

MARRIED WOMEN'S LAND DEPRIVATION IN DISTRICT ASTORE, TEHSIL SHONTER A CASE STUDY OF RAHMANPUR UNION, GILGIT BALTISTAN

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ABSTRACT

This study looks into the issue of married women in the District Astore more specially, in the Rehmanpur Union, being deprived of their property. Married women in the relationship suffer considerable obstacles in obtaining and owning property, despite being an essential member of the family and making a significant labor contribution to agriculture. For this study, data was gathered through in-depth interviews with land-deprived women in District Astore Rehmanpur Union, using a purposive sampling technique. The study illustrates how discriminatory laws, customs, and patriarchal norms contribute to deny married women the right to own land, here increasing their vulnerable and lack of empowerment. Through the interview guideline data were gathered from 15 women in the Astore Rehmanpur Union. The study's findings show that married women still encounter major obstacles when trying exercise their entitlement to inherited land. Due to ingrained patriarchal norms and discriminatory customs, women land ownership remains a distant reality. Social hurdles, including ingrained gender prejudice, the stigma and shame attached to women owning land, cause them to be excluded from inheritance decisions. Economic obstacles, such as restricted access to jobs, education, and financial recourses, make women more susceptible to relying on male family members. The findings highlight how important land ownership is in determining women's access to opportunities in the social, psychological, and economic spheres. Land ownership empowers women to advance their social standing, increase their psychological well-being and sense of self-worth, and exert more influence over decision-making.

Keywords: married women, land, deprivation, socio-cultural and economic factors, Astore.

INTRODUCTION

The idea of deprivation has grown in significance. This issue is a significant aspect of gender inequality and intersects with various economic, social, and cultural factors. This is mostly because inequality are rising and

impacting a lot of communities. (Townsend 1987)

International human rights law has evolved to promote women's equality, but its implementation has been restricted. Key instruments such as, International Covenant on

the Economic, Social and Cultural rights (ICESCR), the International Covenant on Civil and Political Rights (ICCPR), and the convention on the Elimination of All Forms of Discrimination against Women (CEDAW) has been established to address women rights. This article discusses the development of international human rights law and its application to women rights. The concept of equality is often narrowly defined as non-discrimination, which limits its potential for transformative change. CEDAW provides a broad definition of discrimination and require states to take measures to make sure practical understanding of sex equality, attempting to overcome the public-private divide and assert women right to fairness in the family and private spheres. (Hilary and Christine 2013)

The 2030 Agenda for Sustainable Development, adopted by the United Nations in 2015, aims to promote gender equality and empower women and girls across all goals and targets. The agenda prioritizes gender equality and human rights, with the focus on the three dimensions of development: economic, social, and environmental. The 17 sustainable development goals (SDGs) and their 169 target address gender-related issues such as poverty, inequality, hunger, health, education, and access to resources. This agenda present a historic opportunity to unite countries and people towards a future without discrimination and with equality for all by 2030. Targeted 5.1 of the Sustainable development Goals (SDGs) endeavor to finish all forms of discrimination against females and young females everywhere. A proxy indicator will evaluate the quantity and percentage of nations with laws supporting gender equality and non-discrimination in order to track development. The indicator will consider areas such as equal pay, maternity protection, and inheritance and property rights. Women inheritance rights are a critical aspect of gender equality and women empowerment, ensuring that women have equal access to property, assets, and wealth. Efforts to address disparities in inheritance laws and practices are essential for promoting justice, dignity, and inclusive development for all members of society. Women entrée to land and manage over land and other natural resources is interwoven with worldwide discussion on food security and sustainable economic wealth. Throughout the

world, gender inequality has different manifestation but when it comes to land and other natural resources finally it is linked with the feminization of poverty and social segregation. The hurdles which forbid women to use their rights are difficult and to a big scope background. (Women, U. N. 2015)

Land ownership is a vital aspect of livelihood in agriculturally depend economies, extending beyond its physical significance to represent financial security, power, and status. For women, land is a crucial asset that provides stable financial security. However, land ownership empowers women in two significant ways: firstly, it offers financial security by providing collateral for loans and expanding job opportunities, thereby increasing their financial resources for entrepreneurial activities. Secondly it enhances their autonomy within the household, leading to better utilization of income on food and healthcare. This emphasizes the importance of land ownership in elevating women status and promoting their overall well-being. (Rehman et al. 2019)

Women inheritance rights refer to the legal and social norms leading the distribution of property, resources and wealth to women upon the death of a family member usually parents. Historically women have often faced discrimination and inequality in inheritance laws and practices, with many societies favoring male hires over female hires. Ensuring women inheritance rights is a critical aspect of promoting gender equality and women empowerment. When women have equal access to inheritance, they are better able to exercise control over resources, participate in economic decision-making, and improve their socio-economic status. A small group of powerful people own and control most of the land, which keeps many rural communities poor and powerless. This concentration of land ownership also creates an unfair balance of political and social influence, favoring the wealthy elite. (Haque and Alam 2022).

In some cultures and communities, customary laws and practices may override formal legal provisions, leading to disparities in inheritance rights among men and women. These customs often reflect traditional gender roles and biases, resulting in women receiving a smaller share of inheritance compared to male relatives. Despite

progress, challenges remain in implementing and enforcing women inheritance rights. Deeply entrenched patriarchal attitudes, resistance from conservative elements, lack of awareness about legal rights, and inadequate access to justice systems can hinder efforts to attain gender equality in inheritance. Recognizing and upholding women inheritance rights is not only a matter of justice but also contributes to broader development goals.

Ensuring food security and alleviating poverty relies heavily on access to and ownership of land. Despite efforts by governments to enact legislation and policies, women still face obstacles in patriarchal societies that impede their capacity to access and control land resources. (Aslam and Malik 2022)

In Pakistan, an Islamic republican state, Islamic law plays an important role in shaping laws and regulations, including those related to inheritance. According to Islamic law, daughter and wives are entitled to a share of inheritance, and there is no legal basis for denying them this right. However, in reality, women in Pakistan often face significant barriers in accessing their inheritance rights, particularly in rural areas with feudal communities. Despite the efforts of non-governmental organizations (NGOs) to empower women and secure their rights, women are frequently denied inheritance in the presence of male offspring, contradicting parents' wishes and Islamic law. (Ahmad 2016)

Pakistan's Muslim Personal Law (Shari at Application) Act 1962, the issue of inheritance is to be dealt with under the principles of the Shariah which contribution women a share of the property equal to half of the male's share. The Constitution gives due respect to women in society and guarantee their right of ownership. The rights are protected by different applicable laws in Pakistan, including Muslim Family Laws Ordinance, 1961, Muslim Personal Law Shariat Application Act, 1962, Partition Act 1893, etc. Unfortunately, fair division of property inheritance law, particularly providing land shares to women, has always been a problem in our society. In the result of various social and cultural sacrifices, women fail to exercise their basic right. This article examines the dynamics of violence against women in relation to their inherited land rights. Despite laws and policies aimed at protecting women rights,

violence and discrimination continue to prevent women from accessing their inherited land. This study aims to explore the reasons behind this violence and discrimination, and to identify ways to empower women in rural areas to claim their rightful inheritance. (Parveen et al. 2022).

This study examines factors influencing women decision-making when exercising their rights to inherit and the problems they face when doing so

separately. The research found that lack of understanding of legal rights, education, and mistrust of referees are major barriers to women. Interestingly, giving up property in favor of brothers is seen as a way to enhance social security. There is a noteworthy gap among the getting of women inheritance in theory and practice. Women are often denied their rights to inherit and are not predictable to have only control over their property. Male members indirectly control women's fixed property. This study mostly striking finding is that education can reduce discriminatory ideas and behaviors regarding women property right, regardless of whether it's religious or secular. Institutional sources of knowledge such as education are more effective in promoting helpful views about women's inheritance rights. Demographic structure and family economic condition do not significantly impact societal recognition of women property rights. The prohibition of dowry and forced marriages and strict government enforcement of legislation could reduce the number of women denied their inheritance rights. (Bibi et al. 2021)

Problem of the statement

Land ownership is essential for women's empowerment, self-decision making as well as to deal with the all kind of issues rising in the society especially related to women matters, as Gilgit Baltistan is a highly patriarchal society with deeply ingrained norms and cultures, due to lack of awareness exacerbates, customs, and patriarchal norms. These issues compel to leaving the married women in backward areas of Gilgit Baltistan, especially in Rehmanpur Union, District Astore with facing significant obstacles to land inheritance and almost 90% women are being denied to take their land inheritance, due to which they are not strong in economic vulnerability as

well as they have limited decision making power in the house hold issues. The land ownership is essential to women's well being and empowerment as it eases their financial and social burdens, lessens psychological distress, and puts an end to violence and abuse.

Research questions

1. What are the experiences of married women regarding land deprivation?
2. How socio-cultural and economic factor influences married women towards assessing property rights?
3. How land deprivation and property rights effects the marital life of females?
4. What are the main challenges faced by married women towards property rights?

Research objectives

The primary goal of this study is to determine socio-cultural and economic factors influences married women towards assessing property rights in Rehmanpur Union Astore. The study aims to shed light on the challenges faced by married women towards property rights. The study seek to investigate the challenges married women encounter in exercising their property rights and highlights the imperative of land ownership for women's empowerment and overall well-being.

Research aims

- It aims to examine the obstacles hindering married women's access to land rights and explore the critical role that secure land ownership plays in promoting their economic independence, social status, and decision-making power.
- To examine how owning land is crucial for economic security, empowerment, and social status. This research aims to shed light on this critical issue and contribute to positive change in our society.
- The purpose of this study is to explore how the factors contributing to married women's land deprivation. The study aims to give us a better understanding of how social, cultural and economic factors impact married women ability to own land in a particular area. It is all about exploring the dynamics that influence their access to land ownership.

Significance of the study

The significance of the study on married women land deprivation in the specific area extends far beyond the boundaries of academic inquiry. This research addresses a critical social issue that has profound implications for gender equity, economic empowerment, and social justice. By delving into the systemic barriers that prevent married women from accessing land ownership rights, the study

sheds light on a critical aspect of gender inequality, bringing attention to an often-overlooked dimension of women rights. Through its findings, the research has the potential to empower women by advocating for their rights to land ownership, thereby enabling them to gain economic independence, make independent decisions, and participate more actively in community and household affairs. Moreover, by informing policy and legal reforms that promotes women land rights, the study contributes to broader development objectives, including poverty reduction and environmental sustainability.

Literature Review

Reviews on the deprivation of women's property rights vary widely depending on the context, cultural norms, legal frameworks, and socioeconomic factors of a particular region. Some of the perspectives commonly found in the literature on this topic are: injustice and discrimination, economic disempowerment, barriers to development, legal reform advocacy etc.

Equal access to land

The human rights implications of land access on individuals in the Terai region are significant, and thereby effect Nepal's international human religion obligations. Moreover, addressing land access is crucial for Nepal's political stability and social justice. As a land activist emphasized, the country's history of armed conflict and transition to democracy underscores the need for land reform social and social justice to achieve lasting peace. The ongoing struggle between the privileged and marginalized communities will only be resolved through addressing the root causes of inequality, including land ownership and access. Inadequate access to land perpetuates poverty, hunger, and malnutrition, and limits opportunities for education, employment, and social mobility. The report presents case study and testimonies from landless individuals and communities, illustrating the far-reaching impact of landlessness on their lives. (Wickeri 2010)

Moreover, when looking at gender and land ownership, it's important to keep an open mind and consider the complexity of the issue. While research has made progress, there's still more to learn. Instead of just focusing on making land ownership equal for men and women, we should

study the social changes and experiences of women in different context. This includes looking at marriage, family, livelihoods, and life stages. While women may not be actively demanding land rights, and gender equality is uncertain, historical research shows that women can benefit from changes in land ownership. Women can use the contradictions in patriarchal societies to challenge men's control over property. Women's movements and activism in rural areas have also helped to change the conversation around gender and land ownership. (Jackson 2003)

The study shed light on the perceptions of Enugu inhabitants on the traditional practice of property move to inheritors and its connection female property crimes (FPCs). The research reveals that the traditional practice of inheritance in Igbo land is deeply rooted in patriarchy, which denies women their rights to inherit property and marginalizes them in social institutions. This leads to economic deprivation and predisposes women to connect in property crimes, particularly those of youthful age who are exposed to the human rights

and protection offered to women in patriarchal societies. The study concludes that patriarchy, characterized by male domination and exclusion of women from inheriting family lands and properties, is a significant contributor to female property crimes (FPCs). (Aroh and Eze 2024)

Gender inequality and land ownership

The study examine our society is build on a system that favors men over women, and this system also helps a few powerful men control most of the land. The control of the land and the dominance of men are closely linked and reinforce each other. Unfortunately this leads to wo

men begin treated unfairly and marginalized, and this oppression is supported by cultural, religious and political norms. This perpetuates of gender inequality and land ownership disparities are deeply rooted in societal structure and norms. The persistence of gender inequality and land ownership disparities is deeply ingrained in the fabric of societal structures and norms, perpetuating a cycle of oppression and discrimination against women. To dismantle these injustices, it is crucial to confront and transform the existing power dynamics, cultural norms, and religious interpretation that perpetuate gender inequality and land ownership disparities. This requires a multifaceted approach that involves challenging patriarchal systems, promoting gender-sensitive policies and laws, and empowering women to assert their rights and claim their entitlements. It necessitates a shift in cultural and religious narratives that perpetuate gender-based discrimination, and the promotion of inclusive and equitable development models that prioritize social justice and human rights. (Haque and Aslam, 2022)

The study explores the association between women land possession and child nutrition in Pakistan, a country facing major challenges in addressing childhood malnutrition and gender discrimination. Women individual land ownership and self-sufficiency in large-scale family purchases have a positive impact on children's food and nutrition security (FNS). Additionally, the study finds that women's land ownership is partially mediated by women increased decision-making power in large-scale household purchases. The research concludes that ensuring women land

rights can improve women autonomy, leading to child better nutrition security. The findings support effort to promote women land rights. (Rehman et al. 2019)

Moreover, women access to and control over productive resources, such as land, housing, and property, are crucial for achieving gender equality and well-being. These resources enable women to meet their essential needs and those of their families, contributing to global food security, sustainable economic development. However, gender inequality in access to productive resources persist worldwide, perpetuating women's poverty and exclusion. Complex obstacles, including inadequate legal frameworks, discriminatory attitudes, and community-level barriers, hinder women enjoyment of these rights. Deeply ingrained notions, such as men being the sole stakeholders and women's inability to manage resources, must be challenged to ensure women equitable share of productive resources, recognizing their human rights and promoting sustainable development. (Gómez 2012)

Women's property rights

The study explore many international agreements emphasize the importance of fair land ownership and women rights. Article 17 The Universal Declaration of Human Rights, for example, states that every individual has the right to own property, either on their own or together with other. This article ensures that everyone has the right to own and control property, regardless of their gender or social status. This is a fundamental human right that is essential for economic security and independence. Pakistan agreed to the international agreement CEDAW (Convention on the Elimination of All forms of Discrimination against Women) in 1996 under article 16, which says that men and women should have equal rights when it comes to owning, buying, managing and selling property. This means that husbands and wives should have the same rights and control over property, whether it's given to them for free or bought and sold. CEDAW ensures that women have the same property rights as men, and that married couples /have equal control and making decision power over their property. (Ahmad 2010)

The Convention on the Elimination of All Forms of Discrimination against women (CEDAW) has

been ratified by 189 states, including Pakistan. This convention is a comprehensive treaty that aims to eliminate all forms of discrimination against women, ensuring their equal rights and opportunities in all aspects of life. This includes ensuring equal access to education, healthcare, economic opportunities, and political participation, as well as protecting women from gender-based violence, discrimination and marginalization. As a state party to CEDAW, Pakistan is obligated to submit periodic reports to the CEDAW committee, which monitors the implementation of the convention and provides recommendations for improvement. (Chinkin and Yoshida 2020).

In Pakistan, women property rights are severely limited, with a significant gender gap in land ownership. A study conducted by the World Bank in 2019 revealed that only 21% of women in Pakistan own land, compared to a staggering 75% of men. This disparity is a result of deep-rooted gender biases and discriminatory practices that perpetuate women exclusion from property ownership. (World Bank 2019)

Land ownership and social dynamics

In Pakistan, owning agricultural land is highly esteemed, serving as more than just a means of livelihood. It acts as a vital safeguard against poverty and holds significant sway in social dynamics. Land ownership not only ensures a sustainable livelihood but also influences power dynamics and social status, impacting relationships within families and communities. Land ownership has a profound impact on family dynamics and social relationships. In many cases, land is a contentious issue that can lead to family disputes and rivalries. The cultural and social significance of agricultural land ownership in Pakistan cannot be overstated. It is a complex and multifaceted phenomenon that influences various aspects of Pakistani society, from economic security to social status and family relationships. In Pakistan women face significant barriers in accessing property rights, which are necessary for their economic empowerment and well-being. Customary laws and social norms often restrict women ability to own, inherit, or control land and water resources. This not only perpetuates gender inequality but also limits women ability to participate in agricultural activities, make decisions about their livelihood, and access credit

and other resources. Women are often depending on their male relatives, making them vulnerable to poverty, marginalization, and exclusion. Addressing these gender-based disparities is crucial to improve their livelihood, and ensure equitable access to resources in rural Pakistan. (Khan et al. 2020).

Women's struggle for land ownership in Pakistan
The study attempted to underline women experiences in conditions of land ownership regarding inheritance rights of women in Pakistan. They concluded the issues are massive in making things effectual in a patriarchal society where attitudes are well-established in the power politics of misogynist society as highlighted by the views of the respondent women. A variety of governments have implemented land reforms and redeployment schemes but these have been gender blind and have done little to address the difference in land ownership by gender. Establishment of ceilings on land ownership has in some instances unintentionally caused women to gain ownership of land as their families attempt to escape their land being taken, but these transfers have remained in name only as the cultural barriers to female ownership of land remain firmly in place. Despite the legal provisions for inheritance rights, women access to land ownership remains limited due to societal norms and cultural practices. The study found that women are often denied their share of inheritance, and even when they do receive land; it is often of poor quality or in smaller quantities than their male counterparts. Furthermore, women ownership of land is often contested by their male relatives, leading to disputes and even violence. The study highlighted the role of patriarchal attitudes and power dynamics in perpetuating gender disparities in land ownership. Respondent women reported feeling powerless to claim their inheritance rights due to fear of social ostracism, violence, and economic dependence on their male relatives. (Haque et al. 2022)

This study examined women's property inheritance rights in Pakhtun society and found a strong link between these rights and various cultural constraints. These constraints include practices like endogamous and exchange marriages, lack of education among parents and brothers, and a mix of secular and traditional family values. The study aimed to identify factors

that lead to women being denied their inheritance rights and found that it's not just one factor, but a combination of social, economic, and cultural factors. Misinterpretation of Islamic values and Pakhtun cultural values stood out as significant contributors to this issue. This aligns with other research that highlights how dominant cultural practices and misinterpreted religious values create significant barriers for women's rights. (Jan et al. 2022)

The role of customs in denying women's property

This study inquired about the matter of women property right in Swat, KPK and found that custom often takes priority over religious values, and that civil laws are compromise and settlements are made in the name of Pakhtoonwali customs, hence denying women their rights to hold land and enjoy the right to property. They also found in many cases, women are used as tools by their relatives in order for them to gain access to property. Despite this gendered disparity, they revealed gradual positive changes in the society regarding women access to land and their ability to practice their rights, in the form of improved negotiation opportunities and increased awareness. The situation in Swat is further complicated by the coexistence of customary and legal frameworks, which often contradict each other. While the Pakistani legal system recognizes women rights to land ownership, customary laws and practices in Swat perpetuate gender-based discrimination. Moreover, the merger of Swat with Pakistan led to the imposition of new legal framework, which has not been fully implemented in the region. The result is a hybrid system where customary practices and legal provisions coexist, creating confusion and ambiguity. This has led to women facing significant barriers in accessing land and claiming ownership. Even when women do inherit land, they are often forced to surrender their claims to their male relatives. Unfortunately, the Pakistan legal system didn't get rid of unfair traditional laws that discriminate against women land rights, which are still in place Swat. (Khalid et al. 2015)

In Pakistan, land inheritance is crucial for financial well-being, but women inheritance rights have been consistently denied. Despite criminalizing denial of inheritance rights have

been consistently denied. Despite criminalizing denial of inheritance in 2011 and implementing legal and institutional reforms in Punjab, little has changed. The violation of women's inheritance rights is an un-Islamic practice perpetuated by cultural norms. While some argue for equal inheritance shares for daughters, Islamic law bases inheritance on equity, sometimes allocating higher percentages to women. This study examined the Government of Punjab reforms aimed at ensuring women landed inheritance and achieving sustainable development. The findings reveal that despite initiatives to address discriminatory practices, women still face hurdles in claiming their inheritance. (Rubab et al. 2023)

Patriarchal control

The study found that in District Lakki Marwat, women inheritance rights are severely limited due to societal norms and cultural practices. Only 22% of women in the district have ever inherited property, and even among those who have, the majority (61%) has inherited only movable property, such as jewelry or furniture. In Pakistan, women face challenges when it comes to owning and managing property. The patriarchal control in Pakistan perpetuates gender inequality in property ownership and management, limiting women's economic empowerment and autonomy. In Pakistan, the Quranic inheritance law governs property distribution, but its interpretation often favors male heirs. Women may receive smaller shares or be disinherited altogether, perpetuating gender inequality. Even if a woman has no male relatives, she may still be unable to inherit land if she has male siblings or other male family members. In some cases, like with the Hazara community, women may be allowed to inherit property, but the men in their family often still hold the real power and control over it. Furthermore, the researchers found that women education level, age, and socioeconomic status have a significant impact on their likelihood of inheriting property. Women with higher education levels and those from higher socioeconomic backgrounds are more likely to inherit property, but even among these groups, the majority do not inherit land the study also highlighted the role of family structure and dynamics in limiting women's inheritance rights. Women who have brothers are less likely to inherit property, as

brothers often take precedence in inheritance. Additionally, women who are married or have sons may also face barriers in inheriting property, as their husbands or sons may be seen as the rightful inheritors. (Bibi et al. 2012)

The study conducted in Bali's Hindu society, patrilineal culture prevails, resulting in unequal inheritance rights between men and women. Traditionally, women were denied inheritance rights, but growing demands for equality and fairness have led to increased flexibility in the culture. This study aims to analyze the evolution of customary law in Bali regarding women inheritance rights, aligning with the constitutional guarantee of equal treatment for all citizens. Using juridical research, this study will examine how national laws and Balinese customary laws position women inheritance rights from their parents, promoting gender equality and challenging traditional patrilineal norms. A significant paradigm shift has occurred in Bali's customary law, introducing a more equitable inheritance system. Following the Assembly General III on October 15, 2010, women are now entitled to inheritance rights, marking a departure from the traditional patrilineal culture. Under this new system, Balinese women receive half of the inheritance share allocated to men, after deducting one-third for inheritance and preservation purposes. (Dyatmikawati 2016)

Empowering women through land ownership

This study examined the empowerment status of urban women in Lahore, Pakistan, using a multidimensional approach. The study identified weaknesses in three key dimensions of women's empowerment: control over resources, mobility, and participant in household decision-making. Specially, nearly half of the women did not have control over spending family savings, and a significant proportion lacked ownership and control over fixed property, such as land and houses. Additionally, many women face constraints on their mobility, with 80% and 55% reporting limited access to financial institutions and social events, respectively. Furthermore, most women did not participate in household decisions regarding investments, purchasing fixed property, and accessing financial services. (Hussain and Jullandhry 2020)

In Northern Tanzania, two non-governmental organizations (NGOs) and working with Maasai communities to empower women through land rights. Women involved in these projects believe that owning land is crucial for their personal empowerment and changing gender dynamics. However, few women have actually obtained land ownership titles. The researchers argue that having access to land, knowledge, social connections, and political processes is more important for women empowerment than just owning land. Access to knowledge about legal rights, such as land ownership, access to traditional forms of authority, and shared social identity as women, indigenous people, and Maasai, these identify factors that contribute to women's empowerment and protecting community land. (Goldman et al. 2016)

Gender, land rights, and empowerment

Bina Agrawal's 1988 study highlights the crucial role of direct access to land for women economic and social well-being. The article examines women's historical and existing land rights in law and customary practice across various communities and regions in India. Agrawal notes that, except for some matrilineal communities in the northeast and southwest, women have had minimal customary land rights, which have been eroded over time due to state policies. Although modern legislation has made progress, gender equality in land rights remains incomplete, and women face obstacles in claiming their legal share due to customary practices, male intimidation, and biases in official agencies. These factors vary across regions, hindering women's ability to control and manage land independently. (Agrawal 1988)

Bina Agrawal's 2003 study examines the evolving history of women land rights in India; emphasize the continued importance of gendering the land question. The paper explores three potential pathways for women to access land: the state, family, and market. While state initiatives and family inheritance are crucial, the market offers significant opportunities for women to lease or purchase land, particularly through collective action. Agrawal argues that poor women can benefit from group-based land leasing or purchasing, utilizing government credit for land acquisition, and collectively managing land with

other women. This approach offers several advantages over individual or family-based farming. (Agrawal 2003)

Bina Agrawal's 1994 study examines women's confrontation to gender-based disparities in reserve allocation and ideological illustration in South Asia. The article argues that understandings of women's perception of these inequalities require consideration of both overt protests and covert forms of resistance. The study focuses on women's struggle for land rights and gender parity, highlighting the historical participation of South Asian women in peasant movements, yet nothing the lack of demands for autonomous land rights or challenges to gender associations inside movements and families. (Agrawal 1994)

Theoretical Framework

Feminist Theory

The research was performed through the lens of feminism. Feminist theory helps us understand how patriarchal norms and unfair practices contribute to women's limited access to land and property ownership.

Gross, E. 2013 explore language and communication has their roots in patriarchal structures, which sustain gendered power dynamics, as acknowledged by feminist theory. Women need to get over the frameworks and vocabulary that have been imposed by centuries of male control if they are to genuinely connect and empower one another. Women are able to generate a discourse that is more inclusive and egalitarian by communicating in novel ways that are unrestricted by patriarchal ideas. (Gross 2013)

Radical feminism

The study examines radical feminism as a revolutionary movement that seeks to eradicate the root causes of women's oppression, as a consequence of that challenging the entrenched patriarchal systems and power structures. Radical feminists assert that patriarchy is the underlying reason of women's suppression and that it must be dismantled to achieve gender equality. Radical feminists emphasize the significance of women's group and independence in making decisions about their own lives, free from patriarchal control. Radical feminists stress the importance of collective action and solidarity among women to bring about systemic change and challenge the

existing power structure. (Rowland and Klein 1996)

(Cottais 2020) radical feminism, focus on the collective experience of women rather than individual rights. Radical feminist view women oppression as a result of patriarchy, which is the power exert by men over women. They argue that patriarchy is the root cause of gender inequality and that it must be dismantled to achieve true gender equality. Radical feminist also emphasize the importance of women autonomy, self-determination, and collective action to challenge patriarchal system.

Research Methodology

Research design

This study utilized a qualitative research methodology to explore the experiences and perspectives of land-deprived women. The primary purpose of this approach was to ensure unbiased data and enhance its validity. To achieve this, a structured interview guideline was developed to gather in-depth insights from women regarding their perceptions of land deprivation. This methodology provided a comprehensive understanding of the perceptions and experiences of land-deprived women, offering a nuanced overview of the entire community.

Research approach

The primary goal of selecting a qualitative approach is to use in-depth interviews to uncover the social reality from an emic perspective. This approach was utilized to investigate implicit phenomena and learn about the hidden challenges married women have when it comes to their own land rights. In order to learn about the experiences of disadvantages women in a particular area, the researcher conduct qualitative interviews. Examining social phenomena that Max Weber referred to as “Vertehan” (through which we can comprehend any social phenomena in a more realistic manner) allows the researcher to gain a deeper understanding of how deprived women interpret and participate in their social and cultural experiences in a more methodical and interpretive manner.

Study area

Administratively, Gilgit-Baltistan is divided into seven distinct districts: Gilgit, Diamer, Skardu,

Ghanche, Ghizer, Astore, and Hunza-nagar. This region boasts remarkable linguistic diversity, with seven prominent language groups: Shina, Balti, Wakhi, khuwar, and Burushaski. (Noor and Khatoon 2013)

Astore Valley nestled in the breathtaking Gilgit-Baltistan region of Northern Pakistan. This picturesque valley stretches across the Western Himaliyas, boasting an impressive elevation range from sea level to 8,126 meters, culminating in the majestic Nanga Parbat. As part of the Himalayan mountain range, Astore Valley is distinguished by its vast alpine vegetation and incredible diversity of plant species. (Ali 2014)

Sample technique and sample size

This study employed Purposive sampling, a method that enables to select participants based on their expertise and judgment, ensuring the collection of relevant data. Purposive sampling allowed us to strategically choose the most suitable individuals, providing valuable data. (Neetij & Bikash. 2015). Consequently, a total of 15 respondents were selected from a specific union, comprising individuals aged 35 to 60. This sample size allows for in-depth exploration of the challenges and perspectives of land-deprived women.

Data collection tool

This qualitative research employed an interview guideline to collect data through in-depth interviews. This process demand specific time, attention, and concentration of the researcher, in which researcher convinced the respondent and satisfied them that the data gathered from them will only use for academic purposes.

Data analysis

For analyzing data Thematic analysis was used. By examining their answers, the researcher delves into various aspects of social realities. Nevertheless, the researcher explored several hidden facets of deprived married women’s lives. According to (Virginia and Victoria. 2012). Thematic analysis is a method used to analyzed data. It helps researchers identify and understand patterns and themes in their data, making it easier to draw meaningful conclusions.

Data Analysis

This chapter primary goal is to analyze the information that the researcher has obtained. This chapter presents the findings from in-depth interviews conducted with female informants from a particular Union of Astore.

Traditional norms and practices

Traditional norms and practices refer to the usual ways of doing things that have been passed down from generation to generation within a culture, community, or society. These are the unwritten rules and customs that guide people's behavior, beliefs, and actions. These traditional norms and practices shape the way people think, behave, and interact with each other, and they often play a big role in defining a community's identity.

Majority of the respondent said, "Hamary rasm-o-rivaj hy k hamary elaky ma khwateen ka apny waledian ya bhai sy zameen ka hissa lyna acha nhi samjha jata hy, aj tak kisi khaton ny jaidad ka hissa nhi liya jis ki wajh sy ham apna haq nhi ly saky".

"Our customs and traditions is that in our area, it is not considered good for women's to take a share of land from her parents or brother. Till date, no women have taken a share of property, due to which we cannot take our right." One of the respondent said, "mara shohar fout hochuka ha. jab mary sasural ma mary shohar ki zameen ka hissa takseem horha tha tab ma na apna bhai or shohar ko bola tha k mara bety or betiyon ka hissa alag alg kar k takseem karo tou unhu ny mana kiya. aj tak kisi ny asa nhi kiya ha ham q kary or srif bhyyon ma takseem kiya or kha wo agar lyna chahy tou bhai sy ly."

"My husband has died. When my in-laws dividing the land of my husband, i told my brother and brother-in-law to divide the share of my sons and daughters separately, but they forbade me to do so no one has done this till now, why should we do it and only divided it among the brothers and said that if he wants to take it, he should take it from his brother."

Respondents explain, this tradition is a social norm that has been passed down through generations in this area. It is a cultural belief that women's should not inherit land, and instead, the land should only be passed down to boys or men. Women's in this area are deprived of their rightful

inheritance and this is likely to result in an unequal distribution of resources and opportunities. The cultural norm that only men can inherit land and property is difficult to change in our society. The deeply rooted cultural societal practices that support gender inequality in land ownership are highlighting in this responses.

Personal Experiences

Women's personal experiences are about the struggles and challenges they face when they are denied their rightful ownership or control over land. A personal experience of those women's who have been forced to give up their land or property.

Majority of the respondents said, "ham na apni zameen nhi le, hamy acha nhi lagta ha q k hamary moashary ma koi b acha nhi sochta, is liye koi b ladki apni zameen ka haq nhi mangti or na hi lyti ha."

"We have not taken own land, we do not feel good because no one in our society thinks good, that's why no women asks for or takes the right to her land."

Respondent said, "mary bhai ny mujh sy zameen dany k bary ma pochta tak nhi isliye dyna tou dur ki b thy."

"My brother has not even asked me about giving land, so giving is a distant thing."

Another respondent said, "Hamary elaqy ma esy bura samjha jata hy, isi liye ma zameen nhi lyna chatty thi lakin mary shohar ny mujh py dabao dala k ma apny bhyyon sy zameen lawon. Ma ny apny bhyyon sy apna haq manga lakin unhu ny mujhy nhi diya."

"It is considered bad in our area, so i did not want to take land, but my husband pressured me to take land from my brothers. I asked my brothers for my right but they did not give it to me."

Respondent explain, They do not like to take land because it is considered bad in this society and people say things that are scary and no women can claim her right. Despite being right, they are not even asked and if asked, they create resentment. They further said that they are under pressure from her husband for take land. Despite knowing all stigma and these, they do not give us our right. The responses serve as an example of the social exclusion those women frequently experience when they question conventional gender norms and expectations. According to the

interview, their relatives, society, and family perceive them as avaricious and disobedient.

Challenges and barriers

Challenges are the difficulties or problems that need to be overcome, such as social and cultural norms. Barriers, on the other hand, are the obstacles that block or restrict access to something, such as legal restrictions, discriminatory practices, and social and economic inequalities. In the context of women's inheritance, challenges and barriers can prevent them from claiming their rightful property, land, or assets, perpetuating gender inequality and limiting their economic empowerment.

Majority of the respondents said, "Bhut si rukawaty hain jin ma sab sy pehly bhai naraz hoty hain or en k darmiyan mhubbat kam ya khatam hojati ha. Zameen lyny wali bhen ya beti ko khud sy alag kardyty hain. Muashira bura samjhata hy or log batty banaty hy. Ham log kya khyngy, muashira kya khyga soch k khamosh hojaty hain or is ki wajh sy hamy apni zameen kabhi nh milti."

"There are many obstacles in which at first the brothers become angry and the love between them diminishes or ceases. The sister or daughter who takes the land is separated from herself. Society misunderstands and people make things up. We become silent thinking, what will the people say, what will the society say, and because of this we never get our land."

Respondent explain, Women face numerous obstacles in claiming their rightful inheritance, including familial conflicts, social stigma, and fear of societal disapproval. The obstacles women face in claiming their inheritance are deeply rooted in societal patriarchy and gender bias. Brothers may become angry, leading to strained relationships, while society often misunderstands and gossips, isolating the women. When a woman asserts her right to inherit land or property, she is often met with resistance. This can lead to estrangement and even social ostracism. Societal norms and expectations perpetuate gender roles, making it difficult for women to challenge traditional inheritance practices. Fear of social disapproval and concern about what others will think or say leads to silence, causing women to relinquish their rightful claims. As a result, they are denied their inheritance, perpetuating gender

inequality and limiting their economic empowerment.

Perceptions of land possession differ among men and women

Perceptions of land ownership differ significantly among gender, reflecting deeper gender disparities in societal values and power dynamics. These differing perceptions have important implications for gender equality, economic empowerment, and social justice. The gender dynamics surrounding land ownership are complex and far-reaching, with men and women holding distinct perceptions and experiences. These divergent perspectives are shaped by cultural norms, socialization, and historical inequalities, resulting in unequal access to land ownership, control, and decision making.

Some of the respondents said, "Faraq is liye karty hain kh ladki ki shadi hojati ha or ladka ghar ma apny waledian ka khayal rkhta ha en ko sambhalta ha. bad ma whi ladky apny waledain ko chod dety hain."

"The difference is that the girl gets married and the boys take cares of his parents at home. Later, the same boys leave their parents."

Majority of the respondents said, "wo samjhty hain k hamari zameen yani, en ke verasat bhar nhe jana chaye or isliye wo zamen ki jaidad beti ko nhi dena chatty."

"They think that our land, i.e., their inheritance, should not go out, and because of this, they do not want to give the land property to the daughter."

Few respondents said, "wo isliye b nhi dety hain qun keh hamary abao ajdad ke zameen kisi or k pas jayegi."

"They do not even give it because the land of our ancestors will go to someone else."

Respondent explain, the material exposes a deeply ingrained patriarchal worldview and gender bias that support inheritance rights inequality. Because sons are seen as the ones who are carry on the family lineage and take care of their parents, while daughters are expected to marry and join another family. As a result, sons often refuse to give their sisters a share of the land, perpetuating gender inequality and discrimination.

Impact of land deprivation on the lives of married women

Married women's lives are significantly impacted by land deprivation, which has an effect on their

social standing, financial stability, and general well-being. Women are often vulnerable to eviction and displacement since their right of entry to land is needy on their status with their husbands and father in many cultures. Married women who lack land ownership are frequently less financially independent, have less influence over decisions, and feel less like they belong, which makes them more susceptible to poverty, marginalization, and violence against women. Denying women their land rights also contributes to gender inequality by limiting their possibilities and autonomy and making it harder for them. Respondents said, “zameen ki mehroomi hammy samaji, muashi or nafsiyati tor par mutasir karti hy.”

“Deprivation of land affects us socially, economically, and psychologically.”

Social impact

Land deprivation has serious consequences that result in a loss of identity and belonging for married women. Women may become less respected and influential in their families and communities as a result of this loss, which could lower their social status. Women are more susceptible to stigma, social exclusion, and gender-based violence when they lack land. In addition to having less decision-making power, landless women are more reliant on their husbands, which contribute to gender inequity.

Respondents said, “Zameen ki mehromi ka ham par bhut asar hota hy lakin agar ham zameen lyna chatty hy tou is ka samaji tour par bhut ziyada asar padhta hy or hazaru masail janam lyty hy.”

“Deprivation of land has a lot of impact on us, but if we want to take land, it has a lot of impact socially and thousands of problems arise.”

Respondents said, “Ham zameen lyty hy tou hamy kha jata hy kh es ny muashry k samny hamari izzat nhi chodi.”

“When we take the land, we are told that it has not left our respect in front of society.”

Respondents explain, the acquisition of land, can have a profound impact on individuals and communities, leading to a loss of respect and social status in the eyes of society. When land is taken, it is not only displaces people from their homes and livelihoods but also strips them of their dignity and sense of belonging. They said that, society influence on us is profound, and its

influence is often subtle but pervasive. They are constantly bombarded with messages and opinions from the people around them, which can shape beliefs, values, and self-perception. They hear criticism, judgment, or negative comments erode their confidence. This leads to negative self-image, self-doubt, and lack of self-confidence.

Psychological impact

Without land, women could be more reliant on their husbands and suffer from low self-esteem, worry, and stress due to uncertain finances. Because they are unable to support their families or make decisions for themselves, they could also feel despondent and powerless. A sense of alienation and a break from one’s past and cultural customs can also result from land deprivation.

Majority of the respondents said, “zameen le jaye tou fasla pyda karta ha. hamara hal be nhe pochta, esi halat ma be jab bhai na pochty tou mehsoos hota ha or zhni sakoon sakoon nhe hotaha bychani or tanawo hota hy.”

“If the land is taken, it creates distance: it does not even ask about our condition. When a brother does not ask, even in such a situation, one feels there is no peace of mind, there is restlessness and tension.”

One of the respondent said, “mara asa hal ha na he zameen dy rhy na he khayal rkhy rhy.”

“I am in such a situation that neither they are giving me land nor taking care of me.”

“ak zameen ka tukdy ki wajh sa hanari pori zindagi kharab karty hain.”

“A piece of land spoils our whole lives.”

Another respondents said, “zameen ke wajh sa hamary sath hony wale nainsafi ka hamari shadi shudda zindagi par bhut asar padhta ha.”

“The injustice done to us by the land has a great impact on our married lives.”

“zameen sy mehroomi ka hamary zehnu par bura asar padhta ha kun kh ye talak ka bais b banta ha.”

“Detachment from the land has a bad effect on our minds, as it also leads to divorce.”

Respondents explain, the confiscation of land has profound psychological implications for women, leading to feelings of distance, neglect, and restlessness. The lack of consideration from members, particularly brothers, exacerbates the emotional distress. Women who are denied land ownership and simultaneously neglected by their families experience heightened tension and a

sense of abandonment. The absence of land ownership and the accompanying sense of insecurity can have far-reaching consequences, including strained marital relationships and even divorce. The emotional toll of land dispossession can lead to detachment, anxiety, and depression, ultimately affecting women's overall well being and quality of life.

Economically impact

Married women suffer severe and enduring economic consequences as a result of land deprivation. Women are deprived of a vital resource that would give them autonomy, independence, and financial security; land. Their inability to obtain credit, loans, and other financial services hinders their capacity to launch ventures and make investments in ventures that generate income. Women who lack access to land are also less able to cultivate their own food, which increases food insecurity and increases their reliance on their spouses for financial support. Their susceptibility to poverty, unstable economies, and violence against women is thus sustained.

Respondent said, "hamari itni amdani nhi hy, ham muashi tuor par kamzor hain, is liye hammy zameen chaye thi taky is sy kuch faida ho or hamari mali madad ho, lakin ma ny aony bhi sy bola tou us ny nhi di, jis dy mari zindagi ma gehra asar pad gya."

"we don't have enough income, we are economically weak, so we wanted land to make some use of it and help us financially, but when I asked my brother, he did not give it, which made my life difficult,"

Respondents explain, the inheritance of land can help economically and make their life better. They explain, their family has been struggling financially for a while, and they have been looking for ways to improve their economic situation. They thought that if they had some land, they could use it to generate income and support themselves, so, they asked their brother if they could use some of his land, but he refused. This was a huge setback for them, and it made their financial struggles even harder. They explain also, their sons have been pushing it to ask their brother again, as they have a business idea to start a hotel on the land, which would provide them with a steady income. However, they hesitant to ask their

brother because they know they will not give up the land easily.

Impact on social relationships

Social relationships can be severely harmed by land deprivation, especially those between siblings and married couples. Losing land can cause tension in sibling relationships because disagreements over who owns and controls the land can lead to violent arguments, animosity, and alienation that harm the relationships over time. Another frequent outcome is marital breakup since land related problems put a great deal of strain and stress on couples, which can result in divorce or separation.

Siblings

Majority of the respondents said, "jab walidain zindah hoty hain tou wo zameen ki takseem nhi karty or sab bhiyou ko dety hain or hamy kha jata hy k bad ma bhiyou sy ly. Hamary rasmu riwaj ma bhi sy zameen lyna bura samjha jata hy or agar ham zameen mangy tou rishta kharab hojata hy. Agar ham apna haq na ly or maff kary tou hamary bhiyou k hamary sath achy talukat hoty hain."

"When parents are alive they don't divide land and give it all to brothers and we are told to take from brothers later. In our customs, it is considered bad to take land from a brother and if we ask for land, the relationship is damaged. If we don't take our right and forgive, our brothers have good relations with us."

Other respondents said, "ham zameen lyty hy tou is ka hamary rishtu par gehra asar padhta hy or bhn bhiyou ma ladayeya hoti hy or muashry ma bhut si batty banti hy or tany diye jaty hy."

"If we take land, it has a deep impact on our relationship and there are fights between brothers and sisters and many things are made and teased in the society."

One of the respondent said, "ham 5 bhny or ak bhi hy . baki bhnu ny muashry k khof or bhi sy narazgi ki wajh sy zameen chod di, lakin mujhy zarurat thi, ma ny apni zameen ka haq manga, jis ki wajh sy bhay ny mujh sy alehedgi ikhtiyar ki or nhi diya."

"We are five sisters and one brother. The rest of the sisters left the land due to the fear of the society and resentment towards the brother, but I was in need, I asked for the right to my land, due to which the brother separated from me, and did

not give the land. Give explanation for my thesis about this content.”

Marital

Majority of the respondents said, “shohar ki traf sy koi dabawo nhi hy lakin hammy khud acha nhi lagta kh hammy hamri zameen ka haq nhi diya gya”

“There is no pressure from the husband but we ourselves do not feel good that we are not given the right to our land.”

One of the respondent said, “mary shohar ny mujh sy apny bhiyou sy zameen lany ko kha. Ma ny apny bhi sy zameen mangi lakin unhu ny nhi diya or is ki wajh sy mary shohar ny mujh par zulam karna shuru kardita, wo mujhy marta tha. Or zameen nhi dyny par gussa hoky mary shohar ny dosri shadi karli or mary sath acha salook nhi karty.”

“My husband asked me to bring land from my brothers. I asked my brothers for land but they didn't give it and because of that my husband started oppressing me, he used to beat me. And angry because of not giving land, then my husband got married again and he doesn't treat me well.”

One of the other respondent said, “mujh par mary shohar ny bhiyou sy zameen lany k liye dabawo dala or ma ny bhiyou sy kha k mary shohar ny zameen ma hissa manga hy. Lakin mary bhiyou ny nhi diya jis ki wajh sy mary bhiyou or mary shohar k darmiyan ladaye hogye or mary bhi ab mary ghar nhi aty. Zameen ka haq nhi dyny ny mari zindagi bhut mutasir kiya hy or ma kisi b gharelo faisly ma शामिल nhi hu or mujh sy thk sy bat b nhi ki jati hy.”

“I was pressured by my husband to bring the land from the brothers and I told the brothers that my husband has asked for a share in the land. But my brothers did not give due to which there a fight between my brothers and my husband and my brothers was no longer come to my house. Not getting the right to land has affected my life a lot and I am not included in any household decisions and I am not even spoken to properly.”

When women do demand their rights, it can cause friction and disunity in the family, underscoring the pervasive power disparities based on gender.. When parents are still living, they usually give all the land to their sons instead of splitting it up, leaving daughters to hope that one day their

brothers will give them a portion. But according to social convention, it is improper and might sour a brother's relationship to want land from him. As a result, sisters must make a difficult decision: either gives up their legitimate inheritance to keep their brother happy or run the danger of severing their connection by standing by their claim. This cultural expectation feeds into the cycle of discrimination against women in land ownership by pressuring them to put family unity ahead of their own economic empowerment. The woman's reputation and relationships within the community may suffer as a result of social exclusion brought on by this response. A woman is frequently denied her fair portion of land when she approaches her brother to request it. The woman is being denied her rightful claim to possession, which can cause her to feel irate and frustrated. The power relations that already exist, in which men dominate access to resources and women are marginalized. The experiences of respondents highlight the far-reaching effects of losing one's right to own land. Her relationships were impacted by the loss of her land rights, which also resulted in social marginalization and her removal from family decision-making. When women are not allowed to inherit land, it causes them great distress and anxiety.

Gender roles and power dynamics

Gender roles and power dynamics are closely linked to women's land deprivation, which feeds a vicious cycle of marginalization and disempowerment. Throughout history, civilizations that uphold patriarchy have cast women in inferior positions and denied them equal access to resources and territory. This deprivation restricts women's autonomy, decision-making capacity, and economic prospects, hence perpetuating gender-based power disparities.

One of the respondent said, “jab mary walidain ka intikal hogya tou mary bhi ny mujh sy zameen dyny k bary ma pochta tak nhi or khud zameen ly le. Bad ma jab ma ny in sy apni zameen k haq k bary ma pochta tou us ny kha k ye riwayat hy zameen ka waris mard hi hota hy.”

“When my parents died, my brother did not even ask me about giving the land and took the land himself. Later, when I asked him about the right

to my land, he said that it is a tradition that men inherit land.”

Majority of the respondents said, “hamary muashry ma mardu ki hukmurani hy jha ham khuwateen par zulam kiya jata hy or hammy hamary haqooq b nhi diye jaty.”

“Our society is ruled by men where we women are oppressed and we are not even given our rights.”

The respondent said, “mujhy zameen ka haq srif isliye nhi mila kh ma ourat hu or hamary muashry ma ourat ko bhut bura samjha jata hy zameen liya tou or ye srif mard ko di jati hy.”

“I did not get the right to land just because I am a woman and in our society it is considered very bad for a woman to take land and it is given only to a man.”

The brothers took control of the land without their input after their parents' passing, citing tradition as the reason for excluding women from inheritance. This event exposed the deep-seated gender bias in their society, where women are systematically denied their rights and excluded from economic empowerment. This response highlights the deeply ingrained gender-based discrimination and patriarchal norms that perpetuate women's marginalization in inheritance and land ownership. The brother took the land without consulting or informing his sister, assuming ownership as a male birthright. The brother cited tradition as the reason for men inheriting land, perpetuating a harmful and unequal custom. The respondent feels oppressed and denied their rights due to their gender, reflecting a broader societal attitude that prioritizes men's interests. They think that all of their offspring should receive the same amount of land, regardless of gender. In order to guarantee that everyone's opinions are heard and concerns are taken care of, many women also include their children in the decision-making process. Women fight for the fundamental idea of giving all children, regardless of gender, equal access to land. This entails making certain that all children possess and control land: making decisions about its use and management free from gender bias, and those daughters have the same inheritance rights as son.

Women's views on distribution of land to their children

However, in many societies, women's ability to pass on land to their children is often restricted by patriarchal norms. Women's perspectives on equal land distribution among their children, equal inheritance rights for sons and daughters.

Majority of the respondents said, “hamary sath ye sab howa hy lakin ham abhi chatty hy klh hamari betiyou k sath asa nhi ho.”

“This has happened to us but we just want it not to happen to our daughters.”

Some of the respondents said. “ham kabhi nhi chahyngy k hamari betiyou k sath b nainsafi ho. Isliye zameen ka haq bety betiyou ma braber takseem karna hy, srif betu ko nhin dena.”

“We would never want our daughters to be treated unfairly. That is why the right to land should be divided equally among sons and daughters, not given to sons only.”

One of the respondent said, “mara shohar fout hochuka hy or m,a ny abhi hi zameen bety betiyou ma takseem kardiya hy taky bad ma my na rhu tou mari betiyou k sath nainsafi nhi ho.”

“My husband has passed away and I have already divided the land among my sons and daughters so that there will be no injustice to my daughters if I am no longer there.”

Some of the respondents said, “ham chatty hy k bety betiyou my zameen braber takseem hojaye taky bad ma bhai en k sath koi nainsafi na kary lakin hamari bat mard nhi manty.”

“We want the land to be divided equally among the sons and daughters so that the brothers do not do injustice to them later, but the men do not listen to us.”

They have personally experienced the pain of discrimination when it comes to land ownership, but they are determined to break this cycle for their daughters. As mothers, they have seen how unfair it is for women to be denied equal rights to inherit land, and they do not want their daughters to face the same injustice. They want them to have the same opportunities and rights as their brothers, without fear of being marginalized or oppressed. By fighting for equal land ownership rights, they are not only challenging patriarchal norms but also securing a brighter future for their daughters, where they can stand on equal footing with their male counterparts. They advocate for equal land division among sons and daughters to prevent

brothers from exploiting their sisters in the future. This systematic injustice is deeply ingrained, and their thoughts highlight the need for a paradigm shift in societal attitudes towards gender equality in land ownership.

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