

## Different Economic Variables Association with Women as Compensation in Pukhthun Culture in District Swat

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### Abstract

The present study was carried out in district Swat since 2015 and the major objective was to analyze different economic variables association with women as compensation in pukhthun culture in the study area. On the basis of more cases four union councils namely Proper Kalam, Othrore of Kalam and Chupreyal, Bartana Matta were selected for the study. Parents, brother or blood relatives of *Swara* and *Swara* women were used as respondents of this study. A sample size of 205 respondents out of 369 were randomly selected and subsequently proportionally allocated to the whole universe of the study. A conceptual frame work comprised of one independent and one dependent variables with education, family type and income as controlled variables was chalked out. 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 respectively. Moreover, reliability analysis was carried out and reliability coefficient was declared as 0.74. The study found that Most women felt victims to this practice although incidents of giving land and paying of cash was found but with little encouragement. At Bi-variate level, association of dispute resolution no money leads to *Swara* practice and low income were observed. While indexing independent and dependent variables all economic variables were found positive and significant with women as compensation practices. The study results further explained that economic status of the respondents play key role in the multiplication of sawara in the study area. They told that economically if a person is weak and poor then they will ready to sawara as compensation while education, family type, illiteracy and knowledge about law are also the factors which positively or negatively affect the sawara multiplication in the study area. On the basis of study finding the study recommend that to improve economic status of study area through education, availability of employments and developed practices of agriculture because majority population depend on agriculture. Tourism industry also play key role in the development of study area because the environment is very favorable in the season of summer so it is necessary for the government to enhance tourism industry for providing jobs in the study area. Through this way their income will be pushed and education will be multiplied and fighting will be controlled and the chances of sawara will be decreased and sometime money will be provided as compensation to the opposite party.

**Keywords:**Economic Variables, Association, Women Compensation, District Sawat

### 1. INTRODUCTION

The term dispute is a sort of disagreements between individuals. Whenever, any one among the party contradicts a verdicts or an agreement leads to the development of dispute usually based on the consequences in social and moral perspectives. After misunderstood to be the particular cause leading to but to a key to resolution is always around. The basic tools applied for resolution are negotiation, conciliation, arbitration, litigation etc (Afary, 1999). Dispute settlements and their philosophies are uniform across the globe although with variations in traditional approaches. Pacific societies would be different to the Indian and also a more differentiation could be associated with those European. However, a community role is essential and occupies a central place by providing impotent to the development and operationalization of social mechanics responsible for dispute settlements. Success has been attributed to these phenomena with in large communities and groups pertaining to issue either individuals to individual basis or even individuals to collective conformity (Daniel, 2007; Asesela, 1995; and Stephen, 2003). The nature and complexity of relationships is usually considered a determining factor towards the settlements of issues. In industrial societies established courts have replaced this value system with the culture of rights provisions through vibrant judiciary and perhaps that is the obvious reason which has dominated the other cultural prerogatives in dispute settlements. However, the jurisdiction, application and the outcomes based on the application of dispute settlements in traditional societies are still vital in terms of its social impairments (Nader and Todd, 1978; Cappelletti, 1992; and Bennett, 1991).

Qaiser (2004) makes some facts and figures in a report that over 4,000 people have been killed by the

practice in Pakistan over the period of six years (1998-2004). 2,700 of them were women and the remaining 1,300 were men. 3,451 cases were submitted to courts. The highest rate of the practice of *Karo-kari* was in Punjab, followed by the Sindh province. Lesser number of cases have also been reported in *Khyber Pakhtunkhwa* and Baluchistan (*Honour killing* and “*karo kari*” in Pakistan). According to women rights activists, the concept of treating women as property and honor is deeply rooted in the social, political and economic texture of Pakistan. The government is mostly indifferent to the routine happening of women killing on the bases of *Karo Kari* and honor. While the incidents are usually presented as suicides and/or accidents. DPO *Sukkur* rates district *Sukkur, Larkana, Shikarpur and Khairpur* high in murder cases on account of *Honor Killing*. Property and land, self-interest and the plan to get a specific woman as compensation are among the motives causing honor killing.

Chirau (2002) highlights that in feudal societies economic importance of land defines lives of the inhabitants. Land disputes in such societies are the main cause of violent conflicts which mostly ends with women’s miseries. It becomes a great opportunity for a tribal head to retain his power over the community through his active and leading involvement in the alternate dispute resolution mechanisms. They usually exploit the community support for their own vested economic and political interests i.e., voting support and financial gains etc. Inter Press Communications (2005) reported that honor killings (murders in the name of honor) in many cases are based on taking revenge from the enemy or for monetary purposes. The *Jirga* thus becomes an important agent of lucrative dealing and under the decision of the *Jirga’s* chief, life of the accused is saved in return of a big amount of money. Wikipedia (2007) finds out that blaming a tribe for theft or stealing is used as a tool to make a rival tribe weak. In such a case land, money or girl is given as the desire of the effected family. According to Ansar Burney(2010) “Many more girls from low-income families are sold into “marriage” in exchange for monetary gains. The younger the girl the higher the price for her would be paid”

UNICEF (2009) observes that the concept of honor killing has become an integral part of the rural society in Pakistan and once a woman is declared guilty of having illicit relation it becomes inevitable for the accused woman and man to be killed to restore honor of the woman’s family. Lieven (2011) according to Pakistan government 45.7% (82 million) Pakistani are living below the poverty line (Jang paper, 8 June 2012). A place where people lack basic life amenities it impossible for them to afford long and complicated procedures of official courts. Sometimes cost of processing a case in Pakistani courts exceeds the value of whatever was at stake. Location of *Panchayat* further substantiate its legitimacy, because the formal courts are located in urban areas and the poor communities living in the periphery rural areas can’t afford to visit courts time and again (Deborah, 2009). When Mukhtar Mai (victim of *Panchayat* justice) famous case was at its peak, world, Amnesty International (2004) reported that the *Panchayat/ Jirga* justice system in Pakistan had gained more legitimacy, power and weight against the formal justice system because poor people believed that “*Panchayat/Jirga* systems were quicker, cheaper and more reliable than regular courts. According to Jafri (2008) Generally all women, though belonging to different classes, suffer from so called values of culture, but it is a reality that the sufferings of women varies from class to class. Women of the upper class have more access to education and other economic and social resources but still, in some cases, even women of this stratum face strong gender biases from deeply rooted tribal or *Baradar* base structures and it becomes improbable for them to ask for their rights. According to UNICEF (2009) “Pakistani women are trapped in a web of dependency and subordination due to their low social, economic and political status in society. The majority of women suffer from all forms of poverty. Seeing to its importance the present study was arranged to see the association between different economic variables with women as compensation in pukhtun culture in the study area.

## 2. MATERIAL AND METHODS

The present study was carried out in Swat District to determine the relationship between “Women as compensation” (*Swara* Practices) and (Economic Importance) for the purpose of reaching into conclusive results. It was a “One Shot” or Status study which is also called as cross sectional study. The study was limited to Swat District of *Khyber Pakhtunkhwa* Province. It is densely populated area, lacking basic living facilities for all age groups, and having great similarities in economics, social and cultural background of its inhabitants. Culture is 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. Swat is stretched over 200 km from *Malakand* pass to swat-Kohistan in Malakand division. It has a rich history, spread over thousands of years dating back to Alexander the great invasion of 327 BC. Alexander also married a local woman in Swat during his staying in the area. Successors of Alexander ceded Swat into Mariray Dynasty. Ashoka spread his influence as king in 2<sup>nd</sup> BC and Buddhism was introduced in 3<sup>rd</sup> BC century. In 11<sup>th</sup> century, Mahmood of Ghazna invaded Swat and Islamic civilization flourished around. In 15<sup>th</sup> century this area was again invaded by Afghan Yousafzai tribe and *Pukhtoon* culture got dominance. In 1915 Swati tribes elected a central leader and Swat emerged as an independent state under the kingdom of Abdul Jabar Shah. He introduced an independent administrative state. Swat remained an independent administrative unit since 1915 to 1969 and ruled

by the successors Abdul Jabar Shah, while reinforcing their dynasty in the meantime. 1969, it was annexed into Pakistan and become a part of Khyber Pakhtunkhwa, province. Swatis are mainly *Pakhtoon*, comprised of yousafzai, Kohistani, Gujars and Awans. Local culture is predominantly influenced by the concept of *Pakhtunwali*, which has its own ways and means devised for meeting out local ways of life, through its own modifications. The prevalent culture strongly believes in patriarchy where in male dominance has ruined the status of women in the study area. Nang, an integrated component of *Pakhtunwali* speaks of defending honor of the family at any cost. Women are floated as commodity/property in addressing the disputes amongst the warring families/clans to settle the issues pertaining to every aspect of life through local council i.e *Jirga* (Abdul, 1997; Karimi, 1995; and Badshah, 2000). A sample size of 205 as per mechanism of Sekeran (2003) was chosen from three selected Union Councils with relative sample size, determined on the total strength of the respondents from each strata. The relative sample size was again distributed into substrata on village level and then the required sample size was drawn out on random basis through proportional allocation method. The distribution is shown in below in Table-1.

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

S. No	Village Name	Population	Sample Size
<b>A.i</b>	<b>Tehsil Kalam, Union Council Kalam</b>		
1	Kalam Bazar	24	14
2	Kass Village	21	13
3	Boyoun Village	08	4
4	Kokonail Village	09	5
5	Ashoran Village	06	3
6	Oshu Village	31	17
7	Mateltan Village	19	10
8	Shaho Village	08	6
9	Jalband Village	30	16
<b>Total</b>		<b>156</b>	<b>88</b>
<b>ii</b>	<b>Union Council Othrore</b>		
1	Othrore Village	24	13
2	Gabral Village	55	30
3	Kani Village	30	17
4	Anakar Village	46	25
5	Batandar Village	38	21
<b>Total</b>		<b>193</b>	<b>106</b>
<b>B.i</b>	<b>Tehsil Matta, Union Council Chupreyal</b>		
1	Badar Banda Village	05	2
<b>ii</b>	<b>Union Council Bartana</b>		
2	Sar Banda Village	09	6
3	Telai Village	06	3
<b>Total</b>		<b>20</b>	<b>11</b>
<b>Grand Total</b>		<b>369</b>	<b>205</b>

$$n_1 = \frac{n \cdot N_1}{N}$$

Where

- $n_1$  = Sample required for each village
- $n$  = Total Sample Size
- $N$  = Total Population
- $N_1$  = Population of corresponding village

#### Characteristics of Respondents

All those women who were the victims of compensation practice, Parent of *Swara* and brothers and blood relatives were chosen as respondents for this study.

#### Conceptual framework

The study proceeds with the following conceptual framework.

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

Background variables	Independent Variables	Dependent Variables
Education	Economic Importance	Women As Compensation (Swara Practices)
Family Type		
Income		

The dependent variable was indexed to get the desired degree of the responses. Moreover, both independent and dependent variables were indexed for ascertaining the level of relationship at variables as well (Smith, 1981 and Nachmias and Nachmias, 1987). It is a statistical procedure used to certify that items under observation for an index are representing a single concept and internal consistency. There are two key methods available for working out reliability namely, split-half reliability and Cronbach's alpha test. The Cronbach's alpha test was used for working out reliability in the present investigation. A reliability of 0.74 between the variables for the present study was discovered (Nachmias and nachmias, 1992). The collected data was coded and entered in SPSS software for its analysis. 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 Table-2).

**Chi-square test**

Chi-square ( $\chi^2$ ) test was used to test the hypothetical association between independent and dependent variables. Following procedure was adopted to calculate chi-square as was outlined by Tai (1978).

$$(\chi^2) = \sum \sum \frac{(f_{ij} - F_{ij})^2}{F_{ij}}$$

Where

( $\chi^2$ ) = Chi-square for two categorical variables

$f_{ij}$  = the observed frequencies in the cross-classified category at *i*th row and *j*th column

$F_{ij}$  = the expected frequency for the same category, assuming no association between variables under investigation

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. The degree of freedom is calculated as follows;

Df = (r-1) (c-1) where

Df = Degree of freedom

r = the number of rows

c = the number of columns

The assumptions for the test were that the subjects for each group were randomly and independently selected, the groups were independent, and each observation qualifies for one and only one category. Furthermore, the sample size must be fairly large that no expected frequency is less than 5, for r and c >2, or < 10, if r = c = 2. These assumptions, however, were violated several time in the data therefore, Fisher Exact Test which also known as Exit Chi-square Test was used instead of simple Chi-Square, to overcome the violation of Chi-Square assumptions. The relationship developed by fisher to overcome such violation is given in equation below (Baily, 1982).

$$\text{Fisher Exit Test Probability} = \frac{(a+b)!(c+d)!(a+c)!(b+d)!}{N! a! b! c! d!}$$

Where a, b, c and d were the observed numbers in four cells of contingency table and "N" the total number of observations. 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.

The formula for Gamma statistics is as following

$$= \frac{NS - ND}{NS + ND}$$

Where;

NS = Same order Pair

ND = Different order Pair

$\gamma$  = Gamma (Nachmias, 1992).

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 size and income of the respondents were kept control while measuring the authenticity of relationship at bi-variate level.

### 3 RESULTS AND DISCUSSIONS

#### Different Economic Variables Frequency Distribution About Sawara by Sampled Respondents

Economic importance in dispute settlement in the present study was restricted to nine different statements namely demand of girl as compensation, demand of cash, lack of money, low monthly income, cash was not a substitute to *Swara*, land was not accepted as a kind, having unmarried female in home, importance of money than women and women exchange was the only demand for dispute settlement. Respondent's attitude towards the aforementioned statements was investigated as findings are presented below;

As depicted in Table 3 out of the 205 respondents, 93.7% of the *Swara* marriages in the study area were demanded as compensation. About 89.8% opposed the demand of cash. Lack of money and low income as a reason of *Swara* act was rejected by 93.7% and 94.1% respondents respectively. Findings of the present study were similar to that of Anwar (1998) which stated that in order to change women's position and societal views of their inferiority; structural change needs to be brought about in the social and economic order that shapes our social world. Similarly, 87.3% respondents admitted that cash was not substitute of *Swara* marriage and 65.4% replied that land was not accepted as a kind for dispute settlement. It amply explains the exchange of women as compensation to the deeds being done by the aggressor's family. Thus class differentiation in coping with dispute settlement hardly be emanated from these findings as were contrary to findings of Jafri (2008) who stated the cultural values have more or less an equal impact on the lives of women; belonging to different classes but in hard reality it varies from one class to another. The upper class women are generally educated with strong financial position and available resources. However, in some cases, even the women of this stratum become a victim of strong prejudices from deeply rooted tribal or *Baradaribased* structures and it becomes an uphill task for them to pursue their rights. In addition, 89.3 % respondents were not in favor of the statement that presence of unmarried female was a cause of *Swara* while, 92.2% respondents denied the statement that money was more important than women. Findings of the present study were contrary to findings of Malawi Human Rights Commission (2005) which stated that "Pakistani women are trapped in a web of dependency and subordination due to their low social, economic and political status in society where in majority of women suffer from all forms of poverty. Moreover, 90.2% respondents agreed that women exchange was the only demand for dispute settlement. These findings were contrary to findings of Saleem et al (2011) who stated that poor living conditions, low social status and inaccessibility to justice with high cost of formal judicial apparatus are key factors leaving little or no option but to obey the verdict of headman of the tribe irrespective how biased or unjust it may be. This verdict may include different types of punishment such as payment of fine, transfer of land, hand of girl from family '*Pait Daina*'. It could be narrated from these findings that women as being treated as commodity even cheaper than economic and other available resources. Demand for girl in dispute settlement in the study area included lesser priority to land and cash amount could not substitute to a girl. Compensation in settlement of disputes could not be associated to any economic/land replacement, but inevitable for families having tension to sacrifice a female from within.

**Table 3 Different Economic Variables Frequency Distribution About Sawara of the Sampled Respondents in the Study Area**

Economic Importance	Agree	Disagree	Uncertain
<i>Demanding of Swara</i> as compensation	192 (93.7)	9 (4.4)	4 (2.0)
Demanding of Cash instead of <i>Swara</i>	15 (7.3)	184 (89.8)	6 (2.9)
Have no money to avoid <i>Swara</i>	9 (4.4)	192 (93.7)	4 (2.0)
Monthly income was low	7 (3.4)	193 (94.1)	5 (2.4)
Cash was not accepted as a substitute for <i>Swara</i>	179 (87.3)	13 (6.3)	13 (6.3)
Land was not accepted as a kind	134 (65.4)	57 (27.8)	14 (6.8)
Unmarried female was not available at home	10 (4.9)	183 (89.3)	12 (5.9)
Money was more important than women	4 (2.0)	189 (92.2)	12 (5.9)
Women exchange was the only demand	185 (90.2)	10 (4.9)	10 (4.9)

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

#### Bi-variate Analysis

Relationship between dependent variable (Women as Compensation) and independent variables (Economic Importance) was worked out through cross tabulation by the application of chi-square test statistics. Results regarding each variable (independent) with interaction to dependent variable are shown with logical interpretation and discussion as below;

#### Association Between Different Economic Variables and Women as Compensation as *Swara*

Economics shapes human life with all predictable measure, responsible for developing a personality. Members receive responsibility since their birth to adult hood to join world market. People as resource are polished in various strata to contribute to individual, family and national level to the process of development and growth. A

society failing in providing sufficient efforts in making human beings capable of shouldering future responsibilities are meeting with chaos, imbalance and unpredictability in human behavior. Certain attributes to this vital sphere of human life were designed and cross tabulated with dependent variable to measure the level of relationship. Findings to this effect are reproduced below; As depicted in Table 4 a highly positive ( $\gamma=0.60$ ) and significant ( $p<0.05$ ) relationship existed between women as compensation and *Swara* is demanded as compensation. These results directionally explained the existence of *Swara* practice. This existence could be an outcome of the primitive cultural myths, the respondents believed essential and thus opted for traditional mechanism of resolution instead of getting formal in resolving the dispute. Rozan (2012) has reported that in most cases survival to both genders i-e male and female is embodied in the adherence to myth and beliefs in most parts of the Pakistani society. Status of men and women are determined through establishing rapport to the beliefs. Violence against women is deemed as the private and personal, usually stemmed out from their own ignorance. Customs of *Vani*, which is exercised in most part of KP, Punjab including Mianwali where a woman is forced to marry with a male of the victim family just to avoid blood feud. Thus relation usually comes out with complete inability of married women in social, domestic and cultural spheres of life as being passed through some inhuman practices at the victim house (Husain and Kokab, 2004; and Mariso, 2007). Moreover, the relationship between women as compensation and you did not have money was found positive ( $\gamma=0.634$ ) and significant ( $p<0.05$ ). Monetary compensation could be one of the ways out to resolve blood feuds. However, lacking financial strength means the concerned family has to own the customs of *Swara* practice. These findings had endorsement from Baba (2012) that *Swara* is one sided event. Money as secondary base could be used as guarantee. However, in case of multiple sided event, the *Swara* practice is looked after by the *Jirga* members. Inability of access to informal judicial system due to, either expensive or long term process attract most of the rural people to go for informal settlement of disputes (Word Bank, 2006; and Human Rights, 2010). The relationship between women as compensation and low monthly income was found high positive ( $\gamma=0.932$ ) and significant ( $p<0.05$ ). It could be unearthed from these results, that persons with low income often opted for *Swara* practice as disclosed by Answer Burney Trust (2011) that girls from low income family are forced with the agonies of forced marriage. Local justice is usually admired (Weinstein, 2001) just to portray the access to justice by most of the academies at gross root level. The relationship between women as compensation and cash was not a substitute to it was found high positive ( $\gamma=0.701$ ) and significant ( $p<0.05$ ). It could be attributed to all these situational events of *Swara*, where only human (female) were subjected to surrender sans any monetary returns. These findings were supported by the findings of Ben (2010) that balancing the social equilibrium is mostly rooted in paying cash and surrendering animals along with a woman in most of the traditional societies of the world. In most of cases women are taken up as hard currency by giving her in compensation. Such practices have also been identified as discrimination against women in the criminal law amendment 2008 (Sultana, 2010). In addition, a highly positive ( $\gamma=0.833$ ) and significant ( $p<0.05$ ) relationship was found between women as compensation and existence of unmarried female in home. It was also obvious from earlier review that younger women with virginity are preferred for showing agreement to any settlement by the aggrieved family. Practices of giving a young woman was reported by the aggressive family in Punjab. It is not a new story and young age girls even in the infancy have been given in *Swara* practices (The Daily Khabrain, 2006; and Niaz, 2004). Similarly, relationship between women as compensation and women exchange is the only demand was also found highly positive ( $\gamma=0.89$ ) and significant ( $p<0.05$ ) (Table 3). It could be due to the cultural endorsement of such practices as social norms and an outcome of the prevalence of poverty and ignorance. As pointed out by Munir (2011) who stated that Poverty is the greatest evil. Inability on part of a family to surrender in monetary returns, tends to compensate for its deeds in human terms. This exchange of human may range from infancy upto 5 years to adulthood (Howley, 2002). Conversely, the relationship between women as compensation and money was more important than women were found positive ( $\gamma=0.532$ ) but non-significant. Similarly, relationship between women as compensation and land was accepted as a kind of *Swara* when cross tabulated the result was found negative ( $\gamma=-0.182$ ) and non-significant while relationship between cash was demanded for dispute settlement and women as compensation was also found negative ( $\gamma=-0.447$ ) and non-significant (Table 4.11.3). All these findings were indications of the facts that money, land, and cash demands were seldom accepted as generalized norms. In the human being (female) mostly preferred for practices of compensation in the study area. Women exchange to resolve dispute as reported by Hussain (2006) was the only social and cultural mechanics in most rural areas of Pakistan. Judicial disposition of justice through *Jirga* was found highly acceptable amongst the conflicting parties resolving disputes. This usually involved the handing over of a girl to compensate the grievance inflicted upon the aggrieved family (Khan, 2001).

**Table 4 Association Between Different Economic Variables and Women as Compensation as Swara in Pukthun Culture**

Independent variables	Dependent variables	Statistics
Attitude towards economic importance		
<i>Swara</i> was demanded from you as compensation	Women as compensation	$\chi^2 = 9.921 (0.020)$ $\gamma = 0.60$
Cash was demanded instead of <i>Swara</i>	Women as compensation	$\chi^2 = 0.706 (0.702)$ $\gamma = -0.447$
You did not have money to avoid <i>Swara</i>	Women as compensation	$\chi^2 = 7.760 (0.031)$ $\gamma = 0.634$
Your monthly income was low	Women as compensation	$\chi^2 = 20.93 (0.000)$ $\gamma = 0.932$
Cash was not accepted as a substitute for <i>Swara</i>	Women as compensation	$\chi^2 = 8.131 (0.003)$ $\gamma = 0.701$
Land was not accepted as a kind against <i>Swara</i>	Women as compensation	$\chi^2 = 0.537 (0.764)$ $\gamma = -0.182$
Unmarried female were not at your home	Women as compensation	$\chi^2 = 9.023 (0.011)$ $\gamma = 0.833$
Money was more important than women	Women as compensation	$\chi^2 = 1.055 (0.590)$ $\gamma = 0.532$
Women exchange was the only demand	Women as compensation	$\chi^2 = 7.84 (0.007)$ $\gamma = 0.89$

**Bi and Multi-variate Analysis based on indexation of dependent and independent variables**

Various statements on dependent (women as compensation) and independent variables were indexed to investigate their relationship at bi and multi-variate level. Findings on descriptive statistics of the indexed variables and the association between the aforementioned variables are given and discussed as follows;

**Association Between Respondent's Attitude Towards Economic Importance and Women as Compensation**

As shown in Table 5 the relationship between respondent's attitude towards economic importance and women as compensation was positive ( $\gamma = 0.66$ ) and significant ( $p < 0.05$ ). Women is considered an economic liability and source of earning as well. Spending on women in education and other related aspects of life is not given so much as being inferior in the prevalent social strata. Moreover, considering being as a commodity to exchange and reproach the disputes between the rivals as depicted from the above results. Traditional of polygamy, payment for bride price and early marriages are some of the acts fell in the domain of gender violence. Moreover, offering her in payment in the shape of purchase marriage and settling disputes through payment in kinds of surrendering a women to the aggrieved family. Moreover, girls are brought up with the sole purpose of earning wealth while getting them married on payment. Early marriages and forced marriages are pushed in force by the parents to acquire wealth (Vincent 2006; UNICEF 2003; and Committee on the Status of Women, 2007). Contrary, educational attainment had led to women enhancement in status in terms of financial independence (Sultana, 1965).

**Table 5 Association Between Respondent's Attitudes Towards Economic Importance and Women as Compensation**

Independent variables	Dependent variable	Statistics
Economic importance	Women as compensation	$\chi^2 = 10.21 (0.012)$ $\gamma = 0.66$

**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 Respondents' Attitude Towards Economic Importance and Women as Compensation (Controlling Literacy).**

The response of both literate and illiterate respondents towards economic importance and women as compensation was positive ( $\gamma = 0.63$  and  $\gamma = 0.61$ ) respectively (Table 6). In addition, the association between these two variables was significant ( $p < 0.05$ ) for both categories of respondents. The values of gamma indicated that the relationship worked out between economic importance and women as compensation at bi-variate level were non-spurious when literacy was used as control variable. Thus income could be of significant importance regarding the existence and prevalence of *Swara* practice. These findings were further augmented through ocular observation on part of the researcher as a widespread poverty had deep roots along with cultural and social

endorsement to this act of inhumanity. Munir (2013) had also explored that inability to pay in financial terms, thus family of the aggrieved may show willingness to pay compensation in the shape of handing down a young girl to the aggrieved family. Traditional practices of dispute settlement included that paying of resources like land, money, political power and surrendering own ideology, however, in addition to all these practices, the provision of handing over a young girl in compensation is also an order of the day in most traditional societies (International Legal Foundation, 2004). However, practices of paying compensation in the shape of surrendering women could be contained by providing education and subsequent permission to women to have access to job market for attainment of jobs (Sultana, 1965).

**Table 6 Association Between Respondent's Attitude Towards Economic Importance and Women as Compensation (Controlling Literacy).**

Literacy as Control variable	Independent variable	Dependent variable	Statistics
Illiterate	Economic importance	Women as compensation	$\chi^2=10.02(0.018)$ $\gamma= 0.61$
Literate	Economic importance	Women as compensation	$\chi^2=7.69 (0.030)$ $\gamma= 0.63$

**Association Between Respondent's Attitude Towards Economic Importance and Women as Compensation(Family Type)**

Relationship between respondents attitude in the nuclear family setup towards economic importance and women as compensation was found positive ( $\gamma= 0.59$ , Table 7). The association was relatively significant ( $p<0.05$ ). On the other hand relationship between the two fore mentioned variables in the joint family setup was positive ( $\gamma= 0.449$ ) but non-significant. Both relationships were found spurious as indicated by the respective values of gamma. As a receipt of women in compensation had little endorsement to it as indicated from these results as spurious. However, as tool bringing consolation to the aggrieved family, the practice of women as compensation had some importance in the study area. Traditional and tribal custom of *honor* killing, unemployment of women and no autonomy/recognition to women had eroded their existence in most societies of the world (Burney, 1999; UK Border Agency, 2008; and Khan, 2001).

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

Family Type as Control variable	Independent variable	Dependent variable	Statistics
Nuclear	Economic importance	Women as compensation	$\chi^2=8.21 (0.025)$ $\gamma= 0.59$
Joint	Economic importance	Women as compensation	$\chi^2=1.272(0.259)$ $\gamma= 0.449$

**Association Between Respondent's Attitudes Towards Economic Importance and Women as Compensation (Controlling income).**

Relationship between women as compensation and respondents attitude towards economic importance was significant ( $p<0.05$ ) and positive ( $\gamma= 0.63$ ) in the low-income group (Table 8). In the middle-income group, the relationship was also positive ( $\gamma= 0.58$ ) and significant ( $p<0.05$ ). Similarly, the association between the two variables was significant ( $p<0.05$ ) and positive ( $\gamma= 0.69$ ) in the high income group. The relationship at low, medium and high-income levels was spurious. It could be inferred from these results that only economic importance is not essential in the shape of paying to settle the disputes. Rather, other factors like revenge to pacify the honor of the aggrieved is also essential and live with honor amongst the others. Moreover, variations in dispute settlement procedure rights from cash payment to surrendering land and women could be attributed to ensuring peaceful and congenial environment for both the parties involved. These findings were in line to Ben (2010) who also indicated towards the maintaining of social equilibrium for addressing the issues through cash payment, surrendering land and women to settle disputes amongst *Pakhtoons*. In addition, the perpetuation of informal legal system in closed associated to the dysfunctional legal procedures spreading over a longer period of time with huge monetary consequences of settling the disputes (Word Bank, 2006; and UNICEF, 2009).



**Table 8 Association Between Respondent's Attitudes Towards Economic Importance and Women as Compensation (Controlling income).**

Income as Control variable	Independent variable	Dependent variable	Statistics
Low	Economic importance	Women as compensation	$\chi^2=10.22$ (0.009) $\gamma= 0.63$
Medium	Economic importance	Women as compensation	$\chi^2=8.31$ (0.024) $\gamma= 0.58$
High	Economic importance	Women as compensation	$\chi^2=9.31$ (0.018) $\gamma= 0.69$

#### 4. CONCLUSION AND RECOMMENDATIONS

The study concludes that Most women felt victims to this practice although incidents of giving land and paying of cash was found but with little encouragement. At Bi-variate level, association of dispute resolution no money leads to *Swara* practice and low income were observed. While indexing independent and dependent variables all economic variables were found positive and significant with women as compensation practices. The study results further explained that economic status of the respondents play key role in the multiplication of sawara in the study area. They told that economically if a person is weak and poor then they will ready to sawara as compensation while education, family type, illiteracy and knowledge about law are also the factors which positively or negatively affect the sawara multiplication in the study area. On the basis of study finding the study recommend that to improve economic status of study area through education, availability of employments and developed practices of agriculture because majority population depend on agriculture. Tourism industry also play key role in the development of study area because the environment is very favorable in the season of summer so it is necessary for the government to enhance tourism industry for providing jobs in the study area. Through this way their income will be pushed and education will be multiplied and fighting will be controlled and the chances of sawara will be decreased and sometime money will be provided as compensation to the opposite party ; *Swara* practices (women as compensation) needs to be highlighted as unethical, non-religious and cultural taboo in light of human rights convention put forwarded by the United Nation. Moreover, the issue needs to be dealt under the enshrinement of constitution of Pakistan as well ; Interpretation in general is essential as it necessitates the ancestral practices over human exchange in return to dispute settlement as orthodox. Furthermore, enlightened moderation as enshrined in the new doctrines over gender equality may also add strength to such initiatives ; Compensation practices were found as essential ingredients of social life in the study area. However, feeling of shame for doing it could lead to the containment of this practice, provided it is properly propagated through media ; Poor segments of society were found more involved and inclined. These segments need to be focused; on with the provision of special package, including a continuous job, attainment of education with special focus on female education ; Council of elders (*Jirga*) is an important institution, playing its role in deciding over the disputes. However, disputes pertaining to resolving human life related issues should be declared beyond their jurisdiction. Violation to it needs to be dealt with iron hand. ; Formal law courts had an essential role in bringing normalcy and stability to the system. All courts operating in the areas ought to be strengthened in its functioning. This structural and functional synergy could lead to the development of trust of locals in getting and seeking justice from formal courts ; Non-compliance to *Swara* practice of *Jirga* decision by the offender's family needs to be encouraged by the formal institutions like police department and other related law enforcing agencies. This act of support could bring resilience amongst the local for opting to formal law instead of relying on local laws/institutions ; Definition of cultural practice of *Swara* could be declared a cultural taboo provided it is portrayed as non-reconciling to the international system of justice. Moreover, the religious and societal consequences for female, getting sacrificed through *Swara* practice on media could further augment the drives against it ; Special focus on curbing illiteracy and addressing to improve income through viable source of employment could improve the prevalent situation. This in return, could ensure the plight of depressed segment (women) moving in right direction to development ; Economic importance of women through paying in *Swara* could be altered provided emphasis is given on the attainment of female education. This process after maturity could display a woman as working unit with more stable status of earning in a respectful position like become a doctor, school teacher etc. ; Religious misconception over women status as inferior needs to be revisited through a joint venture of religious, educational and legal institutions. Taking services from experts of these institutions could serve as harbinger in changing the lot of women in the study area ; High seats of learning's i-e universities should take special interests in letting endeavors to look into the phenomena of *Swara* practice through different dimensions. Involvement of foreign faculty from other nations could better understand the issue in letter and spirit with societal explanations. Moreover, it could also serves as getting closer to the diversity of mind and deeds.

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