



GENDER, PROPERTY, AND POWER: A CRITICAL ANALYSIS OF WOMEN'S LAND RIGHTS IN PAKISTAN

Ms. Sarvat Iqbal

PhD Scholar, Department of History and Pakistan Studies, University of the Punjab

Email: Sarwatiqbal231092@gmail.com

Abstract

Women's land rights remain one of the most contested dimensions of gender inequality in Pakistan despite constitutional protections, Islamic inheritance principles, and international commitments toward gender justice. Access to land and property is closely associated with economic security, bargaining power, political participation, and social empowerment; however, women in Pakistan continue to experience systematic exclusion from ownership, inheritance, control, and management of property. This paper critically examines the structural barriers affecting women's land rights in Pakistan by exploring the relationship between gender, property, and power. Using a qualitative exploratory research design based on secondary data analysis, the study draws upon academic literature, policy documents, legal frameworks, reports of national and international organizations, and existing empirical studies. The findings reveal that although Islamic law and state legislation formally recognize women's inheritance and ownership rights, patriarchal social structures, customary practices, weak legal implementation, and economic dependency significantly undermine women's practical access to land. Cultural practices such as haq bakhshwana, dowry substitution, cousin marriages, and coercive relinquishment of inheritance continue to reinforce gender inequality in both rural and urban contexts. The study further argues that legal reforms alone are insufficient without broader structural transformation involving legal enforcement, institutional accountability, social awareness, and women's economic empowerment. The paper concludes that women's land rights in Pakistan should be understood not merely as a legal issue but as a broader question of power, economic justice, and social transformation.

Keywords: Women's Land Rights, Gender Inequality, Property Rights, Patriarchy, Pakistan, Feminist Political Economy, Women's Empowerment

1. Introduction

Land ownership represents one of the most important determinants of economic security and social power in agrarian and developing societies. Across the world, property ownership influences access to financial resources, decision-making authority, political participation, and social status. For women, land rights are particularly significant because ownership of property not only improves economic independence but also strengthens bargaining power within households and communities. Women who own property generally experience greater financial stability, improved access to credit, increased participation in decision-making, and enhanced protection against poverty and domestic abuse.

Despite the global recognition of women's property rights as a fundamental component of gender equality, millions of women continue to face barriers to land ownership and inheritance. In many developing countries, patriarchal traditions, customary practices, discriminatory institutional systems, and weak legal enforcement mechanisms restrict women's practical access to property. Although formal legal frameworks may recognize gender equality, implementation often remains inconsistent due to social and cultural resistance.

Pakistan represents one of the countries where women's land rights remain deeply contested despite constitutional guarantees and religious protections. Women's rights to own, inherit, control, and transfer property are formally recognized through Islamic inheritance law, constitutional provisions, and state legislation. Pakistan is also a signatory to several international agreements promoting gender equality, including the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Sustainable



Development Goals (SDGs). Nevertheless, the practical realization of women's land rights remains severely limited.

In rural areas particularly, women are frequently denied inheritance through social pressure, coercion, customary practices, and patriarchal norms. Women often surrender inherited property to male relatives to maintain family relationships or avoid social exclusion. In many cases, women lack awareness regarding legal rights, while institutional barriers further limit access to justice. Consequently, women's formal legal rights often fail to translate into meaningful economic control over property.

The issue of women's land rights in Pakistan extends beyond legal ownership alone. Property ownership is deeply connected with broader structures of power and gender relations. Women who lack access to land and productive resources frequently remain economically dependent on male family members, limiting their autonomy and social participation. Therefore, women's land rights should not be viewed merely as a technical legal issue but rather as a central dimension of women's empowerment and social justice.

This study critically examines women's land rights in Pakistan through the interconnected lenses of gender, property, and power. Rather than merely describing legal frameworks, the paper explores how patriarchal structures, customary practices, and institutional weaknesses collectively shape women's exclusion from property ownership. The study further analyzes the relationship between land rights and women's economic empowerment.

The study addresses the following research questions:

1. Why do women in Pakistan continue to face barriers to land ownership despite legal protections?
2. How do patriarchy and customary practices shape women's access to property?
3. What role do legal frameworks and state institutions play in protecting women's land rights?
4. How are women's land rights connected to broader questions of economic empowerment and social power?

The significance of this study lies in its attempt to move beyond descriptive legal analysis toward a broader critical understanding of women's property rights as an issue of structural inequality and gendered power relations.

2. Theoretical Framework

This study is guided by **Feminist Political Economy Theory (FPET)**, which examines how economic systems, political institutions, social norms, and power relations collectively produce and sustain gender inequality. Unlike traditional economic perspectives that primarily focus on markets, production, and income, feminist political economy highlights the gendered nature of economic relations and emphasizes how women's labor, resources, and contributions are often systematically undervalued within patriarchal societies. The theory argues that women's marginalization cannot be understood solely through individual experiences or personal choices; rather, it emerges from broader structural systems shaped by patriarchy, capitalism, cultural traditions, and institutional power.

Feminist political economy scholars criticize conventional economic frameworks for treating households as neutral and harmonious units while ignoring unequal power relations between men and women. Traditional economic approaches often fail to recognize unpaid domestic labor, caregiving responsibilities, and informal economic contributions predominantly performed by women. Consequently, women's work remains invisible within formal economic systems despite its substantial contribution to household survival and national economies. This



theoretical perspective therefore emphasizes that gender inequality is embedded within social institutions, labor structures, inheritance systems, and property relations.

Within feminist political economy, ownership and control over productive assets such as land are considered fundamental dimensions of women's empowerment. Land ownership is not merely an economic resource; it is closely connected with authority, bargaining power, financial security, mobility, and social recognition. Agarwal (1994) argues that land ownership significantly improves women's social and economic status by reducing dependency on male relatives and strengthening women's negotiating capacity within patriarchal households. Women who possess land and property are generally better positioned to access credit, participate in decision-making, resist domestic violence, and achieve greater economic autonomy. Thus, property ownership directly influences women's ability to exercise agency and challenge structural inequality.

Similarly, Kabeer (1999) conceptualizes empowerment as the process through which individuals gain the ability to make strategic life choices that were previously denied to them. According to Kabeer, empowerment involves access to resources, the exercise of agency, and the achievement of meaningful outcomes. In this framework, women's land rights represent not only economic assets but also sources of social agency, dignity, and power. The denial of property rights therefore reflects broader systems of gender-based exclusion that limit women's participation in economic and social life.

Feminist political economy further emphasizes the relationship between patriarchy and property relations. Patriarchy refers to social systems in which men hold primary authority over political, economic, and family structures. In many societies, including Pakistan, patriarchal norms shape inheritance customs, household decision-making, and control over productive resources. Although formal legal systems may recognize women's rights, patriarchal cultural practices frequently undermine women's practical access to property. Women may face pressure to surrender inherited land to male relatives in order to preserve family relationships, avoid social stigma, or maintain economic support networks. Consequently, legal equality often fails to translate into substantive equality in practice.

The theory also highlights how institutions reproduce gender inequality through both formal and informal mechanisms. Formal institutions include laws, courts, state policies, and property regulations, while informal institutions include customs, traditions, kinship systems, and cultural expectations. In Pakistan, women's land rights are shaped by the interaction of these institutional systems. On one hand, Islamic inheritance principles and constitutional laws formally guarantee women's rights to inherit and own property. On the other hand, customary practices such as *haq bakhshwana*, dowry substitution, cousin marriages, and coercive relinquishment of inheritance frequently deny women actual control over property. Feminist political economy therefore provides a useful framework for understanding why legal reforms alone often remain insufficient without broader structural transformation.

Another important contribution of feminist political economy is its emphasis on the intersection between economic dependency and gendered power relations. Women who lack independent access to property and income often remain economically dependent on male family members, which limits their ability to challenge discriminatory practices. Economic dependency reinforces unequal household power dynamics and reduces women's bargaining capacity in matters related to inheritance, marriage, mobility, and employment. Therefore, women's exclusion from land ownership not only restricts financial security but also perpetuates broader forms of social and political marginalization.



In the Pakistani context, women's exclusion from land ownership reflects deeply rooted gendered power structures embedded within family systems, inheritance customs, and social expectations. Despite legal protections, many women remain unable to exercise ownership rights due to social pressure, institutional barriers, limited legal awareness, and fear of family conflict. Feminist political economy helps explain how these inequalities are not isolated incidents but manifestations of broader structural systems that privilege male authority over resources and decision-making.

Using Feminist Political Economy Theory as a theoretical lens therefore enables this study to critically examine the interconnected relationship between gender, property, and power in Pakistan. The framework allows the study to move beyond a purely legal analysis of women's land rights and instead explore how social structures, institutional systems, and patriarchal norms collectively shape women's economic exclusion. It further supports the argument that meaningful protection of women's land rights requires not only legal recognition but also structural reforms aimed at transforming unequal gender relations, strengthening institutional accountability, and enhancing women's economic empowerment.

3. Literature Review

3.1. Women's Land Rights and Economic Empowerment

Women's land rights have increasingly emerged as a central issue within development studies, feminist scholarship, and human rights discourse. Scholars argue that ownership of productive assets plays a critical role in reducing poverty and improving women's socioeconomic status. Land ownership contributes to women's economic independence, food security, political participation, and protection from domestic violence.

Agarwal (1994) emphasizes that land ownership strengthens women's bargaining position within households and reduces vulnerability associated with economic dependency. Similarly, Doss and Meinzen-Dick (2020) argue that secure land rights improve women's access to credit, agricultural productivity, and long-term financial security.

In agrarian societies, land ownership is closely associated with social status and political influence. Consequently, exclusion from property ownership often reinforces women's subordinate position within patriarchal systems. Women who lack land rights generally experience reduced autonomy and limited participation in economic decision-making.

Research further indicates that women's land ownership positively affects household welfare. Women who control productive assets are more likely to invest in children's health, nutrition, and education. Therefore, women's property rights contribute not only to individual empowerment but also to broader social development outcomes.

3.2. Women's Land Rights in Pakistan

Pakistan presents a complex context regarding women's property rights because legal protections coexist with widespread social discrimination. Islamic inheritance law grants women the right to inherit property, while constitutional provisions formally guarantee equality before the law. State legislation has also attempted to protect women's inheritance rights through various legal reforms.

Despite these protections, women continue to experience significant barriers to practical ownership and control of property. Studies indicate that women frequently surrender inherited property to male relatives due to social pressure and customary expectations. Women who attempt to claim inheritance rights may face family conflict, social isolation, or violence.

Research conducted in rural Punjab found that only a small proportion of women possessed actual control over inherited property. Even among women who inherited land, many lacked authority to sell, manage, or transfer property independently.

Holden and Chaudhary (2013) argue that legal pluralism in Pakistan contributes to women's marginalization because formal legal systems coexist with customary norms that often prioritize male control over property. Consequently, women's rights recognized under formal law are frequently undermined by local social practices.

3.3. Patriarchy and Customary Practices

Patriarchy remains one of the most significant barriers to women's land rights in Pakistan. Patriarchal family structures generally prioritize male ownership of land and resources while viewing women primarily as dependents. Property is often considered essential for preserving family lineage and male authority.

Customary practices such as *haq bakhshwana*, dowry substitution, cousin marriages, and coerced relinquishment of inheritance continue to undermine women's property rights. In some communities, women are pressured to transfer inherited property to brothers or male relatives in exchange for continued social support.

Dowry practices further complicate women's inheritance rights. Many families consider dowry payments sufficient compensation for women's inheritance, despite Islamic law recognizing both inheritance and dower rights separately.

Violence and intimidation also contribute to women's exclusion from property ownership. In certain cases, women who attempt to claim inheritance rights experience threats, coercion, or honor-based violence.

3.4. Legal and Policy Frameworks

Pakistan has introduced several legal reforms intended to protect women's property rights. The Muslim Personal Law (Shariat) Application Act, the Muslim Family Laws Ordinance, and the Enforcement of Women's Property Rights Act represent important legislative efforts.

International commitments have also influenced policy discussions regarding women's rights. Pakistan is a signatory to CEDAW, the Universal Declaration of Human Rights, and the Sustainable Development Goals, all of which emphasize gender equality and women's access to property.

However, scholars argue that implementation remains weak due to institutional inefficiency, corruption, limited awareness, and social resistance. Legal reforms often fail to produce meaningful change because women encounter difficulties accessing courts and administrative systems.

3.5. Civil Society and Advocacy

Civil society organizations and women's rights groups have attempted to address women's property rights through advocacy campaigns, legal awareness programs, and support services. Organizations such as Aurat Foundation, Shirkat Gah, and the National Commission on the Status of Women have contributed to public awareness regarding women's inheritance rights. Nevertheless, civil society interventions remain limited in scale and effectiveness. Many women continue to lack access to legal information and institutional support mechanisms.

Overall, existing literature demonstrates that women's land rights in Pakistan remain constrained by the interaction of patriarchal structures, customary practices, institutional weaknesses, and economic dependency.

4. Methodology

This study employs a qualitative exploratory research design based on secondary data analysis. The study critically examines women's land rights in Pakistan by reviewing academic literature, policy documents, legal frameworks, organizational reports, and international development publications. Data sources include journal articles, books, government legislation, reports published by international organizations such as the World Bank and United



Nations, and publications produced by women's rights organizations and civil society institutions.

The study does not involve primary fieldwork or quantitative analysis. Instead, it synthesizes existing evidence to develop a critical understanding of how structural and institutional factors shape women's access to land rights in Pakistan.

One limitation of the study is its reliance on secondary data sources, which restricts direct engagement with women's lived experiences. Nevertheless, the use of diverse and credible sources enables a comprehensive analytical examination of the issue.

5. Discussion

5.1. Legal and Religious Frameworks Governing Women's Land Rights

Women's property rights in Pakistan are shaped by a complex interaction of Islamic inheritance principles, constitutional guarantees, statutory legislation, and deeply embedded customary social norms. Although these frameworks formally recognize women's entitlement to property ownership and inheritance, a substantial gap persists between legal recognition and practical implementation. This contradiction reflects the broader tension between formal legal systems and patriarchal social structures that continue to regulate women's access to economic resources in Pakistan.

Islamic inheritance law represents one of the earliest legal systems to recognize women's rights to property ownership. The Quran explicitly grants daughters, wives, mothers, and sisters predetermined shares in inheritance, marking a major historical shift from pre-Islamic societies in which women were often denied inheritance entirely. Islamic law also recognizes women's independent financial identity, enabling women to own, inherit, transfer, sell, and manage property without male guardianship. These principles theoretically provide a strong religious foundation for gender justice in matters of inheritance and property rights.

Pakistan's constitutional framework similarly guarantees equality before the law and protection of property rights for all citizens. Articles 23, 24, and 25 of the Constitution emphasize the right to acquire, hold, and dispose of property without discrimination. In addition, legislative reforms such as the Muslim Family Laws Ordinance (1961), the Protection of Women Act (2006), and the Enforcement of Women's Property Rights Act (2021) have attempted to strengthen women's legal protections regarding inheritance and ownership. The Enforcement of Women's Property Rights Act 2021 is particularly important because it introduced institutional mechanisms through which women can seek legal redress in cases involving unlawful deprivation of property.

Pakistan's international obligations further reinforce women's property rights. As a signatory to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Sustainable Development Goals (SDGs), Pakistan has committed itself to promoting gender equality and ensuring women's equal access to economic resources and productive assets. SDG 5 specifically emphasizes women's ownership and control over land and property as an essential component of sustainable development and gender empowerment. Despite these legal and policy protections, implementation remains inconsistent and often ineffective. Numerous studies indicate that women in Pakistan continue to experience serious difficulties in claiming inherited property due to social pressure, weak institutional enforcement, limited legal awareness, and bureaucratic obstacles. According to reports by the National Commission on the Status of Women (NCSW), many women either lack awareness regarding inheritance laws or are discouraged from pursuing legal claims due to fear of family conflict and social isolation. Women also face practical barriers such as absence of property documentation, expensive legal procedures, and limited access to courts, especially in rural

areas. Consequently, legal recognition frequently fails to guarantee actual ownership or control over property.

The contradiction between formal rights and practical realities demonstrates that women's land rights in Pakistan are not simply legal issues but are deeply connected with broader questions of social power, institutional effectiveness, and patriarchal control over resources. This gap between law and practice remains one of the central challenges in achieving meaningful gender equality in Pakistan.

5.2. Structural Barriers to Women's Land Rights

5.2.1 Patriarchal Social Structures

Patriarchy remains one of the most significant structural barriers limiting women's access to land ownership in Pakistan. Patriarchal family systems generally prioritize male authority over property, inheritance, and economic decision-making, while women are often positioned as dependents within family structures. Land ownership is closely associated with lineage preservation, family honor, and male social status, which strengthens resistance toward women's independent ownership of productive assets.

Within such systems, women are frequently socialized to perceive inheritance claims as morally inappropriate or socially disruptive. Claiming property rights is often interpreted as challenging male authority or threatening family cohesion. Consequently, many women voluntarily surrender inherited land to brothers or male relatives in order to maintain social acceptance and preserve family relationships. In some cases, this relinquishment occurs under emotional pressure, coercion, or fear of social exclusion.

Patriarchal norms also reinforce women's economic dependency by restricting educational opportunities, labor-force participation, and mobility. Women who lack independent income sources often hesitate to pursue legal inheritance claims because they remain financially dependent on male relatives for housing, security, and social support. This economic dependency weakens women's bargaining power within households and reinforces gendered inequalities in resource distribution.

The persistence of patriarchy demonstrates that legal reforms alone are insufficient without broader transformation of social attitudes and gender relations. Even when women possess formal legal rights, patriarchal family structures often determine whether those rights can be exercised in practice.

5.2.2. Customary Practices

Customary social practices continue to undermine women's property rights despite constitutional and religious protections. One of the most significant practices is *haq bakhshwana*, whereby women relinquish inheritance rights in favor of male family members. Although often presented as voluntary, such relinquishment is frequently shaped by social pressure and patriarchal expectations.

Dowry substitution represents another major obstacle. In many communities, families justify denying women inheritance by claiming that dowry payments constitute their share of family property. However, dowry differs fundamentally from inheritance because it is often controlled by husbands or marital families rather than by women themselves. This practice effectively deprives women of long-term economic security associated with land ownership.

Similarly, cousin marriages and intra-family marriages are frequently used strategically to prevent land from leaving family control. These practices ensure that property remains concentrated within male-dominated kinship structures while limiting women's independent authority over inherited assets.

Such customary practices illustrate how social norms frequently override formal legal rights. Although inheritance laws may formally recognize women's entitlement to property, customary systems often function as parallel regulatory structures that prioritize patriarchal interests over gender equality.

5.2.3. Weak Legal Implementation

Weak institutional enforcement further limits women's practical access to land rights. Although legal frameworks exist, implementation mechanisms often remain inaccessible, inefficient, and intimidating for women. Court procedures are frequently lengthy, expensive, and bureaucratically complex, discouraging women from pursuing inheritance disputes.

Corruption, administrative inefficiency, and lack of gender-sensitive legal institutions additionally weaken women's confidence in formal justice systems. Women living in rural areas often face geographical barriers in accessing courts and administrative offices. Limited literacy and legal awareness further reduce women's ability to navigate institutional procedures effectively.

Another important issue involves documentation and land registration systems. Many women lack identity cards, property records, or formal documentation necessary to establish legal claims. In some cases, land records are intentionally manipulated or withheld by male relatives to prevent women from asserting ownership rights.

These institutional weaknesses demonstrate that formal legal recognition alone cannot ensure substantive equality. Without accessible and effective enforcement mechanisms, women's rights remain largely symbolic rather than transformative.

5.2.4. Economic Dependency

Economic dependency significantly weakens women's ability to claim and defend property rights. Women who depend financially on male relatives often avoid inheritance disputes to preserve family support and social security. Fear of abandonment, social stigma, or financial instability discourages many women from asserting legal rights.

Pakistan's low female labor-force participation further intensifies this dependency. According to World Bank and ILO data, women remain disproportionately concentrated in informal and unpaid labor sectors characterized by low wages and limited social protection. Without independent economic resources, women possess limited bargaining power within patriarchal households.

Economic dependency therefore functions both as a cause and consequence of women's exclusion from property ownership. Women without land remain economically vulnerable, while economic vulnerability itself restricts women's ability to challenge discriminatory inheritance practices.

5.3. Property, Power, and Women's Empowerment

Women's land rights are deeply connected with broader questions of power, autonomy, and empowerment. Property ownership extends beyond economic value alone; it significantly influences women's bargaining capacity, mobility, political participation, and social status within households and communities. Feminist scholars therefore argue that land ownership should be understood as a central dimension of women's empowerment rather than merely a legal entitlement.

Research consistently demonstrates that women who own property experience greater financial security and reduced dependency on male relatives. Land ownership improves women's access to formal financial systems because property can serve as collateral for loans and investment opportunities. Women possessing productive assets are also more capable of participating in entrepreneurial activities and long-term economic planning.



Property ownership additionally strengthens women's bargaining power within households. Women who possess independent assets are generally better positioned to participate in family decision-making processes related to education, healthcare, marriage, and household expenditures. Economic autonomy therefore contributes directly to women's social agency and capacity for independent action.

Several studies further indicate a relationship between property ownership and reduced vulnerability to domestic violence. Women with independent economic resources often possess greater ability to resist abusive relationships or negotiate safer domestic conditions. Economic security reduces dependency and expands women's alternatives in situations involving marital conflict or abandonment.

At the community level, women's ownership of land also contributes to political participation and public visibility. Women controlling productive resources are more likely to participate in local governance structures, community organizations, and development initiatives. Consequently, property ownership affects not only household dynamics but also women's broader social influence and civic participation.

In Pakistan, however, women's exclusion from property ownership reinforces wider patterns of gender inequality and social marginalization. Women without land or independent assets frequently remain dependent on patriarchal family systems that restrict autonomy, mobility, and participation in public life. The denial of land rights therefore perpetuates broader systems of economic and social subordination.

Understanding women's land rights through the interconnected framework of gender, property, and power highlights the importance of structural transformation rather than isolated legal reform. Genuine empowerment requires not only formal legal rights but also institutional support, economic opportunities, and social change capable of challenging patriarchal inequalities.

5.4. State, Civil Society, and Reform Challenges

Both state institutions and civil society organizations have attempted to improve women's property rights in Pakistan through legal reforms, awareness campaigns, advocacy initiatives, and support services. Government agencies, women's commissions, NGOs, and international organizations have collectively contributed to increasing public attention toward gender inequality in matters of inheritance and land ownership.

Organizations such as the National Commission on the Status of Women (NCSW), Aurat Foundation, and Shirkat Gah have played important roles in promoting legal literacy and public awareness regarding women's inheritance rights. Civil society organizations have also documented discriminatory practices and advocated for stronger legal protections and institutional accountability.

However, significant challenges remain. Institutional coordination between state agencies and civil society organizations is often fragmented and inconsistent. Awareness campaigns may improve legal knowledge without ensuring actual implementation or enforcement of rights. Consequently, many women remain unable to translate legal awareness into practical ownership or control over property.

Another important limitation involves the narrow focus of many reforms on legal recognition alone. While legislative reforms are essential, they cannot independently dismantle broader patriarchal systems that regulate women's access to resources. Effective reform therefore requires multidimensional strategies combining legal enforcement, educational access, economic empowerment, and institutional accountability.



Educational access and financial inclusion programs are particularly important because women possessing independent economic resources are generally better positioned to claim and defend inheritance rights. Similarly, strengthening women's labor-force participation can reduce economic dependency and improve bargaining power within households.

Comparative experiences from countries such as India and Bangladesh further demonstrate that legal reforms become more effective when combined with collective organization, women's cooperatives, microfinance initiatives, and community-based advocacy networks. India's Self-Employed Women's Association (SEWA), for example, combines labor organization, financial inclusion, legal support, and women's collective mobilization within an integrated empowerment framework.

Pakistan can draw important lessons from such experiences by strengthening collaboration between state institutions, civil society organizations, financial systems, and grassroots women's groups. Sustainable progress in women's land rights therefore requires broader structural transformation aimed at challenging patriarchal power relations and expanding women's economic agency.

6. Conclusion

This study examined women's land rights in Pakistan through the interconnected lenses of gender, property, and power. The findings demonstrate that although Islamic law, constitutional provisions, and state legislation formally recognize women's property rights, practical access to ownership and control remains severely restricted.

Patriarchal social structures, customary practices, weak legal implementation, and economic dependency collectively undermine women's inheritance rights and reinforce gender inequality. Women are frequently pressured to surrender inherited property to male relatives, while institutional barriers further limit access to justice.

The study further argues that women's land rights should not be viewed merely as a legal issue but as a broader question of economic empowerment and social power. Property ownership influences women's autonomy, bargaining power, financial security, and participation in public life.

Legal reforms alone are insufficient without broader structural transformation. Effective protection of women's property rights requires stronger implementation mechanisms, legal awareness programs, institutional accountability, and women's economic empowerment.

The state must strengthen enforcement of inheritance laws and improve women's access to legal institutions. Simultaneously, civil society organizations should continue awareness campaigns and support services targeting vulnerable women.

Future policy initiatives should focus on integrating legal reform with broader social and economic empowerment strategies. Expanding women's educational access, financial inclusion, and employment opportunities will strengthen women's capacity to claim and protect property rights.

Ultimately, meaningful progress in women's land rights requires challenging patriarchal norms and transforming the social structures that continue to restrict women's access to power and resources in Pakistan.

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