

# Religious Misconception Leads to Various Practices of Women as Compensation in Dispute Settlement in Khyber Pakhtukhwa

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## Abstract

This study intended to explore the hidden facts causing the women as compensation practices (Swara) in pukhtoon culture. It was a cross-sectional study carried out in Disttswat, where data was collected from the four union councils namely Kalam, Othrore, Chupreyal and Bartana respectively. Parents, brother or blood relatives of Swara and Swaraherself (Women) were chosen as respondents for this study. A sample size of 205 respondents out of 369 were randomly selected and proportionally allocated to the whole universe of the study. A conceptual frame work comprised of one independent i.e poor religious fallacy and women as compensation as dependent variable with education, family type and income as controlled variables were assessed. The collected data was analyzed through simple frequency distribution, bi-variate and multi-variate to assess the layout, level of association and effects of extraneous variables while ascertaining the level of relationship between independent and dependent variables at bi-variate level. Moreover, reliability analysis was also carried out and reliability coefficient was found as 0.74. The study found that Religion was the most misunderstood and miss interpreted and was used an instrumental tool in social control. At Bi-variate level, association of dispute resolution for religion does not allow women as compensation and awareness regarding religious teachings on women education were found positive and significant with women as compensation. While indexing independent and dependent variables poor religious fallacy were found positive and significant. Furthermore, a spurious relationship was found between literate and illiterate group, nuclear and joint family setup and low income group while it was found non-spurious for medium and high income group with women as compensation. The study concluded that people had a vision that compensation practices were though un-Islamic but despite being practiced as obligatory due to low status of women in the study area. Nuclear family setup and illiterate group were found more proven to Swara practice. A full pledged campaign on Islamic teaching while declaring such practices as inhuman, creation of jobs to avert poverty and provision of schooling facilities for women folk with the sound support of local social and religious elites were some of the recommendations in light of the study.

**Keywords:** Religious Fallacy, Dispute Settlement and Women as Compensation Practices.

## 1. Introduction

Afghanistan (2008) has disclosed all kinds of women miseries such as child marriages, honor killing, and other discriminatory factors as an outcome of religious misinterpretation, despite having no roots to it in practical. In (2008), 70 to 80 per cent of Afghan marriages are forced without the women consent is given no importance in most of the marriages despite being religious in obligation. According to Bukhari (1999) this is an un-Islamic practice as Islam does not allow a forced marriage. The Holy Prophet clearly directed that a woman should not be married till she is inquired for her agreement. Once a women came to the Holy Prophet (peace be upon him) and said that her father wanted to marry her to someone, but she disliked that person. The Holy prophet immediately declared that marriage null and void (Al-Juzairi (1977) A world renowned Islamic Scholar says "The Sanctity of matrimonial bond (Nikah) solely depends upon the consent of that lady. Surah Al-Fatir or Al-Mala'ikah (No: 35) has mentioned that When we want to get guidance about this custom from Holy Quran, we get an indication regarding the exclusion of such custom. The Holy Qran says, "For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned (14). In another verse The Quran says, "And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he is near of kin. Yusafzai and Gohar (2005) the Pakhtun's social organization, tribal structure and peculiar customs and traditions sometimes lead to disputes. In fact, the age-old Pakhtun code of life or Pakhtunwali responds to situation arising off and on. Pakhtunwali not only has an equality oriented solutions for settlement of conflicts and disputes but also enhance self confidence among Pakhtun communities. Some components of Pakhtunwali may appear nave to other cultures of the world but for Pakhtuns these are like religious rights. Many times, in Pakhtun society, conflicts are raised by Animosity, Badal (revenge), Taunt, Honor killing, Swara, Chagha, Property disputes, other social evils (Hassan, 2009). International Legal Foundation (ILF) (2004) reports that though Afghans are known good Muslims yet mostly their traditional legal system is an amalgamation of local customary laws and locally interpreted Sharia. According to a report from the International Legal Foundation (ILF), the involved parties may in some cases choose whether the dispute will be resolved according to customary laws 'Pashto' or 'Sharia'. Islamic teachings have tribal practices which now have become

the part of Islamic societies have no validity on face of Sharia (Mkhize, 1990). She acknowledges that Islamic societies have made a mixture of Islamic concepts and their local culture that has never been reflected in the Islamic vision of equality and reciprocal moral relationships. According to Hussain (2006) Honor Killing 'Karakari' has nothing to do with Islam and it is purely a product of customs and culture of pre-Islamic eras. He also added that "honor is a deep-rooted tradition notion that originated in desert tribes". Killing a woman or girl for an offence is not a punishment under Islamic Law or Sharia and most of the Islamic countries don't have such practices at all (Babur, 2007). These findings vividly narrate the religious approach to women right and privileges in respect to freedom of choice over mate selection. However, strong traditional and customary rules and regulations have made these so ambiguous that real religious theme is often being misunderstood, while taking a decision over the issue at hand. This paper is an endeavor to explore all the ambiguities associated to; and coming up with vivid remedial acts being functional in true perspectives.

## 2. Material Methods

The study was limited to Swat District of Khyber Pakhtunkhwa Province. Where culture was the major driving force in molding behavior of the locals, therefore, women as compensation prevailed as a culturally endorsed practice for resolving blood, property, family and honor related disputes. A sample size of 205 as per mechanism of Sekeran (2003) was chosen from four selected Union Councils with relative sample size, determined on the total strength of the respondents from each strata. (See Appendix Table-1). The data were allocated through proportional allocation basis as outlined by Kumar (2010). All those women who were the victims of compensation practice, Parent of Swara, brothers and blood relatives were chosen as respondents for this study. The dependent variable was indexed to get the desired degree of the responses in accordance to the procedure outlined by (Smith, 1981 and Nachmias and Nachmias, 1987). Reliability analysis was carried out to ascertain the level of Cohesion amongst attributes of variable. A coefficient of 0.74 was found, which is acceptable in social sciences due to behavioral variations (Nachmias and nachmias, 1992). All relevant statistical tools i-e frequency and percentage distribution was carried out. Moreover,  $\chi^2$  test statistics was used to determine the level of relationship between dependent and independent variable at bi-variate level. Gamma statistics enabled to explain the strength and direction of relationship at Bi-variate level with the aforementioned variables (See Appendix Table-2). Chi-square ( $\chi^2$ ) test was used to test the hypothetical association between independent and dependent variables The formula simply directs one to take squared summation of the frequencies for each cell, divided by the expected frequency. The resulting frequency is distributed as chi-square with relevant degree of freedom. However, with the violations of  $\chi^2$  assumptions, Fisher Exact test was used to avoid any statistical anomaly.

As the data in the study was ordinal in nature Gamma was the most appropriate measure to find out association for contingency tables (Tai, 1978). The reasons for appropriateness of Gamma were outlined by Nachmias and Nachmias (1992) that helped in determining the strength and direction of relationships between dependent and independent variables. Multi-variate analysis was undertaken to determine the spuriousness or non-spuriousness of the relationship between independent and dependent variable. Basic variables namely, education, family type and income of the respondents were kept control while measuring the authenticity of relationship at bi-variate level.

## 3. Results and Discussions

### Unit variate Analyses

#### Respondent's Attitude towards Poor Religious Fallacy

Religion plays a key role in cohesion and harmony among various segment of society. Religious values control the behavior of all members of society and provide peaceful environment for positive growth of the society. Predictability in behavior is another essential component of religious values, while controlling the behavior of its followers. Misinterpretation and misuse of religious teachings often lead to disintegration and instability in society and its member as well. Findings of respondents towards poor religious fallacy are presented in this section as follows;

As given in Appendix Table 3, majority of the respondents (89.8%) were in favor of following religious code of conduct completely, 87.8% endorsed awareness of the basic religious education while 57.6% opposed that religious education is misinterpreted in the study area. Moreover, a higher proportion of the respondents (92.2%) were of the view that religion does not allow female to be floated as compensated while 85.9% were not aware of the religious education of Swara marriage. It is worth mentioning that cultural interpretation was misinterpreted under the garbs of religious teachings. Lack of religious awareness could be adjudged as one of the attributing aspect of Swara practice in the study area. Findings of Zamurrad (2012) were in consonance to these findings that rigid interpretation of Islam, which is the religion of 97 percent population of Pakistan although, Quran and Sunnah acknowledges the equal status of women but unfortunately, the rigid interpretation of Islamic injunctions by the orthodoxy, most of the time semi-educated, has played its role to confine the women's role in socio-economic and political affairs. However, in various verses of Quran and the early Islamic practices, equal status of man and

woman is acknowledged and confirmed as, 4:19 verse of the Quran says: O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness that ye may take away part of the dower [money given by the husband to the wife for the marriage contract] ye have given them, except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity". In addition, majority of the respondents (94.1%) were in favor that religion allows female to get education, 93.7% accepted that religion allows female to take their decisions of life, 97.6% had awareness of religious education on female equal rights. Awareness regarding phenomena is not essential, rather practical application to this effect is vital in any process. Riaz (2002) has declared that a marriage objective could not be achieved until without the Swara, Vani or badlh-e-Sulh practices, which are in total negations to the constitution of Pakistan. Notwithstanding, 93.7% respondents treated their family members according to religious teachings while 82.9% respondents gave equal rights to family members according to religious teachings. However, 54.6% respondents rejected the statements of making any discrimination with family members on gender basis, 95.1% agreed that religion is a strong measure of social control while 94.6% respondents were against giving female in Swara is a religious act. Thus religious explanations over Swara practice were quite obvious, but cultural endorsement to this act was almost undeniable as detected from these findings. The above findings were contrary to findings of United Nations Development Program (2010) which said that community elders say that compensation practices have religious values and religious leaders identify the same values as cultural, coming from the elders. Findings of the present study suggested a strong willingness and awareness of respondents towards religious code of conduct completely following religious life while treating their family member according to religious teachings. It is obvious from these results that religion was not a strong element of culture, to direct and control such behavior. A strong cultural control was found highly vivid in dictating and directing the behavior of locals irrespective of its legitimacy in letter and spirit.

#### **Association between Respondent's Attitudes Regarding Poor Religious Fallacy and Women as Compensation**

Religion is an integrative force in the society to bring cohesion and plays highly influential role among their followers in predicting the behavioral pattern for smoothly functioning of the system. Religions give equal rights and subsequent access to rights on the basis of gender. Moreover, puberty rights, prescribed and proscribed and code of conduct in different situational context are predominantly explained and interpreted through religious teachings. A poor presentation of religious explanation regarding the every day affairs of a society usually tend to disintegrate the prevalent social values, norms and system. Proper understanding of religious teachings with application to the societal phenomena is cry of the day. To measure the association of religious fallacies with women as compensation the following attitudinal measurements were carried out and presented below;

A positive ( $\gamma=0.686$ ) and significant ( $p<0.05$ ) relationship was found between respondents attitude towards poor religious fallacy such as religion does not allow female to be compensated and women as compensation. It is depicted from the findings that people had the foresightness of considering the compensation practices of women as a religious fallacy and had nothing in actual terms as religious. However, Coomaraswamy (2002) had explained a correlation of Qisas and Diyat practices in Islam could be the obvious reasons of women compensation as total misinterpretation of Islam as religion. He stressed for ascertaining the coherence of these practices with compensation practices in Pakistan. Moreover, religious fundamentalism had posed a serious threat to women participation in job market which has been drastically affecting these women rights in all spheres of the world. World has witnessed the targeted demolition of schools by the religious radicals. Khyber Pukhtoonkhwa was the most affected area during the Taliban uprising in most parts of the tribal areas, swat and Waziristan (Wurn, 2009; and UNICEF, 2009). Similarly, a highly positive ( $\gamma=0.781$ ) and significant relationship was found between you were aware of the religious education of female equal rights and women as compensation (Appendix Table 4). Thus it could be obviously detected from these results that people had in depth knowledge of religious practices and meaning associated to these practices. However, the Swara practices frequent occurrence could be due to cultural enshrinement. Cultural adherence to such practices had a deep inculcation due to the easy access to informal justice system where the people had a deep faith to it. These findings were similar to findings of Sachs (1973) that rural people had a deep faith in resolving the issues through local social mechanism. The practice of justice disposition is embodied in a social public commitment to abide by the decision of the local council. This commitment compels the aggressive family made him bound to compliance. Such behavioral determinants signify their transmission to next generation. Amnesty International (2002) has also explained the practices of Vani, Snagchatti and Walwar in KP purely repugnant to Islamic values. On the other hand a low positive ( $\gamma=0.221$ ) but non-significant relationship was found between you follow religious code of conduct completely and women as compensation (Appendix Table 4). People had a faith in the cultural traits and perspective pertaining to women as compensation practices sans religious understanding of interpretation to basic human rights. It is candidly predicted from these findings that cultural attachments had higher priority to people in the study area over religious teachings. Findings of Alkhateeb (2012) were somehow in contrast to these findings that marriage as an institution is well defined. It had no any overlapping to the any prevalent cultural phenomena. It has ensured the division of

labor sanctity to this very bond along with satisfaction of sex and subsequent reproduction. Islamic interpretations of marriage have been improperly portrayed to be devoid of taking consent from each of the marrying couple. Moreover, any particular age in reference to marriage is also missing. Such fallacies on part of Islamic religious scholars have squeezed down the application of marital life into broader areas of an institutional frame (UN, 2002). Similar to the above findings a positive but non-significant ( $\gamma=0.239$ ) relationship was found between respondents attitude towards religious education misinterpreted in your area and women as compensation. A similar relationship was found between; respondents attitude towards religion allows female to get education and women as compensation ( $\gamma=0.488$ ) and, religion allow female to get decision of their own life and women as compensation ( $\gamma=0.488$ ; Table 4). The relationship between respondents attitude; towards you make any discrimination in your family on gender basis and women as compensation ( $\gamma=0.267$ ) and you give Swara as a religious act was low positive ( $\gamma=0.273$ ) and non-significant (Appendix Table 4). These findings were indication of the fact that people in the study area had a strong faith in religious interpretation of marriage related issue. However, the practice of Swara as one of the highly exceptional cultural prerogatives. Women attainment of education had no resistance, however, discrimination on gender basis could not be ruled out despite considering Swara practice as an un-Islamic. Discrimination on gender basis is vivid in pakhtoon culture as new born male baby is highly appreciated over a female baby (Dehab and Asmelash, 2003). A gap in legal traditional practices of justice for resolution of disputes has risen the incidence of Swara practices in most part of Pakistan. Gender equality to all basic rights were found only on papers and had no any relation to ground realities. Backlash from religious fundamentalists had badly affected the women rights in achievement towards access to basic rights (Rittich, 2005; Afary, 1999; Bartholomeusz and de Silva, 1998; and Bennoune, 2006). Conversely, a highly negative ( $\gamma=-1.000$ ) and non-significant relationship existed between you are aware of the basic religious education and women as compensation and you were not aware of the religion education of Swara and women as compensation ( $\gamma=-0.172$ ). Similarly, a highly negative ( $\gamma=-1.000$ ) and non-significant relationship was also found between you treat your family with religious teaching and women as compensation. All these results could be assumed towards the prevalence of low profile understanding/interpreting the religious injunctions of Islam. It could perhaps be the outcome pertaining to the existence of a strong cultural attachment as people deemed it also religious, although cultural and traditional in nature. All such acts of Vani and other related practices to Swara have been declared as un-Islamic (Riaz, 2002). The last messenger of God (Hazrat Muhammad PBUH) had validated the marriage with consent of both genders (Khan, 2007). Relationship between you give equal rights to your family members enshrined in the religion and women as compensation was found negative ( $\gamma=-0.043$ ) and non-significant whereas similar relationship exist between religion as a strong measure of social control in your community ( $\gamma=-1.000$ ) and women as compensation. It was obvious from these results that religious preaching was completely missing. The only code of life was cultural in nature devoid of any religious enshrinement. Sunni school of thought considers forced marriage as un-Islamic; however, its existence could be attributed to a strong cultural controlling mechanism of human behavior (Wikipedia, 2007; and Ali, 2001).

#### **Association between Respondent's Attitude towards Poor Religious Fallacy and Women as Compensation**

Relationship between respondent's attitude towards poor religious fallacy and women as compensation was positive ( $\gamma = 0.691$ ) and significant ( $p<0.05$ ; Appendix Table 5). The cultural support to such acts were mostly misunderstood to be religious in nature and thus allegiance to such practices were taken as binding upon the inhabitants of the society. However, Mohiuddin (1991) had explained a correlation of Qisas and Diyat practices in Islam could be the obvious reasons of women compensation as total misinterpretation of Islam as religion. He stressed for ascertaining the coherence of these practices with compensation practices in Pakistan. Moreover, religious fundamentalism had posed a serious threat to women participation in job market which has been drastically affecting these women rights in all spheres of the world. World has witnessed the targeted demolition of schools by the religious radicals. Khyber Pukhtunkhwa was the most affected province during the Taliban uprising in most part of the tribal areas, Swat and Waziristan (Wunrn, 2009; and UNICEF, 2009).

#### **Multi-variate Analyses**

Relationship among various independent and dependent variables were worked out by controlling background variables namely respondent's education, family type and income to investigate whether the relationship between the dependent and independent variable at bi-variate level was spurious or non-spurious. These results are given and discussed as follows;

#### **Association between Respondent's Attitude towards Poor Religious Fallacy and Women as Compensation (Controlling Literacy).**

Approach of illiterate men towards poor religious fallacy and women as compensation was positive ( $\gamma = 0.686$ ) and significant ( $p<0.05$ ) (Appendix Table 6). On the contrary, among literates, the relationship between poor religious fallacy and women as compensation was positive ( $\gamma = 0.884$ ) but non-significant. The relative gamma values, showed a relationship of spurious nature. Illiterate had high faith in practices related to women as compensation. The obvious reason of strict adherence could be attributed to widespread illiteracy and poor belief of taking it as social and religious obligations. Babur (2007) had also identified poverty, religious misinterpretation as major

ingredients of fueling the issue. Moreover, women related issue had further aggravated the women status in society (Ahmad, 1992).

#### **Association between Respondent's Attitude towards Poor Religious Fallacy and Women as Compensation (Controlling Family Type).**

In the nuclear families, relationship between the respondents opinion regarding poor religious fallacy and women as compensation was high positive ( $\gamma = 0.841$ , Appendix Table 7). The association between these two variables was highly significant ( $p < 0.05$ ). In joint families, the relationship between the above mentioned variables was also positive ( $\gamma = 0.623$ ) but non-significant. Findings of the study revealed that relationship between the two variables worked out at bi-variate level was found spurious when family was taken as control variable. People had a high level of understanding regarding the issue of women as compensation not to be religious in nature as spuriousness disclosed. However, it's persistence with in the social and cultural fabrics could be due to the prevalence of strong patriarchal system. These findings were in negation to the Margaret (1992) who disclosed the women low profile as an outcome of religious misinterpretation and traditional societal structure. Such structural composition strictly met with any egalitarian voice for women both either from women or organization. Moreover, women consent in marrying is essential as it is Islamic. However, the writing of most of the Islamic historians had eroded the real meaning and interpretation of Islam, which firmly believes in equality amongst genders (Jilanee, 2004; and Barlas, 2002).

#### **Association between Respondent's Attitudes towards Poor Religious Fallacy and Women as Compensation (Controlling income).**

In low-income group, the relationship between poor religious fallacy and women as compensation was positive ( $\gamma = 0.531$ ) and significant ( $p < 0.05$ ). Also, in the medium group level, the relationship between these variables was positive ( $\gamma = 0.82$ ) but non-significant (Appendix Table 8). Amongst the high-income group level, the relationship was positive ( $\gamma = 0.71$ ) but non-significant. The relationship in the first category was found spurious, but almost identical in the high-income group to the bi-variate outcome. Poor fallacies are usually based on negligence, ignorance and low literacy. The prevalence of women compensation practices in the low and median income groups could be attributed to low literacy rate. However, the high income group adherence to this cultural norms was not as strong and stable as indicated by these relationship. Cultural practices and traditions are evolved regularly. Religion of Islam could play a significant role while exploring the Quranic perception over the women emancipation and liberation in Muslim world. Harmful practices of early marriages and giving girl as shift in dispute settlement had risen to the emergence of Swara practices (Yousafzai, 2005; Abid, 2003; and Unama, 2010).

#### **4. Conclusions and Recommendations**

The study found that people had low opt of religious education and its subsequent interpretation in terms of its application to their daily life. Giving women in compensation in place of other deeds specially the males for their act committed, were taken as religious, though customary in practice. People had no belief in allowing women to take decision regarding their own specially in mate selection. Religion was though a strong controlling instrument, but mostly overlapped by customary traditional practices of patriarchy. Although people had a vision that compensation practices were un-Islamic and teaching women as Islamic practices but avoiding these due to social obligation as women being secondary in status. Moreover, the study further explored that nuclear family setup had high inclinations to Swara practices than joint setup/family. In addition, illiterate and low income people were found more vulnerable to compensation practices of women to settle their scores with the opponents. A high level campaign of declaring Swara practice as un-Islamic and inhuman, creation of jobs for low income and provision of school facilities to all segment of society, while taking the local social and religious elites into confidence were some of the recommendations made in light of the findings of the study.

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## 6. Appendix

**Table-1 Sample Size Distribution into Various Strata of Study Population**

S. No	Union Council	Population Size	Sample Size
A	Tehsil Kalam, Union Council Kalam		
<b>Total</b>		<b>156</b>	<b>88</b>
B	Union Council Othrore	193	106
C	Tehsil Matta, Union Council Chupreyal	05	02
D	Union Council Bartana	15	09
<b>Grand Total</b>		<b>369</b>	<b>205</b>

**Table-2 Conceptual Framework of the study**

Background variables	Independent Variables	Dependent Variables
Education	Poor Religious Fallacy	Women As Compensation ( <i>Swara</i> Practices)
Family Type		
Income		

**Table 3 Frequency Distribution and Proportion Showing Respondents Responses towards Poor Religious Fallacy**

Attributes	Agree	Disagree	Uncertain
You follow religious code of conduct completely	184 (89.8)	10 (4.9)	11 (5.4)
You aware of the basic religious education	180 (87.8)	10 (4.9)	15 (7.3)
Religious education is misinterpreted in your area	75 (36.6)	118 (57.6)	12 (5.9)
Religion does not allow female to be compensated	189 (92.2)	4 (2.0)	12 (5.9)
You are not aware about religious education of <i>Swara</i>	12 (5.9)	176 (85.9)	17 (8.3)
Religion allows female to get education	193 (94.1)	5 (2.4)	7 (3.4)
Religion allows female to take their decision of life	192 (93.7)	3 (1.5)	10 (4.9)
You are aware of the religious education of female equal rights	200 (97.6)	1 (0.5)	4 (2.0)
You treat your family members with religious teachings	192 (93.7)	6 (2.9)	7 (3.4)
You give equal rights to family members as in religion of Islam	170 (82.9)	23 (11.2)	12 (5.9)
You make any discrimination in family on gender basis	80 (39.0)	112 (54.6)	13 (6.3)
Religion is a strong measure of social control	195 (95.1)	6 (2.9)	4 (2.0)
Giving <i>Swara</i> is a religious act	7 (3.4)	194 (94.6)	4 (2.0)

\*number in the column presented frequency while number in parenthesis presented percentage proportion of the respondents\*

**Table 4 Relationship between Poor Religious fallacy and Women as Compensation**

Attributes	Dependent variable	Statistics
You follow religious code of conduct completely	Women as compensation	$\chi^2= 1.441 (0.486)$ $\gamma=0.221$
You aware of the basic religious education	Women as compensation	$\chi^2= 1.007 (0.605)$ $\gamma=-1.000$
Religious education is misinterpreted in your area	Women as compensation	$\chi^2= 1.008 (0.604)$ $\gamma=0.239$
Religion does not allow female to be given compensation	Women as compensation	$\chi^2= 6.870 (0.032)$ $\gamma=0.686$
You are not aware about religious education of <i>Swara</i>	Women as compensation	$\chi^2= 1.194 (0.550)$ $\gamma=-0.172$
Religion allows female to get education	Women as compensation	$\chi^2= 2.740 (0.254)$ $\gamma=0.488$
Religion allows female to take decision of their own life	Women as compensation	$\chi^2= 1.470 (0.480)$ $\gamma=0.448$
You are aware of the religious education of female equal rights	Women as compensation	$\chi^2= 5.991 (0.05)$ $\gamma=0.781$
You treat your family members with religious teachings	Women as compensation	$\chi^2= 0.491 (0.782)$ $\gamma=-1.000$
You give equal rights to your family members enshrined in the religion of Islam	Women as compensation	$\chi^2= 1.700 (0.427)$ $\gamma=-0.043$
You make any discrimination in family on gender basis	Women as compensation	$\chi^2= 0.933 (0.627)$ $\gamma=0.267$
Religion is a strong measure of social control	Women as compensation	$\chi^2= 0.372 (0.830)$ $\gamma=-1.000$
You give <i>Swara</i> as a religious act	Women as compensation	$\chi^2= 0.411 (0.814)$ $\gamma=0.273$

**Table 5 Association Between Respondent's Attitudes Towards Poor Religious Failure and Women as Compensation**

Independent variables	Dependent variable	Statistics
Poor religious fallacy	Women as compensation	$\chi^2= 7.12 (0.008)$ $\gamma = 0.691$

**Table 6 Association Between Respondent's Attitudes Towards Poor Religious Fallacy and Women as Compensation (Controlling Literacy).**

Literacy as Control variable	Independent variable	Dependent variable	Statistics
Illiterate	Poor religious fallacy	Women as compensation	$\chi^2=6.447(0.011)$ $\gamma= 0.686$
Literate	Poor religious fallacy	Women as compensation	$\chi^2=0.047(0.977)$ $\gamma= 0.884$

**Table 7 Association Between Respondent's Attitudes Towards Poor Religious Fallacy and Women as Compensation (Controlling Family Type).**

Family Type as Control variable	Independent variable	Dependent variable	Statistics
Nuclear	Poor Religious Fallacy	Women as Compensation	$\chi^2=24.49 (0.000)$ $\gamma= 0.841$
Joint	Poor Religious Fallacy	Women as Compensation	$\chi^2=0.210 (0.901)$ $\gamma= 0.623$



**Table 8 Association Between Respondent's Attitudes Towards Poor Religious Fallacy and Women as Compensation (Controlling income).**

<b>Income as Control variable</b>	<b>Independent variable</b>	<b>Dependent variable</b>	<b>Statistics</b>
Low	Poor Religious Fallacy	Women as Compensation	$\chi^2=6.13$ (0.021) $\gamma= 0.531$
Medium	Poor Religious Fallacy	Women as Compensation	$\chi^2=0.051$ (0.951) $\gamma= 0.82$
High	Poor Religious Fallacy	Women as Compensation	$\chi^2=0.131$ (0.731) $\gamma= 0.71$