

An Exploratory Study of Perceptions about the Delegated Right of Divorce for Women (Talaq-i-Tafwid) in Pakistan

Aneela Maqsood

Fatima Jinnah Women University, Rawalpindi

Sumaira Safdar

Quaid-i-Azam University, Islamabad

Mehmoon Anwar

University of Engineering & Technology, Taxila

Ghazala Rehman

Consultant Clinical Psychologist, East Sussex, UK

Delegated right of divorce to women is a legal right in the family protective laws of Pakistan that qualify women for having equal status regarding separation in the case when the right of divorce is given to the wife. The present study aimed to explore the perceptions of men and women about the delegated right of divorce (Talaq-i-Tafwid) to women. The sample (n = 48) comprised educated and married (marital status as (i) married and (ii) divorced) men and women. Focus groups (six focus groups; 3 with men and 3 with women) were conducted and the qualitative method of content analysis was employed. In the first phase of analysis, all responses of men and women on six semi structured questions were coded using the frequencies of responses on different categories emerged from data content. The frequencies of different categories were used to measure the intensities of the prevalent themes. These themes showed societal perceptions found to be associated with, social (taboos, lack of awareness, rehabilitation, influence of Hindu culture, family environment, patriarchal society) psychological (stereotypes about women, resistance to change, superstitions, conformity to descriptive norms, ego, insecurities, threat to male dominance, power and authority) and economical (financial background of girl's family, irrecoverable haq-mehr, financial insecurities of future for women) causes of the fewer acknowledgment of the issue.

Keywords: *Women rights, Talaq-i-Tafwid, gender patriarchy, psychosocial factors of discrimination.*

Women in general and Pakistani women in particular are suffering because of denial of their rights in the patriarchal society. Despite of the fact that Islam ensures women's rights in all spheres of life, the societal norms and practices and the ignorance from true spirit of Islamic values are contributing to put women at disadvantageous position (Chaudhry, Nosheen & Lodhi, 2012). Women are perceived as inherently inferior and physically and emotionally subservient to men; therefore, they have less control over decision making especially when referring to compliance with statutory laws in the sphere of family law. The protective family laws are the legislations which protects women in family relations. In State law, the Muslim Family Laws Ordinance 1961 is quite flexible in favor of women compared to other Muslim countries on grounds of protection against restricted polygamy and men's unilateral right of divorce. In reality, the family laws especially the divorce laws are still failed to publicize. One of the examples is the right of talaq-i-tafwid mentioned in the 18th column of marriage contract (nikahnama) that provides protection of women rights, which if it is availed of, can delegate to wife a right of divorce equal to that of men. The conditions set in marital agreement can guarantee a woman many of her Islamic rights, which can be enforceable by law even if she lives in a Western country (Mills, 2006).

Despite various forms of dissolution of marriage available to both husband and wives under Pakistan law, the dominant culture in South Asia restricts women initiating divorce and the only form of divorce accepting wide social recognition is unilateral oral repudiation (talaq) exercised by the husband. Muslim Marriage clearly allows both wife and husband legal and religious rights to dissolve a marriage. The unilateral right of divorce of husband can never be taken away but can be restricted through the marriage contract. The delegated divorce protects women if the husband violates the marriage contract. Once the right has been given, the husband is not in a position to reclaim it; henceforth, it becomes a legislation that empowers women to seek an honorable option to dissolve the unhealthy marital relationship (Mehdi & Shaheed, 1997; Siddiqa, 2006). At this point, it is important to highlight the problems faced by women who initiate the divorce and have to go through quite long procedures of khula or judicial divorce that involves intervention of court. In such cases, women usually subject to face various defaming criticism. After a long procedure, she gets the divorce at the price of leaving their various rights. In such circumstances, talaq-i-tafwid is the only method, through which women can easily dissolve the marriage though involving a formal procedure, without being involving the court (Mehdi & Shaheed, 1997).

In Pakistan, there is huge gap between laws and the actual implementation particularly where women are involved (Khan, 2009). Due to the misinformation prevailing in understanding the marital agreement and women's Islamic rights (Mills, 2006), it is one of the least publicized facts that the right of divorce is a delegated right that can be implemented very easily. Despite of support from State laws and having groundings in Islamic laws as well, it is an interesting question exploring the contextual reasons contributing in treating the Talaq-i-Tafwid as a foreign concept. Based upon this, the present study intends to explore the societal perceptions that inhibits women to raise voice to exercise the delegated right of divorce. The study is an exploratory one focusing on urban educated class by assuming the common observation that ignoring the protective clause of marriage contract is a common practice in the urban area as well.

Method

Objectives of the Study

Present study aimed to explore the following objectives.

- 1) To explore perception of men and women about the delegated right of divorce (talaq-i-tafwid) for women.
- 2) To explore the social, psychological, economic and cultural factors responsible for fewer acknowledgement of women's right of divorce.
- 3) To conclude realities regarding the non-acknowledgement and not availing of women's protective right of divorce.

Sample

The sample of the study comprises of men ($n = 24$) and women ($n = 24$) participants residing in Islamabad and Rawalpindi regions. Sample age ranges from twenty five to sixty five (age group 24-45 including 16 women and 17 men and age group 45 to 65 includes 8 women and 7 men). The educational background of the participants include educated group (14 & 16 years of education includes 20 men and 18 men) and highly educated group (18 years of education & above includes 4 women and 6 men). Among women, 18 were married and 6 were divorced and among men 20 men were married and 4 were divorced.

Instrument

Detailed discussions with professionals from various sphere such as psychologists, lawyers, religious scholars, women activists, human rights and gender related NGOs. The discussions involving purposive group helped in formulating the interview protocol and related probing questions for focus groups. A semi-structured probing questionnaire was developed to use as guide for focus groups. The questions include:

- 1) How do you perceive religious and social rights related to marriage given to women in our society?
- 2) Do you know and what are your views about the delegated right of divorce for women?
- 3) In your opinion, why the women's family shows reluctance to avail this right?
- 4) What you think about the responses of men and his family about this right?
- 5) How can this right be potentially advantages for us?

6) Linking the discussion, how this right could be potentially disadvantages to us?

A screening questionnaire was also used to identify the demographic variables of the sample included.

Procedure

Six focus groups were carried out of which three were conducted with men and three were conducted with women. Each focus group was comprised of 8 members other than the moderator. Homogeneity of the groups was ensured according to four variables i.e. age, education, marital status and gender. Both employed and unemployed participated in the focus group discussions, thus leading to healthy discussions regarding various dimensions of delegated right of divorce. The focus groups were facilitated by semi-structured promptings/questions. Participants were briefed about the nature of discussion and instructed about the discussion norms. Participants were told to express their views without hesitation and fear of being wrong. The discussions were lasted at average to one and a half hour. The discussion was recorded with the consent of the participants.

Results

Analysis of focus group discussions was carried out through thematic analysis, a type of content analysis techniques. Thematic analysis is the popular technique for automation of selected spheres of associative thinking to combine and catalogue related patterns into sub-themes. Themes as units derived from patterns of "conversation topics" (see Taylor & Boydan, as cited in Aronson 1994) provides a meaningful interpretation of the content. Coding was used for systematic and objective summarization of content. Further, categories of analysis were used to drive the themes. The unit of analysis is each question asked in focus group discussion. Unit of enumeration was done through frequency and intensity of responses measured using five point rating scale. Frequency of responses in each content category was noted which assisted in identifying prevalent themes and it also was used as making gender differentiation in the perceptions. These derived content themes were written in the form of interview statements (verbatim records) categorized into a five-point rating showing the intensity of themes. To ensure the inclusion of all important categories and elimination of researcher's scoring bias, discussion reports were analyzed by 04 judges separately.

In the first phase of analysis, frequencies shown by men ($n = 24$) and women ($n = 24$) on the following content categories derived from focus group (06 in number) questions are as follows:

Table 1

Content Categories, Frequencies, and Percentage of Responses on Religious and Social Rights related to Marriage given to Women in our Society

Content Categories	Frequency of Men	Percentage of Response	Frequency of Female	Percentage of Response
Women are empowered	15	62.5	2	8.33
Women are suppressed	8	33.3	18	75
Islamic or social rights are given	17	70.83	8	33.33
Marriage contract is ignored	10	41.66	14	58.33
Lack of awareness	8	33.33	19	79.1
NGOs playing positive role	0	0	4	16.66
No space for women in our society	3	12.5	15	62.5

Frequencies in table 1 indicated marked difference in perceptions of men and women about the women's rights and its practices. Responses from women revealed that generally women felt that they are denied of their social and religious rights. They perceived themselves as less empowered and suppressed by the men. However, there is found to be some agreement over the ignorance of marriage contract. Both men and women agreed that during marriage, the marriage contract and its contents are ignored especially those relating to women rights.

Table 2

Content Categories, Frequencies, and Percentage of Responses on Views about the Delegated Right of Divorce

Content Categories	Frequency of Men	Percentage of Response	Frequency of Women	Percentage of Response
Unaware	15	62.5%	17	70.83%
Strange idea	10	41.66%	7	20.16%
Don't know the details	17	70.83%	20	83.3%
Doubts about religious background	18	75%	12	50%
Sounds to be a western concept	20	83.3%	10	41.66%

Findings in table 2; both men and women showed high frequency on the unawareness of this right and men showed more apprehensions and doubts about this right. Responses on this question gives us clear understanding of a major factor of denial of delegated right of divorce, which is the lack of awareness of people, not only men but even women are unaware of this important right, when it was explained to them they even viewed it as some strange idea, and further to be a western concept which is against over cultural norms.

Table 3

Content Categories, Frequencies, and Percentage of Responses on Opinions of Women's Family regarding Reluctance to avail this right

Content Categories	Frequency of Men	% of Response	Frequency of Women	Percentage of Response
Conformity to social norms	15	62.5%	18	75%
Divorce a stigma for women	16	66.66%	17	70.83%
Bad omen	3	12.5%	21	87.5%
Rehabilitation	13	54.16%	8	33.33%
Lack of religious knowledge	5	20.83%	15	62.5%
Reaction of in laws	17	70.83%	20	83.33%
Second marriage problems	16	66.66%	18	75%
Girls considered emotional	10	41.66%	18	75%
Girls financial background	20	83.33%	15	62.5%

Findings in table 3; women showed high frequency on ambiguous religious base, superstitions and social pressure. On the other hand, most men held rehabilitation problems and women emotionality is more responsible for denial of this right by the family of woman. In our society, the women's family usually holds a submissive attitude towards men family. They are more prone to confirm to society's norm and superstitious ideas. Women's parents are afraid of insecure future of their daughter in case of divorce. Secondly women are considered emotionally lacking behind men. That's why they are not given the authority to make major decisions in their lives.

Table 4

Content Categories, Frequencies, and Percentage of Relevant Responses of Men's Family about this right

Content Categories	Frequency of Men	Percentage of Response	Frequency of Women	Percentage of Response
It hurts mans ego	12	50	19	79.166
Pressure of relatives	14	58.33	12	50
Women considered intolerant towards in laws	18	75	16	66.66

Makes husband doubtful of wife's commitment	20	83.3	15	62.5
Women considered unable to bear this responsibility	19	79.1	10	41.66
Influence of Hindu culture	17	70.83	19	79.166
Conformity to social norms	18	75	10	41.66
Irrecoverable haq mehr	4	16.66	8	33.33
Unequal distribution of power-gender	2	8.33	14	58.33
Weaker position of wife and her family	3	12.5	16	66.66

Findings in table 4; high frequencies were shown on the psychological factors like men's ego problem responsible for the denial of this right. Men considered it to be as a sign of lack of commitment from women if they ask for it. Men talked much about the social pressure and women' weak emotionality; whereas, women took it as another example of gender discrimination within our society. Particularly men showed a rigid behavior towards women. They also tried to save themselves by holding their families and society responsible for the denial of delegated right of divorce for women.

Table 5
Content Categories, Frequencies, and Percentage of Responses on potential advantages of this right

Content Categories	Frequency of Men	Percentage of Response	Frequency of Women	Percentage of Response
Step towards women empowerment	8	33.33%	21	87.5%
Bringing more respect for women	7	20,16%	18	75%
Husband's trust in his wife	6	25%	17	70.83%
Security for women	4	16.66%	14	58.33%
Financial security for women	2	8.33%	10	41.66%
Women self-esteem will be enhanced	4	16.66%	11	45.83%

As findings in table 5, women showed high frequency on the advantages of availing this right as they thought it to be a major step towards women empowerment. Women consider it to be a step towards their empowerment. They perceive it as a surety of their secure future. They also state that if husbands delegate this right to their wives, it will increase the mutual trust. In comparison, only a small percentage of men endorsed the potential advantages in favor of women.

Table 6
Content Categories, Frequencies, and Percentage of Responses on potential disadvantages of this right

Content Categories	Frequency of Men	Percentage of Response	Frequency of Women	Percentage of Response
Increase in divorce rate	17	70.83	13	54.16
Destruction of the family system	20	83.3	10	41.66
women will become more insecure and alone	19	79.166	8	33.33
Intolerance will increase	20	83.3	14	58.33
Provide base for the individualistic culture	12	50	10	41.66

There is a significant difference in frequencies (table 6) shown by men and women on the disadvantages of availing this right. As men thought it to be a step towards the destruction of our family unit availing of this will

result in increased intolerance in our society. Men's behavior towards this right is more apprehensive, they perceive it as a step towards the destruction of our entire social system, as they say that it will result in increased divorce rate emergence of individual culture. In comparison, small percentage of women endorsed that women will become more insecure. However, more than average women endorsed that asking for talaq-i-tafwid right will increase divorce rate and will increase intolerance as well.

Factors of Denial of Delegated Right of Women

The content analysis showed that the discussants mentioned a) social, b) psychological and c) economic factors related to the women's delegated right of divorce which mainly relates with one major theme that is., "denial of delegated right of divorce". The following table shows the responses of men and women in these categories.

Table 7

Theme of Social Factors

Themes	Men (n = 24)				Women (n = 24)			
	fgd1	fgd2	fgd3	Total	fgd4	fgd5	fgd6	Total
Lack of Awareness	2	4	3	9	5	4	3	12
Taboos	2	1	2	5	4	3	5	12
Rehabilitation	4	2	3	9	3	4	2	9
Influence of Hindu Culture	3	2	2	7	4	3	4	11
Family Environment	3	3	1	7	3	4	3	10
Patriarchal Society	2	1	2	5	4	5	4	13

Note: focus group discussion abbreviated as fgd

The findings in table 7 revealed that among social factors, the most dominant reason for the non-acknowledgement of this right to women is lack of awareness. Taboos which are prevalent in our society are one of the reasons for denial of this right to women. In our society, there is no proper system of rehabilitation for women who are left alone because of divorce or any other reason. Respondents reflected that our society is under the influence of Hindu culture which dominates the perception that woman is only a commodity and not as an equal partner of life. Being socialized in a patriarchal society, we had learned the supremacy of men and tend to discourage the empowerment of women.

Table 8

Theme of Psychological Factors

Themes	Men (n = 24)				Women (n = 24)			
	fgd1	fgd2	fgd3	Total	fgd4	fgd5	fgd6	Total
Stereotypes about Women	5	4	4	13	5	5	5	15
Ego	3	4	5	12	4	5	5	14
Resistance to Change	4	2	2	8	4	3	3	10
Superstitions	2	1	2	5	5	4	5	14
Conformity to Descriptive Norms	3	2	2	7	4	3	3	10
Insecurities	3	2	1	6	4	3	2	8
Threat to Male Dominance	2	3	3	8	4	5	4	13
Power and Authority	4	2	3	9	4	5	5	14

Findings in table 8 reflects that on the basis of frequencies of responses for corresponding themes, the psychological factors seems to be somehow stronger compared to respondents reaction towards the social factors. The stereotypes about women revolving around the perception that women are emotionally deficient and are incapable of making serious decisions are dominant. In our society men are more egoistic and enjoy supremacy, that's why they perceive this right as a threat to their dominance. Secondly it is human nature that

they always resist change especially one which threatens their set beliefs. There is also a tendency in humans to conform to those norms which are prevalent in their surroundings. Findings revealed that superstition tend to dominate one's thinking that asking for right of divorce before marriage might serve as an onset for the divorce itself. Being a part of this collective culture, psychologically we feel more compliance in terms of conformity to existing norms of the society. The feeling of insecurities on the part of women while asking for their rights is another part of the story. While on the part of women such insecurities dominate itself in the form of threat to men dominance and their power and authority.

Table 9*Theme of Economic Factors*

THEMES	Men (n = 24)				Women (n = 24)			
	fgd1	fgd2	fgd3	Total	fgd4	fgd5	fgd6	Total
Financial Background of Girl's Family	3	2	2	7	4	2	3	9
Irrecoverable Haq- Mehar	1	2	1	4	3	4	3	10
Financial Insecurities of Future for Women	2	3	2	7	3	4	3	10

Among economic factors (table 9), the financial background of the women makes it difficult to ask for this right. Parents feel insecure and seem to be afraid of the insecure future of their daughter in case of divorce. Issues of the recovery of haq-mehar indicate well about the economic aspects as of dominant in explaining the non-acknowledgement of this right.

Discussion

The responses of the groups revealed that social, psychological and economic factors are emerging as the dominant factors explaining the fewer acknowledgement of delegated right of divorce to women. According to the results, psychological factors are showing highest intensity which implies that psychological factors are the most dominant factor that in turn shape our behaviors. It is our utter dismay, that the society itself and the economic issues are responsible behind this apprehension towards delegated right of divorce to women.

Social Factors Associated with Women's Delegated Right of Divorce

Majority of the respondents especially women were ignorant about this right; therefore, the question of implementing or using this right appears to be relatively least known in our society. Many of the respondents seemed surprised when they were told about this right in this way: *"I have heard of such right very first time in my life, it seems to a strange idea"*. Perhaps unawareness of this right is the major cause for its denial. People know very little about their legal and religious rights. There is no proper mechanism to make people aware about protective clause in law. Only a few NGO's are working on this but a great deal has to be done to attain the goal of public awareness.

The cultural customs and values and certain social taboos determines the way men and women are supposed to behave and construct their identities (Fershtman, Gneezy, & Hoffman, 2011). Majority of sample reflected that people are apprehensive for being criticized if they bring about any change in the old customs and taboos. Our one of the female respondent desperately expressed:

'To our utter dismay our society is not an Islamic society; it is designed with particular norms and customs which are dearer to us than the Islamic concepts and rights. That's why we don't adhere to those rights and duties which are contrary to norms of society, delegated right of divorce is one of them.'

Customs and taboos not only take a long time to evolve but also require a long time to be eliminated. The very first step towards change is the change in perceptions about those Islamic and legal rights which are being denied just because of our thinking shaped by our society. Even male respondents mentioned this factor, *"Truly speaking it is difficult for us to go against the customs of the society, in which we are living, even if we want, still we cannot. We have to conform to those customs which are prescribed by our society, only then the*

society will accept us."

While discussing women's right of divorce, we should also give attention to the social influences from other cultures. Our culture has a long history of living with Hindus in the sub-continent where according to common people perception; the families were used to be dominated by male members of the family. The treatment of women and their rights was considered solely a personal matter. In many households, women are supposed to serve husbands and their families. These influences have also molded the practices and perception about women rights given by Islam. Despite the fact that Muslim society has different sets of values, the acculturation process has contributed to change the general perceptions about women's rights. Men are not ready to accept or give even those rights which are given by our Religion centuries ago. Moreover, women themselves are not ready to speak for their rights. Generally, giving rights to women is considered as of making them more empowered and independent. This is probably, one of the major reasons of denial of delegated right of divorce. As one of our respondent said,
"Well, our norms, life style and social structure are greatly influenced by our centuries old fellows "Hindus" whom religion is extremely discriminatory in nature against women as seen in practices of the society."

We should also note that in our patriarchal society, men are considered a legitimate authority or power ignoring the fact that Islam is the only religion which talks about women right at length. In Pakistani society, women are deprived of rights given to them (Khan, 2004). Apparently, men in our society are not ready to acknowledge the women rights particularly those which can challenge their supremacy and authority. One of our male respondents claimed,
"According to Islam men are superior to women and such rights are only the foreign ideas which are meant to spoil our women and destroy our religious identity."

From the very young age, generally girls are thought to accept the male supremacy and as a major and final decision maker of the family. In our society the upbringing of a girl child is made up in such a way that they also don't want to execute such rights for other women (such as daughter or daughter in law) which can make them more independent. Most of the women in the focus group discussions verbalized that ... "they don't want this right" and "they don't want to be equal to their men"...

We must also note that we cannot ignore the "rehabilitations issues" of divorced women (Aqeel et al., 2015), as there does not seem to be any infrastructure in the society to provide social support to these women to live independently. There does not seem a safe and secure environment for these woman to live on their own, as naturally in the absence of affective societal support, divorced women have to face a lot of problems for adjusting in new situation, said one member of our focus group. As stated by our respondents that the most famous statement made by parents on the marriage of their daughter is,
"Once you leave our home in bridal dress, you should leave the husbands home in coffin only."
 This statement is enough to close all the doors of support on the girl if she tries to take any step on her part to seek divorce, therefore it stops women to avail or exercise the right of divorce even if given. Our society exerts a great deal of pressure on women decisions, and the public at large tend to follow the trends and customs of the society. Any such effort to confront the existing norms may possibly be dealt through increased awareness and efforts to bring about changes in their perceptions.

Psychological Factors Associated with Women's Delegated Right of Divorce

The way people perceive and behave comes from a particular psychological pattern. The "cultural stereotypes" are heavily contributing in explaining the denial towards this right. In many societies women are perceived as intellectually inferior and physically and emotionally submissive to men. It is a strong stereotype about women that they are emotionally deficient and are incapable of making serious decisions (Shields, 2002). The portrayal of women as weak, emotional and inferior who can never be realistic and logical ones seems dominant. The analysis also revealed that not only men, women respondents themselves expressed that generally women are emotional and are bad decision makers. This reflects the particular thinking of our society towards women. How they perceive them and what they expect from them. Men become cynical when they talk

about any of women right such as delegated right of divorce, as one of male respondent comment, *"How can you expect from a women to be logical in her decision, they always use to regret and seek men's help after taking wrong steps."*

It is human nature that they always resist change especially one which threatens their set believes. There is also a tendency in humans to confirm to prevailing norms. They don't try to change, rather they fear change. This fear is shown in different expressions but the most prominent reflects in form of refraining from one's own rights particularly on part of women (Bari & Khattak, 2001). As result, woman are reluctant to take initiatives and if they raise their voices, they are been accused of following western trends and as going against their religious and social limitations. One of our female respondents said that when she was about to marry she asked for this right and at that time not only her in-laws but even her own family opposed her. She said, *"My parents knew that I was right but the problem was that they didn't want to go against the society. They didn't want to change, they fear it."*

Being a part of collective culture, psychologically we feel more compliance in terms of conformity to existing norms of the society (Oyserman, Coon, & Kemmelmeier, 2002). The feeling of insecurities on the part of women while asking for their rights is another part of the story. While on the part of women such insecurities dominate itself in the form of threat to men dominance and their power and authority. As men are considered the symbol of power and authority they have given the full authority to exercise them. Our woman are usually brought up with the idea of submission to man, and man population is considered to rule with whom rests the final authority and power. In our society, men are more egoistic and enjoy supremacy, that's why they perceive this right as a threat to their dominance. Delegated right of divorce is a kind of a threat to man's formally unquestionable power, which they would never like. Perhaps this reason makes male population reluctant to give their wives such rights. As one male member of our focus group discussion said, *"If both the partners would have the same powers it will originate conflicts, that's why ultimate power should rest only with one member so that there should not rise any clash over the use of it. And of course it has to be the man only to use this authority and power as they are superior to woman in all aspects."*

Due to different factors the ego of our men has emerged so much strong that now it is very difficult to curb it. Even highly educated and matured people are so much egoistic that they can't bear anything which they feel is challenging their ego. They take it as an attack on their respect and position. If women take initiatives for divorce, it reveals that something was wrong on the part of the man and he was not able to be lived with. This hurts ego that's why in our society men are not ready to give women any chance which can give them an opportunity to decide for them.

In the context of Pakistan, men are given supremacy and a divorced man usually faces no difficulty in a second marriage, but issues are different for women. Divorced women are looked down upon and face criticism (Aqeel et al., 2015) and much difficulty in a second marriage. This probably makes them reluctant to ask for divorce right.

Power and dominance on part of male population prevent them to accept any change which can threaten their dominance. Male respondents showed this intensity in different responses, and a little bit indirectly, but women respondents express this issue very openly, according to them if husbands would delegate this right to their wives, then wives will not bear the supremacy of their husbands, which the man will never tolerate and they expect that if women need something they should ask men for it and final decisions should be taken by them.

Being superstitions about occasions, it is usually considered as a bad omen to talk about right of divorce on the occasion of marriage. Interestingly, these superstitions are more prevalent in women other than the male. Findings revealed that superstitions tend to dominate one's thinking that asking for right of divorce before marriage might serve as an onset for the divorce itself.

Economical Factors Associated with Women's Delegated Right of Divorce

Economical factors involving the financial background and the resultant security greatly influences our major decisions in life. Girls, who are financially strong, strive more to avail their rights. They are more confident and independent to use them. Even the families who are financially more strong try to make their daughters future more secure, by giving her such rights and give them confidence to exercise them if needed. But families who have low economical position try to avoid such right, which can make them to bear the financial burden of their daughter again, who was once married. This financial insecurity makes parents to be reluctant for such rights. At this point an important aspect to realize is that Haq Mehar which is given to wife remains with the wife if she exercises this right (Butt & Kalra, 2016). This factor makes men reluctant to give their wives this right. Focus group conducted with women respondents revealed an interesting aspect that men enjoy supremacy mainly because of being the earning member of the family.

Conclusion

The study carried out a through account of host of social, psychological and economic factors that are responsible for shaping the societal mindset that further controls how do they expect for compliance and behave accordingly. Initiating the awareness is a first step to dispel the societal practices that are contributing in lesser acknowledgment of women rights. Ensuring the implementation of law in context of protecting the women rights, the psychosocial barriers in our society must need to address through structuring the social reforms campaigns. Multiple agents of social change should join hands for promoting positive societal practices aiming far reaching psychological and behavioral effects.

References

- Aqeel, M., Wasif, S., Qurat-ul-ain, Ghani, F., Wazir, F., & Shaukat, N. (2015). To Explore Unpacked Social Adjustment Issues of Divorced Women. *Academic Research International*, 6(3), 439-445.
- Aronson, J. (1994). *A pragmatic view of thematic analysis*. *The Qualitative Research Report*, 2(1). Retrieved from <http://www.nova.edu/ssss/QR/Back>.
- Bari, F., & Khattak, S. G. (2001). Power configuration in public and private arenas: The women's movement's response. In: AM Weiss and SZ Gillani (Eds). *Power and Civil Society in Pakistan*, Karachi: Oxford University Press.
- Butt, N. A. & Kalra, V. (2016). Legitimacy of Delegated Divorce. *Lyallpur Historical & Cultural Research Journal*, 2(1), 80-91.
- Khan, T. U. (2004). *Women's Rights in Islam*. Retrieved from <http://www.nrdf.org.pk/publications/women-Rights-inIslam%20Final.pdf>
- Khan, R. (2009). *Situational Analysis and Mapping of Women's Human Rights in Pakistan in CIDA Pakistan*. Retrieved from http://researchcollective.org/Documents/Final%20Report_on_Women.pdf
- Mehdi, R., & Shaheed, F. (1997). *Women's law in education and practice in Pakistan*. Copenhagen: Denmark.
- Mills, R. (2006). *Women's Rights in the Islamic Prenuptial Agreement: Use Them or Lose Them*. Retrieved from <http://www.islamfortoday.com/prenuptial.htm>
- Chaudhry I, S., Nosheen, F., & Lodhi, M. I. (2012). Women empowerment in Pakistan with special reference to Islamic viewpoint: An Empirical Study. *Pakistan Journal of Social Sciences*, 32(1), 171-183.
- Fershtman, C., Gneezy, U., & Hoffman, M. (2011). Taboos and Identity: Considering the Unthinkable. *American Economic Journal: Microeconomics* 3, 139–164.
- Muslims Family Laws Ordinance 1961.
- Oyserman, D., Coon, H. M., & Kimmelmeier, M. (2002). Rethinking individualism and collectivism: Evaluation of theoretical assumptions and meta-analysis. *Psychological Bulletin*, 128, 3–72.
- Shields, S. A. (2002). *Speaking from the heart: Gender and the social meaning of emotion*. Cambridge, U.K.: Cambridge University Press.
- Siddiq, A. (2006). *What could brighten the country's image*. Retrieved from <http://www.dawn.com/2006/04/07/ed.htm>.

Received: Jan 29th, 2017

Revisions Received: May 28th, 2018