Illiteracy: A Source of Women Compensation (Sangchatti) for Settlement of Tribal Clashes. A Case Study of District Khairpur.

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**ARTICLE DETAILS**

| History | ABSTRACT |
|---------|----------|
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| Keywords | Purpose: The objective of the study was to analyze illiteracy as a source of women as compensation for settlement tribal clashes in District Khairpur, Sindh Pakistan. The present study was conducted in a rural area of District Khairpur. |
| Settlement, Illiteracy, Dispute, Women as Compensation, Tribal |

| JEL Classification | Design/Methodology/Approach: The Data were collected through a questionnaire from the victims of Parents, brothers, and blood relatives of women. A sample size of 460 was randomly selected. Using techniques of descriptive statistics, reliability, and regression analysis to find out the relationship between Illiteracy and women as compensation (Sangchatti). All techniques were performed in SPSS 25.0 version for the data analysis. |
| H75, I24, J16, J3 |

| Findings: Illiteracy is a societal problem, which has unfavorable effects on the overall living conditions of tribal individuals. The high illiteracy ratio is one of the causes of tribal clashes and women as compensation for settlement disputes. Moreover, Illiteracy and women as compensation (Sangchatti) have a significant relationship among them. When they are having their businesses, in such cases as well, when they are literate, they will be able to render a significant contribution to achieving personal and professional goals. There are various causes of illiteracy, which are experienced by tribal individuals. |

| Implications/Originality/Value: The study indicated that despite the provision of resources for their education, people had strong reservations about educating their females because of the tribal structure, their fear of Wadera, and their acceptance of their involvement in decision-making. |

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**Introduction**

The inability to read or write is known as illiteracy. Individuals in the tribal society are severely
impacted by the issue of illiteracy. Tribal people nowadays have come to understand the value and importance of education as a result of progress, modernity, and globalization. They work to improve their writing and reading abilities and pursue high-quality education. In tribal tribes, the educational systems are underdeveloped. It is essential to develop policies and initiatives targeted at enhancing the educational system.

However, the effects of literacy rates also turned out to be detrimental to the general quality of life for tribal people. We must create policies to combat the social issue of illiteracy. As a result, tribal members must use strategies and initiatives to fight illiteracy all their lives. Relationship complexity and nature are frequently seen as key considerations in problem-solving. Established courts have replaced this moral system with a culture of judicial rule of law in the industrial world. It has arguably outperformed other cultural privileges in conflict resolution for this clear reason. However, in terms of social disability, the law, application, and penalties based on the application of dispute resolution in traditional communities are still highly essential (Abdul R., 2016).

The subject of monitoring effects is crucial to that evaluation. But in most cases, the women as compensation (Sangchatti) to settle conflicts all around the world is what distinguishes many traditional communities. This made women into a paradox of hope and exploited them to settle conflicts by women as compensation (Sangchatti). The marginalization of this woman manifests in horrifying crimes including rape, forced labor, and other forms of sexual servitude, all of which are motivated by gender-based violence. The conflict has a significant impact on both men and women, but women are the worst affected. Women as compensation (Sangchatti) are a common way that disagreements between rival tribes are settled.

Men who have lost either their siblings, relatives, or the female on the other side are typically given women as compensation. Therefore, it is possible to assume that a gorgeous girl will be picked out and delivered to her rivals as a wedding gift regardless of her permission in theory. The controversy over "women as compensation" as restitution has historically been prevalent in many communities all over the world (Bhatia V, 2017).

**The body Purpose of the Study**

The study aims to examine illiteracy as a source of women as compensation for settlement tribal clashes in Khairpur and to find out the relationship between illiteracy and women as compensation in tribal areas in District Khairpur, Sindh Pakistan. Sindhi culture is no exception to these phenomena. There are a lot of problems that exist in the shape of Sangchatti (Women as Compensation), Watta Sata, and Karo Kari. All these mentioned practices could commonly be found in Sindhi and also Pakistani society. At this time still, this type of activity is existing tribal in rural Khairpur, Pakistan. That is why focused on illiteracy as a source of women as compensation for settlement tribal clashes in Khairpur. These key ideas are taken into account in this study. The issue of illiteracy hurts the lives of tribal people, as well as the causes and repercussions of illiteracy.

**Literature Review**

Tribal people strive to improve their educational skills and abilities, even migrating to urban communities (AICT, 2014). As with urban communities, the education system is well developed. To improve literacy and deepen knowledge and understanding of various factors, tribal people must be taught the characteristics of diligence, wit, and honesty (Women, 2007). In addition, one of the important aspects is when recognizing the meaning and importance of morality and ethics. Therefore, if tribal people are aware of these factors, they can improve their literacy and enrich their living conditions (Rehman, 2015).

The term conflict is a kind of disagreement between individuals. Whenever someone in the party
disagrees with a judgment or agreement, this usually leads to the development of conflict based on social and moral consequences (Camille, 2005). If the cause is misunderstood, the key to the solution is always there. The basic tools used for reconciliation include negotiation, mediation, arbitration, and trial. Dispute resolution and its philosophy are different from traditional approaches, but consistent around the world. Unlike Pakistani societies, societies can be more differentiating from European societies (Ahmed, 2016). However, the role of the community is essential and occupies a central position as it is powerless in developing and operating social mechanisms responsible for conflict resolution. These phenomena are considered successful in large communities and groups and indicate either individual-based individuals or collective fit individuals (Barcham, 2005).

Women’s practice as compensation (Sangchatti) in rural areas of Sindh. In ancient traditions dating back to the early days, the main purpose of blood struggle and settlement between fighting tribes and clans. This practice is manifested in forced marriages between girls and men of other tribes to resolve conflicts. The magnitude of these effects can be in the following range: Murder, kidnapping, robbery, discrimination, poverty and large lands are the main causes (Iyanuolu, 2008). Although considered a social norm, their practice is no less evil as it is not endorsed by Islam or other schools. Sangchatti is a Sindhi word that means blood compensation. Girls are often given to victims for marriage or marriage exchange for blood-based dispute resolution. This act, in the form of cultural norms, dates back almost 400 years and was first practiced by tribes. The obvious reason was the bloody war between the two tribes that resulted in the death penalty of people (Khawar, 2010).

In it, the Faislo was declared a girl commodity and handed over to the affected family women as compensation (Sangchatti) to resolve the dispute. From a religious point of view, forced marriage is strictly prohibited in Islam and the emphasis is on obtaining the consent of a virgin before marriage (Memon, 2015). According to Welt, it probably depends on avoiding complications. Islam is a religion that explicitly declares the rights of men and women, including girls, in connection with marriage (Munir A. a., 2011).

In Islam, there is no concept of the marriage of children or women as compensation. In addition, the preservation of the wife was ensured on her husband's side, along with her privacy, comfort, and independence. (Mumtaz, 2014) points out the right to child marriage in multiple painful Pakistani societies. Such public services do not provide support or assistance to victims. Little significant effort has been made by either NGOs or government agencies in this regard. Practices related to forced marriage of girls in the light of murder, debt rape, and other conflict resolution through women as compensation (Sangchatti) are widespread in and beyond Pakistan, with bordering tribes in Sindh (Munir A. a., 2013).

**Methodology**

To better understand the connection between "women as compensation" (Sangchatti) and illiteracy, this study was carried out in Khairpur and came to its conclusion. This study was conducted in a rural area in Khairpur, Sindh, Pakistan. It is a highly crowded region with few basic living amenities for people of all ages and many people from similar social and cultural backgrounds. Women as compensation have arisen as a culturally accepted technique for resolving disputes involving blood, property, family, and honor because culture is the primary factor influencing how locals behave. The mechanism of (Sekaran, 2003) was used to pick a sample size of 460 from Khairpur, and the relative sample size was based on the overall intensity of the respondents. The sample size was once more dispersed across the substrates and using the proportional distribution approach, the necessary sample size was then randomly extracted (Kuamr, 2010) and (Nachmias, 1992). A method used in data analysis for regression, reliability, and descriptive statistics (Smith, 1981). All methods for data analysis were carried out in SPSS 25.0.
Table 1. Illiteracy-based Results of Tribes

| Question                                                                 | Statement          | Frequency | Percentage |
|--------------------------------------------------------------------------|--------------------|-----------|------------|
| Sindhi tribal norms are the main hindrances between women and getting their basic rights in your area. | Strongly Agree     | 104       | 22.6 %     |
|                                                                           | Agree              | 236       | 51.3 %     |
|                                                                           | Strongly Disagree  | 54        | 11.7 %     |
|                                                                           | Disagree           | 66        | 14.3 %     |
| Women are used as compensation (Sangchatti) to avoid bloodshed in your tribe | Strongly Agree     | 40        | 8.7 %      |
|                                                                           | Agree              | 102       | 22.2 %     |
|                                                                           | Uncertain          | 192       | 41.7 %     |
|                                                                           | Strongly Disagree  | 26        | 5.7 %      |
|                                                                           | Disagree           | 100       | 21.7 %     |
| Gender-based crime exists and is practiced in your society.              | Strongly Agree     | 16        | 3.5 %      |
|                                                                           | Agree              | 112       | 24.3 %     |
|                                                                           | Uncertain          | 132       | 28.7 %     |
|                                                                           | Strongly Disagree  | 64        | 13.9 %     |
|                                                                           | Disagree           | 136       | 29.1 %     |
| Women are the victim of physical violence in your tribe.                 | Strongly Agree     | 16        | 3.5 %      |
|                                                                           | Agree              | 154       | 33.5 %     |
|                                                                           | Uncertain          | 114       | 24.8 %     |
|                                                                           | Strongly Disagree  | 42        | 9.1 %      |
|                                                                           | Disagree           | 134       | 29.1 %     |
| The government has established schools and colleges in your area for girls | Strongly Agree     | 82        | 17.8 %     |
|                                                                           | Agree              | 34        | 7.4 %      |
|                                                                           | Uncertain          | 132       | 28.7 %     |
|                                                                           | Strongly Disagree  | 104       | 22.6 %     |
|                                                                           | Disagree           | 108       | 23.5 %     |
| Inaccessibility to formal education restricts you and the female of your family from seeking it | Strongly Agree     | 40        | 8.7 %      |
|                                                                           | Agree              | 92        | 20.0 %     |
|                                                                           | Uncertain          | 204       | 44.3 %     |
|                                                                           | Strongly Disagree  | 28        | 6.1 %      |
|                                                                           | Disagree           | 96        | 20.9 %     |
| Women in your tribe are facilitated and encouraged to earn                 | Strongly Agree     | 18        | 3.9 %      |
|                                                                           | Agree              | 126       | 27.4 %     |
|                                                                           | Uncertain          | 114       | 24.8 %     |
|                                                                           | Strongly Disagree  | 60        | 13.0 %     |
|                                                                           | Disagree           | 142       | 30.9 %     |

Table 2. Reliability Analysis

| Variable               | Cronbach's Alpha | N of Items |
|------------------------|------------------|------------|
| Women as Compensation  | 0.763            | 6          |
| Illiteracy             | 0.881            | 7          |

Cronbach Alpha is used to assess consistency, as reliability is synonymous with consistency. Some standards must be met. According to Cronbach Alpha, a score of 0.6 is considered untrustworthy or suspicious, whereas a score of 0.7 is considered average or acceptable. Because 0.8 is good and 0.9 is best, the outcome is between 0 and 1. It is reliable 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.

Regression Analysis
### Model Summary

| Model | R    | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|------|----------|------------------|---------------------------|
| 1     | .593 | .352     | .350             | .80615629                 |

Predictors: (Constant), Illiteracy

### ANOVA

| Model | Sum of Squares | df | Mean Square | F       | Sig.  |
|-------|----------------|----|-------------|---------|-------|
| 1     | Regression     | 1  | 161.351     | 248.276 | .000  |
|       | Residual       | 458| .650        |         |       |
|       | Total          | 459| .650        |         |       |

Dependent Variable: Women as Compensation, Predictors: (Constant), Illiteracy

### Coefficients

| Model | Unstandardized Coefficients | Standardized Coefficients | T       | Sig.  |
|-------|-----------------------------|---------------------------|---------|-------|
|       | B                           | Std. Error                | Beta    |       |
| 1     | (Constant)                  | -1.681E-17                | .038    | .000  | 1.000 |
|       | Illiteracy                  | .593                      | .038    | .593  | 15.757| .000  |

Dependent Variable: Women as Compensation

The interrelationship among the women as compensation (sangchatti) and illiteracy has been analyzed by regression analysis of tribal women. The women as compensation (Sangchatti) imply the illiteracy ratio of tribal people. The estimation results show that illiteracy 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.

### Discussions

Illiteracy is one of the social illnesses that cause serious social problems such as poverty, overcrowding, and crime and impedes society from the vulnerable development direction of the local population to the general practice of gender discrimination. Survey results on respondents' attitudes towards illiteracy as a factor in Sangchatti's practice. The majority of respondents were in favor of formal educational institutions for women in the study area, but about 80% were against formal educational qualifications. There was a strong desire for education among the respondents, but the cultural barriers were strong enough to adversely affect the phenomenon of educational achievement. However, middle-class women are usually effective against infringement of rights emanating from the particular thinking of a male family, although uneducated mothers are also responsible for enforcing these prejudices. Higher education and employment options are not without challenges. It is hardly shocking that there are discriminatory attitudes toward women in this class. The reason is that women are heavily influenced by legitimacy and belong to the class of caregivers who uphold cultural and religious traditions.

As was previously indicated, there was a significant increase in higher education in the research area, but limitations related to structures, society, and culture also hindered women's access to school. These results were similar to those from rural areas where women are typically expected to care for a high number of children while also performing household duties (Madan, 2005). The position of rural women is limited to housework inside the four walls due to a lack of education and inadequate facilities. After finishing housework, women in the developing community work side by side in the fields to contribute equally to the family's revenue, but this contribution is rarely acknowledged.

They are therefore dependent on their spouses to take care of even their most basic requirements. The majority of respondents nearly 90% rejected the concept of supporting co-education, while 95% felt embarrassed over and accepted women's education and 85% disobeyed their honor. Also,
82% of respondents did not allow women to educate, while 86% of respondents allowed women to make decisions about their lives. These were some trends that emerged in women's education (Jennifer, 2009).

Respondents' attitudes towards illiterate and their association with women as a balance and ignorance are the expected human behavior and common when individuals rely on the internalization of social norms. It is one of the curses that lower social norms. Literacy is recognized as one of the key factors in creating and perpetuating a virtuous cycle of poverty and crime that threatens the subtle and sudden impetus for social change. Some state-of-the-art educational institutions guarantee the country's developmental misery (Rahman, 2009). Countries that do not have such a social mechanism are constantly suffering from the plight of convulsions. Traditional practices, such as discrimination against women, are part of the deadly aspects of society that do not allow them to dominate the path of growth and development.

The level of understanding of the distress associated with Sangchatti practices in women is properly assessed. Moreover, in a typical educational scenario, as indicated by the negative sign, it was almost impossible to change. This is a basic tool for social change in the field of study. Persistent poverty and violence against women, such as Sangchatti's practices, had a strong connection to the law and there was a serious shortage of qualified personnel in society. Early marriage, forced marriage, compensatory practices, and women's exchange and commercialization are some of the curses associated with low literacy rates (Rehman, 2015). However, women's empowerment was considered highly desirable as it is a major source of change in achieving women's freedom goals in various areas of Pakistan's decision-making process.

In the tribal community, parents strive to provide quality education to their children, even if they are not educated. This point shows that the tribal people are aware of the purpose and importance of education. By enrolling in an educational institution and receiving an education, you can acquire useful knowledge for yourself and improve your overall quality of life. In some cases, parents encourage their children to improve their literacy and be educated, but in other cases, they do not understand the meaning and importance of education (Abdul R., 2016). They educate their children when they are family-owned to produce and manufacture a variety of items. In addition, some households strive to provide higher education by enrolling in institutions of all levels. However, there are many types of problems and challenges in the process of being educated. When these problems and challenges take on larger forms, they are usually unable to deal with them and the result is literacy.

**Conclusions**

The study showed that people have a strong desire for formal education centered on women's education. Most people have a negative attitude toward women's education, which is against their honor. Illiteracy was a driving force for women as a compensation (Sangchatti) practice in the study area. In addition, literacy rate, income, and family type were other variables that predicted the outcome of behavior towards women as compensation (Sangchatti). Both illiterate and illiterate embraced Sangchatti's practice, and the illiterate had a cultural belief in it. Both illiterate and illiterate declared it an economic problem, and there was support for a strong community based on cultural errors among illiterate people with strong tribal structural elements. The poor parts of society were perceived as more devoted and learning. Illiteracy is considered to be one of the most unfavorable social problems that tribal people experience on a considerable scale. Being illiterate and unaware of various aspects was a great disadvantage to them. In other words, they struggle to generate information related to different disciplines. Moreover, they are unable to efficiently understand various factors. The problem of illiteracy hurts the lives of tribal people. Therefore, it is necessary to develop policies and programs that will greatly help reduce literacy and promote the goodwill and well-being of tribal people. Finally, if tribal people are illiterate, they can be said
to experience adverse effects in their personal and professional spheres.

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