Honour Killing: An Instrument of Women Subordination in Tribal Areas of Pakistan

The study was carried out in District Kurram, Khyber Pakhtunkhwa, Pakistan with the core objective to examine various factors associated with the occurrence of honour killing in tribal society in a positivistic manner by using questionnaire as a tool of data collection. A sample size of 377 respondents consisting upon Maliks (prominent leaders of the area) by virtue of their wisdom and member of Jirga institution selected through simple random sampling method. The collected data was analyzed and presented at univariate level of analysis to draw clear picture of data through frequency and percentage distributions. The association between dependent and independent variables were determined at bivariate level with the help of Chi-Square test application. The study concluded that honour killing is considered as normal and acceptable act in tribal society according to long standing normative structure and customary practices and the local also believed that this heinous act should be protected and preserved through any means. Further, the local cultural identity protects this brutal act under the shade of sociocultural values and religious dogmas, however; public attitudes regarding honour killing were more rigid in the past than the present. Moreover, in case of any breach of honour norms, both the offenders are killed on the spot without any mercy as there is no other available alternate of honour killing for restoring the honour and washing the shame. The study also concluded that in case of rape, mostly the victims are forgiven while the rapist is brought to killing sword. However, there is no evidence of children killing below the age of puberty in the name of honour in the study universe. Likewise, women looking for divorce, women remarriage after divorce from husband and women inability to conceive have no association with honour killing in tribal society. Lastly, it is assumed that silence with regard to the violation of honour norms neither encouraged nor prevailed, however; the situation gets further worsen once the same gets public. Creation awareness among all stakeholders over the direction and magnitude of human lose, taking strict actions by state authorities and law enforcement agencies about honour killing, understanding women role and body in light of the teachings of Islam, revisiting the concept of virginity and chastity according to physical milieu of women, and formation of special laws for the protection of women were forwarded some of the policy recommendations in light of the study results.

Key Words: Honour Killing, Jirga, FATA, Kurram Agency and Maliks.

Introduction

The word honour contains number of definitions such as reverence, respect, good name, high esteem, and reputation, having sole aim regarding self-worth of an individual with respect to their actions and behaviours for fulfillment of cultural obligations and to measures their social prestige within a given social structure (Khan, 2006; Sirman, 2004; Oxford English Dictionary, 1989; and Wells, 2001). Killing in the name of honour is planned murder of women mainly committed by male family members or relatives either for actual or perceived illicit sexual relations on part of women beyond the prescribed boundaries due to their
involvement in love, refusal of arranged or forced marriage, fallen victim to a sexual attack, extra marital relations, desires for jobs and disobedience towards patriarchal authority etc. (Gill, 2008; Hassan, 1999; Human Rights Watch, 2004; Joseph and Nagmabadi, 2003; Onal, 2008; Roberts, Campbell and Lloyd, 2013; and The Free Dictionary, 2007). Although, in most of the cases women are the main victims of honour killing, but some time male also becomes victims and subjected to honour killing with a rare proportion typically viewed as collateral victims by killing both the offenders (Asia Pacific Women’s Watch, 2004; and Nesheiwat, 2005).

Honour killing statistics disclosed that every year across the globe, five thousands women were killed in the name of honour norms violation, while the highest rate of such killing is found in Pakistani society with almost one-fifth of the total cases and one thousand in number (United Nations Population Fund, 2000; Ullah, 2010). The strong traits and deep roots of honour killing are found in all parts of the country that is also endorsed by culture, inscribed in the customary practices, and recognized by people behaviours with almost equal acceptance by all ethnicities and sub-cultures (Shah, 1998; and Ullah, 2010).

The reasons behind honour killings are numerous and varying from society to society. The long standing history of this criminal act showed that honour killing are mainly supported by the customary practices and could be traced back to primitive culture and Pre-Islamic period, where women were killed for bringing dishonour to their family members (Hussain, 2006; and Pervizat, 2003). However, not only in the past but as well presently such killings are carried out to purify and restore the lost honour of the family that was resulted due to immoral and shameful act of female family members (Siddiqui, Hamid, and Siddiqui, 2000; Eck, 2003; Hussain, 2006; and Wikan, 1984).

Honour killing are also carried out within the framework of patriarchy. The patriarchal social structure justifies the preservation of social construction of honour norms, values and traditions. That mainly revolves around the contention that women are subordinate to men, so that they can control their public and private affairs (Gill, 2008). Through sexuality, male impose their view regarding femininity over female and women internalize their prototypical feminine sexuality as per the yardstick of the normative orders that further perpetuate patriarchal structure and conceptualizes men right of woman killing (Ahmetbeyzade, 2008; Darvishpour, 2003; and Walby, 1990). However, it is not only masculinity that perpetuate honour killing but other socio-cultural factors also play its role in an increasing rate of honour killing in the country such as prevision in the customs and traditions of the country for honour crime that is also somehow legally accepted (Bennett, 2007; Coomeraswamy and Kois, 1999; Goldstein, 2002; Jafri, 2008; and Smartt, 2006)

Moreover, some scholars believed that the religion of Islam provided basis for honour killing; however, neither Islam nor other religion support honour killing as the Islamic theological rationale forbidden honour killing (Hassan, 2008). So that it cannot be associated only and only with Islam as Jews, Christen and Druze etc are also committed honour killing (Gill, 2008). In this regard, Kutty (2000)
concluded in a similar manner by stating that “There is no concept of honour killing in Islam”. In consonance to these, Hassan (2008) illustrated that the theological rationale of Islam does not sanction honour killing.

The role of state authorities cannot be ignored while considering honour killing in a context of no intervention being considering it as a private matter. Mostly the killers either remain unpunished or received lenient sentence (Agosin, 2002; Gill, 2006). Community members, police officials and state judiciary have much lenient outlook under the grasp of cultural excuses towards the perpetrators of honour killing (Honour Killings Report, 2010). Amnesty International Report (1999) and Brand (1998) linked honour killing with economic crime and inheritance disputes. Land dispute can also be blamed is one of the actual causative motive behind honour killing (Lari, 2011). Faqir (2001) disclosed that honour killing is based on the subordination of poor, weak and working classes which intensify high economic growth and social mobility (Faqir, 2001).

Education advocate an important role in altering the mindset and people perception as educated people greatly supported women rights (Eisner and Ghuneim, 2013). Hussain (2006) contended that by and large honour based crimes occurred in uneducated classes of rural tribal areas. Vitoshka (2010) blamed political instability as a leading factor of honour killing. In political contexts, policies and actions of the state institutions contributes towards continuing violence in the name honour (Kogacioglu, 2004). Khalil (2010) endorsed that liberty and life of women in Pakistani society is treated as per the parameters of prevailing socio-political norms. Lari (2011) examined the role of tribalism and feudalism and added that it is very difficult for law enforcement agencies to control honour killing.

Research Methods

The study at hand was carried out in District Kurram of tribal regions of Khyber Pakhtunkhwa, Pakistan to examine various causative factors associated with the occurrence of honour killing in tribal society. The nature of the study was positivistic and a questionnaire ranging from strongly agree to strongly disagree was used as a tool of data collection to draw meaningful results and to inspect all possible relations linked with different aspects of honour killing by integrating all major variables. The universe of the study was comprises of different villages of all three tehsils of District Kurram i.e. tehsil Alizai, Sadda and Parachinar. To increase the validity and reliability of data and to avoid any complications in drawing clear conclusion, 377 respondents out of 1612 were proportionally selected from ‘Maliks’ category of study universe (Tribal prominent leaders known as Maliks/Lungi holders/Spingiri in the native language) through simple random sampling method, keeping in view their extensive knowledge about honour killing and victims of such killing by virtue of their professional wisdom as members of the ‘Jirga’ (Legal Council). The data was analyzed at uni-variate and bi-variate levels of analysis with the help of Statistical Package for Social Sciences.
(SPSS)-20 version and Chi-Square test statistics. At uni-variate level the data was presented with help of frequencies and percentages distribution to give clear picture and lay out of the data. The association between dependent variable (honour killing) and independent variable (factors associated with honour killing) was determined with help of bi-variate analysis while using Chi-square statistical application.

Study Results and Analysis of the Data at Uni-Variate and Bi-Variate Levels

Honour killing is an important phenomenon that exists in most of the underdeveloped, third worlds and even in advanced countries to some extent. The traditional patterns of social life and cannot be limited to tribal societies only, as it is not exceptional and tribal oriented only. Study findings regarding the prevalence of honour killings in tribal areas were restricted to the following statements. The respondents’ perceptions in this regard were produced as given below both at uni-variate and bi-variate levels:

<table>
<thead>
<tr>
<th>Attributes/Statements</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Uncertain</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Total</th>
<th>Bi-variate Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honour killing is considered as normal act in tribal area</td>
<td>287 (76.10%)</td>
<td>49</td>
<td>14</td>
<td>27 (7.20%)</td>
<td>00</td>
<td>377</td>
<td>P≤0.05</td>
</tr>
<tr>
<td>Preservation and protection of honour based cultural identity</td>
<td>294 (78.00%)</td>
<td>56</td>
<td>13</td>
<td>14 (3.70%)</td>
<td>00</td>
<td>377</td>
<td>P≤0.05</td>
</tr>
<tr>
<td>In the past attitudes of the people regarding honour killing were more rigid</td>
<td>245 (65.00%)</td>
<td>110</td>
<td>12</td>
<td>10 (2.70%)</td>
<td>00</td>
<td>377</td>
<td>P≤0.05</td>
</tr>
<tr>
<td>Both gender becomes victims of honour killing</td>
<td>237 (62.90%)</td>
<td>70</td>
<td>28</td>
<td>36 (9.50%)</td>
<td>6</td>
<td>377</td>
<td>P≤0.05</td>
</tr>
<tr>
<td>Children/minor victims of honour killing</td>
<td>2 (0.50%)</td>
<td>37</td>
<td>23</td>
<td>62 (16.40%)</td>
<td>253</td>
<td>377</td>
<td>P&gt; 0.05</td>
</tr>
<tr>
<td>None availability of honour killing alternative</td>
<td>232 (61.50%)</td>
<td>74</td>
<td>31</td>
<td>29 (7.70%)</td>
<td>11</td>
<td>377</td>
<td>P≤0.05</td>
</tr>
<tr>
<td>Silence in case of honour norms violation</td>
<td>9 (2.40%)</td>
<td>17</td>
<td>9 (4.50%)</td>
<td>79 (21.00%)</td>
<td>263</td>
<td>377</td>
<td>P&gt; 0.05</td>
</tr>
<tr>
<td>Divorce and honour killing</td>
<td>00 (0.00%)</td>
<td>00</td>
<td>16</td>
<td>60 (15.90%)</td>
<td>301</td>
<td>377</td>
<td>P&gt; 0.05</td>
</tr>
<tr>
<td>Remarriage of women after getting divorce and honour killing</td>
<td>00 (0.00%)</td>
<td>00</td>
<td>30</td>
<td>78 (20.70%)</td>
<td>269</td>
<td>377</td>
<td>P&gt; 0.05</td>
</tr>
<tr>
<td>Women inability of getting pregnant results honour killing</td>
<td>00 (0.00%)</td>
<td>00</td>
<td>14</td>
<td>55 (14.60%)</td>
<td>308</td>
<td>377</td>
<td>P&gt; 0.05</td>
</tr>
<tr>
<td>The rapist is killed, not the victim</td>
<td>232 (61.50%)</td>
<td>26</td>
<td>66</td>
<td>18 (4.80%)</td>
<td>35</td>
<td>377</td>
<td>P≤0.05</td>
</tr>
</tbody>
</table>

Discussion

The commonly prevail violent act of honour killing is considered as normal and up to the standard expectations as per the devised yardstick based on socio-cultural values and normative order of tribal society and communal wishes to
perform the same. Frequencies and percentage distribution in the above table contended that most of respondents 287 (76.10%) strongly endorsed that honour killing is considered as normal and acceptable act in tribal society according to customary practices and significantly (P≤0.05) associated with each others at bi-variate level of analysis. Societal acceptance towards this heinous act of honour killing among the locals enjoying strapping deep roots in the existing normative orders and social dynamics of people life. It has mainly perpetuated due to people beliefs in restoration of long standing acknowledged and praised practices, to uphold the ancient mode, preserve and safeguard these socio-cultural perspectives. In other words it an attempt towards the persuasiveness of sturdy resistance to social dynamism. These results are in close propinquity in meaning and interpretation to argument reproduced in Honour Killing Report (2010) stated that being cultural and traditional in implication to local state laws implementing authorities usually turns a deaf ear to these acts. This could also be the reason that tribal people have strict adherence to their own customary practice, traditions and normative order that sustain honour killing. Tribal people follow the codes of ‘Pakhtunwali’ (Pakhtun codes of conduct) in true letter and sprits and considered these informal ways of life even above the formal laws of the state and religion. Inconsonance to these derivatives Pope (2004) elaborated that cultural and customary practices greatly influence individual perception and attitudes about the world. Such acceptance of honour killing can also be seen in Section-50 of the ‘Turizuna’ (written customary codes of the Kurram Agency) that clearly defines that “whoever is found committing sexual intercourse with any married women or a widow or a virgin, both the man and woman ought to be killed on the spot”.

Moreover, majority i.e. 294 (78.00%) of the respondents strongly acknowledged the protestation and preservation of honour based cultural identity and the same was significantly associated (P≤0.05) with each others at bi-variate level of analysis. The brutal act of honour killing is not only supported by the local people but they also intend to protect and preserved this violent act. Although, such killings in totality are mainly attributed to socio-cultural perspectives, however, strict adherence to exercising and preservation of honour killings are not only supported by norms and values but as well as misunderstood as religious. As somehow the same is also perpetuated as religious act by the ignorant people that sustained under the shade of theological rationale. Badawi (1971) and Douki (2003) described that the acceptance of violence cannot be solely attributed to religion, however; often rationalized through religion besides the fact that these are found in traditional and socio-cultural milieu. The prevalent patriarchal structure in tribal society also provides roots for the preservation of honour killing in the area as woman status is tribal society is highly volatile that empower men and subjugated women in different spheres of life. In this regard Gill (2008) contended that in honour based patriarchal societies men honour are associated with women and male are expected to protect family honour. Further, women deviation from these established normative pattern brought dishonour and shame for male members of the family that is as intolerable (Kandiyoti, 1988).
An alarming majority i.e. 245 (65.00%) respondents strongly considered that previously people attitudes in tribal society regarding honour killing were more rigid as compare to present and the association between the variable was significant (P≤0.05) at bi-variate level of analysis. This could be attributed to the increasing interaction between tribal people and the dwellers of settled areas of the country, that might altered people attitudes with regard to honour based crimes.

Besides the fact that tribal cultural identity witnessed long standing happening of honour killing that was based on strictly reinforced customs and traditions of patriarchal nature, manipulated the private and public sphere of women. Further, evidences form history showed the role of masculinity along with other socio-cultural factors that contribute in increasing rate of honour killings in different areas of Pakistan (Jafri, 2008). Moreover, tribal people in the past had less access towards media institutions and therefore they were less aware about ideas of right and wrong. But after the 9/11 incident, Pakistan army and other law enforcement agencies intervene in the area that indirectly resulted some changes in the social, political, economic and cultural dynamics of the society. This could also provided a space for daily forecasting and broadcasting in the area through electronic and print media that stands as an influencing factor of moulding people attitudes regarding honour killing. Similarly, increasing rate of education in the area also mould the behavioural traits of tribal people in a positive manner. Likewise, certain amendments in the constitution of the country by defining honour crime as crime against the state might be one of the leading reason of bringing change in people attitudes. In the past proper legislation regarding honour killing were absent in Pakistan but special laws has been passed by the government to defined killing in the name of honour is an intentional murder (Khalil, 2010).

Furthermore, the study results in the above table disclosed that majority i.e. 237 (62.90%) study population strongly supported that both genders becomes victims of honour killing and the association between the variables was significant (P≤0.05) at bi-variate level. The Asia Pacific Women’s Watch Report (2004) reports added that both gender are subjected to honour killing with proportion of women victims than men. In most of the cases, women are prioritized victim of honour murders with rare proportion of men adulterers typically viewed as collateral victims (Devers and Bacon, 2010). The widespread modus operandi of such killing duly sanctioned that when a person from any gender is found in violating the normative order and cultural taboo, than they have less chances of escape, and have to face the axe of killing justified under the shade of honour. Such like socio-cultural procedure dictated that killing of the violator at any cost irrespective of their caste, class, colour, creed and gender in tribal cultural setup. Therefore, both man and woman in equal proportion had to fall prey to honour killing in Pakistani tribal society, being practiced and accepted. That is why women and their seducers are never forgiven but remained at stake, if they violate the prescribed honour norms. Thus, both men and women easily becomes the victim of killing as sympathetic attitudes on part of adulterers have no provision in tribal social system.
In contrast to above, 253 (67.10%) respondents were strongly agree with the conception of children honour killing and the statement was non-significantly associated (P>0.05) with honour killing at bi-variate level. These results negated the arguments made by previous researchers that even children born outside the wedlock and new born babies have to face the inhuman act of honour killing (Eck, 2003; and Chesler, 2010). Shelley (2007) also stated in an analogous direction by stating that children are killed by their parents to restore their respect. Although, it is evident from the aforementioned findings that the culturally the practice of honour killing is sanctioned that entails killing in the name of honour without any type of gender discrimination in case of violating the normative social order. But in contrast to these results there are either no or lesser chances of children killing in the name of honour. The same might be the reason that even if unlawful relations exist between man and women, the same does not reached to a particular stage where a woman give birth to an illegitimate child, as after visibility of their pregnancy they ought to be killed for their unacceptable pregnancy. Further, it is also widely accepted in the area that biologically children are unable to have sexual intercourse before reaching to the stage of puberty, so that they remained safe from such inhuman act of brutality. However, it is important to be mentioned that as per the local definition of child in tribal society is as a person who is not yet reached to the age of puberty and it does not fall under the definition of Child Rights Convention i.e. 18 years. Moreover, it could also be the reason that some people want to hide illegitimate relations of their women, therefore; they may killed newborn babies in privacy to cover up illegitimate relations of their women, that’s never highlighted. As a consequential factor of elder found in illicit relations children and even new born babies become victims to kill (Turgut, 1998).

Moreover, 232 (61.50%) of the respondents strongly endorsed that no other alternative of honour killing is available to remove the shame and restore the honour and the association of the statement with honour killing was significant (P≤0.05). Gonzalez (2000) contended that blood is considered the only alternate source of erasing dishonour in tribal social system. That is persistently and immensely practiced, supported, sanctioned and continued within the Pakistani tribal codes of conduct (Ali, 2001). It could be the reason that violation of honour norms always remains a major issue of concern and any breach in this regard is intolerable at family and communal level. Therefore, any one is found of consigning this breach his had to face an instantaneous death. Honour killing is an intense phenomenon that is still practicing with sole aim to honour and social order (Pitt- River, 1966). Furthermore, honour is also attached with the social standing of individuals within tribal social hierarchy and no one want to be in the lower ladder of such hierarchal division of society. That is why if someone abuse the trust, ultimately he or she will be put to death with impunity. Women role is demanded as per the normative orders based on existing hierarchies and privileges that are blended with crimes related to honour killing (Feldman, 2010). Although, in some parts of the country shame should be washed with giving women for marriage to the affected dishonoured family, but the same is not applicable to tribal cultural setup in totality. Similar to these, Boehm (1984) concluded that
dishonouring other than adultery can only be purified by offering a girl to the aggrieved family members from the violator clan or tribe to restore the lost honour. But this could not applicable in case of illicit sexual relations and killing of the offender is the only alternative option of honour restoration and shame removal.

An alarming majority i.e. 263 (69.80%) respondents strongly opposed the statement if the honour related norms is violated, silence is considered the best option and the association between variables was non-significant (P>0.05) at bi-variate level. In tribal society, challenging someone shame and damaging their honour is unforgivable deed. That demand from the bereaved family members to retaliate irrespective of their ethnic background and socio-cultural standings. In this regard, honour killing is a matter of acute reprisal but strongly personified in the cultural perspectives of tribal society. The embodiments of such killing in tribal social system further sanction honour killing in all segments of the society. Further, it is not only the informal social structure that enhance the rate of honour killing but formal social institution also supported honour killing that state “whoever is found committing sexual intercourse with any married women or a widow or a virgin, both the man and woman ought to be killed on the spot” (Turizuna, Section-50). Such steps are usually taken when the honour of family is at stake within the society. That is why; this extreme solution becomes a single choice after the failure of other alternatives (Pitt-Rivers, 1966). Lastly, tribal people prefer to die rather to compromise honour and avoiding honour killing put them in shame forever, therefore; they goes for taking severe steps by taking the lives of the offenders. A life that is considered an ideal one in tribal society almost dedicated to honour and the locals by all means and costs wants to sustain and protect it. Pakhtunwali is a socio-cultural life patterns for Pakhtuns and their life is devoted to honour, that they want to win by all means and must be won even if it’s put their lives at stake. (Khattak, Muhammad and Lee, 2014).

Likewise, majority of the respondents 301 (79.80%) and 269 (71.40%) respectively strongly discarded the notions that neither women looking for divorce nor their remarriage of women after divorce result honour killing. Further, the relationships between the variables in both the cases were also non-significant (P>0.05) at bi-variate level of analysis. The social system of tribal society is utterly patriarchal where women population does not enjoying any freedom of expression with meticulous orientation to mate selection and partner. The endorsement of honour killing is an intense form of patriarchal power that is safeguarded by providing legal shield to male values and interests under the shade of state institutions (Pope, 2004; and Smart, 1990). Therefore, women have either no or very little role in taking divorce from husband, although; seeking divorce is considered is as an act of disobedience in tribal socio-cultural orientation. In negation to these results, Asamoah-Wade (1999) concluded that in case of women desires for divorce, the parents of women always remained partners in such killing. That is usually the result of dishonouring a husband so that instant killing of women is certain (Hussain, et. al., 2016). Similarly, killing of women who intended to remarriage after divorce have no room in tribal society. These results
be a sign of a breathing space for women remarrying after divorce persisted in tribal culture. The same provision could have tacit support both form the religious injunctions and socio-cultural values that entailed women to remarry after divorce or death of her husband. Because after getting divorce the previous husband have nothing to do with the future of his ex-wife and she comes under the direct control of her family of orientation. Although, previous studies negate this notion by stating that women remarriage after divorce is as considered an act against the normative structure by considering divorced woman as man honour and rarely afford her remarriage after her divorce (Eck, 2003; and Sev’er and Yurdakul, 2001).

Further, majority i.e. 308 (81.70%) respondents strongly opposed the statement that women inability of getting pregnant results honour killing and the association between the variables was non-significant (P>0.05) at bi-variate level. Male child is considered as gun and symbol of power in tribal society so that women infertility perceived as a threat to masculinity. Therefore, those women who are to reproduce a child may not enjoy equal respect and prestige amongst the family members and community equal to that of a woman with children. However, such stigma of sterility never leads to killing of the infertile woman. This could be the reason that men in tribal society have the opportunities to goes for more than one wife and in such cases they get married with another woman for the purpose to continue their linage system. Similarly, the religious teachings also enable Muslim men to have four wives that could curb the issue of woman infertility indirectly.

Likewise, majority of respondents 232 (61.50%) strongly considered that if a women is raped, the rapist is killed and not the victim women and the association of the statement was significantly associated (P≤0.05) with honour killing at bi-variate level. Committing of rape or male attempt to rape had no pardon rather to face a certain death analogous to cultural perspectives (Eck, 2003). Further, a person involved in a rape is supposed to be killed for his violation or tries to violate the honour of a woman. On the other hand the girl received an apology from their family members if they found her as innocent. Similarly, previous studies also suggested that rape discredited the victim family members that absolved of being killed due to her no intentions of doing so (Kaya, 1996; and Hussain, et.al., 2016). Besides the study results it was also observed that in March 1999, a 16 years psychologically disabled lady namely Lal Jamilla of Mazuzai’ tribe of the study universe was shot to killed by their native tribesman in front of tribal gathering after being raped by a local government official as it was believed that she ashamed the tribe and only remedy of her killing is left (Gonzalez, 2000; and Mayell, 2002). Such occurrence clearly showed even in some cases the victim of rape are also become vulnerable and supposed to be killed.
Conclusion and Recommendations

The study concluded that honour killing is considered as normal act in tribal areas of Pakistan having implicit support from longstanding socio-cultural values and customary practices, mainly perpetuated with intentions to wash the shame and restore the lost family honour. This heinous crime not only existed in the area but the local people also intend to protect and preserved this cultural identity and to have strict adherence to the normative order, traditional and socio-cultural milieu. However, people attitudes in this regard are changing in a positive direction as compare to the past due to local interaction with developed areas, increasing education in the area, people access to print and electronic media and amendments in the constitutions of the state, favourable to mitigate honour killing by defining the same as intentional crime and crime against the state. Both the gender become victims of honour killing and anyone who violate this cultural taboo had to face the axe of killing without any sympathy on behalf of the offenders. Further, children and newborn babies never become the victim of honour killing by having lesser chances of illegitimate babes as after visibility of women illegal pregnancy they ought to be killed on the spot by their family members. The only alternate in the area is killing the offenders to remove the shame and restore the honour being lost due to immoral act of women, however; there is no room for silence if the honour is lost. Moreover, neither women demand for divorce nor her remarriage after divorce resulted honour killing in tribal areas. Similarly, women inability to reproduce a child has no space for honour killing and in case of rape, the rapist is killed and not the victim. The local leaders (Maliks), religious clerics, educated chunk of population and political workers have to play their true role to curb the issue, provision of equal rights to women, creation of awareness about the importance of life and immediate intervention of state authorities directly in matter related honour killing were presented some of the policy recommendations.

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