women. The male status, their strength, aggression and size are different from female. A male-ruled society association or zone of movement is one on which men have a large portion of intensity and impact.

In some areas male stream is focused and female stream is limited to non-market production like household stuff of cooking and cleaning and this production is said to be full of emotions and care. The place where women have value is in their homes but male has both authority and position because they earn for the family in market related production.

In capitalist society, labor market offers very less pay according to their work of long duration but for women, if we relate to their strength and a better for male. Food is prepared by women. Woman spends her time in kitchen of 3 to 4 hours in a day. Market-based work is done by women to supplement family income.

Inequality is also present in work of women as if she works in home or market based activities. Men have greater participation in work outside home than women. Women work longer than men. There is a small industry for women to work called as female industry. Which includes works like sewing, clothing, and lentils but wages are low as compared to other industries. If a woman works formally in the sector of proper jobs she earns better but in works unofficially she is not paid well and she is under-rated. Male workers are over-rated in many other fields like administration and market. Economic empowerment is measured by earning.

4.6. The Value of Son

According to the data of interview, it was believed that without son they are nothing. Most important role of sons is at the time of parent's death. Only son are expected to perform funeral rites. By religious views some of them think that their family will reach the heaven. They put the son in a higher value than daughters.

According to a respondent,

“My husband demands a son, I was pregnant, and there was no sign, because doctor already told me that you have a daughter. When I give a birth to my daughter then my husband marry to another girl because we already have two daughters and this was my third daughter. So in this way he needed a baby boy. Sons are preferred by parents because they continue the family for next generation. It is believed that parents are supported by son because at the time of old age the daughter gets married and leaves the home. They are the source of constitution of family generation. A son holds deeper socio-cultural and economic importance for families. They are the source of income. This is a patriarchal society and birth of a girl is considered to be followed by misfortune.”

According to another respondent

of violence, fear of rape is there and they learn to cope with the threat of violent. The term used to describe such acts including much physical assault, rape, murder, buttering and emotional abuse.(Rammohan & Roberston, 2012)

Aggression or violence against female is foul behavior of male against females around the globe. It has been a subject matter of different disciplines for many years and thus, women empowerment programmes have occurred as a result of these programmes.

4.13.2. Physical violence

It is the act, which is considered to have the intention of producing physical pain or scar on someone's body. It is violent if an injury occurs. There are threats given to anyone about physically abusing them or causing harm to them. Slapping or kicking a spouse shall be included to charges near using weapon. Conflict tactic scales are used to measure it. Kicking the wife, slapping, hitting her with something, grabbing, biting and throwing something on her are some representative behaviors to measure the scale. These are considered the severe physical violence.

Case study

Name: ABC

Age: 33

Profession: housewife

Marital status: married

Ms. ABC had three children. Her education is till secondary. She said that our house is registered on my father in-law's name. Before marriage little land was registered on my name but after marriage they gave dowry to us and we give land to brother because in our family they don't inherit land to their daughters. My father in-laws attitude was strict with us. He used to fight with his wife and children. Sometimes he beats his wife. My father makes decision and all ultimate authority was in his hand. They all are greedy and cruel. In our family, man has the authority to control the house. Wife has to follow all the rules on what he says. She must obey otherwise all others become rude. Mostly men don't inherit property to their daughter because they think she has no knowledge about land while man has more knowledge. My parents has given necessary things to me and my mother and father in- law sometimes

pressurize me to go home and demand more things from your parents. I tolerate physical violence. My in-laws' attitude is not much satisfying behavior with me. My mother in-law used to beat me and abuse me. She always says that you didn't bring new things all are old fashion. Before marriage I was expecting much more from you.

4.13.3. Psychological Violence

Verbal attacks such as abusing of wife, harassment and calling her by name to make her believe that she is not worthwhile. Isolation separates women from her social support or desires her access to finances and other resources. Extreme jealousy or possessiveness repeated behavior controlling with whom she has contact. Verbal threats of abuse harm torture directed at the women harassed or at her family, children or friends.

Repeated threats of abandonments divorce or initiating an affair if women do not comply with the abuser's wishes and damage or destruction of women's personal property. There were detailed clear cut interviews with women of extreme psychological abuse occurring between conjunctions. There were some cases of physically violent episodes. Some of the women reported that their husband's behavior sometimes is changed. They report about physical abuse. It refers to type of behavior with exception of threat of physical violence. They also reported about psychological abuse. Sometimes it is considered to be sexual violence and psychological violence between intimate partners. It includes domestic violence between intimate partners, or sometimes all form of family violence including child abuse, sibling abuse and other abuses. These conflicting and overlapping terms and their uses are something confusing in the study of violence. Intimate partner violence and battering refers to patterned of violence and abusive behavior by her husband ex-husband, boyfriend and girlfriend and ex-boyfriend.

Case Study

Name: XYZ

Age: 39

Profession: House wife

Education: matric

Marital Status: married

Mrs. XYZ's daughter is married out of family. She has three sons. They had given everything in dowry. But her family is cruel and greedy. They give car and gold. They sold the both things. Their behavior is not good with her. That's the reason they didn't give the land to her. If they will give land to her then chances are that they will misuse it. After every three months she visits her parent's home and buys clothes for herself and her kids. They don't give money to buy clothes for her family. She always asks her parents. Her father-in-law's attitude with her is quiet well but her mother-in-law's attitude is worse. She is sacrificing for her kids. She has three kids. Her in-law's torture her a lot.

4.13.4. Social Relation conflict

There is a conflict between families. They quarrel with each other. Their fight is affecting their children's health. This piece of land causes depression between couples. It may lead to divorce or separation. Now they don't trust their son-in-law because of bad behavior. If they will give property they will misuse it or can ruin it.

4.13.5. Stalking

There were some stalking cases as well. It sometimes often takes the form of rape, threatening of the family and breaking into her living quarters. We treat women sexuality as a commodity. Sometimes whole society takes some sort of strange responsibility for women's gender like violence. Violence is sexualized and becomes aggressive. Violence at home, sometimes become of a gender and physical standard and sometimes cannot be considered a rape but expands to fill all of a relationship.

4.14. Violence against Women

There is not much sexual violence due to socio cultural factors of both of the married couples. But physical violence is much more of a matter of concern than the former. However, physical violence is not only the result of male dominancy, but there a few factors point to the female's family as well. These may include the improper treatment of the wife's parents towards their husbands.

Figure 2: Status of Village women



Source: Field Data

Case Study

Name: xyz

Age: 37

Profession: House wife

Marital status: married

Mrs. xyz belongs to a poor family. She has two sisters and two brothers. She has two kids. In her family land is not given to daughters because of the lack of land or they refuse to give land to daughters. She studied till matric. Only few things are given in dowries which are necessary like furniture, bed sheets, homemade ornaments, shoes and dresses etc. She married in a family and all relatives know the condition of their house and they didn't face any dowry demands while her sister married outside of the

family. They are Sheikh in caste. They are rich. They demanded many things in dowry. They were expecting that they will give land to their daughters. They demand 3 acres from their parents but her parents denied to give her land. According to xyz, her sister's husband said to her that if your parents will not give you land then I will file for a divorce. She has suffered much. After two years my sister's husband had divorced my sister then after one year one proposal came and my parents accepted and my sister married with cousin. Now she is happy. Now she does not face any dowry demand and all respect her. Her in-laws behavior is good with her.

4.14.1. Property saved from Dowry

Women who have their own properties which were found less related to dowry demand violence. While people who do not own property has to face a high dowry demand. If women rejected to do so then they were beaten by their husband. One of the respondents said that it gives her decision making power and protection. It makes her financially able to run her house.

4.14.2. Women tolerate Violence

Women have to tolerate violence because of not having property. There is no any other option for her. Women tolerate violence through many ways, sometimes men lose control and they start beating wife. Due to load of work or in mother's pressure he beats the wife. Women tolerate violence to keep the family together. She decides to stay with her abusive partner. If she will not tolerate then health of children is affected negatively.

4.14.3. Sacrificing for children's

Another respondent claimed that I have to sacrifice for my kids. I have to secure future of my kids. I wanted to educate them. I can't leave them alone. I have to tolerate all the violence.

Case Study

Name: DEF

Age: 29

Education: M.Sc

Profession: housewife

Marital status: married

Mrs. DEF was from a rich family. She has two children. She has done M.Sc. She said that my *phupho* has faced many problems. Her daughter had married out of family. So she wanted to give shares from property to her daughter. But *phupho's* husband was not agreeing to give a share to daughter. According to them shares should remain in the family otherwise land will remain less. My *phupho's* husband thinks that it is a husband's duty to take care of his wife and fulfill the needs of wife. Now our responsibility is finished. But my *phupho* has not agreed as she wanted to give shares to her daughter. My *phupho's* family pressurizes not to give shares to her daughter. Within few months our elders agree that property should remain with her. The *phupho's* daughter family was quiet good. They didn't insist for property. Now my *phupho* is satisfied with this decision.

4.15. Origin of women's contribution in economy

A woman is only a slave or free but a prestigious position among many barbarians and lower stages if we discuss about the property. They tried to trace descendent from maternal side because it was from the lady his father used to love. Property was in the name of wife and wife's brother because at that stage child is immature to hold and take care of that property. There was an acknowledgment of heredity through mother and legacy relative and emerged out of it. Over the span of time, it was protected mother-right, which is mother's rights and position as of dad.

The role of women cannot be neglected. Women play their role toward betterment of economy. She is important in social framework. She is responsible for saving modes. She is still paid less than men. There is a gender wage disparities. Wage gap is essential to helping women in agricultural economic security. It improves the living standard. There is a minimum wage rate for women in agriculture. It is 100per day. A woman faces the problem of malnutrition and much work is done by women but she doesn't get much more than men. She is employed such as laborer, small traders, domestic worker and similar others.

The production by women was more as food chain came from here. It is assumed that sticks were first used for digging and in this sense we can say that the art of agriculture came to us as from women. These were the simple activities that later became very useful. Basket wearing, potter's wheel and many others support the subsistence produced art and other activities. Woman had also experienced the whole body as being of a child production. This productivity was the precondition of male productivity.

Women think about land as a multiple purpose asset which could be used in many ways. It could be used to achieve honor, income, respect or safety. It plays an important role in one's security. Women try to highlight the importance of land and most of her thoughts revolve around the marriage and life after marriage. Many women try to give it to their family to attain respect. Women pointed towards work due to economic condition that they had suffered a lot. If they had livelihood option then they can enjoy the life and can improve their life styles.

4.16. Women's perception

It was based on in-depth interviews taken from women. It emphasizes about violence against women in village, ability to bear children, women who were landless peasant, the main theme women's relationship with land, violence, mobility and perception about women and faith.

Land being a multiple purpose asset either to get income or to get honor plays an important role. It helps women to attain their confidence because it gives a feeling of security to her. They felt that their status will enhance when they will contribute to the family. They wish to work, because they suffered economic conditions. Main preference of boys is that they earn. More number of women knows they have right in sharia but they are not focused in the context of culture. Women who do not claim their right because of fear, by claiming land they will be perceived as a source of discord in family.

Some women give value to those brides who bring land with them. They rejected the point related to dowry. Few women say that dowry and gifts are enough. Some women justify them by saying that they are receiving protection from their male

partner and that is enough for them. Patriarchal authority is prominent in marriages so women find their status at a lower level.

Landlords have authority and power and shifted to men in descending order. The society is patriarchal where men play a central role and the only decision is made by men that to whom their sister will marry and who will remain with family member. Women never give opinion to whom she will marry or whom their daughter will marry. It is only decided by male head of the family. Senior women enjoy the status in their family. Elder brothers also make decision on their sister's marriage

4.16.1. Perception of women if they get land

When a question was asked that what you will do with the inherited land, some women said that they will buy a home or cultivate some fruits or vegetables. Mostly uneducated or lack of knowledge women has said that they will give land to their husband or son. And the educated women said they will sell and invest in business. Some said they will make dowry for their children or they will save it for later use and some of them said that they will use it in home expense. Some women said that if they will inherit land they will give to their parents and in return they will get money.

4.16.2. Attitude towards Women

There was not any positive reply and interest of family about giving land to their female member in villages. They preferred dowry instead of property and regarded that it is women's wealth and share. It should be equal among all the communities. Equal rights to both sexes were not favored. It was also observed in some areas that wife can have a share from spouse's property and it was not entitled to have a share from parent's property. In most places there was a lack of knowledge that was causing the real problem. They don't easily get a chance to own property.

The study also revealed lack of opportunities and unemployment is the main reason for not getting rights. Family requirement was not fulfilling. Some people migrated to other cities to earn. Study also revealed that due to lack of income opportunities they migrated. The findings of the present study conclude what the couples experience and extra marital affairs due to distance.

As *Sharia* gives the right to women according to study it has revealed that 40% of women gave the opinion to own the land. The 25 % has the lack of land and 35%

don't have knowledge and skills to manage. Study also revealed that after marriage it is the responsibility of men to take care of his wife and fulfill basic needs. Property rights will unbalance the social relation. It will create conflict between them. It was also observed that women can't handle the things as better as men. A man knows more. They had a great knowledge about land. Men know more about policy and laws. They didn't know more about legal practices with regard to land rights. Women look better in their house. She looks after her kids and household duties more nicely as compared to men. So women's work to take care of their family and husband should work for them and look after the land as it is important because it is a source of income to them. Women suffered because of her weak economic condition and if they had livelihood options then their life will be better. Land is important to them because it could be a source of income. Women who own a land have respect and power.

The findings of the study also revealed that the dowry and gifts are compensation and they are enough for them. Claim of property women result in cutting off relations by brothers and natal family. Mostly women are unaware of their rights, protection and laws guarantee to them through constitution. There was not much curiosity and interest to know about the rights because of the lack of knowledge. Other reason for not claiming property is that if they claim then their parents will not respect or value them.

The study also revealed that 35% of women interviewed did not know that they had right to own property in their names. Indeed this was reflected with very few women knowing basic Constitutional provisions that provide for equality in land and property ownership. In addition, some of the women respondents interviewed hold the view that they don't want land. If they will do so their parents and brother will cut off relation with them.

Therefore, the culture is a way of life that it is formed by attitudes, perception and believes. Around 55 percent of the community sees it as unacceptable for women to own and inherit land and very few accepted that women should own and inherit land.

The analysis of the study also revealed that elder perception on land was that it is the right of women as they are experienced but can't give shares to our daughters because the land is very little. While some of the perception of landlord's wife was that in their caste system within a family the man of the home is considered the ultimate

authority. They do not inherit property to their daughters as they feel that it will be distributed among other castes and they will change in it or will be destroyed. The *choudrihat* will be finished if we will give our shares to other castes. Some educated people give property rights to their daughters as they had more knowledge.

The study also reveals that the children who grow up in such types of families face violence and they may suffer a variety of behavioral and emotional conflicts. Intimate partner violence has been linked with higher rates of newborn and child humanity. It is affecting their children's health.

The study of the findings also revealed that women land rights acts as a constitutional right and women land right is a means toward poverty alleviation. Land right is important asset for inhabitants of country. About 75 % of the workforce is cultivating agricultural land for both economic and domestic use. It ensures food security. Without land ownership women are not able to get advantage that is associated with ownership and control of property. They have more respect in society due to property. Women were facing violence. They can improve their lifestyles as well as of children. They don't tease husband about their household expense budget. Controlling over land women gets many benefits like increases of agriculture production and improves food production. The 45 % percent of women with no property face physical violence and 35 % did own property. While, the 20 % are widows.

Daughter get a one third share from property and mother get one eighth from property of his husband. But mostly in this community women don't get share from her father's property because of different reasons.

4.17. Major emerging points

- They do not get a share after marriage because they think outsider will take that land and it will remain less.
- Brothers don't give a share to their sister if they will give then outsiders will interrupt in it and land will remain less that's why they don't inherit land.
- Brother does not inherit land to their sisters because they feel by giving land it will be subdivided.
- Brother feels that by giving land their income will remain less and their *choudrihat* will be finished in that area.

- According to them man has more knowledge about land and women don't have. They stay in *pardah* and don't visit the lands and men visit more as compared to women.
- According to them they heir to their son and daughter has to go in to other family that's why they don't inherit land to daughter and if they will do so land will remain less.
- It was a common perception that property rests to the male sector like brother, brother in law and other male relatives.
- Land property is considered to be a family asset that is not given to the daughter.

Property is only given to those who only had a son. Here is the formula or distribution among family. Only person who has son has the right of property. Daughter has no share in it as dowry is given to daughter in place of land. If there will be no son then it will distributed among nephews and some how many man marries because of they can get shares from family. Nowadays the situation is changing due to modernism. Their thoughts are changing and it also affected the distribution system. The name of this tribe is Muslim sheikh in *Jandanwala* and now this village is on progress these days because of modernism.

The study also reveals that ignorance and low literacy levels slow down the efforts and retrogressive cultural practices. There is a high level of illiteracy and women become victims of cultural practices. They have no any basic idea or structure or even about the laws. Due to ignorance many women lack the confidence, experiences and resources.

Chapter 5

Dowry and Social Status

The dowry commonly emerges in the perplexing social orders and with endogamous relational unions. Settlement at that point turns into a way to keep up economic well-being by drawing in a spouse in any event level with remaining for one's girl. Class based social framework where abnormal state singular like proprietors see the status of man. Is their status coordinate with them or not. On the off chance that truly, at that point they wed their little girls in that family. Generally endogamous marriage is ideal and furthermore the answer for them. They don't wed the girl in the lower class. The measure of endowment isn't expanded with the abundance of bride's father, yet in addition with the groom's dad. It checks the positive connection between the measures of settlement exchanged. Settlement expanded with social class like wadera's they give enormous endowment to their little girls.(Anderson S. , 2007)

Dowry exchange is thought to be a pre-mortem legacy to the little girls, which formally remains her property throughout the marriage. The part of share in framework where both the child and girl have legacy rights to their parent's property. The measure of share is given to little girls and legacy is compensated to children. Business law went under the control of groom. In each general public, it has more prominent control on spouse's dowry. For example if parent's give an auto in the endowment then it has the control of spouse on that auto, since he knows how to drive and ladies don't know much.

Case Study

Name: Xyz

Age: 29

Profession: Housewife

Education: B.Sc

Marital Status: Married

Ms. Xyz belongs to a well settled family. She has one child. She was 27 years old and got education up to her B.Sc. She possessed quiet a good humor and always tried to be happy but according to her friend to whom the researcher was interviewing, she met her after her marriage she look quiet tensed, although she was trying to be happy but the analyst was her best friend so she knows everything from her fad. One day she was asked on what happened to her. She didn't reply. But due to insisting she claimed that as you know I belong to quiet well settled family but my father didn't gave me legal property right. He gave me a good dowry. At first my days were very good. I was happy and my relations with in laws were beloved. As time passed their behavior with me changed. At last one day my husband slaps on my face .He and his mother started quarrelling at very small issues. He used to beat me while saying "what have you given me?" and "what you brought along yourself?"

One day she said that I shall go to my maternal house. I took this step to avoid his brutality. I spent week there. After that my family members started saying women look suitable in their homes. One day my father clearly said that I tried to compensate with your husband. You will not come back to this house. Again after some days my husband started brutality and said that if you would speak to anyone I will divorce you.

So now I am suffering from this torture and I might take some serious steps like leaving home and finding some job or if conditions are severe then these would lead to suicide. In this case it is said to be causing disturbance among the families due to not giving property. Her father had given dowry instead of land. There are many reasons for not to giving because her father is a land lord and they don't want to give a share to outsiders as in this way they will destroy them.

5.1. Social Relation Conflicts

It is causing conflict among relations because they needed land and her father can't give land to outsider as it has chances that they will misuse that land or will not care for it properly. It is causing depression and anxiety because of intense situation. Mother in-law's and husband's behavior with her is not good.

5.2. Perception of Family about Land

According to them they do not give shares to daughters because of many reasons as daughters marry outside of the family. They don't give shares to daughters because they don't know how to use land .They had no knowledge about land. They don't trust outsiders as they will ruin the land. They don't easily trust anyone so if they will give a share then may have a chance to misuse it. They believe that their *choudrihat* will be finished as if they will give it to their daughters and it will remain a small land.

5.3. Marriage Payment Practice

People have varying or changing characteristics. Marriage is seen as a joint wander that offers more prominent effective underway. The marriage advertises appoints mates and dispersion. There are some high qualities men are once in a while coordinated with excellent ladies and low men are coordinated with low quality ladies. The result comes out when spouse and wives have integral contributions to items and a proficient market amplifies yield. With the goal that no individual can enhance their marriage condition close-by others' more regrettable off.(Spiro, 1975)

The offer of wage of every mate isn't the same as under the market arrangement at that point exchange will be made between the companions and will be put away. In the event that spouse's offer of family salary is low at that point cost in the marriage market will be paid through bride price by the prep's family, so there is relationship of dowry with the property.

5.4. Today's Marriage has become a Business

Dowry harassment has become a money making scheme for bridegroom and their families. Urbanization and industrialization have invented society when status have become central British concept and introduced the concept of monetization and materialism. Rule of capitalistic economy resulted in position of heavy land taxes so that families were subject to find large sums of cash.(Prasad, 1994)

Market for bride and groom reflect in newspaper which around with advertisements of potentially spouses. Usually using their castes as professions such as doctors, engineer especially in developed countries are accepted. The high amount of dowry because men are educated and are a ticket to high social status and wealth. The more dowry husband extracts from wife because she is viewed as less able to focus on household

matters. Only in middle class, the demand of dowry is observed or in poor sections when a female child is born and they can't afford the expense. With this, faces of all members of the family fall off and joys turn into sorrows. It is due to dowry system and huge amount of money in cash.(Edlund, 2006)

Case Study

Name: GHI

Age: 35

Profession: House wife

Marital Status: Married

Her father is a landlord. She possesses a big share in his property. As they are 3 siblings and she is only the sister. She has one daughter. She has done Fsc. Her father decided to give her a proper and legal share of his property. It was an arranged marriage suggested by her *Phupho*. She made a quick decision as she said that the boy is of good nature and he is a successful businessman so there are many proposals for him. Her father like other typical fathers accepted this proposal.

According to her, on my marriage he gave me possession of 30 acres of agriculture land which was 40 % of my share but he promised whenever I would divide property of your brothers I would give you a possession of that remaining land. Years have passed. It was the time when my father called me and he said that this is perfect time to handover your legal share. I was a mother of one girl. While giving me my share, he enquired about property that he had already given to me. I told him that my husband sold it in order to invest and manage his business that was in loses.

My father researched on this excuse and he found that he lost everything in bets and drinking, smoking etc. He said that I will not give you the remaining property otherwise it would be wasted. When my husband came to know, this reaction was shocking and devastating. He often told me to go home and my father also agreed but I always thought about the future of my daughter so as a last try I sent him to

rehabilitation center and reports from there aren't good. This piece of land caused me much problem.

In this study father is not against the land given to women. According to them it is their right of women. As in Islam it has been mentioned so who are we to say. By giving land there will be respect in family of daughters. She will enjoy and live according to her own life style. They are aware of land rights and policy. Her father given equal rights to children and there is no gender discrimination. It would increase their self-confidence.

5.5. Points after Seeing the Condition of Son-in-Law

After seeing the condition of the son in-laws now he is not trustworthy as he will spoil the property. The son in-law was misusing property. He lost some property in drinking and smoking. He didn't do his job efficiently. He was not so much trustworthy that's why her father changed the decision. For not having property it creates depression because the husband now can't enjoy and so he beats his wife and thus, social relations were spoiling. Men were the ultimate authority and they take decision in their house. Due to not getting property from wife's parents as it creates conflict. Husband relation with wife was not so good. The whole house was disturbed. Her husband quarreled with his parents too. He can't face the world as he is mostly drunk.

According to a respondent

“She was of *Araiyan* caste. She has two kids. She has five siblings. She is first in siblings. She married outside of family. This was first experience of father in family who marry his daughter in outside of the family. Only first time in family it happened and faces many difficulties. For some time their in-laws were nice with her. But as time passes their behavior was chanced. They demanded property, as; there was no custom in their family that they practice property from inheritance rights. One day Ramsha's husband started beating wife. He had no money remain with him. He started to stay at home. He was mentally depressed and he started to torture wife daily. Then Ramsha's parents came when he was beating ramsha. Ramsha's parent saw the whole situation and give property to her. Now land is on her name. It is the security of women. Now no one tortures her. She has respect in the house.”

Figure 3: Woman working in the village



Source: Field Data

5.6. Poverty and Dowry

Poverty is a state in which the people can't enjoy or are unable to enjoy the basic necessities. Poor people live below the poverty line. It is uncommon for development. It is believed that poverty and dowry act as a barrier in the way of women empowerment and become the cause of violence. Dowry causes serious economic repercussions with families because as they know the price that causes problem, poor families struggle to raise dowry through several different mechanisms and multiple loans from micro finance institutions by setting assets including land.(Teays, 1991)

Case study

Name: JKL

Age: 28

Profession: Housewife

Education: F.Sc

Marital Status: Married

Ms. JKL was from a noble family. She has one kid. They are well known. Their father is a land lord and also her family takes part in election. Her father has done intermediate from the Lahore College. Her grandfather has three sons. He distributed property among his three sons and didn't give any shares to her daughters. According to her, "as time passed my two uncles died. Only my father left and at the time of marriage my both *phupho* has taken the share from property. Now my father has little share so I think 30 acres was left and they distributed among son and we three sisters decided that we will not take land from them because dowry was enough for us."

5.7. Bride Price or Dowry

The installment of bride price of the hour value it considered about the little girl's share of the family resources and it is an acknowledged avocation for why little girls ought not to acquire similarly with children, as it has an exceptionally solid roots. It has been observed that installment of settlement guarantees the security of little girl and little girl won't get dowry without such installment and if their folks won't pay then little girl will remain a burden on her family. Guardians pay settlement and expects that their little girl will be cared for. It likewise guarantees that new spouse will be from entrenched family. He will be instructed and won't have negative behavior patterns (e.g. drinking, betting) will be of a decent character.

There was common practice of dowry. In some places the daughters' family gives dowry to their new husband and family. If daughter comes from a land lord family with land in the family, the payment of the dowry and cost of wedding incurred by family impact daughter's entitlement to share of her land was in practice.

Amid the term of marriage the daughter, now as a spouse, has no privilege to the dowry paid by her family, while dowry is comprehended as the girl's share of the family legacy, it doesn't profit her or give monetary security.

Ladies don't profit by dowry; it was a practice defended as accommodating her in case of conjugal troubles. In Islamic law, a spouse has appropriate to acquire and get mehr or dowry on marriage. It is her budgetary security and help in case of separation.

Mehr is cash or property paid by the husband to the head of the lady of the hour's family unit, estimation of walwar is high and denied by formal law. (Huda, 2006)

It points out about the ladies in marriage without the privilege to acquire from her family and monetary as in *Sharia*. It is the estimation of girl to the family at the season of marriage, after that she is of little incentive to them. It gives her family motivating forces to wed early and makes it more outlandish. She can easily come back to her family if her marriage fails. Then again, when dowry is paid, spouse have the access to property estimation of dowry is identical to what she has perceived as the legacy of the family domain.

Ladies are paid dowry in small gifts of movable property, frequently jewelry and household items, instead of ardent property. The act of dowry indented to repay ladies for family property that she can't acquire value, regard and power that land possession brings is not equivalent to the gift of immovable property given as a share. If her family gives settlement; little girl does not have proprietorship or control over it. *Dayo* or dowry is property. It isn't portable. It is given to ladies at the season of marriage. Things which incorporate into *Dayo* are not viewed as hereditary property. It is the joint property of a couple and just acquired by spouses' child.

There were likewise different factors like they were identified with ladies' social position. Ladies will gain the land and property rights by means of legacy or they will seek to authorize her privilege even when they will give the possibility. Ladies are less competent and have less social portability then men.

Ladies have less knowledge and they do not know about their rights. They have less collaboration with each other so they stay at home. If any of the women get their rights then property handed inside of the family is opposed to by outsiders. Few ladies show up in the formal courts against their rights particularly where the *pardah* is strictly adhering to. *Pardah* truly significance curtain, it is a social practice that limits ladies development outside the home and obliges ladies to be hidden in the public. Most ladies use *pardah*. They trust that a lady can't possess or oversee family asset in light of her absence of social versatility and abilities.

Ladies confront social weight frequently from their fathers and sibling that does not assert her property rights and as per on the off chance that she will do as such then she

won't be a part of that family. Ladies may gift the property to her male family on account of good connection with male kinfolk are viewed as a vital wellbeing on account of future monetary challenges.

It is socially improper for ladies to acquire any property and ladies may deny and give it rather to her sibling in light of regard and love for them even when she has the formal right to acquire the property. It is a standard for ladies not to assert their share of family property except if it is given enthusiastically and with the help of whole family. It is a standard for ladies to surrender her legitimate appropriate to family property in return for the privilege to visit her parent's home and to seek help from her siblings on account of conjugal amount.

Ladies believe themselves to not to be a part of either their birth family or their life partner's family and they don't believe themselves to be qualified for property rights. Ladies do not believe that girls ought to have the privilege to acquire from their folks in light of the fact that a little girl will leave the town and can't take the land with them.

Case study

Name: XYZ

Age: 32

Profession: Sew clothes

Education: primary pass

Marital Status: unmarried

Ms. XYZ belongs to a middle class family. In her family their parents give a little land to their daughters. They are two sisters and one brother. At the time of her sister's marriage her father has given shares from property and he has given dowry too. Their condition was good. Then their brother got married and their father distributed property. Time passes after two years her father died and brother shifted to other city. She and my mother left there. As time passes when she was at the age of 29 years their condition became worse. She didn't get shares from property because of worse condition. Many proposals came for her and rejected due to worse condition of

their house. So she was in depression and it felt like she will take some serious steps as she may commit suicide.

5.8. Cultural Practices

Women do not demand their rights and families do not practice giving rights to their daughters as 65 % of the parents don't allow them to practice property right to women whether they support their daughters or not. In some difficult situations their mother supports their daughters but father do not.

5.9. Property Rights of Muslim Women

The Constitution mandates equality among all its citizens. With interesting interplay of social legal forces Hindus, Muslims and Christians are governed by their respective personal laws which include property rights as well.(Huda, 2006)

As Muslims in the country are governed by two schools under the Muslim law;

- The Hanafi
- The Shia

The large numbers of Muslims are of Hanafi or Sunni. While the Hanafi School recognizes only those relations that have male relation as heirs whose relation to deceased is through male. It includes son's daughter, son's child and father's mother. While Shia school favors not much discrimination. It means they heir who are related to those who only have daughters are also acceptable.

5.9.1. The Daughter

In Islam laws of inheritance are very seriously concerned. Its ideology is that a woman is half the worth of a man, son takes the double share of a daughter but the daughter is absolute owner of parental property. Legally she is owner but now she has to control it and take care of it and use according to her wishes. She can receive gifts from her parents. This is contradictory because she can only inherit one third of men's share and can get it without any real effort.

Till a daughter is not married, she lives in her parents' house because there is facility of everything what she needs. Parents fulfill the needs of their children. In case of divorce, charge of expenditure reverts to her parental family after *iddat* period is over.

But if her children are mature enough then they have to take care of mother. (Agnes F. , 1996)

5.9.2. The wife

In case of divorce, it is the responsibility of the husband to provide the resources and a fair provision to maintain his former wife even after separation under section 3.(1Ha) of the Muslim (protection of rights on divorce) Act 1986. This period beyond *iddat* as the woman retains control over her goods and properties. In the event of death of her husband, a widow gets the one eighth shares if there are children but will get one fourth share if there are no children. If there are more than two wives then the share may diminish to one sixteenth.

5.9.3. The Mother

She is entitled to inherit from her child. Mother will get one sixth after the death of child. If there are no children or a grandchild then she gets one third. There is a provision and it ensures financial security.

5.9.4. Maher

It is the money or property that wife is entitled to get at the time of marriage from her husband. Two types of Maher; at the time of marriage she gets two types of mehar from her husband

- Prompt
- Deferred

Husband gives the amount to wife after marriage or at the time of death or near to the death or when marriage is ended or when divorced.

5.9.5. Wasiyat or wills

A Muslim cannot give more than one third of his total property through will. In circumstances if there are no heirs then by law, the wife may inherit a greater amount by will. Wills or bequests or *Wasiyat* derive their authority and sanctity from the sacred texts of the Quran.

"It is prescribed to you when death approaches any one of you and that he is to leave any wealth behind, he should bequeath equitably to his parents and kindred." (Q.2:130)

"And such of you as feel the approach of death and are to die and leave wives behind shall bequeath for their wives a year's maintenance without requiring them to quit their homes." (Q. 2: 240).

It defines the authority as per the sacred text of Quran. It means the act of conferring a right in the subsistence or usufruct. It is not necessary that it should be mentioned by testator that gifts his testator that would effect after his death. (Vatuk, 2008)

According to Hanafi,

There are two ingredients of *Wasiyat*

- Testator
- Acceptance by legatee.

It arises after the death of testator.

In Islamic Law

"It does not insist that will be in writing. It is a forced disposition in writing. A will can be a sign if a person cannot speak because of mortal illness."

Capacity to make a will, He must be testator;

- In full possession of senses at a time, should be in senses and then again repulses then condition last for six months.
- He must be age of maturity
- He must not be acting under influence or in jest
- He must be a free person.

5.9.6. Usufructuary wills

It is a bequest for a limited term and legatee dies before the expiration of limited time. A bequest fruits of garden implies the present fruits only

5.9.7. The Hiba

Under the Muslim law, a type of property may be given as a gift, gift to be valid. It must be made accepted by receiver. The word Hiba literally means the donation of a thing which is done for a benefit and may derive a benefit. It is immediate and complete. Hiba is defined as unconditional transfer of property without any change and consideration, and is made immediately by one person to another person and is accepted on behalf of latter.

Under Muslim law, a Muslim signifies immediate and unconditioned transfer without ownership of property and one accepts the transfer of ownership. If possession of property is transferred then it is a valid gift.

5.10. Muslim views

These views act as a part of gift or law of contract. There must be an offer of acceptance and transfer. It exists on movable and immovable property made without consideration by one called donor to another called done.

5.10.1. Donor

The donor is any person who is *sui juris* and can make a gift of his property like contract. Understanding freedom and ownership of subject matter, he is authoritative of donating.

5.10.2. Acceptance

It is one who receives as the donor. There must be an acceptance. Any person received gift and existence at the time of gift. The possession must be a known as a legal guardian. A gift is void when the done has not been accepted. Real test of delivery possession is that who repeats the benefits of property. If done is repeating then the gift is invalid.

Muslim laws recognize the discovery between corpus and usufructs of a property. Corpus means the absolute right. Of ownership of property which is heritable and unlimited while Usufructs or Manafi. It means the right to use and enjoy property. It is not heritable. Corpus is a thing that called Hiba and property of usufructs called *Ariya*.

Once it is created it cannot be revoked. It is quite common that donor and receiver are that something will be done or exchange for gifts. Such category falls under hiba-bil-iwaz. There is no immediate effect. It is purported to be made by person who is on his death-bed and not operate or greater piece of property that his will would. Gift in contemplation of death known is as donation. A gift may be whole property of donor.(Ebi, 2012)

5.11. Factors that influencing women's property rights

- Lack of education
- Poverty
- Low awareness among women
- Less Confidence
- Low income

5.11.1. Lack of Education

There is a lack of knowledge. Women are not aware about their rights. Men fight with their wife while men are more educated and women are not that educated. Men are more aware of property rights but don't give its knowledge to women. If women will be educated then they will be aware of their rights and will ask for their right. So that's why village people don't educate their daughters or spend money on it. Some poor people don't waste money on daughter's education instead they try to make dowry for them.

5.11.2. Low Awareness

Women and men do not usually have the same level of control over productive and non-productive assets, because women do not have awareness about land. Women stay at home while a man has more knowledge about land. Men look after the land, grow vegetables and fruits on land. They know at what time to water them and use spray. How to care for the land and what is the best method to make land more valuable, because it is source of income. Women on the other hand do not have such awareness because they remain busy in the household works.



5.11.3. Less Confidence

There is less confidence in women. Male are more dominant than women in a number of cases. Men take decision in everything. Women are afraid to ask for their rights to father or brother.(Mccarty, 1986)

5.11.4. Poverty

It is gendered experience. There are more poor women than men. They are often very poor. There are some chances that women can change their economic status because there are certain limitations for women in manners of their social life. Helping women out of poverty required a thorough look at the respective cultural values and dynamics of power between men and women. In Pakistan's society, women's place is in home caring for their children.

It influence values, norms, and laws, polices and access to education, employment and property. There is less access to education for girls and women. They do most of their work only to feed their family and survival of family is dependent only on hand to mouth. It is very crucial for the survival of poor women. It is time consuming. They work for long time and they are paid in lower wages.

Chapter 6

Summary and Conclusion

Summary

In this study an effort was made to explore about barriers to women's property rights. The researcher also tried to know about the factors that are influencing woman's property rights. Further in this research the real and ideal situation of the community members about property rights has been observed. There was a joint family system. There were many unavailable opportunities and lack of resources through this daughter in-law and mother in-law fight with each other. The situation was intense. A real situation of community was that they idealize those families who have at least sent one member to other city to earn money.

The real situation of the education was that they were illiterate. Some of the women were not aware of their rights. Some women who were educated they were expecting the government jobs but there were unavailability of opportunity and unemployment was their real situation. There was no a good quality hospital. They were unable to get best health or treatment. For the purpose of fulfilling their needs they just send their men for labor wages. There were fewer opportunities for women. Women were facing difficulties.

Males were more dominant in the society. There was a lack of education and resources. There was no NGO that focuses on these aspects or work for the betterment of community. There is a minor development in the infrastructure of the community. Some of them constructed the big houses. There was little development in agriculture. Some families improved their socio economic status like landlord and *Vadera*. There were also jealousy factors was involved. There were more cases of physical violence.

Ladies' property right has been under the control of their fathers and on the off chance that she is hitched then her significant other has the privilege over her to control her. Spouse had legitimate responsibility for wife's closed one to home property. Actually if there should be an occurrence of rights within marriage then the sexual orientation matters. Those ladies who held property were required to surrender all the property to

their better half on marriage. Men are more ready to possess land than ladies. There are some standard laws and clashes. Sometimes, ladies are permitted to possess lands. Alternate families get desirous and they cause strife between families that this family has offered property to little girl yet my little girl didn't get shares from property.

Ladies confront social stress regularly from their fathers and sibling that does not assert her property rights in the event that she will do as such then she won't be the piece of that family.

The real situation of the poor families involves the practice of giving a share to daughters which means to achieve social mobility. In some places land was given. It is as the dowry remained in the name of daughters which the others can't use. There was the custom to divide the property among sons. Daughter and wife's share are not equal. Things from the mother are transferred to daughter after her death and from here inheritance follows female line.

The coercion is at its extremes in poor or third world countries because of no law or control in such areas. Dowry becomes the reason of violence and it destroyed future of many ladies. Beating your wife is a foul act and a violation of human rights.

Areas of less literacy rate have more discrimination so the research team found less awareness and illiteracy as the reason of exploitation. Land of any female increased her self-esteem and confidence because that gave them a sense of security and value.

In the village the lack of resources were pushing them to migrate. They do not have their own land to cultivate. Majority were not educated. They were unable to get any reasonable job. In the village it was also observed that those who were educated also wanted to do job in government sectors but due to low qualification they were unable to get job. They were not highly educated. There was low wages, rates and fewer opportunities in their source village. In the village it was observed that wives were facing many problems with in laws. They were bearing all the difficulties in the absence of husband and no one was appreciating their efforts. Due to clashes they decided to separate their house from in-laws.

Some of the women don't claim their right because of fear. They all know about their rights. They hesitate to ask about their right but *sharia* was not observed in that community so by claiming land they will be perceived as a source of discord in family.

Women believe themselves not to be a part of either their birth family or their spouse's family and they do not believe themselves entitled to property rights. Women not believe that daughters should have the right to inherit from their parents because a daughter will leave the village and cannot take the land with them. Dowry is accepted instead of the land. Some women reject the argument that the women compensate for the lack of rights through dowry because respect and honor only comes through land. Few against the women's right reason given by them dowry and other forms of gifts are enough for them. The justification given by women is that the protection they receive from their men.

Women spend time in kitchen 3 to 4 hours in a day, market-based work done by women to supplement family income. Mostly women perform the work of house and male performs the work outside the house se there is disparity present in it.

Sons are preferred by parents because they continue the family for next generation. It is believed that parents are supported by their son because at the time of old age daughter get married and leaves the home. They are the source of constitution of family generation. They are the main source of income. This is a patriarchal society and birth of a girl is considered as a misfortune.

It shows that the women in marriage without the right to inherit from her family and financial envisioned in *Sharia*. It is the value of daughter to the family at the time of marriage, after that she is of little value to them. It gives her family the incentives to marry early and makes it less likely that she can successfully return to her family if her marriage fails. On the other hand, when dowry is paid, the wife have the access to property value of dowry is equivalent to what she has received as inheritance of the family estate.

Conclusion

Marriages are common in villages with rigid culture. There is no interaction between men and women outside the family. To retain the property in their family they try to marry their girl in their own family. There is a maintained patriarchal authority within the family. A women's life in village is under check by many members of the family. Her authority rotates from father to brothers and after marriage from brothers to the in-laws. A woman is of capital importance in marriage. There is *wattasatta*

system(cross cousin marriages) and the focus is on endogamy marriage. Education of women is not important. Sometimes men are not educated while women are little educated. Sometimes women have to do what their parents tell them to and so she is married with their will and also gives all her land to her parents. Difference of age and education is considered normal. Men's faults are ignored but these rules do not apply to women. She cannot make faults. In some cases women demand that their daughter-in-laws should be like that she can cook food and bring property with her.

Property and dowry are most important in economic incentives for marriage. Amount and worth or land plays the key role in deciding fate and place to marry the girl. Shared family property is one of the reason that among land owning. Sometimes women bring very little or no land to her in-laws home. People having very little land or can't afford to give her try to give a better dowry. They try to arrange as good as possible.

If a girl is made to marry her cousin from father's side then the boy's side mostly accepts the girls what she brings with her or not. There is no any pressure from in-laws side and they accept what she brings from her home. There are three reasons that women cannot fully enjoy the property rights. The first is where they live. They are unequal formal property rights, in some areas laws and policies do not exist as there is discrimination against women. Other social pressures, threats or legal system that allows customary law in court and other rights may be equal but women lack access to resources. So there is a lack of resources for women in getting their rights.

Suggestions

Property rights for women are often framed as a legal issue. There are less expected crucial resources is right to economic property. Saving accounts in a women's name offer a basic form of security. Though it ensures confidence and is a formal way to protect the wages. Through saving accounts it also creates greater social agency. It benefits families and increase in investment. Women can leave dangerous jobs and can work in factories.

Active role of religious organization

Religious leaders should take part in it. They should look in this matter and educate them. They should tell that it is the right of women to give a share from inheritance property rights. They should train people in this issue. Provide them with advocacy. They should create multi-religious center where people can receive help. They should give free advice to them. Provide information based on this topic.

Role of Government

Government should take part in this concern and make laws. They should look forward into it. There should be a legal and policy reform which can be a good basis for change that needs to be implemented. Advocacy is the most important in creating a change in law. Government should take steps and solve the problem. They should raise awareness among the rural people. Not only this would increase women's knowledge but it will also motivate women to organize them to claim the rights.

Self Help is most important

Women should recognize their rights. She should involve herself and fight for her rights. She must make a good atmosphere in her house so everyone should look into this matter. She can easily face the challenges and can work better by giving other their due rights.

Parents should realize about future threats for women

Parents should realize about future threats and involved them self and look in this matter. They should help their daughters in any possible way that they can afford. Their daughter is something that is precious to them than any other worldly objects.

Education to change the mindset of the people

There is a need to change their mind through education. There should be openness in attitude of the society. Parents should take part in it. They should educate their daughters. If they will educate their daughter, then they will come to know about their rights otherwise, she will always be dependent.

Eradications of mindset about big dowry

People have to change their thinking on the individual level by the very same people who are going to be married. So the girl's side has to face reputation issues while boy's side walks away from this issue unharmed, with their heads held high. When demands of dowry are not fulfilled the bride is subject to torture. Through this the death occurs, faces torture and numerous other problems. So the government and other respective institutions should look forward to eradicate practice of dowry from society.

BIBLIOGRAPHY

- Agarwal, B. (1994). Gender and command over property: A critical gap in economic analysis and policy in South Asia. *World development*, 22(10), 1455-1478.
- Agnes, F. (1996). Economic rights of women in Islamic law. *Economic and Political Weekly*, 31(41), 2832-2838.
- Anderson, S. (2007). Economics of Bride-Price and Dowry. *Journal of Economic Perspective*, 18(8), 151-174.
- Anna, C. (2006). *A Community in Peril: Christian Women's Struggle for Equal Inheritance Rights in Kerala* (2nd ed.). India: Indian Social Institute.
- Arora, R. U. (2012). Gender Inequality, Economic Development and Globalization: A State Level Analysis of India. *The Journal of Developing Areas*, 46(7), 1-19.
- Bernard, H. R. (2017). *Research Methods in Anthropology: qualitative and quantitative approaches*. (4th ed.). United States of America: AltaMira Press.
- Bhandary, S. (2017). *Understanding some cultural barriers to women's access to education: A case study of rural Nepal*. (2nd ed.). Norway: Norwegian School of Theology.
- Bunch, C. (1981). Women Rights as Human Rights: *Human Rights Quarterly*. 3(2), 486-498.
- Charlesworth, H. (1994). *Women and international human rights*. (1st ed.). New York: Univeristy of Pennsylvania Press.
- D, W. (1998). Human rights approaches to an expanded response to address women's vulnerability to HIV/AIDS: *Health and Human rights*, 3(1), 20-36.
- Edlund, L. (2006). The Price of Marriage: Net vs. Gross Flows and the South Asian Dowry Debate. *Journal of the European Economic Association*. 4(3), 549-551.
- Egals. D (1948). Theoretical and empirical analysis. *Women's property right*. 42(4), 15-17.

- Engels, F. (1902). *The origin of the family, private property and the state*. (4th ed.). Germany: Foreign Languages Publishing House.
- Gomez, M. (2013). *Realizing women's right to land and other productive resources*. (5th ed.). New York and Geneva: United Nations Human Rights.
- Harris, M. (1977). Why women are dominant? *The New York Times Archives*. 8(5), 13-19.
- Heise, L. (1998). Violence against women: an integrated ecological framework. *Journal for Health and Gender Equality*. 4(3), 13-30.
- Huda, S. (2006). Dowry in Bangladesh, Compromizing women's rights: *Journal of South Asian Research*. 26(3), 267-268.
- Ebi, J. N. (2012). The place muslim law in cameroon's legal system: *Verfassung und Recht in Übersee / Law and Politics in Africa, Asia and Latin America*. 45(4), 432-449.
- Ibnouf, F. O. (2008). Impact of the World Bank and IMF Policies on rural women's human rights in sub-Saharan Africa. *Agenda Feminist Media*. 22(78), 28-41.
- Kay, J. (2001). What Became of The new Economy: *National Institute Economic Review*. 1(77), 56-69.
- Mccarty, P. A. (1986). Effects of feedback on the self-confidence of men and women: *Academy of Management Journal*. 29(4), 36-62.
- Mccreery, J. L. (1976). Women's Property Rights and Dowry in China and South Asia. *Ethnology*. 15(2), 163-174.
- Prasad, B. D. (1994). Dowry-Related Violence: A Content Analysis of News in Selected Newspapers. *Journal of Comparative Family Studies*. 25(1), 87-89.
- Rammohan, A., & Roberston, P. E. (2012). Human capital, kinship, and gender inequality. *Oxford Economic Papers*. 64(3), 417-438.
- Richards, D. L. (2007). Woman status and economic galoblization. *International studies Quarterly*. 51(4), 1-45.

- Sleap, B. (2009). Using human right accountability and protect older woman: *Gender and development*. 17(3), 427-439.
- Spiro, M. E. (1975). Marriage payments: A paradigm from the Burmese perspective. *Journal of Anthropological Research*. 31(2), 89-115.
- Teays, W. (1991). The Burning Bride: The Dowry Problem in India. *Journal of Feminist Studies in Religion*. 7(2), 50-52.
- Vatuk, S. (2008). Islamic feminism in India: Indian Muslim women activists and the reform of Muslim personal law. *Modern Asian Studies*. 42(2), 35-51.
- Zhang, J., & Chan, W. (1999). Dowry and Wife's Welfare: A Theoretical and Empirical Analysis. *Journal of Political Economy*. 107(4), 786-808.

Interview Guide

Section A: Demographic Characteristics

- 1) Name
- 2) Age
- 3) Education
- 4) Marital status
- 5) Occupation
- 6) Income
- 7) If you are married then how many kids do you have?
- 8) How many siblings do you have?
- 9) How is the attitude of your in-laws with you?
- 10) How is the attitude of your husband with you?

Section B: Culture and Women Land Rights

- 11) What is the attitude in your community on women's rights to own and inherit land?
- 12) What is the attitude of the elder's on women land rights?
- 13) What do women think of their rights to own and inherit land?
- 14) What hurdles women face from owning and inheriting land in your community?

Section C: Land ownership and associated benefits

15). Is the land you live on registered?

16). In whose name is the land registered?

a) Why is the land not registered in your name? Explain

b) Do you think there are any benefits of the land being registered in your name? Explain

17). What are the existing practices as far as women ownership to land in your area is concerned

Section D: NGOs support and awareness levels on Women Land Rights

18 What form of support do you receive from the NGOs with respect to protection of your rights to land?

19. Are you aware of any Constitutional provisions that give directions on women's land rights? Please mention what you know.

21. What are some of the challenges to realizing women land rights in jandanwala?

22. Any other comment on women land rights?

23. Do you help your husband for home expeditions?

24. Did you receive land in dowry from your parents?

25. At the marriage time, have your father registered land from your laws for your safety?

26. If your parents die will you get a share from land?

27. Have your mother received land from her parents?

28. Have your husband registered land in their daughter's name?

29. What are the views of your elders towards women's rights?

30. What problems did you face from your in laws by not having a land?

31. If your parents registered land on your name and after marriage does your husband forces to register land on his name?

32. After marriage your father registered your land on your brother's name?
33. What is the reaction of your husband if you don't register your land on his name?
34. Do people in your area respect those who have land on their name?
35. Do you think your value will be more if you had a land?
36. What do you know about women's property rights?
37. Do you think women's property rights are important?

FOCUS GROUP DISCUSSION GUIDE

38. What is your understanding of women land rights?
39. Do you think women land rights are important? (Explain)
40. Do you own land? (Explain how you got it if your answer is yes and why if your answer is no)
41. What has been your experience in the struggle towards realization of women land rights?
42. Are you aware of the Constitutional provisions on women land rights?
43. Does any NGO support you about your rights in your area?
44. What do you know about women's property?