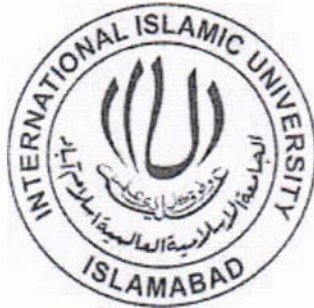


**CUSTOMARY “PUNCHAYAT” SYSTEM AND HONOR KILLING ON THE BASIS OF PATRIARCHAL
TRADITION: A CASE STUDY OF RURAL PUNJAB**



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TRADITION: A CASE STUDY OF RURAL PUNJAB**



BY

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A thesis submitted In partial fulfillment

of the requirement of the degree of

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In

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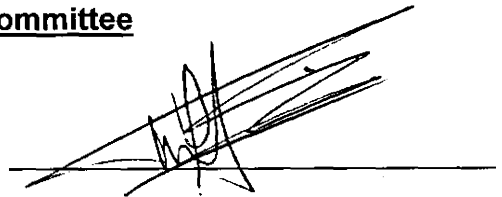
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It is certified that thesis submitted by Mr. M. Rashid Mumtaz Reg. No.61-FSS/MSCSOC/F09 titled "*Punchayat System and Honor Killing on the Basis of Patriarchal Tradition: A case study of Rural Punjab*" has been evaluated by the following viva voce committee and found that thesis has sufficient material and meets the prescribed standard for the award of Degree of MSc in the discipline of Sociology.

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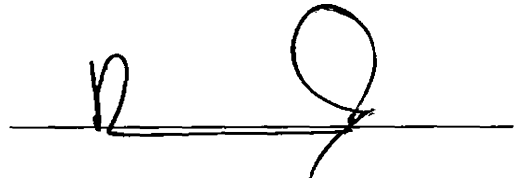
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DEDICATION

To

SUMBAL SALEEM

Acknowledgement

Thanks to ALLAH for my life through all tests in the past. You have made my life more bountiful. May your name be exalted, honored, and glorified.

I would like to thank all people who have helped and inspired me during my study.

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ABSTARCT

This study aims to know the role of Punchyat System in Honor Killings in District Lodhran. The study is based on quantitative research. Random and Snow ball sampling techniques were employed to select 120 respondents from local community and 120 Punchyat members, respectively. The study was conducted in District Lodhran. A questionnaire comprised of close and open ended questions was designed and used in field survey for data collection. The study revealed that majority of killings were happened on suspected illicit relations and poor families became a target of honor killing. The study also indicated that the accused were killed by their family member and community considered the killer a reformer. The study indicates that honor killing was used to gain or protect the property. This study denied the common perceptions that only female are killed in honor killing but also pointed out that male become victim of this practice too. The study concluded that Honor killing is alarming and very serious issue because it is being practiced in the study areas, and community did not considered it a murder. The major causes behind honor killings were the illicit relation or the suspicions of illicit relation. Community considers honor killing as socially approved norm. Honor killing cases should be preceded as state verses murderer. Women share in property should be protected by state. Justice should be assured at each level socially and legally, and within the families by the heads and Sardars.

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Chapter One

INTRODUCTION

The concept of honor within the patriarchal discourse remains predominantly a male attribute. The “terms like honor, patriotism, cowardice, bravery and duty are hard to distinguish as either nationalistic or masculinistic, since they seem so thoroughly tied both to the nation and to manliness.” (Nagel, 1998) “Honor concepts are only another way of understanding the operation of patriarchy which is anchored in the assumption of male authority over women and male definition and expectation of ‘appropriate’ female behavior.” (Jafri, 2008) Violence against women is the most powerful mechanism used by family, society, and state to silence voices of resistance to the existing gender-related social order. It is a fundamental violation of the human right to life, physical safety, self-respect, and dignity. It is the sign of historically unequal power relations between men and women. The social construction of gender establishes male authority and power over women, and provides the basis for gender-based violence in the society. (Moheyuddin, 2005)

Women violence has become a major area of concern in recent years all over the world. It occurs at all levels of society and in diverse forms. Many forms of violence are deep-rooted in our culture that they are not recognized as violence by the larger section of our society. These forms may range from domestic violence and sexual harassment to rape and honor killing. Honor killing is one of the most heinous violence against humanity because it ends the life of victim.

Unlike virtue, honor cannot be demonstrated selectively; it informs all conduct. Once lost it resists all claims to being recaptured. If virtuous behaviour can be learned in

institutions, a sense of honour is imbibed only at the feet of elders, from the context of one's lived life. Behaviour can be wisely established to be virtuous or otherwise. Honor certainly belongs to the mythic empire. 'Virtue is civilized behaviour, an achievement of culture; honour is hindered in the primeval, in nature.' (Jafri, 2008) Killing or murder is defined as "murder is the willful (unlawful) killing of one human being by another." (Federal Bureau of Investigation, 2000)

Honor killing (also called a customary killing) is the murder of a family or clan member by one or more fellow family members, where the murderers (and potentially the wider community) believe the victim to have brought dishonor upon the family, clan, or community. This perceived dishonor is normally the result of (a) utilizing dress codes unacceptable to the family or (b) engaging in certain sexual acts. These killings result from the perception that defense of honor justifies killing a person whose behavior dishonors their clan or family. Honor killing is mostly widespread in Islamic countries or countries with predominantly Muslim population. (Gendercide, 1999)

Honor crimes are acts of violence, usually murder, committed by male family members against female family members, who are held to have brought dishonor upon the family. A woman can be targeted by (individuals within) her family for a variety of reasons, including: refusing to enter into an arranged marriage, being the victim of a sexual assault, seeking a divorce even from an abusive husband or (allegedly) committing adultery. The mere perception that a woman has behaved in a way that dishonors her family is sufficient to trigger an attack on her life. (Human Rights Watch, 2001)

Honor killings of women can be defined as acts of murder in which "a woman is killed for her actual or perceived immoral behavior." (Hassan, 1999)

“When a man takes the life of a woman and claims that he did so because she was guilty of immoral sexual conduct it is called an honor killing, not murder. The killing of the adulterous female and sometimes, and not always, of a man named as her illicit partner is intended to erase shame, restore honor, and enforce a social code that defines and controls women’s lives.” (Malik, 2001)

The practice of honor killings has a long genealogy. It is linked to the emergence of patriarchal social structures across Europe and Asia within which the honor of the family and the community came to be inextricably bound with the sexuality of its women. The control of the sources of production such as land and livestock and sources of reproduction, that is, women, was fundamental to the survival of agrarian and tribal societies. In order to establish the paternity of offspring, ensure the maintenance of lineage, and the rights to ownership of property the regulation of a woman’s sexuality and the safeguarding of her chastity was imperative. Essentially, then, the worth of a community vested in its land and its women and notions of shame and honor came to be linked to these possessions: men would kill to protect their land and they would kill to protect their women. And they would kill the women if the strict code governing sexual relationships was violated. The custom of honor killings thus emerged as a central element in the code that regulated social relations in these primary societies, and, to a greater or lesser extent, is still practiced in different parts of the world. (Malik, 2001)

Violence against women is not confined to our country alone but its prevalence is evident across the world. Violence against women is a phenomenon that takes several identifiable forms and cuts across national, ethnic and social backgrounds. In Pakistan certain social precedents, call them customs or traditions justify acts of torture, violence and murder infused with a sense of righteous pride. The worst of such customs is that of so-called honour killings. In Baluchistan, the act of honor killings is termed Siyahkari,

Karo Kari in Sindh, in NWFP Tor Tora, and Kala Kali in the Punjab. (National seminar report, 2001)

Some tribal societies consider women as the source of all evils and men are not mentioned in any evil doing. There is a famous proverb, used and believed so universally, in such societies, "Zan, Zar, Zameen" (Woman, Money, Land) being the source of everything evil. This is a sound wisdom in these cultures. This is used, not as a source of learning but as a tool to put blame on the women and not on the men in case of any undesirable behavior on part of the men. In such societies, women's personality is determined by the man's wishes. If she is non-compliant, and rebellious, she is punished through beatings, isolation, and virtual imprisonment and even murdered. (Barohi, 2006)

Saima Sarwar case gave the significant to the issue of honor killing. One of the hot cases of Saima Sarwar named the honor killing; she was educated 29 years old who was daughter of Mr. Ghulam Sarwar, the President of the Chamber of Commerce and Industry of Peshawar and Mrs. Sultana Sarwar, a practicing doctor. Saima was exercising her right of divorce, so she was killed by her mother's hired driver. However, it was considered unacceptable because she was considered violating the norms and traditions of her family. The incident is only one recent example of murders of woman committed in the name of tradition and family honor. Saima Sarwar's brutal murder has created uproar in Pakistan. (en.wikipedia.org/wiki/Samia_Sarwar).

To deal with such type of matters there are the judicial systems in Pakistan the formal and the informal judicial system. The informal judicial system is a system in which People often socialize and interact with each other within the limits prescribed by their communities in particular and their society in general. The law is of little concern to

ordinary person people are more concerned about the unmodified laws or, more appropriately, norms and rules of communities that our behavior and actions.

However such rules also define the code of conduct and sanction what wrong or right, moral or immoral. These per meet our daily lives and sanction and we internalize them and by our actions reinforce their validity. In this way we are disciplined. A socially sanctioned behavior codes is internalize through the socialization process that find reflections in social attitude and practice, and ends up obeyed either automatically through self censorship or out of fear of physicals or other forms of reprimand.(Shaheed, 1998)

As Pakistan is feudal society, feudal chiefs continue to be very powerful: they are the supreme heads of their biradri (community), define their own system of justice (jirga and panchayat) lay down their own laws, in which the definition of honor is different from that of formal law. In feudal societies the code of conduct for women is very strict, death occurs in the name of honor when a woman breaks any of these laws. It is important to understand that women, whose lives are controlled by informal laws (both as codes of behavior and as formalized system of administration of justice), are commonly unaware of these structures. Naturally where their mobility is restricted and heavily controlled, female literacy is rampant, and where the official language of state different from that of sub state group, women end up like 'Frogs in the well. (Shaheed, 1998)

Although, there are various informal judicial systems in Pakistan, The jirga (panchayat) system operates at the informal level in all are four provinces, through with light variation from provinces to province. Tribal Jirgas, Faislo, Panchayats, are all forms of local informal adjudicative bodies that operate at the village, clan or tribe level. They take various forms depending on the particular area of Pakistan where they are found;

comprising of village or clan elders. They have no formal adjudicative training and usually implement the local customary laws influenced largely by their own individual interests, perceptions and understanding of the social norms with regards to the particular issue before them. Traditionally tribunals deal with a variety of issues and conflicts that arise at the local level including land and water disputes, inheritance disputes, breaches of the 'honor' code, arbitration between two warring parties etc. (Irfan, 2008)

Women rights are increasingly made the subject of tribal conflicts that come up before these local jirgas. Broadly speaking, from a gender rights perspective, women are made subjects of conflicts before jirgas in two main ways; firstly, either as transgressors of social norms, where women's infidelity and immorality (marriage by choice, illicit relations, seeking of divorce and being raped) are the direct subject matter of the dispute and the aggrieved party - the family of the woman, is seeking a decree against her and her abettor (usually a paramour or husband of choice etc.). Secondly, women are considered a commodity by the members of the jirga to be traded at the time of sentencing as compensation, regardless of the nature of the dispute. (Irfan, 2008)

The formal justice system is Pakistan penal code (PPC) in its original form contained provision whereby causing the death of person due to grave and sudden provocation was defined as a culpable homicide not amounting to murder. The relevant provision contained in exception 1 to section 300 of the PPC states:

Culpable homicide is not murder if the offender, while deprive of power of the self control by grave and sudden provocation causes the death of the person to gave the provocation or causes the death of any other person by mistake or accident. (Zia, 1999)

The provision was deleted from the statute books in 1990 after the introduction of Qisas and Diyat Ordinance, this change in law related to murder and bodily harm. This

ordinance was promulgated during the interim government of the care taker Prime Minister, Ghulam Mustafa Jatoi, in compliance with an order of the Shariat Appellate Bench of the Supreme Court. The ordinance remained in force till 1997 through repeated presidential promulgation till it became an act of Parliament in 1997. (Malick, 2002)

Pakistan is a Muslim country and its most of the population is follower of Islam, now the question arises that does Islam allow killings in the name of honor? Islam explicitly forbids such brutality. It does not accept the plea of grave and sudden provocation or 'Ghairat' under any circumstances. As In Surah Al-Noor of the Quran Allah says;

And those who launched a charge against chaste women, and produced not four witnesses (to support their allegation) flog them with eighty stripes and reject their evidence ever after, for such men are wicked transgressors.

But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie. (Verses 4 and 9 of Surah Al-Nur of the Quran)

Thus while killing accused women is not Islamic by any standard, the believers are not even to divorce them without establishing their accusation. We profess our love for Islam and demand its enforcement in the country, but ignore clear Quranic injunctions about the rights of women. Hundreds of women are slaughter in the name of honor in our society. (Malick, 2002)

Sociological Significance

This issue of honor killing is today reality in which we are living. Due to this practice Pakistan has been recipient of heavy criticism from all over the world. The present study is also related with the same problem and has its own sociological importance. The research shows that the rate of honor killing is increasing. It is affecting the population because of its severity. The family institution is considered very important in Pakistani society. It is the violation of human rights due to the honor killing family has become stigmatized and its survival becomes difficult in the community. It creates the problem of prestige and marriage for other member of the family.

The Universal Declaration of Human Rights states that "Everyone has the right to life, liberty and security of the person. Men and women of full age without any limitation due to race, nationality or religion, have the right to marry or to have a family. They entitled to equal rights as to marriage and its dissolution. Marriage shall be entered into only with the free and full consent of the attending spouses. The family is the natural and fundamental group, unit of society and is entitled to protection by society and state".

(Universal Declaration of Human Rights, 1948 Article 3&16)

In Pakistan there has been little research on honor killing especially in South Punjab. This study will fill the gap about the knowledge of honor killing. It is a social phenomenon that is affecting the society socially and physically. This study will give the information about societal and cultural norms of south Punjab regarding honor killing.

Objective of study

1. To study the socioeconomic characteristic of respondents.
2. To explore the factors behind honor killing.
3. To suggest appropriate measures to solve this social issue.

Hypotheses

1. If the *punchyat* member themselves believe in the act of honor killing then this practice will continue.
2. If the *punchyat* members perceive that honor killing leaves positive impact on society then this practice will continue.
3. If the honor killing is approved by society then this practice will continue.

Chapter Two

REVIEW OF LITERATURE

Literature review is a critical summary, assessment and understanding in a given fields. Its purpose is to locate the research to from its context or background and provide insights.

Functions of Review

Following are the four functions of literature review;

1. To give reasons why the topic is of sufficient importance for it to be researched.
2. To provide the reader with a brief up-to-date account and discussion of literature on the issues relevant to the topic.
3. To provide conceptual and theoretical context in which the topic for research can be situated.
4. To discuss relevant research carried out on the same topic or similar topic. (Blaxter, 1999:110).

Dawn (2009) a consultation meeting “Call to Plug Legal Loopholes in Cases of Honor Killing” conducted by Lala Hassan, in this meeting. Different speakers from different fields of life speak on this issue as; speakers said honor killing was not considered to be a serious crime due to socio-cultural practices, and that in some cases it was even considered necessary to maintain the honor of a family or tribe. SSP Abdul Khaliq Shaikh said that honor killings were mostly stage dramas that are scripted well before the crime is committed, as it is decided beforehand who would be the complainant in the FIR, who would be witnesses, and who would be the accused. He added that most of these would normally be ‘close relatives’. SSP Shaikh pointed out that in many cases a

jirga was held to decide what was to become of an honor killing case, Aurat foundation, speakers said honor killing was not considered to be a serious crime due to socio-cultural practices, and that in some cases it was even considered necessary to maintain the honor of a family or tribe.

Nasrullah *et al* (2009) reported in their study "The Epidemiological Patterns of Honor Killing of Women In Pakistan" and concluded that majority of the women were married who killed in the name of honor. The main reason behind honor killing was the extramarital relation. All the women were killed by their husbands, brothers and other close relatives. The weapons which used for killing were firearms, stabbing, axe, edged tool and strangulation.

Akmal (2008) conducted a study on "Socio-Cultural Causes of Murders, A Focus on the Motivational Aspects" and formulated the theoretical framework which includes the concepts and ideas of Sutherland's theory of Differential Association. He concluded that there are three types of reasons; 1st-Basic reasons or reasons before the reasons those reasons which cause the main reasons for example ambiguous explanation of matters, conservative customs and traditions lack of justice, lack of religious control etc. 2nd-Main reasons such as family, marriage, land disputes emotional disturbances, illicit relations, sectarianism etc. It is fact that about all the individuals in the society are facing these problems related to former described reasons but few of them commit the murder it is due to the 3rd-Deciderly reasons which are as, there are two forces acting upon each individual before he makes his decision on any issue. First is motivating force and second is defending force. Murder is result of excess of motivational forces towards the (deviant behavior) murder.

Tandon (2008) said in article "Interviewing Partition Survivors" that at the time of the 1947 Partition men of Singh's family decided it was better to kill the women than

have them fall into the hands of Muslim mobs. These 'honor killings', where women were killed by male members of their families to prevent them being raped by communal mobs and in the Sikh community thousands of women killed due to this reason. The men were not facing certain death, even if those women who survived after being raped their families could face ostracism.

Zahid (2008) conducted study on "A Sociological Investigation into the Behavior of the Murderers in District Jail Faisalabad" she concluded that majority of the respondents were illiterate, living in joint family system and belong to rural areas. She found that major causes of murder were old malignancy, rage of revenge, self defense and the honor matters.

Dowling (2007) reported in his article "Running to Standstill: Honor Killings and the Position of Women in Pakistan" that about 2500-3000 men and women are killed every year across Pakistan in the name of honor. He concluded in his article that mostly women were killed by their husbands because the suspicion of their illicit relations with other men. He also said, honor killing appears when a man assumes that his wife or sister have contravened norms relating to the behavior of women, thus damaging a man's honor. Women were also killed when they tried to seeking divorce or even the women being a victim of a rape. Social pressures are high to eliminate the offending woman.

Elass (2007) in "Honor Killing Spurs Outcry in Syria" said that lawyers in countries with leniency laws for such killings often advise a male client accused of murder to claim it was in the name of honor to avoid the death penalty. Local religious and political leaders are usually reluctant to become involved in a clan's family affair. There are hidden motives behind these murders. It could be for inheritance or for financial reasons or because the victim wanted to choose her husband or she has been raped or she has a victim of incest.

Latif (2007) reported in News Asia on "Honor Killings Plague Pakistan". He said that in NWFP, a majority of decisions regarding honor killings are taken on individual or family basis, while in Sindh and Punjab this decision is taken by panchayat. And ratio of honor killings is higher in those areas where agriculture lands are abundant. Land is the main reason behind a majority of honor killing incidents in Sindh and Punjab. Mostly males and females have been killed by their relatives for getting their properties and to eliminate their personal enmities.

Gill (2006) in her study on "Patriarchal Violence in the Name of Honor" said that honor-based crimes are motivated by a desire to preserve family or community honor. The victims are predominately female and the perpetrators are usually male relatives: fathers, brothers, husbands, and occasionally sons, because honor crime takes place within the families.

Nickerson (2006) "For Muslim Women A Deadly Defiance Honor Killings on Rise in Europe" Europe's Muslims are becoming increasingly conservative, growing numbers of women are being killed or mutilated in the name of family honor. These cases usually involve an attack on a Muslim woman by a close relative typically a brother or father angered by her refusal to accept a forced marriage or her insistence on leading a Western-style life.

Raza (2006) in his report on "Mask of Honor—Causes behind Honor Killings in Pakistan" said that over the course of my research I have read about numerous cases where the actual reason behind an honor killing was a bloody revenge or feud between the men of two tribes or two families. To murder or demand blood money without the fear of a murder case, a woman was implicated with the man in a karo-Kari case, followed by an honor killing.

Ubaidullah *et al* (2006) reported in their study “Situational Analysis of Wunni in Mianwali District” and concluded that there was a strong relation between Wunni and honor killing. They said that when someone proves or label allegation of having illicit relation of his family female with some male. In this situation Wunni is demanded from the accused male family otherwise alleged male has to face life threat. Mostly when someone murdered any male then accused kills one of the family female and takes the stance that she was having the illicit relation with murdered male.

Knudsen (2004) conducted a research on “License to kill: Honor killings in Pakistan” and concluded that in NWFP adulterers are killed due to strong pressure groups. Both women and men are murdered in the name of honor, and the main reason behind the honor killing was the suspicion of illicit relations. Mostly in revenge killings the offender’s identity remains unknown, but in honor killings murderers accept the responsibility and thereby redeem his honor and that of his family. It is also examined that this practice are integrated with religious practices and tribes belief. It is noted that the main reason of the prevalence of honor killings is that traditional justice prevails over jurally laws.

Sever and Yurdakul (2004) in their article “Culture of Honor, Culture of Change: A Feminist Analysis of Honor Killing in Rural” concluded the following aspects of honor killing; First, these crimes are committed against young women for their real or alleged in sexual activities. Second, there is no sympathy even when the girls are subjected to cruelty, incest or rape. Third, there is enormous pressure on fathers and brothers to kill them. Attempts to marry their “tainted” daughters off, or to send them away, do not resolve the matter. Fourth, families are more punitive when the victims are pregnant. Fifth, the honor killing decision is taken by numerous men, but women (mothers and sisters) also collude in the decisions.

Farooq (2003) writes about the "Practice of Honor Killings of Women in the Muslim World." He said that such fake honor killings appear to be on the increase, based on pressing economic needs; increasing material greed and the desire to become rich overnight the practice persists. Women are murdered on the merest allegation of an illicit relationship, when they chose to marry a man of their choice and when they chose to divorce an abusive husband.

Niaz (2003) reported in his article "Violence against Women in South Asian Countries" that the man is the undisputed ruler of the household in these countries and he allows violence to occur at home. He said that there are many forms of traditional violence against women such as wife-battering, sexual assault, domestic violence and honor killing.

Mayell (2002) said in his article "Thousands of Women Killed for Family Honor" that hundreds of women are murdered by their families each year in the name of family honor. And the concept of family honor justifies the act in the eyes of some societies. Most honor killings occur in countries where the concept of women as a vessel of the family reputation predominates. Husbands kill their wives because of suspected infidelity.

Akhter *et al* (2001) conducted a study on "Honor Killing as Socially Approved Murder". The purpose of the study was to see whether the honor killing is murder or socially approved norm in southern Punjab. They concluded that honor killing is perceived in the context of illegal relation and love marriages. Due to patriarchy females are never allowed to express their feelings about honor killing for their defense. People are instigated and pressurized to commit this practice in our society. It is also utilized for other purpose such as to gain the property and land. They also concluded that there is

difference in the approach of educated and uneducated person towards honor killing. Honor killing is also treated as cultural norm and custom which is socially approved.

Hadidi (2001) conducted a study on "A Review of 16 Cases of Honor Killings in Jordan In 1995". The purpose of the study was to determine the causes of death as reported in court files of the female victims of honor crimes in over 60% of the honor crime cases, multiple gunshot wounds were the direct cause of death. In cases where the victim was a single pregnant female, the offender was acquitted of murder or received a reduced sentence. The majority of murders were committed by the brother of the victim and the length of sentence received by the offender varied from no sentence to life with hard labor. Offenders who received the harshest punishment were those whose victims married without the family consent.

Shafaullah (2001) conducted a study on "Socio-Economic Causes of Murders" and concluded that majority of murders took place in rural areas due to land; water and family disputes while honor and revenge were the dominant factors leading to murders. The majority of the murderers did not have the criminal background. The motivation from the local community played a vital role in committing murders. As for as the murder of honor is concerned the murderers justify their act of murder. They stated that it was required by their family and local norms prevailing in local areas. In some cases the respondents told that they were not being rightly involved, some declared that they were innocent and committed murder because they were forced to do it.

Rizvi (2000), "Honor Killing Rises in Pakistan despite State and Religious Opposition" said that mostly women are killed by their brother, father, husband and other close relatives because the women had been talking to men other than their relatives. He said that this tradition, seen in rural areas for centuries and now it is becoming more and

more visible in urban centers also. He also concluded that it is not an approved act by the religious leaders.

American sociological association (1999) on "Pakistan: Honor Killings of Women and Girls" shows that honor killings happen for a variety of reasons, including seeking a divorce, rape or choosing a marriage partner. The report highlights the failure of the authorities to prevent these killings by investigating and punishing the perpetrators. Both police and judges display gender bias in favor of men who have killed women or girls for alleged breaches of honor.

Hafeez (1999) stated in "Magnitude And Dynamics of Domestic Violence against Women; Evidence from Rural and Urban Cities in Pakistan" that gender based domestic violence against women is beginnings to emerge as a significant social and public health issue domestic violence is a sensitive social issue and more people reluctant to talk about it. Domestic violence against women is reported in most human societies around the world and only a hand full of small scale pre industrial and non patriarchal societies had been identified within which no gender violence is reported.

Physical abuse of women is the most pervasive form of violence and is rooted on men and patriarchal social system where women experiences social, psychological, and economic dependency throughout their lives.

Islamic society (1999) published a newsletter as an article "Voice of Islam". This article briefly discussed the issues, including consent and marriage, adultery and false accusation, and the legality of honor killings, on the basis of the Prophetic Tradition and the Sacred Quran, the pre-eminent Book of Laws for all of Islam. Honor killing for female sexual misconduct is a practice in sub-continent. It dealt with a barbaric custom of murdering Muslim women for immoral activities in rural Pakistan, at the hands of male

family members, including fathers, brothers, and even husbands, to maintain the purity of tribal honor. Undoubtedly, this type of gender homicide is an aberrant relic of a feudal patriarchy that is alien to Islamic teachings and the Muslim way of life. Such a practice found in a number of Muslim countries is called honor killing women murdered when they are suspected of immoral activities. This might include marrying someone the family disapproves of, being seen with the wrong person, going out alone at night, or just being the subject of gossip. Honor is recovered only when the woman dies.

Boobak (1998) conducted a research on "A Sociological Investigation into the Behavior of the Murderers in District Jail Jhang". He found the following causes of murders. Almost all the murderers belong to the rural areas and were illiterate and belong to the poor families. Mostly murders were committed to achieve Zar, Zan, and Zameen. These were the root causes of murders which further caused the murder of individuals in form of revenge, sudden quarrel and self defense.

Shah (1998) conducted a study on "A Story in Black: Karo Kari Killings in Upper Sindh" and concluded that honor killing was the punishment of violating the honour codes but the tribes have also used the custom of killing for obtaining compensation. If both the karo and Kari are killed, the matter ends; but if karo escapes then he has to compensate the affected man, for damaging his honor and to save his own life. This thing gives the opportunity to honor killer to make money and to obtain specific woman as compensation. The desire of land was also found behind honor killing.

Akram (1997) reported in his study entitled "A Sociological Investigation into the Reasons for Murders in Punjab" that gain (Zar, Zan, and Zameen), revenge and enmity, sudden quarrel and self defense were the major causes of murder in rural Punjab, while the gain (Zar, Zan, Zameen) was dominant.

Hassan (1995) stated that the practice of men murdering their enemies subsequently killing one of the women in their family, to disguise it as an honor killing is also common.

Marcus (1993) in his report entitled "Violence against Women in Bangladesh, Pakistan, Egypt, Sudan, Senegal and Yemen" said that Sindh and other parts of Pakistan, if a woman spends a night away from home, even when there is absolute proof that she was not with a man; honor can only be vindicated if she is killed. Revenge killings and premeditated murders may use women as scapegoats. An enemy may be killed, and a female family member of the killer also murdered, so that the corpses can be arranged to give the appearance that they had been sexually involved.

Chapter Three

RESEARCH METHODOLOGY

This chapter highlights the methodological strategy under which present research has been conducted. The research was designed to expose the perception of *panchayat* members regarding honor killing in rural Punjab. The quantitative research design was adopted to see the relationship between different variables and the data was collected from the selected sample with the help of interview schedule.

Research methodology is defined as “the scientific methods or procedures used for the collection of data and information” (Nachemias & Nachemias 1981) Methodology is the logic of scientific procedure. Methodological technique and way of analyzing the observation are important to sociological pursuits and empirical research. It helps us to describe and explain research design and techniques of research the validity and precision of a study may give a misleading picture unless the study has not been put to rigorous and scientific methodology. (Neuman 2001)

The objective of this chapter is to explain the tools techniques and conceptualization and operationalization of the key concept used in the study. Various tools and techniques engaged for data collection analyses and discussion of the data.

Universe

“Any set of individuals or objects having a common observable characteristics in research constitute a universe of the study.”(Dixon 1957)

“Universe or population is defined as the total number of people living within a specific territory”. (Neuman, 2001)

The entire group from which a sample is chosen is known as the population or universe. The present study aims to know the perception of panchayat members regarding the Honor killing in rural Punjab. For this research study, panchayati of the rural area of District Lodhran were taken as a unit. The universe for the present study was the rural areas of Lodhran.

Justification of the Universe

The area of District Lodhran was selected for this study. There are total 73 union councils in three Thesil of District Lodhran. The urban area consists of 12 union councils, while 61 union councils have rural catchment's area. For the present study 20 union councils from those that are situated in rural areas were selected randomly. These union councils were the universe of the study. Almost every union council consists of about ten to fifteen villages.

The sample and Sampling procedure

Sample refers to a smaller representation of a larger whole. (Goode and Hatt, 1957), while the sampling is strategy of choosing the sample from the given population.

Sampling is widely used in social research, especially in survey and non reactive research technique. It is more economical and efficient to conduct study on sample rather than to study the entire universe. For the current study 20 union councils, out of 49 from rural areas, were selected randomly. From these union councils, researcher interviewed all the 240 respondents who were *panchayat* members, through purposive sampling technique..

Tools of data collection

Interview schedule

Detailed interviews are essential to get deep information and data. The interviews were conducted with the help of interview schedule and questionnaire for locals. The data was collected in face-to-face situation. Interview schedule refers to a formal meeting between the respondent and interviewer. Interviewing schedule refers to the questions formulated according to the requirement of research objectives. It is a technical procedure to collect the accurate data. The interview schedule consisted of structured and unstructured questions, prepared in English but at the time of interview the local language was also be used to ask the questions from the respondents. The data was collected in face-to-face situation.

Pre-testing

Pre testing is a final trial use of a questionnaire or interview schedule prior to the full scale administration. Before the collection of the actual data in the field, it is required to test the accuracy and workability of the information that is got by interviewing schedule. To achieve this end, the questionnaire was over tested on 20 respondents. At the earlier stage some of the questions in the questionnaire were open ended. By collecting the responses of the people during the pre testing the researcher developed a close ended questionnaire.

Data Collection

The most important part of the research work is data collection because all the study is based on the data. The data was collected in 45 days by the researcher himself in a face to face interview.

Field Experience

The data was collected from the rural area of District Lodhran. Field experiences were very interesting and positive as the panchayat members remained very cooperative.

In social research, researcher has to face some difficulties. The main difficulty during the field was that the, respondents, panchayat members were very busy in their work and they had no time for the researcher. They did not know the purpose and objective of social research, some of them did not consider the researcher a student and took it as a government or the Nongovernmental Organization (NGO) worker collecting data for any department. Therefore, much of the time was consumed in explaining the objectives of the study to the respondents.

Only a few respondents were found hesitant to discuss about practice of honor killing, because they took it strictly a private and confidential affair. The researcher had to assure them that the information would be kept confidential and their name would not be exposed in the research report.

Statistical technique

Data analysis

In order to find out the perception of panchayat members regarding honor killing of the present study, analysis has been taken with the help of simple tabular analysis based on percentage, frequencies and bar charts.

Data processing

After the completion of data collection, the data was coded. Social sciences software program SPSS (statistical package for social sciences) was used for statistical processing.

Percentage

The purpose of using percentage is to simplify quantitative characteristics into numerical form. Second percentage reduces to frequency distribution to a common base.

Percentage were calculated with a following formula.

$$P = \frac{F}{N} \times 100$$

Where

P = Percentage

N = Total frequency

F = Frequency of class

Conceptualization

Conceptualization is important in social research as compared to the other disciplines because the same concepts are used with different meanings by different researchers when are being operated. The need for conceptualization and defining the general concepts with specific and purified concepts is, therefore important.

Socio-Economic Characteristics

Socio-economic characteristics include number of factors (variables) and each factor has several indices. However, in the present study the socio economic characteristics were

respondent's age, caste, education, type of family, marital status, monthly income and the sources of income.

Age

Age means the number of years the respondents had lived since birth. In the present study the following categories had been used.

>30 years

31-35 years

36-40 years

41-45 years

<45 years

Caste

Caste is an important element of status in rural culture especially. The People attachés caste with their names for distinction in community. Some castes are given higher status Rajput, Pathan, Baloch etc. some are considered the lowest in rank as cobbler, carpenter etc.

Education

Education is considered to be very important sociological indicator of the respondent's behavior as it is a method of influencing the human behavior. By education the researcher meant the formal years of schooling completed by the respondents in an educational institution like school or college education was researched as.

0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	16+
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Income

In present study the concept of income means the monthly earnings of the whole family of the respondents from different resources, such as land, job and business.

Family

Family is the group of intimate people emotionally related either by blood, marriage, responsible for the reproduction and rearing of children. For the present study there are three types of families.

Panchayat

Panchayat refers to a council of elected members by the individuals for taking decisions on issues key to a village's social, cultural and economic life: thus, a *panchayat* is also a village's body of elected representatives or a council of elders representing a village or caste. In other words *panchayat* is the informal court constituted by community comprising elders and noblemen.

Panchayat Members (Panchayati)

Panchayat members refers to those persons who have the authority of taking decision on those issues which are assign to them by the people who elect them. And each individual or member is called *panchayati*.

Honor killing

Honor killing is the murder of a family or clan member by one or more fellow family members, where the murderers (and potentially the wider community) believe the victim to have brought dishonor upon the family, clan, or community.

Usually these murders committed by male family members against female family members. But the term honor killing applies to killing of both males and females in cultures that practice it.

Buzdil (Timid)

This term has approximately the same meanings of the word timid. It is the quality of a person who can be easily frightened. He can bear each type of criticism and hesitate to face any type of danger. Fear is his dominant quality.

Beghairat (who does not care his honor)

The term Beghairat refers to the person who is not sensitive regarding honor matters. It is opposite (antonym) of Ghairatmand, who is very sensitive in honor matters and cannot bear any word which are called upon him due to his female family member sister, wife daughter, or mother etc) that is involved in any type of illicit relations with other person.

Chapter Four

DATA ANALYSIS AND PRESENTATION

In this chapter the research focuses on the analysis and presentation of relevant data collected from the study locale. Since the study is quantitative research, therefore, SPSS was used for analysis of primary data. The data then has been presented in tabular form with explanation, description and interpretation.

Table No 4.1

Distribution of the respondents by socioeconomic characteristics

Age in complete years		
Categories	Frequency	Percent
Less than 30	23	2.1
31-35	25	10.6
36-40	34	14.2
41-45	34	14.2
More than 45	117	51.8
Total	240	100.0
Caste		
Rajpot	63	26.3
Jutt	31	12.9
Baloch	78	32.5
Syed	39	16.3
Gujar	29	12.1
Total	240	100.0

Education		
Illiterate	9	3.8
Primary	46	19.2
Middle	34	14.2
Matric	75	31.2
Intermediate	28	11.7
Graduate	30	12.5
Post graduate	18	7.6
Total	240	100.0
Marital status		
Unmarried	15	6.3
Married	199	82.9
Separated	26	10.8
Total	240	100.0
Family type		
Nuclear	57	23.8
Joint	152	63.3
Extended	31	12.9
Total	240	100.0

Table 4.1 shows the caste of respondents. Out of 240 respondents, caste of 26.3% respondents was Rajpot, Respondents of Jutt caste were 12.9 %, respondents of Baloch caste was 32.5 % , Respondents of Sayed caste was 16.3 % and respondents of Gujar caste were 12.1%. From the above table it is evident that in majority of respondents (32.5%) belong to *Baloch* cast.

Table shows the educational qualification of the respondents. uneducated respondents were 3.8, respondents of primary passed were 19.2%, respondents of matric passed were 31.2%, respondents having intermediate education were 11.7%, graduate respondents

were 12.5%, and postgraduate respondents were 7.6%. From the above table it is evident that majority of respondents (27.9%) were matric.

Table tells about the marital status of respondents. Out of 240 respondents, married respondents were 82.9%, and separated respondents were 10.8%, and unmarried respondents were 6.3%. From the above table, it is learned that majority of respondents (82.9%) were married.

Table shows the family type of respondent. Out of 240 respondents, respondents belong to nuclear family were 23.8 %, respondents belonged to joint family were 63.3 % and respondents belonged to extended family were 12.9 %. From the above table it is evident that in majority of respondents (63.3) belonged to joint family.

Table No 4.2

Distribution of respondents by source of income and monthly income in rupees

Source of income		
Categories	Frequency	Percent
Agriculture	171	71.3
Business	27	11.3
Job	42	17.5
Total	240	100.0
Monthly income		
30,000	90	37.5
3001-35000	14	5.8
35001-40000	20	8.3
41001-45000	18	7.5
More than 45000	98	40.9
Total	240	100

The table No.4.2 shows the source of income of respondents. Out of 240 respondents, respondents having agriculture occupation were 71.3%, respondents had their own business were 11.3%, and on job respondents were 17.5%. The above table tells that majority (71.3%) of respondents were involved in agriculture to earn for themselves and their families.

The table shows the monthly income of the respondents. Out of 240 respondents, respondents having Rs. 30000 monthly incomes were 37.5%, respondents having Rs. 3001-35000 monthly income were 5.8%. Respondents having Rs. 35001-40000 monthly income were 8.3%. Respondents having Rs. 41001-45000 monthly income were 7.5% and respondents having more than 45000 monthly incomes were 40.9%.

Table No 4.3

Distribution of respondents by their opinion about existence of *punchyat* system, members of *punchyat*, years of involvement in decision making, and disputes resolving institutes.

Existence of " <i>Punchyat</i> " system in villages		
Categories	Frequency	Percent
Yes	183	76.2
No	57	23.8
Total	240	100.0
Member of " <i>Punchyat</i> "		
Yes	120	50.0
No	120	50.0
Total	240	100.0
Number of years involved in decision making as " <i>punchyat</i> " member		
1-10	38	15.8
11-20	55	22.9
21-30	19	7.9
30+	8	3.3
Not member	120	50.0
Total	240	100.0
Opinion of the respondents about institutes involved resolving disputes in study area		
<i>Punchyat</i>	171	71.3
Courts	27	11.3
Family	40	16.7
Police	2	.8
Total	240	100.0

Table No 4.3 shows the existence of "*Punchyat*" system in the villages of district Lodhran. Out of 240 respondents, according to 76.2% respondents "*Punchyat*" system

existed in their villages, respondents not having *Punchyat* system in their community were 23.8%. The majority 76.2% said *Punchyat* system existed.

Table shows the strength of member of "*Punchyat*" in sample size. Out of 240 respondents, member of "*Punchyat*" and involved in decision making during "*Punchyat*" were 50%, and respondents did not have membership of '*Punchyat*' were 50%.

Table shows years of decision making in which member of "*Punchyat*" were involved in decision making. Respondents involved in decision making for 1-10 years were 15.8%, respondents involved in decision making for 11-20 years were 22.9%, respondents in decision making for 21-30 years were 7.9%, and respondents involved in decision making for more than 30 years were 3.3%.

Table tells that majority of the respondents 22.9% were involved in decision making for 11-20 years.

Table also explains the disputes resolving institutes. Respondents said *Punchyat* resolved the disputes were 71.3%. The respondents saying courts resolved the disputes were 11.3%. The respondents saying family settled the disputes were 16.7% and respondents saying police resolve the disputes were 0.8%. The majority 71.3% respondents said *Punchyat* resolved the disputes.

Table No 4.4

Distribution of respondents by types of disputes addressed by “*punchyat*”, basis to resolve the disputes, disputes resolved

Types of disputes mostly address by the “ <i>punchyat</i> ”		
Categories	Frequency	Percent
Theft	60	25.0
land	61	25.4
Divorce	18	7.5
Offensive relation	96	40.0
Total	240	100.0
Basis to resolve the disputes		
Religious laws	4	1.7
Formal law	5	2.1
Informal law	51	21.3
Collective wisdom	180	75.0
Total	240	100.0
Number of disputes resolved by <i>punchyat</i>		
1-25	13	5.4
26-50	120	50.0
51-75	107	44.6
Total	240	100.0

Table No 4.4 tells us about the disputes which are mostly addressed by “*Punchyat*” in villages of districts Lodhran. Out of total 240 respondents, theft related disputes addressed by “*Punchyat*” were 25%, land disputes addressed by “*Punchyat*” were 25.4% , 7.5 % divorce cases addressed by *punchyat* were 7.5%, disputes of offensive relations addressed by “*Punchyat*” were 40%, different types of disputes addressed by “*Punchyat*” were 2.1%. From above table it is clear that majority 40 % disputes on offensive relations are addressed by *Punchyat*.

Table shows the basis on which "*Punchyat*" resolve the disputes. Out Of total 240 respondents, according to 1.7 % respondents disputes resolved on the basis of religious laws, respondents saying disputes resolved on basis of formal laws were 2.1 %, the respondent saying the disputes resolved on the basis of informal laws were 21.3 % , the respondents said disputes resolved on basis of the collective wisdom of "*Punchyat*" member were 75 %. Above table shows that majority 75 % disputes are resolved by the collective wisdom of the penchant's member.

Table shows that how many cases in percentage are resolved by *Punchyat*. Out of 240 ,respondents, according to 5.4% respondents 1-25 disputes settled down in *Punchyat*, the respondents thought 26-50 cases resolved in *Punchyat* were 50 % and the respondents said 51-75 cases resolved in *Punchyat* were 44.6 % . This table shows that according to the majority 50% respondent 26-50 cases are resolved in *Punchyat*.

Table No 4.5

Distribution of respondents by reactions of disputed groups on *punchyat* decision

One party accept the decision		
Categories	Frequency	Percent
Strongly disagree	8	3.3
Disagree	177	73.8
Agree	55	22.9
Total	240	100.0
Both parties accept the decision		
Disagree	21	8.8
Agree	190	79.2
Strongly agree	29	12.1
Total	240	100.0

One party accept the decision at the spot but refuse later		
Strongly disagree	16	6.7
Disagree	130	54.2
Agree	94	39.2
Total	240	100.0
Both parties accept the decision at spot but refuse later		
Strongly disagree	5	2.1
Disagree	151	62.9
Agree	81	33.8
Strongly agree	3	1.3
Total	240	100.0

Table No 4.5 Shows the opinion of the respondents about the statement one group accepts the decision of '*punchayat*'. It indicates that the majority 73.8 % of the respondents were disagreed agreed respondents were 22.9 %, and strongly disagreed respondents were 3.3%.

The table demonstrates that the one of both disputed groups accept the decision at the spot but refuse later. It reveals that the majority 54.4 % respondents were disagreed agreed respondents were 39.2, and strongly disagreed respondents were 6.7 %.

The table also demonstrates that both disputed groups accept the decision. It indicates the majority 79.2 % respondents were agreed, strongly agreed respondents were 12.1 %, and disagreed respondent were 8.8 %.

Above table also explains that both disputed groups accept decision at the spot but refuse later. The response shows that the majority 62.9 % respondent was disagreed, strongly disagreed respondents were 2.1 %, agreed respondents were 33.8 %, and strongly agreed respondents were 1.3 %.

Table No 4.6

Distribution of respondents by honor killing in area, decision making on honor killing, honor killing ordinary murder, causes of honor killing,

Honor killing in your area		
Categories	Frequency	Percent
Yes	183	76.2
No	57	23.8
Total	240	100.0
Have you made decision on honor killing in <i>Punchyat</i>		
Yes	120	50
No	120	50
Total	240	100.0
Honor killing considered as ordinary murder		
Yes	89	37.1
No	151	62.9
Total	240	100.0
Causes of honor killings		
Illicit relations	150	62.5
Refusal of fiancé	31	12.9
Love marriage	48	20.0
Women refusal to comply decision	11	4.6
Total	240	100.0

The table 4.6 shows the existence of honor killing in villages. Out of 240 respondents according to 76.2% respondents honor killing existed in their areas. The respondent saying honor killing did not exist in their areas were 23.8%. The majority 76.2% said that honor killing exist.

Table shows the member of "*Punchyat*" which have been involved in decision making on honor killing. Out of total 240 respondents, according to 50% respondents they have been involved in decision making, and the respondents have not been involved in decision making on disputes like honor killing were 50%.

Table explains that is honor killing taken as ordinary murder? Out of total 240 respondents, according to 62.9 % respondents honor killing was taken as serious murder, the respondents taking honor killings as ordinary murder were 37.1 %. Table shows that majority of 62.9 % respondents told that honor killing is serious murder.

Table also explains the main causes of honor killings. The respondents considering offensive relations main cause of honor killing were 62.5 %, % the respondents considering refusal of fiancé one cause of honor killings were 12.9, the respondents said love marriage caused honor killings were 20 %, and according to 4.6% respondents women refusal to comply decision was also a cause of honor killings. The majority 62.5 % respondents said offensive relations were main cause of honor killings.

Table No 4.7

Distribution of respondents by family become target of honor killing, family more criticized, families more believe, extent of hate, mostly killed, who killed, factor of killing

Types of families become target of honor killing		
Categories	Frequency	Percent
Poor	165	68.8
Rich	49	20.4
Influential	26	10.8
Total	240	100.0
The family which received more criticism by community		
Family of male	3	1.3
Family of female	154	64.2
Both families	83	34.6
Total	240	100.0
Type of families more support on honor killing		
Educated	12	5.0
Uneducated	220	91.7
Both	8	3.3
Total	240	100.0
Extent of hate for accused male and female		
Male		
Great extent	72	30.0
Some extent	155	64.6
Not at all	13	5.4
Total	240	100.0
Female		
Great extent	238	99.2
Some extent	2	.8
Total	240	100.0

Who become victim of honor killing?		
Male	80	33.3
Female	36	15.0
Both	124	51.7
Total	240	100.0
Who killed the accused?		
Family member	123	51.3
Member of <i>Punchyat</i>	36	15.0
Group of <i>Punchyat</i>	10	4.2
Female's family member	71	29.6
Total	240	100.0
Factors that force a person to kill accused		
Traditional	27	11.3
Religious	1	.4
Inner consciousness	166	69.2
Family pressure	40	16.7
" <i>Punchayat</i> " decision	6	2.5
Total	240	100.0

Table No 4.7 shows the families generally become the target of honor killings. The respondents said that the poor families become the target of honor killings were 68.8 %, the respondent told that rich families become the target of honor killings were 20.4 %, the respondent said that influential families become the target of honor killing were 10.8%. The majority 68.8% respondents declared the poor families mostly became the target of honor killings.

Table tells us about the community criticism on families whose members are involved in offensive relations. According to 1.3 % respondents male families were criticized, the respondents saying female families criticized were 64.2 %, and according to 34.6 % respondents both families were criticized by the community. It is evident from the above findings that the families whose female members were involved in offensive relation more criticized (64.2 %) by community as compare to that family whose male members were involved.

Table explains that which families do more believe on honor killing. According to 5 % respondents educated families believed on honor killing, the respondents 91.7 % said uneducated families did more believe on honor killings, and the respondents 3.3 % said both educated and uneducated families believed on honor killing. The above table shows that the majority 91.7 % uneducated more believed on honor killings.

Table explains the level of hate towards male and female which are involved in offensive relations. Table shows that 30 % males were hated at great extent while 99.2 % female were greatly hated; males hated at some extent were 64.6 %, female were hated at some extent were 0.8 % and according to 5.4 % respondents males were not hated if they involved in offensive relations. Table shows that female 99.2 % were hated at great extent if they involved in offensive relations. The table describe that who are mostly killed (male or female) on the name of honor killings.

Table shows that 33.3 % respondent out of 240 said that mostly male were killed, the respondents 15 % said female were killed and the respondents 51.7 % said both male and female were killed. It is evident that 51.7% respondents both male and female were killed in the name of honor killing.

Table explains that who kills the accused male or female in honor killings? Out of 240 respondents, according to 51.3 % respondents family member killed the accused, the respondents 15.3 % told that member of “*Punchyat*” killed the accused, the respondents 4.2 % said that a group nominated by “*Punchyat*” killed the accused, the respondents 29.6 % believed that female’s family member killed the accused. The above table indicates that the majority 51.3 % said family member killed the accused.

Table tells about the factors that force a person to kills. According to 11.3 % respondents traditional factors were involved in honor killings, the respondents 0.4 % considered religious factor cause of honor killings, the respondents 69.2 % believed that inner consciousness forced a person to kill, the respondents 16.7 % said that family pressure forced a person to kill, the respondents 2.5 % believed that “*Punchyat*” forced a person to kill the accused. The above findings indicate that the majority 69.2 % honor killings happened due to inner consciousness.

Table No 4.8

Distribution of respondents by community attitude towards honor killer

Community hate the person involved in honor killing		
Categories	Frequency	Percent
Strongly disagree	9	3.8
Disagree	189	78.8
Agree	42	17.5
Total	240	100.0
Community consider honor killer a reformer of community		
Disagree	19	7.9
Agree	221	92.1
Total	240	100.0

Community shows neutral attitude for honor killer		
Disagree	128	53.3
Agree	112	46.7
Total	240	100.0
Community rebuke honor killer openly		
Strongly disagree	7	2.9
Disagree	217	90.4
Agree	16	6.7
Total	240	100.0
Community rebuke honor killer secretly		
Disagree	136	56.7
Agree	82	34.2
Strongly agree	22	9.2
Total	240	100.0
Is honor killer done the right job		
Strongly disagree	30	12.5
Disagree	10	4.2
Agree	96	40.0
Strongly agree	104	43.3
Total	240	100.0

Table 4.8 explains the attitude of community towards honor killer. It shows community hate the honor killer, the respondents strongly disagreed that community hate the honor killer were 3.8 %, the respondents 78.8 % disagreed to the statement that community hate honor killer, the respondents 17.5 % agreed to the statement that community hate honor killer.

The above table also explains that community considered honor killer a reformer, the respondents 0.8 % strongly disagreed to the statement that community considered honor

killer a reformer, the respondents 78.8 % disagreed to the statement that community considered honor killer a reformer, the respondents 17.5 % agreed to the statement that community consider honor killer a reformer.

Above table also discuss that community shows neutral response towards the honor killer. According to the table 53.3 % respondents disagreed to the statement that community showed neutral attitude towards the honor killer, the respondents 45.5% agreed to the statement that community shows that neutral attitude towards the honor killer.

Above table shows that community openly rebuke honor killer, the respondents 2.9 % strongly disagreed to the statement that community openly rebuke honor killer, the respondents 90.4 % disagreed to the statement that community openly rebuke honor killer, respondents 6.7% agreed to the statement that community openly rebuke the honor killer.

Above table explains that community rebukes the honor killer secretly. The respondents 1.7% strongly disagreed to the statement that community secretly rebuked honor killer, the respondents 55% disagreed to the statement that community secretly rebuked honor killer, the respondents 34.2% agreed to the statement that community secretly rebuked honor killer, the respondents 9.2% strongly agreed to the statement that community secretly rebuked honor killer.

Table shows the opinions of the respondents "honor killer done the right job". 12.5% respondents strongly disagreed the statement that honor killer done the right, 4.2 % respondents disagreed the statement that honor killer done right job, 40% respondents agreed the statement that honor killer done right job, 43.3% respondents strongly agreed the statement that honor killer done right job. So majority 83.3% agreed that honor killer done the right job.

Table No 4.9

Distribution of respondents by community reaction if the individual not killed the accused, why individual not killed, thinking of community about that individual

Reaction of community if he does not kill the accused		
Categories	Frequency	Percent
Ignore	9	3.8
Taunting	99	41.3
Hate	109	45.4
Social boycott	23	9.6
Total	240	100.0
Why he does not kill the accused?		
Being educated	104	43.3
Being God fearing	24	10.0
Being coward	84	35.0
Against honor killing	16	6.7
Other	12	5.0
Total	240	100.0
What society thinks about them		
Timid	35	14.6
Wise man	47	19.6
Ignoble	158	65.8
Total	240	100.0

Table No 4.9 shows the community response, if any individual not killed the accused. The respondent 3.8% said that community ignores that individual, the respondents 41.3% said community taunt that individual, the respondents 45.4% said community hate that individual, the respondents 9.6% said that community boycott that individual. Table

clears that majority 45.4% of the community hate the individuals those not killed the accused.

Table explains why individual does not kill the accused on the name of honor killing. The respondents 43.3% said that educated people did not killed the accused, the respondents 10% said God fearing people did not kill the accused, respondents 35% said coward peoples did not killed the accused, respondents 6.7% said people who against the honor killings did not killed the accused in the name of honor killing. Above table clears that majority 43.3% educated people did not killed the accused in the name honor killing.

Table shows the thinking of community about the individuals who does not kill the accused. The respondents 14.6% told community thought those individuals timid, respondent 19.6% told that community thought those individuals wise men, respondent 65.8% told that community thought those individuals ignoble who does not kill the accused on the name honor killing. The majority 65.85% respondents said community thinks those individual ignoble who does not kill the accused of honor killing.

Table No 4.10

Distribution of respondents by believe on honor killing, type of murder, why is this practiced, nature of this practice

Do you believe that honor killing is murder?		
Categories	Frequency	Percent
Yes	71	29.6
No	169	70.4
Total	240	100.0
What type of murder is honor killing?		
Attempt murder	22	9.2
Motivated murder	47	19.6

Forced murder	13	5.4
Why honor killing is practiced?		
Obligation	12	5.0
God's will	26	10.8
Right punishment	174	72.5
Custom	28	11.7
Total	240	100.0
Nature of this practice		
Planned	126	52.5
Accident	114	47.5
Total	240	100.0

Table No 4.10 shows believe of respondents on honor killings either it is murder or not. The respondents 29.6% believed that honor killing is murder and 70.4% respondents believed that honor killings not a murder. The majority 70.4% respondents believe the honor killing is not a murder.

Table explains what type of murder is an honor killing. The respondents 9.2 % called it attempt murder; respondents 19.6% called it motivated murder, respondents 5.4% called it forced murder, and respondents 65. 8% said that honor killing is not a murder. The majority 65.8% said honor killing is not a murder.

Table explains why honor killing is practiced? The respondents 5% said honor killing is obligation, respondents 10.85% said it is God's will, respondents 72.5% said it is right punishment, respondents 11.7% said it is a custom. The majority 72.5% said honor killing is right punishment.

Table explains the conditions in which honor killing happened. The respondents 52.5% said that honor killing is done with planning, and the respondents 47.5% said it happened accidentally. The majority 52.5% said honor killing is done with planning.

Table No 4.11

Distribution of respondents by their opinion about Islam permit honor killing, reaction of religious persons on honor killing, reaction of police, case proceeding, and dealing of police with “*punchyat*” member,

Is Islam permit honor killing?		
Categories	Frequency	Percent
Yes	122	50.8
No	118	49.2
Total	240	100.0
How religious persons behave on honor killing?		
Forbid	74	30.8
Stimulate	107	44.6
Become silent	55	22.9
Hide killing	4	1.7
Total	240	100.0
Police reaction on honor killing		
Arrest killer	124	51.7
Leave killer	12	5.0
Arrest and leave afterwards	104	43.3
Total	240	100.0
Police proceeding of honor killing		
Arrest killer	124	51.7
Leave killer	12	5.0
Arrest and leave afterwards	104	43.3
Total	240	100.0

Dealing of police with “ <i>punchyat</i> ” member involved in decision making of honor killing		
Arrest	23	9.6
Leave	40	16.7
Try to convict	14	5.8
Arrest and leave afterwards	163	67.9
Total	240	100.0

Table No 4.11 shows opinion of respondents on permission of Islam about honor killings. According to respondents 50.8% said Islam permitted honor killing, While 49.2% respondents said Islam did not permitted honor killing.

Table explains the behavior of religious persons on honor killing. According to 30.8% respondents, religious persons forbid honor killing, respondents 44.6% said religious persons stimulate honor killing, respondents 22.9% said religious persons became silent on honor killing, respondents 1.7 % said religious persons hide honor killing. The majority 44.6% religious persons stimulate honor killing.

Table describes the reaction of police on honor killing. The respondents 51.7% told that police arrest honor killer, respondents 5% said police did not arrested the killer, respondents 43.3% told that police arrested the killer but leave afterwards. The majority 43.3% said that police arrested honor killer and leaved afterwards.

Table explains the police proceedings after arresting the honor killer. The respond 27.5% told that police just full filled the formalities they required, respondents 28.3% said that police tried to convict honor killer, respondents 37.5% told that police makes a case weak and tried to procrastinate, respondents 6.7% said police tried to arbitrate. The majority 37.5% of the respondents believed that police tried to procrastinated the case.

Table explains the behavior of police with the member of “*Punchyat*” involved in decision making of honor killing. The respondents 9.6% said police arrested the members of *punchyat* involved in decision making of honor killing, respondents 16.7% said police leaved member of “*Punchyat*” involved in decision making of honor killing, respondents 5.8% said police tried to convict “*Punchyat*” member, respondents 67.9% said police leaved the “*Punchyat*” member afterwards. In majority 67.9% said police arrested “*Punchyat*” members and leave afterwards.

Table No 4.12

Distribution of respondents by response of community with the victim family of honor killing

Community ignore victim family		
Categories	Frequency	Percent
Disagree	79	32.9
Agree	161	67.1
Total	240	100.0
Community co-operates with victim family		
Disagree	181	75.4
Agree	59	24.6
Total	240	100.0
Community gives cold shoulder to victim family		
Strongly disagree	2	.8
Disagree	18	7.5
Agree	208	86.7
Strongly agree	12	5.0
Total	240	100.0
Community tries to compel victim family to migrate from present community		
Strongly disagree	2	.8

Disagree	34	14.2
Agree	191	79.6
Strongly agree	13	5.4
Total	240	100.0
What family does, migrate from or live in community		
live in community	42	17.5
Migrate from community	198	82.5
Total	240	100.0

Table 4.13 describes the interaction, treatment and attitude of community with those families whose member were killed in honor killing. Table describes very clearly that 67.1% respondents told the community ignore the victim family; respondents 32.9% said that community did not ignore the victim family.

Table explains the cooperation of community with victim family. The respondents 75.4% told that community did not cooperate with victim family, respondents 24.6% told that community cooperates with victim family.

Table also explains humiliation of victim family by community. The respondent 91.7% said that community gives the cold shoulder to the victim family and the respondents 8.3% were not agreed the with the statement that community gives the cold shoulder to the victim family.

Table indicates that community forces the victim family to migrate. The respondents 15% were not agreed with the statement that community compelled the victim family to migrate and the respondents 85% were agreed with statement that community compelled the victim family to migrate.

Table discusses what victim's family did after honor killing either it lived in community or migrates from the community. The respondents 17.5% told that victim family did not

migrate from the community, respondents 82.5% said victim family migrates from the community where he was living.

Table No 4.13

Distribution of respondents by honor killing for other purposes, other purposes of honor killing, impact on community, will this practice continued.

Honor killings for other purposes		
Categories	Frequency	Percent
Yes	229	95.4
No	11	4.6
Total	240	100.0
Other purposes for which honor killings been used		
Lust of money	16	6.7
To get property	128	53.3
To have specific women as compensation	81	33.8
Other	10	4.2
Total	240	100.0
Impact of honor killing on community		
Positive	30	12.5
Negative	61	25.4
Both	149	62.1
Total	240	100.0
Do you think this practice will remain continued?		
Yes	229	95.4
No	11	4.6
Total	240	100.0

Table No 4.14 discuss that has this practice been used for other purposes? The respondent 95.4% said that yes this practice has been used for certain other purposes. The respondents 4.6% said no this practice has not been used for other purposes.

The very big majority 95.6% believed that honor killing has been used for certain other purposes. It means that peoples are killed due to different reasons but named this murder honor killing.

Table explains that other objective behind the honor killings. We can say there are always many other intentions which became the cause murder but name as honor killing. The respondent 63.9% said honor killing has been happened due to lust of money or property, respondent 33.3% said that when women refuse to have specific women as compensation they are murdered, but for the protection from punishment killer named it an honor killing. The majority 63.9% said honor killings are done for property.

Table also discusses the impact of honor killing on community. The respondents 12.5% said that honor killing produced positive impact on society. The respondents 25.45% believed that it produced negative impact on society. The respondents 62.1% said that honor killing produced both negative as well as positive impact on the society. The majority 62.1% respondents believe that honor killing produce both positive as well as negative impact on society.

Table shows the thinking of respondents on the question that will this practice remains continue? The very significant majority 95.4% said yes this practice will remain continued. Just 4.6% respondents said that no this practice will not remains continued. The majority 95.4% people thinks that honor killing will remains continued.

Table No 4.14

Distribution of respondents by methods to restore honor, means to eliminate honor killing, willingness of individuals to play their role stop honor killing

Other methods to restore honor without killing?		
Yes	159	66.3
No	81	33.8
Total	240	100.0
Restoration of honor without killings		
Pay money to victim's family	5	2.1
Compel one family to migrate	35	14.6
Marriage between accused	98	40.8
No any way	80	33.3
Media control	10	4.2
Islamic socialization	12	5.0
Total	240	100.0
Means to eliminate honor killings		
Education	123	51.3
By eliminating poverty	43	17.9
By eradicating gender discrimination	40	16.7
By bringing reforms in law	34	14.2
Total	240	100.0
Can you play your role to stop honor killings		
Yes	118	49.2
No	122	50.8
Total	240	100.0

Table No 4.15 discusses the question that is there any other methods to restore honor without killings of offending male or female. The respondents 66.3% said that yes there are several ways to restored honor without killing of offending male or female. The respondents 33.8% said no there is only one way to restore the honor, which is killings of offending male or female. The majority 66.3% respondents said that yes there are several ways to restore honor without killing of offending male or female.

Table explains the different ways to restore the honor without killing men or women. The respondents 2.1% said that, victim family should prepared to accept money instead of killing of offending men or women. The respondents 14.6% suggested that one between the two disputed families compelled to migrate from that community. The respondents 40.8% suggested marriage between two offending individuals. The respondents 33.3% said that there were no other way to restore the honor without killing of offending male and female. The respondents 4.2% said that media is responsible to create such type of environment so media should be abided by authorities to stop the propagation of such type of materials which influenced the people to did it. The respondents 5% suggested Islamic socialization of families to control these types of incidents.

Table explains the means to eliminate the honor killing. The respondents 51.3% said that education is the one key tool to eliminate the honor killing, The respondents 17.9% suggested elimination of poverty, respondents 16.7% said that by eradicating gender discrimination we can controlled honor killing, respondents 14.2 % said, reforms in law regarding honor killing can eliminated honor killings.

Table shows that either people wanted to perform their role to stop the honor killing or not. The respondents 49.2% were ready to perform their role to stop the honor killing, and the respondents 50.8% were not ready to perform their role to stop the honor killing.

Chapter Five

FINDINGS, CONCLUSION, AND SUGGESTION

MAJOR FINDINGS

- Majority of the respondents 32.5% were belong to *Baloch* cast.
- Majority of the respondents 27.9% were have metric education.
- Majority of the respondents 82.1% were married.
- Majority of the respondents 63.3% were belongs to joint family.
- Majority of the respondents 71.3% occupation is agriculture.
- Majority of the respondent's 37.5% monthly income is Rs. 30000.
- The majority of the respondents 76.2% said *Punchyat* system exists.
- Out of 240 respondents 50% respondents were the member of "*Punchyat*" and were involved in decision making during "*Punchyat*", 50% respondents were not member of "*Punchyat*".
- Majority of the respondents 22.9% were involved in decision making from 11-20 years.
- The majority of respondents 71.3% said *Punchyat* resolve the disputes rather than other problem solving institutes.
- Majority of the respondents 40 % said disputes of offensive relations are addressed by *Punchyat*.
- Majority 75 % disputes are resolved by the collective wisdom of the penchant's member.
- The majority of the respondents 50% said 50% cases are resolved in *Punchyat*.
- The majority 54.4 % respondents were disagreed with the statement that one group accepts the decision at the spot but refuse later to act upon it.

- The majority 79.2% respondents were agreed with the statement that both disputed groups accept the decision of "*Punchyat*".
- The majority of the respondents 62.9% were disagreed with the statement that disputed group accept the decision at spot but refuse later.
- The majority of the respondents 76.2% said that honor killing exist in District *Lodhran*.
- 50% of the respondents have been involved in decision making of *Punchyat*, and 50% have not been involved in decision making.
- The majority of the respondents 62.9 % told that honor killing is taken as serious murder in district *Lodhran*.
- The majority of the respondents 62.5 % said offensive relations are main cause of honor killings.
- The majority of the respondents 68.8% declared that poor families mostly become the target of honor killings.
- The majority of the respondents 64.2% said that family of female is more criticized in the matter of illicit relations in comparison with family of male.
- The majority of the respondents 91.7 % said that uneducated families do more believe on honor killing.
- The majority of the respondents 99.2 % said that females are hated more as compare to males involved in offensive relations.
- The majority of the respondents 51.7% said that both male and female are killed on the name of honor killing.
- The majority of the respondents 51.3 % said that family members kill the accused of illicit relations.

- The majority of the respondents 69.2 % said that honor killings are happened due to inner consciousness.
- The majority of the respondents 78.8% disagree with statement that community hate honor killer.
- The majority of the respondents 78.8% disagree with the statement that community consider honor killer a reformer for their community.
- The majority of respondents 53.3% disagree with statement that community shows neutral attitude toward honor killer while 45.5% agree with statement that community shows neutral attitude toward honor killer.
- The majority of the respondents 90.4% disagree with statement that community openly rebuke honor killer.
- Majority of the respondents 55% disagree to the statement that community secretly rebuke honor killer.
- Majority of the respondents 83.3% are in favor of honor killing.
- Majority of the respondents 45.4% are against the individuals who do not kill the accused.
- Majority of the respondents 43.3% said that educated people do not kill the accused in the name of honor killing.
- Majority of the respondents 65.85% said that the community labels the individuals ignoble who do not kill the accused of honor killing.
- Majority of the respondents 70.4% believed that the honor killing is not a murder.
- Majority of the respondents 65.8% said honor killing is not a murder.
- Majority of the respondents 72.5% said that honor killing is right punishment.
- Majority of the respondents 52.5% said that honor killing is done with planning.

- According to the respondents 50.8% said Islam permit honor killing and 49.2% respondents said Islam does not permit honor killing.
- Majority of the respondents 44.6% said that religious persons stimulate honor killing.
- Majority of respondents 51.7% said that police arrest honor killer and 43% respondents said that police arrest honor killing accused but leave afterwards.
- Majority of the respondents 37.5% said that police make the case of honor killing weak to procrastinate the legal procedure.
- Majority of the respondents 67.9% said that police arrest "*Punchyat*" member involved in decision making of honor killing and leave afterwards.
- Majority of the respondents 67.1% said that the community ignores the victim family of honor killing.
- Majority of the respondents 75.4% told that community did not cooperate with victim family.
- Majority of the respondents 91.7% said that community gives the cold shoulder to the victim family of honor killing.
- Majority of the respondents 85% said that the community compels the victim family of honor killing to migrate.
- Table discusses what victim's family do after honor killing either he live in community or migrates from the community. 17.5% respondents told that victim family did not migrate from the community and live in their community.
- Majority of the respondents 82.5% said victim family migrates from the community where he was living.
- Majority of the respondents 95.4% respondent said that honor killing has been used for certain other purposes.

- Majority of the respondents 63.9% said honor killing has been happened due to lust of money or property.
- Majority of respondents 62.1% believe that honor killing produce both positive as well as negative impact on society.
- The very significant majority of the respondents 95.4% said honor killing will remain continued.
- Majority of the respondent 66.3% said that there are several ways to restore honor without killing of offending male or female.
- Majority of the respondents 40.8% suggest marriage between two offending individuals.
- Majority of the respondents 51.3% people said that education is the one key tool to eliminate the honor killing.
- Majority of the respondents 50% want to perform their role stop honor killing.

CONCLUSIONS

The panchayat members got membership status of punchyat from their ancestors and they had been taking decisions for 10 years in Panchayat. They took decisions on the basis of informal laws, and also utilized their own mental approach, according to the situation. Sometimes Panchayat members took decisions on the basis of religious laws, if both disputing groups want to solve their problem on the basis of religious laws. They took decision on the condition of its acceptance from the both disputing groups. For this purpose both the disputing groups submit affidavit to the panchayat head which make groups to accept decisions from the Panchayat. It happens in rare cases when both groups reject the decision of the punchayat. Honor killing is alarming and very serious issue because it is being practiced in the study areas, and community did not considered it a murder. The major causes behind honor killings were the illicit relation or the suspicions of illicit relation, love marriage, refusal of fiancé (when a girl refuse to marry with her fiancé; the boy thinks that she has spoiled his honor and kills the girl in the garb of honor), seeking divorce and some time women were also killed when they refuse to accept the decision of the family.

Hate is found in society for both male and female who are involved in illicit relation. But the family of the female has to face the heavily criticism from the society. Some time honor killing is committed with planning. Society uses the term *Be-ghairat* and *Buzdil* for the person who does not practice it and that adds to the complexities for concerned persons. While on the other hand their behavior with the honor killer is sympathetic, and such killer are named as *Ghairatmand*. Community considers honor killing as socially approved norm. Honor killing was also utilized for other purposes like the lust of money, for gaining the property or land and for getting specific woman as compensation. People believe that honor killing leaves both positive as well as negative

impacts on society; it creates fear for the rest of the people who are involved in illicit relation. Educated segment of society believe that it has negative impact on society because honor killing leads to the enmity and chain of murders when the both male and female are killed in the name of honor.

SUGGESTIONS

1. Law making and law enforcing agencies should take step to stop honor killing.
2. Religious and formal education should be provided to each one in the all areas. If the education is increased that there would be change in the in the misconception about honor killing.
3. Reforms should be brought in the Pakistan penal code regarding criminal justice system.
4. Religion should be reinforced as a factor of social control.
5. Justice should be assured at each level socially and legally, and within the families by the heads and *Sardars*.

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APPENDICES

Interview schedule

Interview Date _____ Village Name _____

1) What is your age in completed years? _____

2) What is your caste?

i. Raj pot ii. Jutt iii. Baloch iv. Syed v. Others

3) What is your education?

0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	16+
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4) What is your marital status?

i. Unmarried ii. Married iii. Divorced iv. Widower v. Separated

5) What is your family type?

i. Nuclear ii. Joint iii. Extended

6) What are the sources of your family income?

i. Agriculture ii. Business iii. Job iv. Labor vi. Unemployed

7) What is the total monthly income (in rupees) of your family from all sources?

8) Is there any "Punchayat" system in your locality

i. Yes ii. No

9) Have you ever been the member of any "punchayat"?

i. Yes ii. No If no, go to Q. 11

10) Since how many years are you making decision on community disputes?

1-10	11-20	21-30	30+
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11. Who does resolve the disputes in your community?

i. Family ii. Punchayat iii. Police iv. Court

12) What type of disputes are addressed by the "Punchayat"?

i. Theft ii. Land iii. Divorce iv. Offensive relation v. Other

13) What bases are used to resolved the disputes?

i. Religious Laws ii. Formal Laws iii. Informal Laws iv. Collective wisdom

14) How many cases (in %) are resolved by "Panchayat"?

1-25	26-50	51-75	76-100
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15) According to your observation what type of reaction is generally shown by disputed groups in terms of the following statements?

Sr.	Statements	Strongly disagree 1	Disagree 2	No Opinion 3	Agree 4	Strongly Agree 5
i.	One group accepts the decision.					
ii.	One group accepts the decision at the spot but refuse later.					
iii.	Both the groups accept the decision.					
iv.	Both the groups accept decision at the spot and refuse later.					

16) Is honor killing is being practiced in your area?

i. Yes ii. No

17) Have you ever make decision on dispute like honor killing?

i. Yes ii. No

18) Is honor killing taken as ordinary murder in your areas

i. Yes ii. No

19)What is the main cause of honor killing?

i. Offensive relation ii. Refusal of fiancé iii. Love marriage iv. Seeking divorce
v. Women's refusal to comply the decision vi. Any other

20) Which type of family generally became the target of honor killing?

- i. Poor ii. Rich iii. Influential

21) To what extent the accused are hated?

	Great extent	Some extent	Not at all
Male			
Female			

22) Whose family or relatives are more criticized by society?

- i. Family of the male. ii. Family of the female. iii. Both equally

23) Who are mostly killed for this type of crime?

- i. Males. ii. Females iii. Both

24) Who kills the accused after "punchayat's" decision?

- i. Member of family ii. Member of "punchayat" iii. A group nominated by "punchayat"

25) What are the factors that force a person to commit this practice?

- i. Traditional ii. Religious iii. Inner consciousness
Family pressure v. "punchayat's" decision

26) Which families do believe more in this practice?

- i. Educated ii. Uneducated

27) According to your opinion what type of attitude the community shows toward the person who is

involved in honor killing in terms of following statements.

Sr.	Statements	Strongly disagree	Disagree	No Opinion	Agree	Strongly Agree
i.	People hate the person involved in honor killing.					
ii.	People consider such person a reformer of society.					
iii.	Community shows neutral attitude toward such a person .					
iv.	People rebuke such person openly.					
v.	People dislike such person secretly.					

28) The honor killer has done the right, I.....

i. Strongly agree ii. Agree iii. No opinion iv. Strongly disagree v. Disagree

29) The individual who does not kill the accused what would be the reaction of society?

i. Ignore ii. Taunting iii. Hate iv. Social boycott

30) Why he does not commit this practice?

i. Being educated ii. Being God fearing iv. Being coward v. Against the honor killing. viii. Others

31) What society thinks about them?

i. Timid. ii. Wise man iii. Be-ghairat iv. Any other

32) According to your opinion what is the nature of this practice?

- i. Planned ii. Accident

33) Do you believe that honor killing is a murder? If no, go to Q 35

i. Yes ii. No

34) What type of murder is this?

i. Attempt murder. iii. Motivated murder. iv. Forced murder

35) Why honor killing is practiced?

i. Obligation ii. God's will iii. Right punishment iv.

Custom

36) Does Islam permit honor killing?

i. Yes ii. No

37) How do the religious persons behave on honor killing?

i. Forbid ii. Stimulate iii. Become silent. iv. Hide killing

38) How police react on honor killing?

i. Arrest killer ii. Leave the killer iii. Arrest and leave afterwards

39) When police arrest the killer how they proceed the case?

i. Full fill formality ii. Try to convict the killer iii. Procrastinate iv. Try to arbitrate

40) How does police deal with "punchayat" involved in killing decision?

i. Arrest ii. Leave iii. Try to convict. iv. Arrest and leave afterwards

41) Would you please tell me how does society treat with family who committed honor killing in terms of the following statements.

Sr.	Statements	Strongly disagree 1	Disagree 2	No Opinion 3	Agree 4	Strongly Agree 5
i.	Society ignores such family.					
ii.	Society co-operates with such family.					
iii.	Society gives a cold shoulder to such family.					
iv.	Society compels such family to leave the locality.					

42) After honor killing, what family does?

- i. Live in community ii. Migrate

43) Has this practice been utilized for certain other purposes?

- i. Yes ii. No

44) What are other purposes for which honor killing is been used?

- i. Lust for money ii. To get property iii. To have a specific woman as compensation

iv. Any other

45) What are the impacts of honor killing on society?

- i. Positive ii. Negative iii. Both

46) Do you think this practice will remain continued?

- i. Yes ii. No

47) Is there another method to restore honor without killing the offending woman/man?

- i. Yes ii. No

48) Please explain how to restore honor without killing women/men?

49) What means do you suggest for eliminating this practice?

- i. Education ii. By eliminating poverty iii. By eradicate gender discrimination

iv. By bringing reforms in-law

50) Can you perform role to stop honor killing i. Yes ii. No
