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The Nexus of Modernization and *Jirga*: Empirical Evidence Concerning the Impact of Media (Traditional/Online) on *Jirga* in Swat, Khyber Pakhtunkhwa, Pakistan

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ABSTRACT

Aim of the Study: *The Jirga* system is considered as one of the most imperative features contributing toward the social structure of *Pakhtun* society. Like other facets of life, *the Jirga* system is also experiencing numerous impacts of modernity through education, media, urbanization, etc. The study was designed to explore perceptions of the different stakeholders regarding the impact of media on *the Jirga* system concerning modernization.

Methodology: To examine the phenomena the Survey methodology was used for the investigation. The quantitative data was obtained through a five-point Likert scale questionnaire from different sampled groups i.e. intellectuals, lawyers, politicians, community leaders, and literary persons. The data were analyzed through SPSS (version 21) software wherein agreement indices, univariate, and bivariate analyses were performed. For assessing the internal consistency of the scale, high-level reliability was illustrated through Cronbach's Alpha (α) i.e. 0.834. The association between independent and dependent variables was measured statistically through Chi-square ($\chi 2$) whereas the strength and direction were determined via Gamma (γ).

Findings & Conclusion: The overall findings manifest a highly significant (P=0.000) but a negative association between the importance of media about bringing understanding of the modern world and change in the *Jirga* system. Similarly, a significant but negative relationship was detected between the roles of social media in strengthening social networking across the world concerning the change in *Jirga*. Further, about change in the *Jirga* system, a significant but negative link was identified that media and specifically social media as an important source of adding new traits to indigenous culture. Subsequently, socio-cultural values are debilitated due to media (a means of modernization) was found highly significant with the level of change in *Jirga*.

Keywords: Impact of Media, Modernization, Change in *Jirga* System, Swat, KPK.

Introduction

Historical imprints reveal the existence of competition, conflict, and disputes between individuals, social groups, and in different societies due to the meager resources and commodities like money, land, ideology, and political power (Wardak, 2002). Etymologically speaking, in Pashto literature, the word "*Jar*" means open tone while "*gah*" portrays position or place. On the other hand, in Arabic literature, the word "*Jahar*" connotes loud (Mahmood, Shaukatullah, and Ashfaq, 2018). *Jirga* is a means and process of resolving conflicts and disputes (Shinwari, 2011). In the Jirga system, people may share their views, feelings, and sentiments irrespective of any fear or threat. Further, *Jirga* is originally a Pashto word that reflects the assembly of people either small or large in number. It originated from the root word *Jirga* which connotes 'round' or a 'loop' (Ghyathul-Lughat, 1871). Furthermore, some scholars attributed the word *Jirga* originated from the Turkish language which portrays similar understanding as in *Pashto.* The word *Jirga,* in Persian, indicates a crowd or a group of people (Sherzaman, 2007). In nutshell, *Jirga* means a process of conflict resolution and refers to an institution. *Jirga* is the assembly of elders run by the mediator(s) between the two opposite groups. The mediators are usually known as the *Jirgamaar* (elders) who proceed with listening to the opinions of the opposing groups. The mechanism is like obligating mediation as both parties consented for compliance with the decision of the *Jirgamaar* (Yousafzai & Gohar, 2012).

In the context of Pakistani society, the nexus of this tradition is linked with the phenomena of local assemblies well-known for *Jirga*. Further, *Jirga* is a Pashto word that denotes an assembly of a few. It is considered as a century-old and applied for handling disputes and conflicts in rural areas of Khyber Pakhtunkhwa, Balochistan, and other rural areas of Pakistan (Buchholz, 2007; Rafi, 2002). The wide range of acceptance from the common masses is the sole reason for its eminence in the Pakhtun community (Taizi, 2007; Wardak, 2003; Rafi, 2002; Roashan, 2001).

Although *Jirga* is considered as the old-style / traditional mechanism of conflict resolution, however, the waves of modernization impacted the *Jirga* which resultantly providing ground in the shape of interference by the state (Mehmood, Haider and Ali, 2017; Mohyuddin and Khan, 2015). Subsequently, over some time, the imprints of modernization gave strength to the courts run by the state (Sharma and Sen, 2008).

Literature Review

The core philosophy behind the practice of Jirga was to provide justice to the people through settling their disputes. This important socio-cultural value of Pakhtun culture is now debilitated which can be rightly judged from some poetic lines i.e. "*Che Dastaar Tarhi Hazaar Di; Da Dastaar Sari Pa Shamaar Di*". Cultural values have deteriorated due to the inappropriate role of the media. This is the media which project the undesirable face in a conspicuous manner which on the other hand brings negativity in our youth and fosters dissatisfaction about indigenous cultural values. In the political context, the *Jirga* system has been substituted with modern state courts whereas the governmental policies are not in line with the Pakhtun cultural outfit (Mohyuddin and Khan, 2015).

Substantial indications reveal the people's viewpoints regarding the continuing modification in *the Jirga* system. Akhter *et. al.* (n.d) examined in their study that with time the importance of *Jirga* in South Punjab is on the decline. The role of media in highlighting the cruelties of the *Panchayat* system (especially women related) coupled with the rise in literacy ratio and increased mobility; people are feeling cynical and unconvinced about the practice of *Jirga*. This goes further with more findings which revealed that people are now becoming more concerned about the class differences whereas they consider Jirga as a source of perpetuating class and gender-based discrimination.

The human rights activists and mainstream media frequently criticized *Jirga* for anti-women positioning. Contrary to this, others believed that the component of justice is more visible in locally framed *Jirga* as compared to the national justice system. The government of Pakistan remained ineffective in extending

state existence in far-flung villages, wherein *Jirga* remains the only source of seeking justice and conflict resolution (NCSW, 2016). The legal justice mechanism (courts) is professed as slow, inefficient, and exorbitant. Besides, the delivery of justice also seems flimsy due to massive malpractices like corruption at all phases comprising police inquiry and court hearings (Amnesty International, 2002).

Amnesty International (2002) further reported the views of a participant in their study which states the following version about the role of media in projecting the *Jirga*:

> "*While the media coverage of a particular phenomenon is not necessarily an indication of its significance, the annual reporting by the non-governmental Human Rights Commission of Pakistan (HRCP) is noteworthy: in the 1999 annual report, there is no special mention of tribal Jirgas; in 2000 half a page; but in 2001, three full pages were devoted to Jirga rule*".

The cases which are reported by the media can be traced and probed by the police as per the provision given by the law adopted in 2011 wherein police may act against the reported cases of *Jirga* based on gender-based discrimination etc. Whereas in some instances; the law enforcement agencies continue to sanction and/ or overlook the decisions of *Jirga*. In the same manner, as per the collected data by the National Commission on the Status of Women (NCSW), based on the media reports; police took action against the cases of *Swara* in 2014 resulted due to the decisions of the *Jirga* members in Khyber Pakhtunkhwa (particularly in Upper Dir, Mansehra, Lakki Marwat, and Charsadda districts). In some occurrences, the police arrested family members and Nikahkhwans (marriage registrar) who consented and solemnized *Swara* marriage. The vigorous role of media regarding covering the cases of *Jirga* and the introduction of the law in 2011 put pressure on the police for taking stern action against the culprits (NCSW, 2016).

In two districts of Khyber Pakhtunkhwa, around 60 cases of *Swara* were documented during December 2005 and June 2006. Similarly, in a single district i.e. Bhakkar 12 cases appeared in two weeks. According to the report of local media, the police intervened in seven cases out of 12 in total (NCSW, 2016; Minallah, 2006). In the recent past, a case of *Vanni* of 13 girls happened which was subsequently reported on television and social media with extreme criticism from the civil society with different viewpoints like some hammered the *Jirga* system as an ignoble, medieval, and barbaric opinionated tradition (Raza, 2013). Due to the public and social media along with the advent of globalization the presence of *the Jirga* system is considered as less democratic, gender-biased, and an old customary mechanism primarily dealing with micro-level conflicts in a local or regional context. A shift in the mindset of the education community has been witnessed wherein they are giving weightage to public and social media for analyzing their issues rather than stick to their traditional methods of conflict resolution. This can be linked to social media which has become an effective agent of communication & awareness for probing and resolving societal issues at a public platform through social media (Girard, 2012; Hafiz, 2007).

The Government and Social Development Research Centre (2012) observed that it is social media which provides a platform to the marginalized sections of the society to raise their voice in a better way. In Pakistan, social media is a vital podium for multifaceted participants, which may be as significant as *Jirga*. How important is the media in shaping the minds of people while probing societal issues? This can be gauged from the different Pakistani media channels disseminating views of political leaders of different political parties whereas the public as the viewers/audience. Given this, it is proposed that as technology is spreading at a higher pace, *Jirga* becomes 'Virtual' and reformed wherein media is playing as a justice provider (like a judge) whereas the masses are the jurists.

The platform of social media is interconnected with the everyday routine life matters of common masses (Hodkinson, 2011) which further provides an opportunity to entertain, the chance of discussions, and connecting people to express their opinions. No doubt, media is creating openings and new avenues of understanding and exposure to the public at large for exploring an amicable solution to their problems.

Livingston and Lunt (1994) further probed the broadening range of media and the nature of its access is strongly unified into routine life and affects our understanding. In Pakistan, the role of media is much important having (International Media Support Report, 2009) its roots before the split-up of the subcontinent. Although till the time of independence the component of being organized and aligned was missing in the media (Mezzera and Sial, 2012). The impact of media has drastically jumped up with the introduction of the internet and mobile communication. The grip of digital media accelerated the mode of masses connectivity and making social networking in far better ways not only on the local level but also on a global level as well. That's the reason that social media can be labeled as solely modern marvels (Curran, 2002).

The comparative analysis in terms of its effectiveness toward access of participants and mode of interaction between media and traditional *Jirga* system can be seen as quite different. Media paves the way to hundreds and thousands of people to interact and float messages related to their issues however, in the case of *Jirga* the number of participants is less as compared to media and here the interaction is only limited to face to face. In contrast, modern-day technology linked with media strengthens the communication and broadened the access to the public sphere for the projection of their issues on the relevant forums and seeking solutions to their problems (Girard, 2012). This argument has been further examined by Castells (2007) that people have become more independent as media has become the source of debates and discussions. Girard (2012) and Michaelson (2011) further highlighted the importance of media about social issues. In comparison to *Jirga* or any other forum, social media provide a safe passage to the masses for sharing their miseries without having fear of its aftermath as the state has less control over this medium. The media platform welcomed those deprived people whose say was left unheard on other debating forums like *Jirga*. Over the period, the traditional social structure having an informal justice system i.e. *Jirga* has been substituted by the modern formal justice systems i.e. courts (Otasevic, 2013).

Methodological Procedure

This research was based on a quantitative approach wherein the data was collected through questionnaires grounded on a five-point Likert scale from different stakeholders for obtaining relevant information on the topic under research. Different sampled groups (lawyers, intellectuals, literary persons, community leaders, and politicians) were selected as study respondents for this research study. The study locale was confined to seven Tehsils of district Swat, Khyber Pakhtunkhwa province of Pakistan. The obtained information was analyzed on quantitative grounds.

Further, the data analysis encompassed of univariate, agreement indices, and bivariate respectively. The aforesaid results were extracted through processing the obtained data into a computer software i.e. SPSS (latest version) and then frequency distribution, Chi-Square test statistics along with Tau-C were executed for measuring the association between the dependent and independent variables of the study. The detailed description is stated in the following lines.

Univariate Analysis

In this study, for background, the study variables i.e. independent and dependent, univariate analysis was administered. For the purpose of univariate analysis, frequency distribution and percentage of the data was calculated by means of the formula i.e. % of a data class = f/N * 100 (Kothari, 2004). This is helpful in displaying of the data obtained from the field that specifies the percentage of observations that exist for each data point (Lavrakas, 2008).

Agreement Indices

For better measurement of the respondents' responses, the following scale is considered as appropriate (Miah, 1993); hence the researchers used agreement indices for this purpose;

Scale:

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
-2.0	-1.0	0.0	+ 1.0	+2.0

Bivariate Analysis

Bivariate analysis was performed with indexation to measure the association between study variables through indexation using the following formula of Chi-Square test (McHugh, 2013) along with the Fisher Exact test (Baily, 1982) and Kendall's Tau-c (Nachmias, 1992).

$$\chi^2 = \sum_i \frac{(O_i - E_i)^2}{E_i}$$

$$Fisher\ exect\ test = \frac{(a+b)\,!\,(c+d)\,!\,(a+c)\,!\,(b+d)!}{N\,!\ a!\ b!\ c!\ d!}$$

$$\text{Kendall's Tau-c} = T^c = \frac{2\,(n_c - n_d)}{n^2 \frac{(m-1)}{m}}$$

Reliability of the Study

To ensure the valuation of internal consistency of the scale, Cronbach's Alpha (α) was used while the reliability analysis indicated 0.834 value of α by using the following formula delineated by Cronbach (1951).

$$\alpha = \frac{N.\,\bar{C}}{(\bar{U} + (N-1)\,.\bar{C})}$$

Findings and Discussion

This section provides a detailed analysis of the collected and analyzed data from the study locale. The analyzed data is based on univariate along with the agreement indices followed by bivariate. The researchers attempted to probe the association between the dependent and independent variables. The detailed results followed by discussion are given in the following lines.

Univariate Analysis

In common connotations, *Jirga* is considered as counsel of community elders. Here it has been focused to pinpoint the impacts of modernization on *the Jirga* system and to probe whether the *Jirga* system still exists in its pure form, what people think of its functions and effectiveness, and to unveil the basic understanding of the study respondents about the *Jirga* system. Table No-1 shows the frequency distributions of the impact of modernization (through media) on *the Jirga* system in Pakhtun society in district Swat, Pakistan. The results of the frequency distribution of each statement/attribute of the above-mentioned variable are stated in the upcoming lines.

While discussing a statement that *Jirga* is a council of elders, a reasonable number of the respondents (43.6 percent, n =109) strongly agreed with the statement, while majority (47.6 percent, n =119) respondents agreed with the statement, whereas some (7.6 percent, n =19) respondents responded as neutral with the statement, though (1.2 percent, n=3) respondents disagreed to the statement. The inclusive value (AI = 1.336) of agreement indices depicted agreement of the study respondents over the statement i.e. *Jirga* is a council of elders. When respondents were asked regarding the question that *Jirga* is a source of conflict resolution, an enormous number of the respondents (42.4 percent, n =106) strongly agreed with the statement, while majority (48 percent, n =120) respondents agreed to the statement, 6.8

percent (n=17) responded as neutral to the above statement whereas, 1.6 percent (n=4) respondents refuted to the statement and 1.2 percent (n =3) respondents strongly disagreed. The overall upshot (AI = 1.288) of agreement indices portrayed agreement about the question i.e. *Jirga* is a source of conflict resolution. Furthermore, answering the question about whether *Jirga* brings social control, a reasonable number of the sampled respondents (39.2 percent, n = 98) strongly agreed with the statement, while majority (49.2 percent, n =123) respondents agreed with the statement, 8 percent (n =20) responded as neutral, while 2.4 percent (n =6) respondents disagreed with the statement and 1.2 percent (n=3) respondents answered strongly disagreed with the statement. The total value (AI = 1.228) of agreement indices illustrated agreement of the study respondents on the statement i.e. *Jirga* brings social control. Following, the study respondents (39.2 percent, n = 98) reported as strongly agreed to the question that *Jirga* lesser / minimizes the burden on courts, while the majority (42 percent, n =105) of the respondents agreed with the statement, whereas 14.4 percent (n = 36) responded as neutral, though 4.4 percent (n=11) respondents disagreed with the statement. The consolidated outcome (AI = 1.16) of agreement indices showed agreement regarding the question asked from the respondents i.e. *Jirga* lesser / minimizes the burden on courts. Answering a statement, 36.4 (n=91) percent respondents strongly agreed with the statement that traditional *Jirga* system/structure has been replaced with a modern one, while the majority of the respondents (38.4 percent, n=96)) agreed with the statement followed by 16.8 percent (n=42) reported as neutral, whereas 5.2 percent (n=13) respondents disagreed and 3.2 % (n=8) strongly disagreed with the statement that *Jirga* system/structure has been replaced with a modern one. The cumulative value (AI = 0.996) of agreement indices depicted agreement over the statement i.e. traditional *Jirga* system/structure, has been replaced with the modern one. When respondents were asked regarding the question that young generation pay less attention to *Jirga* system, an enormous number of the respondents (46 percent, n=115) strongly agreed with the statement, while 34.8 percent (n=87) respondents agreed to the statement, 13.2 percent (n=33) responded as neutral to the above statement while 4.4 percent (n=11) respondents refuted to the statement and 1.6 percent (n=4) respondents strongly disagreed. The combined value (AI = 1.192) of agreement indices described agreement over the statement i.e. the young generation pays less attention to *the Jirga* system. Moreover, answering the question about whether parallel to *Jirga* system, the government introduced Dispute Resolution Councils (DRC's), a reasonable number of the sampled respondents (26.4 percent, n=66) strongly agreed with the statement, while majority (43.2 percent, n=108) respondents agreed with the statement, 21.6 percent (n=54) responded as neutral, 6.8 percent (n=17) respondents disagreed with the statement and 5 percent (n=02) respondents answered strongly disagreed with the statement. The overall value (AI = 0.852) of agreement indices showed agreement over the statement i.e. parallel to the *Jirga* system, the government introduced Dispute Resolution Councils (DRC's).

Likewise, answering the question about whether people still trust on the existing form of *Jirga* system, a reasonable number of the sampled respondents (28 percent, n =70) strongly agreed with the statement, while majority (42 percent, n=105) respondents agreed with the statement, 17.2 percent (n=43) responded as neutral, 6.8 percent (n=17) respondents disagreed with the statement and 6 percent (n=15) respondents answered strongly disagreed with the statement. The comprehensive value (AI = 0.792) of agreement indices represented agreement over the statement i.e. people still trust the existing form of *Jirga* system. Next, the study respondents (39.6 percent, n=99) reported as strongly agreed to the question that *Jirga* system no more exists in its pure form, while the majority (42.4 percent, n =106) of the respondents agreed with the statement, whereas 8.4 percent (n=21) responded as neutral, however 7.2 percent (n=18) respondents disagreed with the statement and 2.4 percent (n=06) respondents strongly disagreed with the statement that *Jirga* system no more exists in its pure form. The overall value (AI = 1.096) of agreement indices revealed agreement over the statement i.e. *Jirga* system no more exists in its pure form.

Table-1: *Frequency Distribution of the Respondents Knowledge on the Impacts of Modernization on Jirga System*

S.#	Statements / Attributes	Response in Frequency					
		SA	A	N	D	SDA	AI*
1.	*Jirga* is a council of elders.	109(43.6)	119(47.6)	19(7.6)	3(1.2)	00(00)	1.336
2.	*Jirga* is a source of conflict resolution.	106(42.4)	120(48)	17(6.8)	4(1.6)	3(1.2)	1.288
3.	*Jirga* brings social control.	98(39.2)	123(49.2)	20(8)	6(2.4)	3(1.2)	1.228
4.	*Jirga* lesser / minimizes the burden on courts.	98(39.2)	105(42)	36(14.4)	11(4.4)	00(00)	1.16
5.	The traditional *Jirga* system/ structure has been replaced with a modern one.	91(36.4)	96(38.4)	42(16.8)	13(5.2)	8(3.2)	0.996
6.	The young generation pay less attention to *the Jirga* system.	115(46)	87(34.8)	33(13.2)	11(4.4)	4(1.6)	1.192
7.	Parallel to *the Jirga* system, the government introduced Dispute Resolution Councils (DRC's).	66(26.4)	108(43.2)	54(21.6)	17(6.8)	5(2)	0.852
8.	People still trust the existing form of *the Jirga* system.	70(28)	105(42)	43(17.2)	17(6.8)	15(6)	0.792
9.	Due to modernization, the *Jirga* system no longer exists in its pure form.	99(39.6)	106(42.4)	21(8.4)	18(7.2)	6(2.4)	1.096

Source: Field survey, 2019. *AI** = Agreement indices. *Note:* Values within the parentheses reflect the percentages.

Agreement Indices

Table No. 02 shows the results of agreement responses of sample respondents to the notion of whether modernization has affected *Jirga* (council of elders)? In the study survey, the proposition was put to the respondents "Impact of modernization (media) on *Jirga*". The respondents were asked to respond whether they agreed to it, according to the five-point Likert Scale.

After getting the responses of the sampled respondents, the index value is calculated as:

$$AI = \frac{(2*642)+(1*952)+(0*545)-(1*131)-(2*58)}{2237}$$

AI= 0.889137

The value of the agreement index is 0.889137 (I>0) meaning modernization (media) has affected *Jirga.*

Table-2: *Agreement Indices of the Impact of Modernization on Jirga: Consolidated Responses of the Sampled Groups.*

Agreement	Responses	Index Value
Strongly Disagree	58	
Disagree	131	
Neutral	454	0.88
Agree	952	
Strongly Agree	642	
Total	2237	

Source: Field survey, 2019

Bivariate Analysis

Table No. 3 shows the association between the impact of media (modernization) and the level of change in the Jirga system. A significant ($\chi2=5.653$; P = 0.046) and negative [(γ = -.173(0.118)] relationship was witnessed between media is a vital force for bringing awareness about the modern world and level of change occurred in *Jirga* system. This can be linked to social media (Girard, 2012; Hafiz, 2007) which has become an effective agent of communication & awareness for probing and resolving societal issues at a public platform through social media. Similarly, looking at the relationship between social media strengthens social networking in a fast manner across the globe, and the level of change occurred in *the Jirga* system was found significant ($\chi2=20.299$; P = 0.002) in a negative direction [γ = -.173(0.118)]. Also, media and particularly social media is a vital source of adding new traits to the indigenous culture was significantly (P=0.027) associated with the level of change occurred in *the Jirga* system posing a negative direction as indicated by the Gamma value [γ = -.217(0.046)]. Likewise, a negative [γ = -.352(0.001)] and a highly significant association ($\chi2=26.266$; P=0.001) was detected between media makes the teens get new skills and level of change occurred in *Jirga* system. The study further revealed a highly significant ($\chi2=43.219$; P=0.000) and negative association [γ = -.251(0.026)] between 'due to media, understanding of other cultures becomes very easy and fast' and level of change occurred in *Jirga* system. On another hand, a highly significant ($\chi2=87.465$; P=0.000) but negative association as indicated by the Gamma value [γ = -.162(0.153)] was noticed between 'socio-cultural values (like *Jirga* system, etc.) are weakened due to media (a means of modernization)' and level of change occurred in *Jirga* system. The results align with the findings Mehmood, Haider, and Ali (2017) and Mohyuddin and Khan (2015) considered modernization as an effective means of change in the traditional mechanism of conflict resolution (*Jirga*). On the same lines, Sharma and Sen (2008) highlighted that over some time, the imprints of modernization gave strength to the courts run by the state.

Table-3: *Association between the Impact of Modernization (Media) and Level of Change in Jirga*.

S.#	Attributes / Statement	Response	Level of Change in *Jirga*			Total	Test Statistic $\chi2$ (P-Value), Gamma (γ)
			High Change	Moderate Change	Low Change		
1.	Media is a vital force for bringing awareness about the modern world.	SDA	00(0.0)	05 (55.5)	04(44.5)	09 (100)	$\chi2=5.653$
		D	00 (0.0)	00(0.0)	00(0.0)	00(0.0)	P=0.046
		N	00(0.0)	15(48.3)	16(51.7)	31(100)	γ = -
		A	00(0.0)	66(66.6)	33(33.4)	99(100)	.173(0.118)
		SA	01(01)	74 (66.6)	36(32.4)	111(100)	
2.	Social media strengthens social networking in a fast manner across the globe.	SDA	00(0.0)	00(0.0)	00(0.0)	00(0.0)	$\chi2=20.299$
		D	00(0.0)	00(0.0)	02(100)	02(100)	P=0.002
		N	00(0.0)	18(50)	18(50)	36(100)	γ = -
		A	00(0.0)	61(56.4)	47(43.6)	108(100)	.451(0.000)
		SA	01(01)	81(77.8)	22(21.2)	104(100)	
3.	Media and particularly social media is a vital source of adding new traits to the indigenous culture.	SDA	00(0.0)	01(25)	03(75)	04(100)	$\chi2=9.885$
		D	00(0.0)	01(25)	03(75)	04(100)	P=0.027
		N	00(0.0)	23(54.7)	19(45.2)	42(100)	γ = -
		A	00(0.0)	73(67.5)	35(32.5)	108(100)	.217(0.046)
		SA	01(1.08)	62(67.63)	29(31.5)	92(100)	
4.	Media makes teens get new skills.	SDA	01(4.5)	12(54.5)	09(41)	22(100)	$\chi2=26.266$
		D	00(0.0)	02(40)	03(60)	05(100)	P=0.001
		N	00(0.0)	09(45.6)	08(44.4)	18(100)	γ = -
		A	00(0.0)	65(56)	51(44)	116(100)	.352(0.001)
		SA	00(0.0)	72(80)	18(20)	90(100)	

No.	Statement						
5.	Due to the media, understanding of other cultures becomes very easy and fast.	SDA	01(12.5)	06(75)	01(12.5)	08(100)	χ2=43.219
		D	00(0.0)	00(0.0)	01(100)	01(100)	P=0.000
		N	00(0.0)	08(61.5)	05(38.5)	13(100)	γ = - .251(0.026)
		A	00(0.0)	63(54.3)	53(45.7)	116(100)	
		SA	00(0.0)	83(74.1)	29(25.9)	112(100)	
6.	Socio-cultural values (like *Jirga* system etc.) are weakened due to the media (a means of modernization).	SDA	01(33.3)	02(66.7)	00(0.0)	03(100)	χ2=87.465
		D	00(0.0)	04(57.1)	03(42.9)	07(100)	P=0.000
		N	00(0.0)	11(50)	11(50)	22(100)	γ = - .162(0.153)
		A	00(0.0)	57(60.6)	37(39.4)	94(100)	
		SA	00(0.0)	86(69.3)	38(30.7)	124(100)	

Denotations: SDA = Strongly Disagree. D: Disagree. N = Neutral. A = Agree. SA= Strongly Agree

Conclusion and the Way Forward

Like other social phenomena, the *Jirga* system also underwent different changes from different factors. Among these, the modernizing effect of the media cannot be ignored. Over some time, different dimensions of the Jirga system have been explored by the media particularly in the last two decades. This study revealed that the media is a vital force for bringing awareness about the modern world. Similarly, social media strengthens social networking in a fast manner across the globe. Also, media and particularly social media is a vital source of adding new traits to the indigenous culture. Moreover, the media makes the teens get new skills, and levels of change occur in the *Jirga* system. Due to the media, understanding of other cultures becomes very easy and fast. Socio-cultural values (like *Jirga* system etc.) are weakened due to media (a means of modernization)' and the level of change occurred in *the Jirga* system. Because of the aforementioned situation, it is recommended that the government should direct media through the provision of guidelines for effective coverage of the occurrences of such cases which are led by the Jirga and based on discrimination and injustice. The media platform needs to be revisited so that a layman can raise his voice and get a solution to his issues. The practice of traditional *Jirga* could be reframed on the modern ground while utilizing the different media forums to provide speedy justice and ensuring the access and participation of every individual in the due process of *Jirga*.

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