



A Study of Tribal Structuralism and Settlement of Dispute via Women as Compensation (*Sangchatti*) in District Khairpur Mirs

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Abstract

The purpose of this study was to ascertain the circumstances leading to the practices of tribal structural practices and the settlement of women as compensation in District Khairpur, Sindh, Pakistan. Data was gathered from all of Khairpur' stalukas as part of research that was conducted in Khairpur. For this study, potential responders included victims' parents, brothers and blood relatives as compensation (*Sangchatti*). A sample size of 85 respondents was randomly chosen and then proportionately distributed across the study's population. Dependent variable women as compensation (*Sangchatti*) and independent variable tribal structuring practices were included in a conceptual framework that also included demographic information on family structure, income, and educational attainment. Simple frequency, reliability, correlation, and regression analyses were used to examine the acquired data to determine the relationship between dependent and independent variables. All techniques were performed in SPSS 25.0 version for the data analysis. About women's compensation practices, the study found that the dependent and independent variables related to the tribal structure approach were both positive and significant. For tribal structural approaches and women as compensation, while controlling income, non-spurious outcomes were also found in the low, middle, and high-income groups. The study concluded that these practices persisted because formal courts of justice were ineffective. Additionally, a strong illiteracy rate and family structures with modest income profiles were some other factors that helped to make it exceptional.

Keywords: Settlement, *Sangchatti*, Women as Compensation, Tribal Structural Approach

Introduction

In Pakistan, informal and customary judicial procedures for resolving disputes between opposing social groups have developed into the official method of arbitrage under many titles. Sindh's Faislo, Punjab's Panchayat, Baluchistan's Jirga, and also KPK's Jirga. The political parties' inaction in trying to eradicate this evil from society and the government's efforts to revive Faislo coincided with the return of this dying practice in Pakistan (Sadia J., 2021). The success of informal justice in South Asia and Africa has been attributed to the absence of postcolonial

circumstances and formal institutional processes (Munir, 2013). But because they are typically excluded from decision-making, women are frequently denied the chance to defend themselves, in violation of the basic criteria of democratic human rights (Muzaffar, 2018). A traditional method of conflict resolution has developed in some communities, such as the Pakistani society, where collective relief for blood conflicts is accomplished through a reconciliation process with the aid of social structural processes and religious backing (Khan, 2012). Because gender is linked to the exclusion of other social groups in Pakistan, the position of women varies (Mohapatra A. K., 2009). Women's status varies greatly depending on class, region, and the city due to uneven socioeconomic growth and the effects of tribal, feudal, and capitalist social structures on women's life (Boege, 2006). However, the status of men and women is systematically subordinated as a result of the Wadera (Feudal) control over the class, region, and the partition of cities and regions. Similar to Karo Kari in Sindh, this kind of organization is required to execute the guilty. KaroKari is a tribal practice that is typically used by local Wadera (feudal) and feudal to support their efforts to hold onto power while influencing locals and underprivileged populations (Naz, 2012). The main areas of interest include land, income, women, and the police. Despite being local in context, women also help to maintain peace generally on a group and a communal level (Littrel, 2013). This is the traditional strategy that integrates the social, economic, and political spheres of life the best. People in the majority of Sindh's regions were quite confident in their choices and convictions over how to handle reconciliation. Furthermore, Faislo's rulings in Sindh are quite gratifying. However, in rural and tribal places where regional norms have established control for men and women's lives, the Wadera (feudal) structure is rather robust. Women are bartered, sold, and purchased in marriage. They are given the limited opportunity to make decisions for themselves to modify the realities of their lives (Lane, 2011). Contrarily, women from the upper and middle classes have better access to education and job possibilities, allowing them more influence over their life (Mahvash, 2012).

Objective of the Study

This study makes an effort to explain how women's settlement in Khairpur, Sindh, Pakistan, and tribal structural approaches used women as compensation relate to each other. Because the Sindh region is undeveloped and semi-autonomous, tribal women require special attention. Tribal women are oppressed and seen as less than human, their standing in society was exceedingly poor. They are frequently victims of widespread ignorance. Tribal women are unable to contribute significantly to socio-economic progress for these reasons.

Methodology

The study was conducted in Sindh's Khairpur area. Therefore, in rural places, culture was the primary factor influencing how locals behaved, yet Women as compensation (Sangchatti) were dominant because it was a culturally accepted technique for resolving issues involving blood, property, family, and honor. The Khairpur area was chosen for study and a sample size of 85 using (Sekaran, 2003) methodology, with the relative sample size being decided by the overall intensity of the respondents in each tier. The participants in this study included all women who had been the targets of compensatory activities, compensatory female parents (Sangchatti), impacted women, siblings, and relatives. "The approach outlined by was followed to index the dependent variables to get the appropriate degree of response (Kuamr, 2010)".

To ascertain the degree of coherence between the variable qualities, a reliability study was conducted (Smith, 1981). The reliability of data, a coefficient of 0.76 was determined to be appropriate for behavioral changes. Every relevant statistical instrument has been used, including frequency and percentage distribution (Nachmias, 1992). Regression analysis was also used to establish the relationship between the dependent and independent variables. Demographics, education, family structure, and income of the respondents were controlled, and connection credibility was calculated at the 0.5 level. For the data analysis, we use SPSS 25.0 version application.

Results

Table 1. Tribal Structural Approach

Question	Statement	Frequency	Percentage
Faislo (Tribal arbitration) in dispute settlement is a more appropriate option.	Strongly Agree	5	5.88 %
	Agree	9	10.59 %
	Uncertain	4	4.71 %
	Strongly Disagree	28	32.94 %
	Disagree	39	45.88 %
Faislo (Tribal arbitration) is a proud tradition of Sindhi culture	Strongly Agree	13	15.29 %
	Agree	9	10.59 %
	Uncertain	4	4.71 %
	Strongly Disagree	24	28.24 %
	Disagree	35	41.18 %
You believe that the Faislo system (Tribal arbitration) is a strong tool for solving any tribal disagreement.	Strongly Agree	11	12.94 %
	Agree	18	21.18 %
	Uncertain	14	16.47 %
	Strongly Disagree	19	22.35 %
	Disagree	23	27.06 %
Wadera/feudal lords impartially and selflessly settle the clash between two	Strongly Agree	12	14.12 %
	Agree	16	18.82 %
	Uncertain	9	10.59 %
	Strongly Disagree	14	16.47 %
	Disagree	34	40.00 %
Faislo (Tribal arbitration) has resolved most of the tribal clashes effectively in Sindh	Strongly Agree	11	12.94 %
	Agree	10	11.76 %
	Uncertain	13	15.29 %
	Strongly Disagree	9	10.59 %
	Disagree	42	49.41 %
Faislo (Tribal Arbitration) provide speedy and inexpensive.	Strongly Agree	3	3.53 %
	Agree	5	5.88 %

	Uncertain	23	27.06 %
	Strongly Disagree	26	30.59 %
	Disagree	28	32.94 %
Faislo (Tribal arbitration) is readily accepted by disputing individuals and warring tribes.	Strongly Agree	5	5.88 %
	Agree	13	15.29 %
	Uncertain	6	7.06 %
	Strongly Disagree	22	25.88 %
	Disagree	39	45.88 %
Faislo (Tribal arbitration) is an effective tool for tribal social control and harmony	Strongly Agree	6	7.06 %
	Agree	5	5.88 %
	Uncertain	12	14.12 %
	Strongly Disagree	27	31.76 %
	Disagree	35	41.18 %
Faislo (Tribal arbitration) provides much better and more meaningful results than the legal system of Pakistan	Strongly Agree	14	16.47 %
	Agree	36	42.35 %
	Strongly Disagree	7	8.24 %
	Disagree	27	31.76 %
Faislo (Tribal Arbitration) does not financially burden already a poverty-stricken Sindhi man	Strongly Agree	13	15.29 %
	Agree	16	18.82 %
	Uncertain	37	43.53 %
	Strongly Disagree	6	7.06 %
	Disagree	13	15.29 %
Dispute settlement decree (Fatwa) by chieftain (waderas) is usually acceptable to disputing tribes	Strongly Agree	6	7.06 %
	Agree	19	22.35 %
	Uncertain	16	18.82 %
	Strongly Disagree	15	17.65 %
	Disagree	29	34.12 %

Table 2. Reliability Analysis

Variable	Cronbach's Alpha	N of Items
Women as Compensation	0.735	6
Tribal Structure Approach	0.747	11

Reliability and shows the cumulative and individual results for any configuration, regardless of the variable, as shown in the table. Cronbach Alpha is used to assess the dependability of each question by deciding whether or not to eliminate it, and all questions score over 0.7, ensuring a research-oriented standard. Cronbach Alpha is used to assess consistency, as reliability is synonymous with consistency.

Table 3. Regression Analysis

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.541a	.293	.291	.84189201

Predictors: (Constant), Tribal Structural Approach

ANOVA						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	134.378	1	134.378	189.590	.000b
	Residual	324.622	458	.709		
	Total	459.000	459			

Dependent Variable: Women as Compensation, Predictors: (Constant), Tribal Structural Approach

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.543E-17	.039		.000	1.000
	Tribal Structural Approach	-.541	.039	-.541	-13.769	.000

Dependent Variable: Women as Compensation

The relationship between the women as compensation (Sangchatti) and the tribal structural approach has been analyzed by regression analysis. The women as compensation (Sangchatti) imply a tribal structural approach of tribal people. The estimation results show that the tribal structural approach has positively correlated with the women as compensation (Sangchatti) significantly at .01 levels. The R-Square and the probability of the model are also considerably positive.

Table 4. Correlations

		Women as Compensation	Tribal Structural Approach
Women as Compensation	Pearson Correlation	1	.541**
	Sig. (2-tailed)		.000
	N	85	85
Tribal Structural Approach	Pearson Correlation	.541**	1
	Sig. (2-tailed)	.000	
	N	85	85

**. Correlation is significant at the 0.01 level (2-tailed).

Table 5 represents the results of statistically significant correlations among the women as compensation (Sangchatti) and tribal structural approach.

Discussion

In August 1947, Pakistan regained its independence from India. Four ethnic groups make up Pakistan: Baloch, Sindhi, Punjabi, and Pathan. Senior leaders from each of the four factions, including Punjab Choudray, Wadera in Sindh, Malik and Khan in KPK, and Sardar in Baluchistan. Women as compensation (Sangchatti) concept of Sindh, or the way of life, is central to the distinctive traditional way of life that is a practice in Sindh. The institutional influence of the Wadera (feudal) has been lessened throughout time by new variables including globalization, democracy, and bureaucracy, leading to ongoing variation in its implementation by region and local. The findings showed that 75% of the respondents used Sangchatti, a potent tribal Faislo system. In a similar, 52.0 percent used informal Faislo to resolve problems of all kinds, and 76.7 percent adhered to its norms. These results suggest that the formal legal system might not have been effective. In an informal system, this is how you direct the dynamics and search for justice. Domestic violence includes murders and burns, acid-induced degradation of appearance, beatings and intimidation, and ceremonial honor killings, according to the findings of (Zamurrad, 2012), which highlight the abuse of women. Wadera abuse and torture victims. Additionally, unfair laws and practices are causing an increase in many types of violence against women by widening the gender gap in practically every significant field (Wassan, 2012). In this circumstance, Pakistani women, particularly those from the middle and lower classes, find the idea of women's empowerment challenging. Poor financial resources and limited access to higher education are also to blame for this.

In addition, 75.1 percent of respondents disapproved of Faislo's choice, 54.1 percent disapproved of Faislo's efficiency as a social enforcer, and 67.3 percent believed informal Faislo to be formal justice. Previous research suggested that considering it would make it more useful. These investigations' findings demonstrated the inadequacy of the formal court system (Sana Q., 2018). Faislo is used not just to excuse acts against honor but also as a term for detrimental traditional practices like the Wadera system, which uses women as compensation (Sangchatti) settlementthe conflicts. Their research showed that restorative justice, also known as reconciliation, mediation, or arbitration, was also employed for the peace of the community as a whole. Similarly, 88.8% of respondents supported informal Faislo operations as a formal judicial system, and 98.5 percent supported access to informal Faislo(Sadia J., 2021). An alternate system of jurisdiction for settling conflicts inside or between individuals and two families, groups, or tribes is the traditional or informal judicial system. The informal Faislo system would also settle issues quickly, according to 85.1% of respondents, and it would be more cost-effective than the formal legal system, 58.5 percent opposed informal opinions. Faislo made a decision that would never be changed (Muzaffar, 2018). Respondents provided evidence to support their conclusion that the informal system was not economically viable. But compared to formal systems, informal systems were more accessible to people since they dealt with cases more quickly. The legal system's financial burden can also be a deterrent for individuals considering using it in a formal setting.

Feudalism and tribalism, according to (Qadeer, 2015), are significant problems in several regions of Pakistan. Due to the (Wadera) feudal exploitative nature, bad practices like KaroKari,

Sangchatti, and the denial of women's inheritance rights have flourished and been protected. They also reject giving people access to fundamental services like education and other amenities, which thwarts all initiatives for development and social change. Many forums, NGOs, members of civil society, and the media all play a significant part in drawing attention to the socioeconomic concerns that affect (Sangchatti) women. We can infer from the data that the traditional court system in the research area was crucial in settling disputes between various clans. Due to its accessibility, usability, and speed of decision-making, Wadera was regarded as economical by many, yet some were pleased with the murder and escape of women. They had no choice but to accept the young girl as Sangchatti rather than punish the culprit (Naz, 2012).

Each tribe's organizational structure approach is an antiquated and primitive reflection of its values and customs, and interpersonal interactions typically develop around a central tenet. When considering the possibility of revolutionary changes in the whole social system, such structures are always crucial (Pakistan, 2009). One of the obvious characteristics of such a structure is rigidity and clinging to the past. Such structures create certain clear procedures and means inside themselves and carry out crucial tasks that keep them consistent and streamlined. Most cultural traits arising from religious ideals of a high or primitive nature are always anchored to these structures (Report, 2019). In such tribes, changes in values and traditions are inevitably met with fierce resistance. Initiatives for growth and development are avoided since they are seen as intrusive to the system. There was a reasonably strong and substantial correlation between respondents' views on balanced women and tribal approaches to conflict resolution through the Faislo system (Naz, 2012). These findings demonstrate that the studied area's tribal structural approach was supportive of the informal regional procedures managing the predominant social order. This mechanism is typically restorative justice as (Zamurad, 2012) says that this form of the court system is mostly built on reparations. It is not usually disciplinary justice. Furthermore, rather than at the national level, conventional peace processes have been developed in the majority of under-developing regions. Additionally, a strong correlation between two factors respondents' attitudes toward using the Faislo system to settle conflicts of all types and women as compensation was found (Sadia J., 2021). The Faislo System is made up of lower-class in backward areas. The union is specifically accountable for promoting social peace and system integration while addressing various problems. Faislo was largely responsible for resolving concerns of honor. Additionally, formal courts only handle around 5% of conflicts; the remainder is resolved through informal channels. As Sangchatti is highly significant, the relationship of the tribal structure method is an effective instrument for settling all types of conflicts involving women. According to custom, Elder Faislo made decisions for both guilty men and women. These choices may include the imposition of penalties, the death sentence, or other indemnity procedures. The victim's family control an aggressive family to resolve the issue. However, the informal judicial system has taken the role of the formal institutional inefficiencies of emancipation everywhere, especially in rural Pakistan.

Conclusion

Investigating women's use of conflict settlement as a form of compensation in Sindh culture was the primary goal of this study. Women as compensation (Sangchatti) were evaluated using a tribal method of resolving conflicts. The inhabitants had a strong sense of ownership and support for Wadera (the tribal chief). The fact that the villagers had easy access to the informal justice system also led to its success. According to tribal people, it has been discovered to be

significantly less time- and cost-intensive than the regular judicial system while still being as effective in tax exemption. Long-standing local cultures that support the dominant tribe strategy have supported compensating methods. Other characteristics that caused women to develop astonishingly rewarding practices included family structure, financial profile, and much lower literacy levels. Formal justice is created by providing women with access to an endless supply of educational opportunities.

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