

# **Role Of Education In Providing Share In Inheritance To Female With Reference To Pukhtun Society**

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**Abstract :** The present study was conducted to find out, whether the females were getting their inheritance rights or not and if so, what role education or educational institutions had made in bringing realization in connection with the major females issues especially share in inheritance. Data for the study were collected from 115 respondents from Hayatabad as this was the area where people were educated at different levels. The results reveal that the society was still patriarchal in nature where the father was not only head of the household in all three categories i.e. low (59%), medium (73%) and high (69%) literates but was also as a whole making the decision regarding inheritance (72). Inheritance was the major problem, where all the sampled respondents were found aware about female share in family inheritance but in the majority of the cases both as the whole and individual level low literates it was not divided yet. Further where divided only 31, 24, 30 and 34 percent of the whole, low medium and high literates, females got their inheritance mainly through courts or pressure from other family members. The study recommends that a lot of efforts, especially in connection with the basic female human rights where economic interests are involved are still needed. For this, there should be the change in curriculum along with more emphasis on the actual implementation, not only through schools and other educational institutions but also involve mass media, religious and political leaders and other influential personality development is one of the key issues of the modern world. Despite a lot of achievements and developments, women are still second class citizens and are not availing their rights in the society.

## **Introduction**

### **Women Inheritance Rights and International Human Rights Law**

Under international human rights law, women have a right to own and administer property without discrimination (UDHR; arts. 2 and 17, CEDAW, art. 15), and to an “equal treatment in land and agrarian reform” (CEDAW, art. 14(2)(g)). Within the family, both spouses have equal rights in the “ownership, acquisition, management, administration, enjoyment and disposition of property” (CEDAW, art. 16). Women’s water rights are protected by article 14(2)(h) of the CEDAW (right to adequate living conditions, including in relation to water supply); rights to potable water are also linked to the right to adequate food recognized, without discrimination, in article 25 of the UDHR and article 11 of the ICESCR (Women Right to Land and Other Natural Resources, 2005

## **Women's Right of Inheritance in Islam**

Allah, the Exalted, stated in the Glorious Qur'an:

*(Allah commands you as regards to your children's (inheritance); to the male, a portion equal to that of two females.)Al Quran (4:11)*

Those who misunderstand Islam claim that Islam does injustice to women in terms of inheritance. They opine that it is unfair to grant the male a double to that of the female even though they are children of the same parents. Allah, the Exalted, offered a full and detailed method of women's inheritance in the Qur'an and *Sunnah*, and if an unbiased student of knowledge reflects on the details, he or she will discover the fault of this opinion (Al Quran 4:11).

To begin with, Allah has determined all the shares of all the relatives in respect to their relationship to the deceased. As He the Most Wise said:

*(There is a share for men and a share for women from what is left by parents and those nearest related, whether the property is small or large, an obligatory share.) (Al Quran 4:7).*

Allah has stated three types of shares for a woman's inheritance as follows:

1. A woman will have an equal share as that of the man.
2. A woman will have an equal share to that of the man, or a little less.
3. A woman will have half the share of a man.

This means that the minimum of her shares is half, and considering that a female has no continual financial responsibilities as a child, sister, wife or mother, and these responsibilities are always on the men of the family, this is very generous indeed.

In contrast to all the non-Islamic societies, Islamic Jurisprudence stipulates the rules and regulations about all the affairs of a man, from big to small, to bring harmony to their lives. Just like a person has specific instructions for how to live and use his money in his lifetime, his wealth after his death is dealt with the same way. Unlike other social systems, a person can do with his wealth in his life however he wants but his will has certain restrictions according to the Islamic Law. Through his will, he can only give 1/3 of his wealth to whoever he wants; all the rest is distributed according to the law of inheritance derived from the Qur'an (Anonymous, 2008).

The Quran says: "O mankind! Be careful of your duty to your Lord Who created you from a single soul and it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward God in Whom ye claim (your rights) of one another, and toward the wombs (that bear you)" Quran 4:1).

This verse clearly demonstrates that men and women in Islam are equal to each other both intrinsically - within the very act of creation - and extrinsically, on both their relationship with one another and their duties before God. In fact, the singling out of women at the end of this verse for special reverence as de facto mothers is the only indication of relative inequality, albeit for women (Khan, 2009).

## **Women Rights in Pukhtun Society**

Like many of the patriarchal societies, man dominates the affairs of life in Pukhtun culture. Though all the Pukhtuns are considered Muslims and try to follow Islam in <http://jrdsjournal.wixsite.com/humanities-cultural>

their life, culture in many cases dominates the religion. Pukhtun love to follow their cultural practices more than any thing else. Despite having clear instructions and regulation mention in Quran and Hadis, the powers, privileges and rewards are mainly enjoyed by males. Women status and roles are originated from the position of males in the family.

Pukhtun women have their legal rights curtailed in favor of their husbands or male relatives. One of this is share in inheritance. In spite of having clear rights in both the Islamic and country laws inheritance share is either not given or if someone demands or gets, look bad in the society. Culture supports these practices. Sultan-i-Rome, (2009) says that "in Pukhtun society the eldest son receives the greater share in the property of the father in inheritance called the masharai hisah and mashari and the daughter do not inherit, a widow in only entitled to maintenance until her death or remarriage".

Ali (2000) further highlighted the problem and stated that "Pukhtun women are, by and large, excluded from inheritance in general and landed property, in particular, the major reason is that since descent and recognition is reckoned through male ascendants, a women inheriting her father's land is seen as snatching it away from the rightful owners and passing it to her husbands alien family. Even today in many areas of the pukhtunkhawa, if a man dies leaving behind only daughters, his property is immediately taken by his brothers, or other close relatives. This is the concept of tarboor or nearest male agnatels who are considered the rightful owners of the property of a man who dies without a male issue. This practice of dinging women a share in inheritance is in contradictions to clear principles of the Islamic laws of inheritance. Here two customary laws supersede religion as well as statute law. Another manifestation of the practice of considering women akin to the property of their male kin is the custom of setting blood feuds through offering women as an offering to the heirs /family of the victim. Vendettas are settled through Jirgas where family of the murdered offers to male peace with the family of the person murdered"

### **Women's Inheritance Rights in FATA**

An extreme example of the magnitude of the influence of custom over women's property rights as compared to formal or even religious law comes from the Federally Administered Tribal Areas (FATA) of Pakistan. In the FATA, tribal Pushtun women suffer from the highest levels of poverty, illiteracy and poor health not only in Pakistan but the whole of South Asia. The FATA region is the poorest in Pakistan. The literacy rate is very low. The lives of women are characterized by seclusion, the limited or total absence of any asset base, and gender-based violence.

Rigid tribal norms severely proscribe the roles of women and prevent them from having secure rights to property. Women are restricted in their mobility; have limited or no access to assets and resources; no influence in decision making, even regarding their marriage; and are victims of gender-based violence. Women contribute a significant portion of the agricultural labor force through their involvement in a broad range of agricultural activities, but their contribution is not officially recognized. Cultural practices treat women as property, though this is not expressed as such. Bride-price is common, and the perception is that a male "purchases" his wife from her family. Women are seldom consulted on decisions regarding their marriage and are often married only for the sake of wulwar (money or property paid by the groom to the head of the bride's households). Women are also

given as compensation to settle disputes between men.

Though most tribal peoples in FATA are Muslim, the understanding and application of Islam are often overlaid by tribal norms and culture. Thus, women in FATA are systematically denied the inheritance rights due under Islamic law. While Islamic laws apply to women in other areas of Pakistan, a defining feature of FATA is the fact that the national or state laws of Pakistan do not apply to the FATA; the tribes regulate their affairs in accordance with customary rules and unwritten codes, which do not permit women, secure property rights (Giovarelli and Aggarwal, 2007).

### **Justification**

Property in our society has been a major source of conflict. It is the belief of the majority of Pathans that the strength of family is the male and his strength lies of property he inherits. The female members either of their sweet will withdraw from the claim of property or the males force them not to contest the claim of property. The main purpose of this study is to prepare a comprehensive report on discrimination of women rights specifically in the case of inherited property and whether education has made any dent in this regard are not. The researcher intends to dig out those factors/reasons leading to this discriminating situation. The study will also be fruitful in highlighting the traditional patterns of the property distribution in Pukhtun culture.

### **Objectives of the Study**

The major objectives of the study are

- To examine the level of basic rights enjoyed by the women especially concerning inheritance.
- To see the relationship between women inheritance practices and educational level of the sampled respondents.
- To suggest recommendations by study findings

### **Review of Literature**

Literature review plays a vital role in any research work. The review brings us to a point as what were the short comings of the previous studies. So in this way it will be tried to see how females get basic human rights with special reference to the share in inheritance.

Angelo (1970) stated that marriage on the island of Mauritius is described as having a mixed religious and legal heritage and nature. Problems arise in areas where legal and religious rules are mutually exclusive: e.g., religion sometimes considers persons to be man and wife even though there has been no marriage ceremony of any kind. Aspects of marriage, the legitimacy of offspring, divorce, inheritance and succession, adoption, married women's property rights, etc, The law on Mauritius is based on the French Civil Code, but there is a Christian Marriage Ordinance and an Indian Marriage Ordinance. A large number of Hindu and Muslim marriages are celebrated outside the law. Children born out of wedlock take a share in the succession equal to 50% of what they would have received if legitimate. Married women retain full independent rights to their property.

Mirvahabi (1975) presented a historical background on the status of women in the time of the Great Persian Empire, Islamic Law and women, the impact of the Arab's domination of Iran on women, and women's struggle for emancipation in the early 1900's. Heavy emphasis is given to discussion of the Modern Iranian Family Protection Law, which is a separation from Islamic and French laws, social and political rights of women, employment, and other related subjects. Article 179 of the

Iranian Penal Code and some provisions of the Inheritance Law, which are discriminatory against women, are criticized. Recommendations that would benefit the Iranian Women's Organization and all women's organizations in the world are presented.

Law's of Mexican Family of [Couturier (1985)] eighteenth century almost remained unchanged, while the ways in which families decided to change the law of succession much to use. At the early stages of the century, women in the economic class craftsmen bind from families of the nobility-usually receive a dowry, which they protected with the deaths of their husbands and if their children with gifts. By the last stage of the century but the practice of dowry award was set almost entirely. This paper examines possible explanations for this change through a discussion of the various ways in which women in power and property, according to their position in the family.

Sarah and Mexican (1992) was Constitutioned revised to promote privatization of land reform land. Legal protection for spouses heritage was removed, and individual holders (85 percent male) received land rights before selling it as a family asset. State disinvestment contributed to the economic crisis in the agrarian reform sector. This longitudinal study of four communities in northern and central Mexico explores the counterintuitive effects of agrarian law customary inheritance norms and women's changing roles in the household economy and the community social policy on the material and ideological bases for women's right to land. Quantitative and qualitative data show that the rights of women were to land under customary inheritance norms on site and confirmed that women's increased control over family land along with growing responsibility for production and community activism. The property rights of women instead of weakening it, as families and communities struggled to meet the economic and social challenges posed by the neoliberal agenda to improve.

Ahmad (1994) examines the case of female child victimization in contemporary Indian society, with special reference to case studies from Aligarh. In India, the social reformer Raja Ram Mohan Roy raised his voice against female infanticide and the practice was theoretically abolished in the mid-nineteenth century - though parts of Rajasthan remained unaffected. Hindu women were subsequently allowed inheritance in their ancestral property. Review of literature and personal observation reveal that Hindus deviate from the constitutional and legal law regarding the female child. As a result, victimization of girls continues.

Chris (1995) examined property rights of widows and orphans left from male acquired immune deficiency syndrome mortalities in the Rakai District of Uganda. A case study of a widow and her three children illustrates the Child Social Care Project's success in dispute resolution through the preventative measures of sensitization, advocacy training, and encouragement of will writing. Inheritance is seen as a significant factor in land disputes as wills are often complicated and not accepted by many, customary laws are threatened by a weakened clan system, & statutory laws do not grant property rights. Patriarchal structures in the clan system must be addressed and women's empowerment must be a focus.

Tohidi and Nayereh (2003) ironically branch of the tragedy of the 11th September and the subsequent fall of the Taliban government in Afghanistan seems an unprecedented rise in international prominence of the issues which are the rights and status of women in the Islamic world. This increased international attention to women seeking equal civil and human rights and the recognition of women's agency in the modernization and democratization of the Islamic world can be a welcome <http://jrdsjournal.wixsite.com/humanities-cultural>

development.

### **Research Methodology**

The purpose of this chapter is to discuss the research methodology used for the present study. It includes the universe of the study, sample size, and the methods of data collection and analysis.

### **Universe of the Study**

The present study probes the role of education in providing inheritance rights to females in Pakhtun society with special reference to the share in inheritance. Multi-stage/cluster sampling method was used to select the universe of the study. At first stage Peshawar city was selected for the study as it was one of the areas where the educational and financial status of the population was high compared to other areas and also many of the people got all sorts of properties. Since, Peshawar is a big area having a number of localities, so at the second stage, Hayatabad was selected for the study which is also a big area. Finally, from the total number of seven phases in Hayatabad, Phase-1 was chosen for final data collection. It was one of the localities where the probability of finding out the most suitable respondents was reported high as the educational and socio-economic status of the people was also high compared to other localities.

### **Sampling and Sample Size**

All the households in different sectors of Phase-1 Hayatabad were potential respondents of the study. Data were collected from the male heads of the selected households. There is some sampling method used to pick the samples from the universe. However, systematic sampling method was applied for the selection of the samples. It is a statistical method involving the selection of elements from an ordered sampling frame. The most common form of systematic sampling is an equal-probability method (Black, 2004). The formula used for systematic sampling is:

$$K=N/n$$

K= Sampling interval

N= Population size

n= Sampling size

The systematic sampling method was used as the socio-economic status of the people living in Phase-1 was same to a large extent and location of the households was also in one line. According to Peshawar Development Authority (PDA) record there were 3830 households in Phase-1 (Survey, 2011). Through a large sample size gives better results but keeping in view of time, human and financial a 3 percent of the total i-e 115 households were picked for data collection. This has been stated an acceptable sample size (Sher Muhammad, 1988). By using the systematic procedure every 33rd household in the sampled area was selected keeping given the sample size of 115. Since, the study gives special emphasis on women share in family inheritance, so data were collected from those households that had at least some sort of property. So all those sampled households that were picked initially but lacked property were replaced with the ones in the locality that had property.

### **Methods of Data Collection**

The study was based on both primary and secondary data. An interview schedule was used to collect primary data. It was designed in the light of the study's objectives. Before collection of the data, the interview schedule was pre-tested in the field. Necessary changes were made in the light of pre-testing. Data were collected through face to face interviews.

## Methods of Data Analysis

After the collection of the data it was transferred to the computer. Data were tabulated and analyzed mainly through frequencies and percentage. Chi-square method was also used to see the association between dependent variable i.e. basic human rights and independent variables i.e. level of education meaning low, medium and high literates.

### Chi-Square:

It is a statistical method used to test whether two (or more) variables are: independent or homogeneous. The chi-square test for independence examines whether knowing the value of one variable helps to estimate the value of another variable. The chi-square test for homogeneity examines whether two populations have the same proportion of observations with a common characteristic. Though the formula is the same for both tests, for present study the underlying logic and sampling procedures were applied. (Eric W, 2009). The following chi-square formula was applied for data analysis.

$$X^2 = \sum \frac{(o - e)^2}{e}$$

O = Observed frequency. E = Expected frequency.

The study examined the share of female in family inheritance. It was the dependent variables. The study further assumed that giving inheritance rights is influenced by the education of the males. The role of education is probed whether an increase or decrease in education effected the provision of inheritance rights or not.

## Results and Discussion

### Education and Female Share in Inheritance

Share in inheritance is perhaps the biggest issue regarding giving basic rights to the females by the society. The female share is clearly defined and prescribed by both the Islamic and Pakistani laws. However, in most of the cases, inheritance is not shared with the females on the name of the culture, associations with brothers and lack of knowledge to the females. Many of the females usually are not aware of their inheritance rights and if they do, they are deprived and exploited in the name of family and social values. Male is considered as the sole inheritors and females are compelled to leave their share to their brothers. This section describes whether education has made any change in such attitudes or not and if so, up to what extent.

#### Awareness about Female Share in Inheritance and Its Sources

it describes that all the respondents both as a whole and at individual literate categories were found aware about basic female rights to the females.

When they were further probed about the source of awareness, a 58 percent as a whole and 61, 60 and 47 of the medium, high and low literates reported mosque as their main source of information respectively. Another 25, 21, 28 and 24 of the same said they got the knowledge from the religious leaders respectively where only 12 percent of the medium and 6 percent of the low literates reported formal education as their main source of information.

Table as a whole reveals that all the sampled respondents were found aware about female inheritance rights mainly due to the mosque and religious leaders.

The Chi-square results support the Parson theory of socialization as awareness <http://jrdsjournal.wixsite.com/humanities-cultural>

due to the mosque, religious leaders and Quran increased with the increase in education (Haralambos and Holdborn, 2000). However, the role of formal education in making people aware regarding family inheritance has been reported very low and because of this the overall association between awareness sources and education level is non-significant (0.348).

#### **Awareness about Female Share in Inheritance and Its Sources of the Sampled Respondents**

<b>Female inheritance</b>	<b>Low literate (n=17)</b>	<b>Medium Literate (n=33)</b>	<b>High Literate (n=65)</b>	<b>Total (n=115)</b>
<b>Aware bout female share</b>				
Yes	17 (100)	33 (100)	65 (100)	115 (100)
No	0 (0)	0 (0)	0 (0)	0 (0)
<b>If Yes, Source</b>				
Mosque	8 (47)	19 (61)	39 (60)	66 (58)
Religious leaders	4 (24)	6 (21)	18 (28)	29 (25)
Quran	3 (17)	2 (3)	5 (8)	9 (8)
Islamic books	1 (6)	2 (3)	2 (3)	7 (4)
Formal education	1 (6)	4 (12)	1 (1)	4 (5)
Others	0 (0)	0 (0)	0 (0)	0 (0)
<b>Total</b>	<b>17 (100)</b>	<b>33 (100)</b>	<b>65 (100)</b>	<b>115 (100)</b>

Source: Survey

The values in parenthesis are percentages. Chi-square =8.931 with P. value =0.348

#### **Satisfaction of Females from their Share in inheritance**

The below table described when respondents were asked whether they shared their inheritance with family females, a 65 percent of the sampled respondents as a whole and 70, 66 and 53 percent of the medium, high and low literates said that their property is yet to be divided respectively. An only 35, 30, 34 and 47 percent of the same said it divided.

When they were further probed that whether their family females are satisfied from their share, only 34 percent as a whole and 35, 34 and 30 percent of the low, high and medium literates found satisfied respectively.

Table results conclude that majority of the sampled respondents had not divided property and those who had divided the majority of their females were not satisfied from their shares.

The chi-square results show a weak association between the female satisfaction and different literate groups meaning women from all literate groups were not satisfied from their share in inheritance.

#### **Satisfaction of Females from their Share of the Sampled Respondents**

<b>Property Divided</b>	<b>Low literate (n=17)</b>	<b>Medium Literate (n=33)</b>	<b>High Literate (n=65)</b>	<b>Total (n=115)</b>
Yes	8 (47)	9 (30)	22 (34)	41 (35)
No	9 (53)	24 (70)	43 (66)	74 (65)
<b>Satisfaction from Share</b>				
Yes	6 (35)	9 (30)	22 (34)	40 (33)
No	11 (65)	24 (70)	43 (66)	75 (67)
<b>If no, causes</b>				
Pakhtun society	5 (29)	9 (30)	10 (15)	19 (16)



Illiteracy	3 (18)	0 (0)	14 (19)	22 (19)
Property not Divided/ Given yet	9 (53)	24 (70)	43 (66)	74 (65)
Total	17 (100)	33 (100)	65 (100)	115 (100)

Source: Survey

The values in parenthesis are percentages. Chi-square =8.888 with p. value =0.064.

#### **Inheritance Received/Given to the Females**

The below mention table describes if inheritance is divided, the share had been given/received by the females or not and if given/ received to whom and what. Further, if the share is not given/received why. Data in table 17 show that inheritance was given/received only in 31 percent of the cases as a whole where the large occurrence was among high literates (34%) followed by medium (30%) and low literates (24%). Those who received as a whole were more sisters (30%) followed by father sisters (25%), daughters (23%) and mothers (18%). More or less the same figures have been reported low, medium and high literates.

When the respondents were further probed about the type of inheritance female received, a 74 percent of the sampled respondents as a whole and 94, 71 and 70 percent of the low, high and medium stated the land, while 18 and 21 of the women from medium and high literates received cash. Another 12 and 8 percent of the same got the share in property respectively.

Table concludes that majority of the sampled respondents had not given/ received the share in inheritance and those who received was mostly land and cash. The results are supported by Siraj et al (1994) who stated that there is the persistence of discriminatory inheritance practices that exclude daughters from inheriting land, houses and other property from their parents. Regarding the inheritance received/ given to the sample respondents, the chi-square P-value is nonsignificant due to low sample size.

#### **Inheritance Received/Given to the Females**

<b>Inheritance Share</b>	<b>Low-literate (n=17)</b>	<b>Medium Literate (n=33)</b>	<b>High Literate (n=65)</b>	<b>Total (n=115)</b>
<b>With Females</b>				
Yes	14 (24)	10 (30)	22 (34)	36 (31)
No	3 (76)	23 (70)	43 (66)	79 (69)
Total	17 (100)	33 (100)	65 (100)	115(100)
<b>If Yes, with Whom</b>				
Mother	3 (18)	3 (18)	13 (19)	20 (18)
Wife	0 (0)	1 (6)	2 (3)	5 (4)
Sisters	6 (35)	12 (33)	18 (28)	35 (30)
Daughter	3 (18)	9 (24)	15 (23)	27 (23)
Father sister	5 (29)	8 (19)	17 (27)	28 (25)
Total	17 (100)	33 (100)	65 (100)	115 (100)
<b>What Given/Received</b>				
Land	16 (94)	24 (70)	46 (71)	85 (74)
Property	0 (0)	6 (12)	5 (8)	10 (8)
Cash	1 (6)	3 (18)	14 (21)	20 (18)
Other	0 (0)	0 (0)	0 (0)	0 (0)
Total	17 (100)	33 (100)	65 (100)	115 (100)

Source: Survey

The values in parenthesis are percentages. Chi-square =5.024 with p. value =0.285

### **Means Used in Receiving and Giving Share to Females in Inheritance**

The table shows that as a whole 28 percent of the parents provided willingly to the females which was 31, 27 and 18 percent in case of high, medium and low literates while as a whole (17%) and individual low (18%), medium (23%) and high literates (20%) got their share through family pressure while the rest i.e. 17, 20 and 15 percent of the low, medium and high literates got through court.

Table results conclude that majority of the sampled respondents did not get the share in inheritance while most of those who received share mainly through court and family pressure. The results are supported by Chris (1995) and Anita (2003) who considered share to women as a big challenge and a major dispute in inheritance.

Regarding the perception of receive and given the property to the female the chi-square p-value is nonsignificant as the majority of the sampled respondents did not get a share in inheritance while those who received share mainly through court or family pressure.

### **Means Used in Receiving and Giving Share to Females in Inheritance**

<b>Mean Used</b>	<b>Low-literate (n=17)</b>	<b>Medium Literate (n=33)</b>	<b>High Literate (n=65)</b>	<b>Total (n=115)</b>
Parents provided willingly	3 (18)	9 (27)	20 (31)	32 (28)
Through court	2 (17)	6 (20)	10 (15)	23 (20)
Through family	3 (18)	8 (23)	13 (20)	19 (17)
Other	0 (0)	0 (0)	0 (0)	0 (0)
Received/ Given	9 (47)	10 (30)	22 (34)	41 (35)
Total	17 (100)	33 (100)	65 (100)	115 (100)

Source: Survey

The values in parenthesis are percentages. Chi-square =4.013 with p. value =0.675

### **Role of Education in Sharing Inheritance Willingly**

The below table depicted that when sampled respondents were asked, do you think that education played any role in sharing the inheritance with that your family females willingly, a 97 percent of the sampled respondents as a whole responded positively. The same was the view of all the medium and high and 82 percent of the low literates. They reportedly did this in the name of love and affection with their brothers both as a whole (78%) and individual high (83%), medium (76%) and low literate (65%) levels. A 17, 15, 15 and 23 percent of the same did that to strengthen their family bond while a 12 and 9 percent of the low and medium literates did that due to the pressure of culture and traditions.

When the sampled respondents were further probed about the role of education in this regard, a 60 percent of the sampled respondents as a whole and 75 and 61 percent of the high and medium literates said that formal education motivated us to share inheritance with female willingly while 82, 39 and 25 percent of the low, medium and high literates named Islamic values helped in doing that.

Results as a whole both support and contradict Parsons (Haralambos and Holdborn, 2000) that education had played the positive role in forming people attitude towards sharing the inheritance with the females but a large number were still traditional and believed that male member is sole heirs in inheritance.

### Role of Education in Sharing Inheritance Willingly of the Sampled Respondents

Inheritance Shared	Low-literate (n=17)	Medium Literate (n=33)	High Literate (n=65)	Total (n=115)
Yes	82	100	100	97
No	18	0	0	3
<b>If Yes Causes</b>				
Love and affection with brothers	65	76	83	78
To strengthen family bond	23	15	15	17
Pressure, of culture and traditions	12	9	2	5
Total	100	100	100	100
<b>Role of education</b>				
Yes	82	100	100	97
No	18	0	0	3
<b>If Yes, Type</b>				
Formal	0	61	75	60
Islamic	82	39	25	37
Other	0	0	0	0
No	18	0	0	3
Total	100	100	100	100

Source: Survey

### Conclusions

Gender discrimination is one of the major issues of today world. Women are still considered second class citizens despite having a lot struggle of the human rights organizations and women. Many measures have been adopted to give more rights to females, where education is one of them. Many of the sociologists believe that education or school is the major agency/source of socialization. Talcot Parsons was one of those. The present study was conducted to find out whether education made any effect on people perception and practices regarding basic human rights to the females. The study concludes that women were still considered second class citizens as society was patriarchal in nature. Males were considering themselves superior to females. all the respondents were found aware about female share in inheritance but a majority had not divided their inheritance yet and only small number of females got their inheritance share where divided. A large number of such females got their share either through courts or pressure from other family members. Women were forced/pressurized to leave their share to their brothers on the names of love and affection with brothers, strengthen the family and local traditions. Despite all this a positive effect of education had been observed in connection with the provision of inheritance rights to females. Study as a whole both supports and contradict the Talcot Parsons theory regarding role of education in promoting universal values in the society. Education/ educational institutions had made the sampled respondents aware about basic human rights to the female. However, they do not implement there where economic interest or dignity of the male is involved. They were well-aware about basic human rights to female, but were still considering male superior due to the prevalence of patriarchal norms. In the majority of the cases the first property was not divided, and if so, the share was not given to female even by the high literates, and if

so, it is done through courts or family pressure.

### **Recommendations**

1. Results also conclude that discrimination in giving basic human rights to females was more, where economic benefits were more such as inheritance and found less in the cases such as health and education. This should also be targeted especially in the curriculum and through leaders by using mass media.
2. Despite having educated, many of the educated persons were found conservative and greedy especially in sharing the inheritance with the females. Inheritance in the majority of the cases had not only be divided but also not given to females where divided. Women were pressurized to leave their share in the name of sacrifice for brothers, Pakhtun culture, bad name etc. This should be particularly highlighted by inheritance rights given by Islam and Pakistani constitution to the women.

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