

# **A Study on Public Opinion about Honour Killing and its Impact on Tamilnadu**

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**Abstract:** *Honour killing is a particularly harmful and disturbing form of the control over women's behavior. It has been taking place for thousands of years, and continues to be practised globally, particularly, but not exclusively, amongst communities in or from South East Asian, Middle Eastern, and Mediterranean countries. The sample size of the study is 225 and an empirical study was conducted with a convenient sampling method. The research aims to study honour killing which is a serious social problem in some countries that is yet to be adequately explained and addressed. We start with an overview of the conceptualization of this phenomenon and review its global prevalence. We argue that honor killing cannot be fully explained by focusing only on religion and sexism. We present a feminist Durkheimian analysis of honor killing as a form of informal social control and argue that honor killing represents a 'dark side of modernity' in which the systematic marginalization and stigmatization of minorities and social groups have led them to rely more on traditional honor codes as a kind of informal social control, exacerbating honor crimes. This research discusses how a more effective approach to combat honor or killing requires not only addressing the issues of sexism and religious fundamentalism, but also the systematic exclusion and stigmatization of local groups and minorities. We aim to explore the specificity and causes of honor killing. Our hope is that a better understanding of underlying causes will open a new front to combat this hideous crime against women and subsequently increase the effectiveness of the current efforts and activism dedicated to decrease and hopefully eliminate such crimes.*

**Keywords:** honour killing, informal social control, marginalisation, modernity, stigmatisation of minorities

## **I. INTRODUCTION**

The systematic marginalization of individuals or groups in any form (economic, social, etc.) results in various reactions such as the creation of slums and various informal forms of social control. In the case of the honor-based value system, the reliance on informal control stigmatizes the marginalized group further and exacerbates the reliance on group norms in search for security. Such communities and cultures are split between two conflicting value systems. Modern values force them toward individual choice and private possession of personal life, body, and mind. However, accepting modern values separates group members from their traditional honor system and puts them in a difficult position in which the cultural, economic, social and symbolic capitals are not in their favor.

Honour killing is a serious social problem in some countries that is yet to be adequately explained and addressed. We start with an overview of the conceptualization of this phenomenon and review its global prevalence. We argue that honor killing cannot be fully explained by focusing only on religion and sexism. We present a feminist Durkheimian analysis of honor killing as a form of informal social control and argue that honor killing represents a 'dark side of modernity' in which the systematic marginalization and stigmatization of minorities and social groups have led them to rely more on traditional honor codes as a kind of informal social control, exacerbating honor crimes. We discuss how a more effective approach to combat honor killing requires not only addressing the issues of sexism and religious



fundamentalism, but also the systematic exclusion and stigmatization of local groups and minorities. From a social scientific perspective, we aim to explore the specificity and causes of honor killing. Our hope is that a better understanding of underlying causes will open a new front to combat this hideous crime against women and subsequently increase the effectiveness of the current efforts and activism dedicated to decrease and hopefully eliminate such crimes.

The United Nations Population Fund (UNFPA) estimates that the annual worldwide number of honour killings is as high as 5,000 women and girls, though some non-governmental organizations (NGOs) estimate as many as 20,000 honour killings annually worldwide. Despite limited statistics, research shows that honour killings occur amongst women of different ages, religions, and social status, wealth, education, and location.

The particular type of patriarchy that exists in India and Pakistan provides a continuing enabling environment for honour killings in these two countries. In parallel, South Asian men also face a construction of masculinity that rests on the notion of honour. Specifically, men's role is to maintain familial and community 'honour' by controlling the behaviour of their daughters, wives and mother, several gruesome honour killings are captured on cell phone video footage by neighbours and onlookers and then shared widely over the internet in India, in part to serve as a 'lesson' to others, and to advertise the restoration of honour.

We have used a modest data set gleaned from intensive perusal of media reports to tease out some detail on the dynamics of honour killings. Our analysis supports the limited literature on this subject by highlighting the patriarchal motivations for honour killings and sheds light on some inner workings, including motivations and the use of public performance. Clearly, more systematically collected data is essential to better understand which characteristics and actions put women at risk of an honour killing so that efforts can focus on prevention. There are, indeed, several notable efforts to create databases on honour killings. The Aurat Foundation in India conducts a regular in-depth study of the prevalence of honour killings per district. Amnesty International and Oxfam International conduct similar data-collecting activities. While these are excellent databases, they often do not provide demographic details, or adequate detail on motivation and perpetrators. This makes it difficult to assess at-risk populations or understand more deeply the tipping points that lead to honour killings. As urbanization continues in these countries, future research could also examine its effect on notions of honour, like whether honour killing is a reinforcement of village ties in a complex and often confusing urban context.

The prime factor of the crime is that the majority of caste members do not accept inter-caste marriages on the pretext of maintaining the decorum of their caste or status of their family in the society. The crime of honour killing is increasing at a high pace due to the complex socio-cultural problems. A bill was passed in the Rajasthan Assembly on Monday to curb incidents of 'honour killing' in the State with the provision of punishment of death penalty or life imprisonment for murdering couples in the name of family honour. According to the Honour Based Violence Awareness (HBVAN), honour killings are committed within families or social groups with the purpose of controlling behaviour. Such murders are carried in the name of protecting cultural beliefs or honour, and those targeted are believed to have shamed their family or community.

In India, the state of Haryana, Punjab, Rajasthan and Uttar Pradesh contain more cases of honour killing. India has the highest number of documented and estimated honour killings per capita of any country in the world; about one-fifth of the world's honour killings are committed in Pakistan (1,000 out of the 5,000 per year total). No person has the right to take away the life and liberty of another. It is always good to live the life to the maximum full of joy and happiness because the next moment of life is not predictable. So, it is better to follow the policy of Live and Let Live. Honour killings occur in many parts of the world, but are most widely reported in the Middle East, South Asia and North Africa. Historically, honour killings were also common in Southern Europe, "honour killings within living memory within Mediterranean countries such as Italy and Greece." **The aim of the research is to combat honour killing.**

#### **Objective**

- To interpret the reasons for the occurrence of honour killing
- To analyze the the impact honour killing had in the society



- To define the current trends on honour killing and its negative impact
- To assess the government initiatives taken to prevent honour killing
- To evaluate the awareness about honour killing on the public community.

## **II. REVIEW OF LITERATURE**

**Ahmed 2019** Qandeel Baloch, a controversial Pakistani social media star, was killed by her brother in 2016 in the name of “honor.” Using Qandeel’s honor killing as a case study, this chapter analyzes honor killings to gain a better understanding of what they are, their prevalence, and the factors attributable to them, particularly in South Asia.

**Parasar and Singh 2019** This growth of technology among young people has also been used against them in other ways. For instance, digital technologies provide families and communities new ways to infringe on women’s and girls’ privacy, whether by taking pictures or videos without consent or threatening them with broadcasting via this medium, actual or manufactured romantic relationships.

**Mayeda and Vijaykumar 2016** Honor-based violence (HBV) is a serious concern for women and girls from particular ethnic backgrounds. Unfortunately, while the sociology discipline pays significant attention to gender-based violence in western contexts, HBV is a topic under-studied in the field. This article reviews the literature on HBV, typically coming from social work, cultural studies, and feminist studies, and focuses on the phenomena’s link to notions of masculinity and femininity, its collective nature.

**Ercan 2015** In recent years, so-called “honor killings” came onto the political agenda of many migrant-receiving societies including Germany. There were heated debates over the meanings of these murders in courts, parliaments, media, and the broader public sphere. These debates centered mainly on the question of whether “honor killing” is a culturally specific type of violence that occurs only in certain cultural communities, or a form of violence against women that cuts across all cultures.

**Eisner and Ghuneim 2013** The present study examines attitudes towards honor crimes amongst a sample of 856 ninth grade students (mean age= 14.6, SD= 0.56) from 14 schools in Amman, Jordan. Descriptive findings suggest that about 40% of boys and 20% of girls believe that killing a daughter, sister, or wife who has dishonored the family can be justified.

**Kiener 2011** Her brother in Joharabad, Punjab, set Ghazala on fire, on 6 January 1999. According to reports, she was murdered because her family suspected she was having an illicit relationship with a neighbour. Her burnt and naked body reportedly lay unattended on the street for two hours, as nobody wanted to have anything to do with it. Ghazala was burned to death in the name of honour.

**Doğan 2011** communities where there is a high incidence of honor killings there is a powerful sense of the concept of honor and a shared belief that honor is the most fundamental value in life. It is these differing cultural interpretations and understandings of honor and shame, rather than Islam or other religious beliefs, which dictate what is perceived as honorable and what is not and, to a great extent, determine whether any action needs to be taken against shameful conduct.

**Herzog and Abu-Lughod 1987** The “honor crime” poses perhaps more starkly than any other contemporary cultural-legal category the dilemmas of feminist scholarship and rights activism in a transnational world. Marked as a culturally specific form of violence and given a special and stigmatizing association with Muslims, especially after the 1990s, the honor crime does significant political work in the world today. Through an examination of popular literature, human rights reports, and anthropological and sociological studies.

**Nasrullah, Haqqi, and Cummings 2009** Honour killing (HK) is a problem of public health concern but published data on the phenomenon are limited and many cases likely go unrecognized. Our study focuses on the epidemiological patterns of HK of women in Pakistan, where domestic violence is common and HK occurs but is poorly described. Methods: Human Rights Commission of Pakistan (HRCP) systematically collected data on HK of women using newspaper reports from January 2004 till December 2007.

**Chesler and Hayes et al. 2018** Families that kill for honor will threaten girls and women if they refuse to cover their hair, their faces, or their bodies or act as their family’s domestic servant; wear makeup or Western clothing; choose friends from another religion; date; seek to obtain an advanced education; refuse an arranged marriage; seek a divorce from a violent husband; marry against their parents’ wishes; or behave in ways that are considered too independent, which might mean anything from driving a car to spending time or living away from home or family.

**Zare et al. 2022** The present research studies the crimes of honor from the sociological point of view. Despite the importance of the issue, no serious experimental study has addressed it yet. Therefore, the current research adopts a new approach in following up the crimes of honor based on the theories



relating to the traditional and modern society key words (Modernization views) focusing on Redfield and Durkheim, among others. **Reimers 2007** This study uses discourse analysis to examine representations found in Swedish newspapers of the murder of a Kurdish woman perpetrated by her father. It discloses representations of a media event that reiterate intersecting norms concerning ethnicity, gender and social class, which together delineate boundaries and significant core values for a hegemonic notion of the Swedish. **Baxi, Rai, and Ali 2006** Through a comparative analysis of crimes of 'honour' in India and Pakistan and an examination of appellate judgments from the two countries, we reflect upon how a rights-based discourse of modern nation-states forms a complex terrain where citizenship of the state and membership of communities are negotiated and contested through the unfolding of complex legal rituals in both sites. **Alexander et al. 2006** Using qualitative and survey data in a rural and an urban slum setting in Pune district, India, this paper describes patterns of pre-marital romantic partnerships among young people aged 15-24, in spite of norms that discourage opposite-sex interaction before marriage. 25–40% of young men and 14–17% of young women reported opposite-sex friends. **Welchman and Hossain 2013** Purna Sen Growing international interest in honour killings has shown both the possibility of international collective working and the shortcomings of some such efforts. In particular, identifying Islamic cultures as deeply imbued with backward approaches to gender relations, associating Islam intrinsically with honour killings, and highlighting Islamic cultures as therefore inherently problematic have left a tangle of anger, moral superiority, urgency to act and defensiveness that complicate both conceptualising and acting against honour crimes. **Siddiqui 2005** in what came to be described, particularly by the media and the police, as an 'honour killing', Abdella Yones, an Iraqi Kurd, admitted to murdering his daughter, Heshu Yones, for having a boyfriend and for being 'too Westernised'. In 1998, Rukshana Naz, a Pakistani/British woman, was killed by her mother and brother. Convicted of her murder in 1999, Rukshana's mother justified the killing, saying 'it was in her kismet' (fate). **Güneş 2020; Warraich 2005** 'Honour crimes' have been part of Pakistan's social and legal history for centuries, despite diverse legal approaches by the state. Rather than eliminating 'honour crimes', the new laws have themselves proved a barrier to justice for victims. Most significantly, by requiring the courts to follow 'the injunctions of Islam' in applying the Laws of Qisas and Diyat, they have contributed to retrogressive debate about 'honour crimes' and gender relations within the family. **Begikhani 2005** in the aftermath of the Gulf War and a mass exodus of Iraqi Kurds towards the Turkish and Iranian frontiers, the USA and the UK (the coalition powers) established a no-fly zone in Iraqi Kurdistan and implemented the 'Provide Comfort' programme, aiming to protect the population in the zone north of the 36th parallel against attack by Iraqi government forces. **Yadav and Tripathi 2004** From 2004, the Dutch parliament developed a comprehensive response to honor-based violence, initially in consultation with immigrant and nonimmigrant political actors, while German politicians used honor-based violence to justify the restriction of immigrants from membership, portraying them as problematic subjects. **Kogacioglu 2004** An honor crime is commonly defined as the murder of a woman by members of her family who do not approve of her sexual behavior. 1 While there are no official statistics on the crime in Turkey, an incomplete collection of the cases that received coverage in the national media shows that in the three-year period between 1994 and 1996 a total of fifty-three women fell victim to honor killings (see Yirmibesoglu). Recently two events brought the issue to international public attention

### III. RESEARCH METHODOLOGY

A proper study through empirical research has been followed here and a total of 225 samples has been collected for this study. All of these samples have been collected through a convenient sampling method. The sample has been collected from people in and around Tamilnadu that is from the convenient sample units of the researcher. The independent variables used here are age, gender, educational qualification, occupation, living. The dependent variables are how to avoid honour killing all the factors that are leading to honour killing and the government initiative

#### Hypothesis

This research study is assigned to assess the honour killing and its impact on India

**HO** :There is no significant difference regarding honour killing and its impact on India

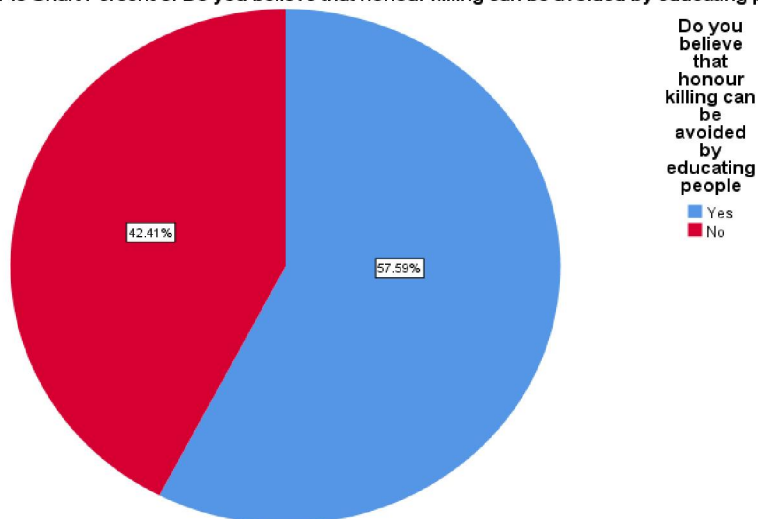
**Ha** :There is a significant difference regarding honour killing and its impact on India



#### IV. ANALYSIS AND DISCUSSION

**Figure 1**

Pie Chart Percent of Do you believe that honour killing can be avoided by educating people

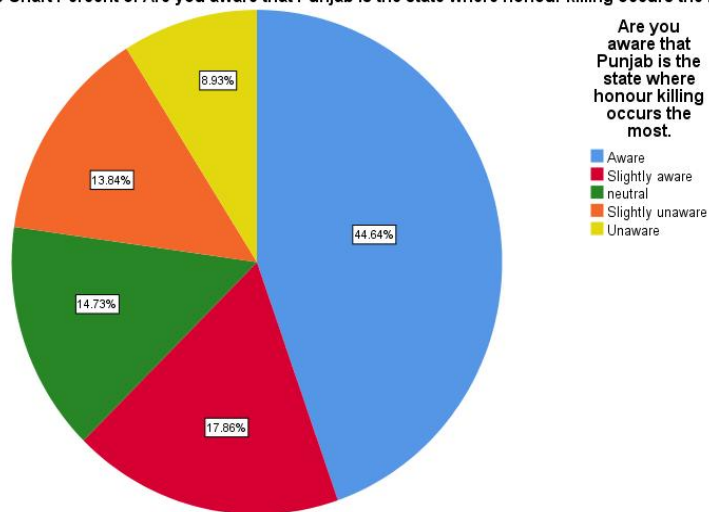


#### Legend

Figure 1 represents the percentage analysis of the sample population's opinion regarding whether they believe that honour killing can be avoided by educating people.

**Figure 2**

Pie Chart Percent of Are you aware that Punjab is the state where honour killing occurs the most.



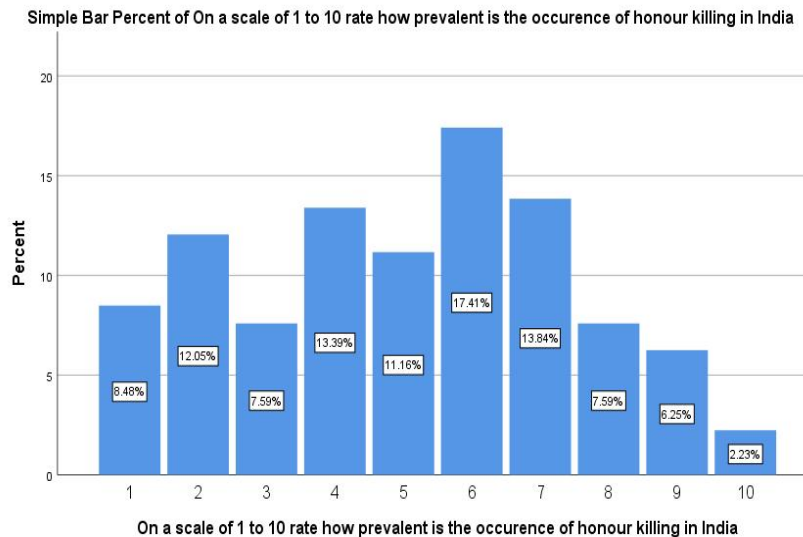
#### Legend

Figure 2 represents the percentage analysis of the sample population's opinion regarding whether they are aware that Punjab is the state where honour killing occurs the most.





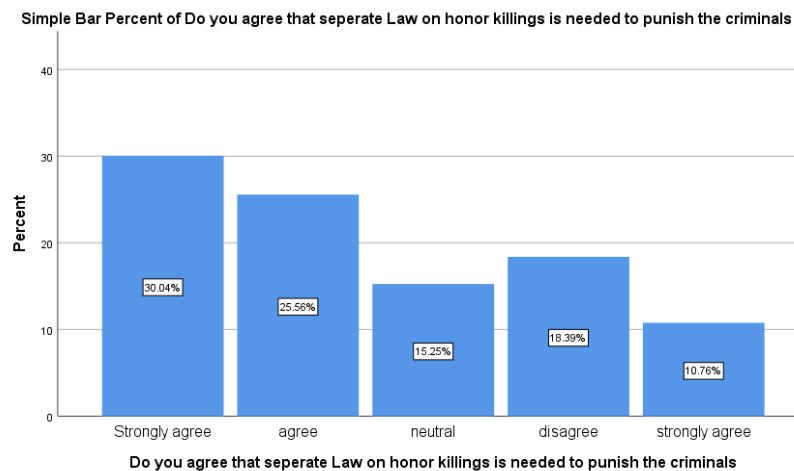
**Figure 3**



**Legend**

Figure 3 represents the percentage analysis of the sample populations opinion regarding On rating in a scale of 1 to 10 on how prevalent is the occurrence of honour killing in India?

**Figure 4**

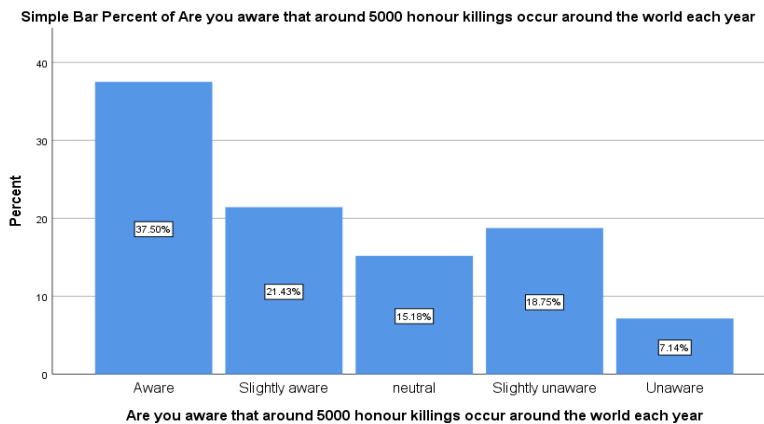


**Legend**

Figure 4 represents the percentage analysis of the sample populations Regarding on whether they agree that separate law on honour killing is needed to punish the criminals.



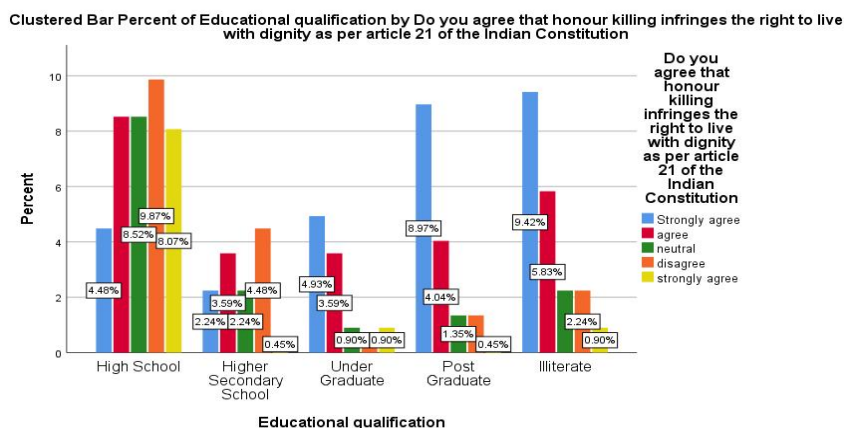
**Figure 5**



**Legend**

Figure 5 represents the percentage analysis of the sample populations opinion regarding On whether they are aware that around 5000 honor killings occur around the world each year.

**Figure 6**

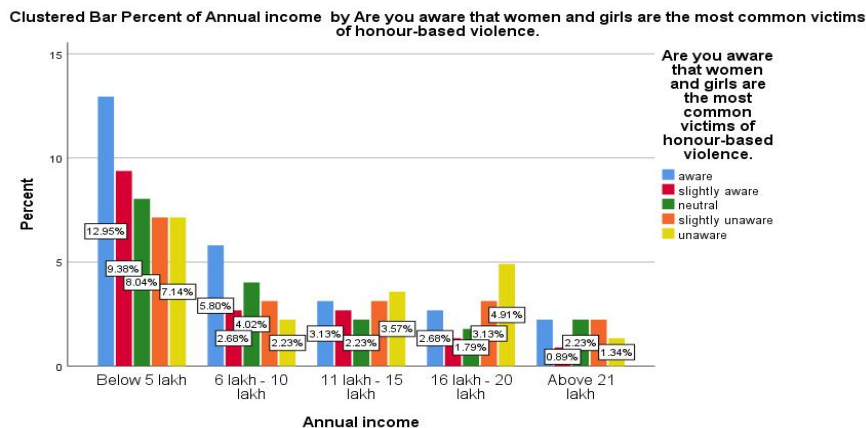


**Legend**

Figure 6 represents the percentage analysis of the sample populations Between their opinion On whether they agree that honour killing infringes the right to live with dignity, as per Article 21 of the Indian Constitution and educational qualification.



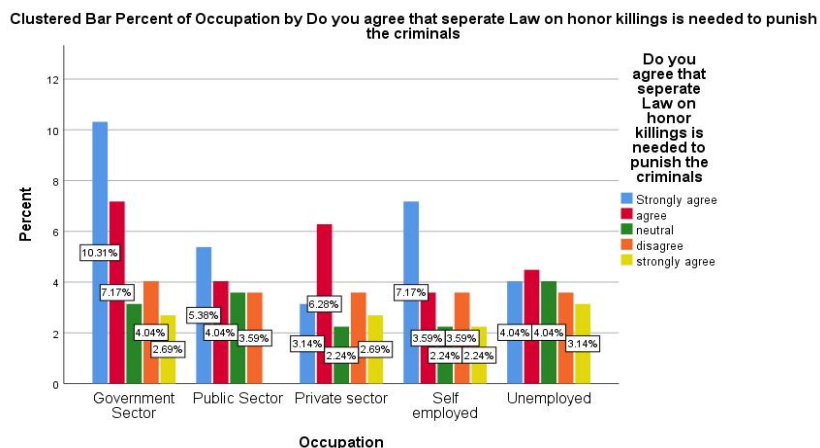
Figure 7



### Legend

Figure 7 represents the percentage analysis of the sample populations between the opinion on whether they Are aware that women and girls are the most common victims of honour. Faced violence and annual income

Figure 8



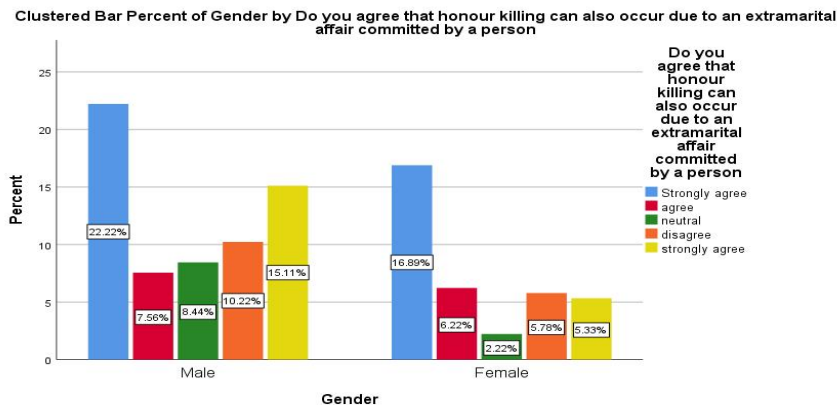
### Legend

Figure 8 represents the percentage analysis of the sample populations between the opinion on whether they Agree that separate law on honour killing is needed to punish the criminals and the occupation





**Figure 9**

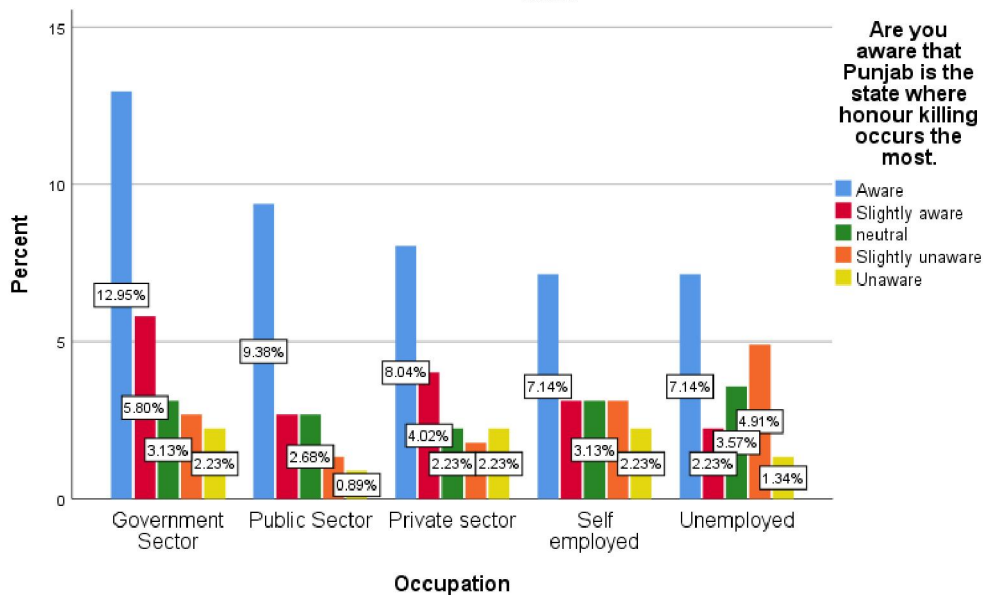


**Legend**

Figure 9 represents the percentage analysis of the sample population between the opinions on whether they agree that Honour killing can also occur due to an extramarital affair committed by a person and gender.

**Figure 10**

Clustered Bar Percent of Occupation by Are you aware that Punjab is the state where honour killing occurs the most.

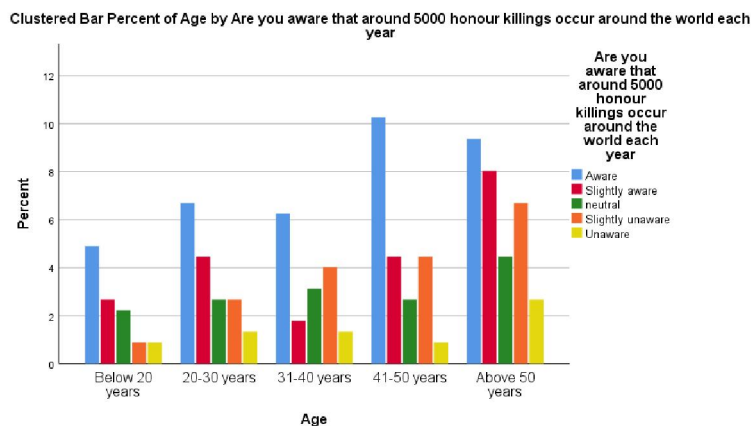


**Legend**

Figure 10 represents the percentage analysis of the sample population between the opinion on whether they aware that Punjab is the state where honour killing occurs the most and occupation



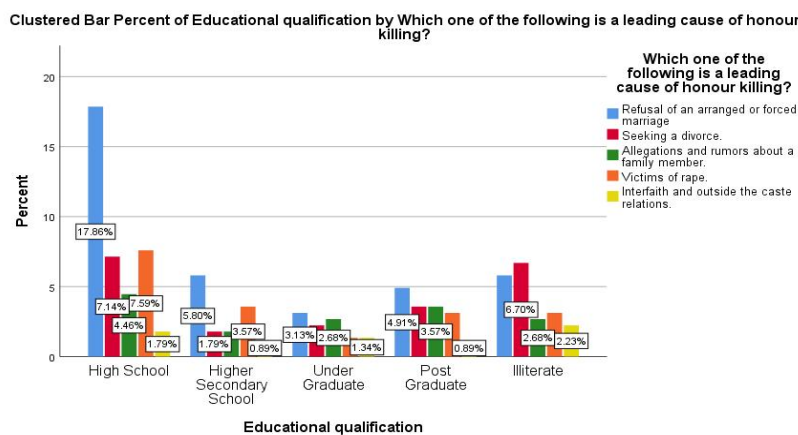
**Figure 11**



**Legend**

Figure 11 represents the percentage analysis of the sample population between the opinions on whether they Are aware that around 5000 honor killings occur around the world each year and age.

**Figure 12**



**Legend**

Figure 12 represents the percentage analysis of the sample population between the opinion on Which one of the following is the leading cause of honour killing and educational qualification



**Table 1**

**Chi-Square Tests**

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	118.798 <sup>a</sup>	16	.000
Likelihood Ratio	97.380	16	.000
Linear-by-Linear Association	3.363	1	.067
N of Valid Cases	225		

a. 8 cells (32.0%) have expected count less than 5. The minimum expected count is .98.

**Legend**

Table 1 represents the chi square test based on the sample population of the survey on whether they agree that separate law in honour killing is needed to punish the criminals. and educational qualification.

**Table 2**

**Correlations**

		4. Age.		19. Are you aware that women and girls are the most common victims of honour based violence?
Spearman's rho	4. Age.	Correlation Coefficient	1.000	.032
		Sig. (2-tailed)	.	.633
		N	225	225
	19. Are you aware that women and girls are the most common victims of honour based violence?	Correlation Coefficient	.032	1.000
		Sig. (2-tailed)	.633	.
		N	225	225

**Legend** Table 2 shows the Correlation result from the sample populations opinion regarding Are they aware that women and girls are the most common victims of honour based violence and age



**Table 3**

Anova

23. Are you aware that Punjab is a state where honour killing occurs the most?

	Sum of squares	Df	Mean square	F	Sig.
Between groups	9.389	3	3.130	3.262	.022
Within groups	212.007	221	.959		
Total	221.396	224			

**Legend**

Table 3 shows the ANOVA result from the sample population's opinion regarding whether they are aware that Punjab is the state where honour killing occurs the most and Occupation.

**Table 4**

**Independent Samples Test**

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Gender.	Equal variances assumed	1.863	.175	-2.440	130	.016	-.708	.290	-1.283	-.134
	Equal variances not assumed			-2.378	90.508	.020	-.708	.298	-1.300	-.117

**Legend**

Table 4 shows the Independent sample test result from the sample populations opinion regarding whether they are aware that 5000 honour killings occur around the world each year and gender.

**V. RESULT**

In **Figure 1** around 57.59% of people have stated yes, that they believe that honour killing can be avoided by educating people. In **Figure 2**, around 44.64% of people are aware that Punjab is a state where honour killing occurs the most. In **figure 3**, around 17.41% of people have rated six on a scale of 1 to 10 how prevalent is the occurrence of honour killing in India. In **Figure 4**, around 30.04% of people have agreed strongly that separate law and honour killing is needed to punish the criminals. In **Figure 5** Around 18.75% of people are slightly unaware that around 5100 killings



occur around the world each year. In **Figure 6**. Around 8.97% of postgraduates strongly agree that honour killing infringes the right to live with dignity, as per Article 21 of the Indian Constitution. **Figure 7** around 5.80% of people who earn an annual income of 6,00,000 to 10,00,000 are aware that women and girls are the most common victims of honour based violence. In **Figure 8** around 10.31% of government sector people strongly agree that separate law and honour killing need to be there to punish the criminals. In **Figure 9** Around 16.89% of females strongly agree that honour killing can also occur due to an extramarital affair committed by a person. In **Figure 10**, around 9.38% of people who are working in the public sector are aware that Punjab is the state where honour killing occurs the most. In **Figure 11**, around 5% of people from the age group 31 to 40 years are slightly unaware that 5000 honour killings occur around the world each year in **Figure 12**. Around 2.68% of undergraduates state that allegations and rumours about a family member is one of the cause of honour killing. In **Table 1** The P value is .000. Thus it is an alternate hypothesis and there is a significant association between agreeing that separate law is needed in honour killing to punish the criminals and educational qualification. In **Table 2** The P value is .633. Which is greater than 0.05. Thus null hypothesis is accepted and there is no significant association regarding whether they are aware that women and girls are the most common victims of honour based violence and age group. In **Table 3** The P value is 0.022 which is less than 0.05 thus an alternate hypothesis is accepted and this is significant difference between on whether they are aware that Punjab is a state where honour killing occurs the most and occupation. In **table 4** The P value is .016 which is less than 0.05 thus an alternate hypothesis is accepted and there is a significant difference. Regarding whether they're aware that 5000 honour killings occur around the world each year and gender.

## VI. DISCUSSION

In **Figure 1** Avoidance of killing is a moral consideration that arises in a controversy that involves the human life which is sacred. And the act of killing is not surprising when senseless brutality, especially when it occurs against a woman. So thus most of the people believe that it can be avoided when we bring awareness to people. In **fig 2** Most of the people are aware of that. Punjab is the leading place where honour killing occurs the most because Around 70% of the whole population. Honour killing is said to occur only under Punjab in India. In the murder couples maximum of the cases, the couple belonged to jats Punjab and jaats Harayana. In **figure 3**, most of the people are aware that honour killing is still prevalent in our country. And thus they have rated 6. In **figure 4**, most of the people have agreed that separate laws need to be brought for honour killing because the Objective was to consider honour killing as a serious crime and to research the legal aspect of honour killing. In **Figure 5**, most of them are unaware Because due to lack of focused reporting and recording of honour killing internationally, very little is known about the true extent of HBV worldwide. In **Figure 6**, many strongly agreed because the cases of honour killing are reported in the United States have said to have reported higher number of cases. That it has violated human rights. In **figures**. In **Figure 7**, most of the people who earn an annual income from 6,00,000 to 10,00,000 are aware because they are the ones who know about this. in the struggles faced by females. In **Figure 8**. Most of the people from the government sector strongly agree because they are the ones who know about the law very well and the thing that deed is separate law to punish the criminals who commit honour killing. In **Figure 9**, most of the females strongly agree because they are said to be the majority of the victims in our country who are subjected to an extramarital affair. In **Figure 10**, most of the people working in the public sector are aware because. They are the ones who know about the current affairs occurring in our country and how the public runs in **Figure 11**, most of the people around the age group 31 to 40 are unaware because they are slightly not aware about the functioning of our government and the. Crimes that occur. In our day-to-day life. Around us. In **Figure 12**, most of the undergraduates have alleged that family members are one of the leading causes of honour killing because reputation is said to be the main priority of every individual that leads to the occurrence of honour killing. In **Table 1** That is a significant association, so. People of all groups of education, that is mainly the postgraduates, feel that separate law needs to be brought for punishing the criminals who commit honour killing in **Table 2** There is no significant association because people of all age groups feel that women and girls are the most common victims of honour based violence. In **table 3**, that is a significant difference as some people working in the Government sector feel that Punjab is a state where honour killing across the more more because they are aware about



the. Current affairs. **In table 4.** There's a significant difference because. Male are more aware about the occurrence of honour killing when compared to females.

## **VII. LIMITATION**

There are certain limitations that were faced by the researcher during the study liking sampling error where it failed to reflect the appropriate population due to the limited ability to gain access. There might be some errors due to lack of previous research studies on the same topic. Research was limited only around Tamilnadu by online mode. There are limitations to conducting a thorough analysis of the result because of the lack of time in conducting the research.

## **VIII. SUGGESTION**

Understanding the cause of the phenomenon is of course the first step to solving the problem. Indeed, when the state and its authorities fail to provide security and welfare for society members, different communities rely on their own methods of survival and social informal control. State authorities contribute to the prevalence of this phenomenon rather than controlling it through their failure to provide security for minorities and small communities. If the authority of the state is able to provide suitable social control for all its members, social informal control may lose its significance

## **IX. CONCLUSION**

The sole focus on sexism and fundamentalism can backfire since it might stigmatize groups further and hence increase reliance on social informal control through traditional codes of honor. Thus, we believe that a more effective approach would be to combat honor killing systematically by addressing not only the issues of sexism and fundamentalism, but also the systematic exclusion of minorities and their stigmatization. We presented two common explanations of honor killing, sexism and religious fundamentalism, and argued that honor killing is a specific kind of domestic violence that requires a deeper explanation to account for the condition under which it occurs. We then argued that a feminist Durkheimian account of group behavior can help understand the broader context of honor killing. We elaborated that it is the codes of honor and values rooted in the sense of community of the social groups that bind them together and at the same time blind them to the arbitrariness of the honor codes and values, leading them to ignore the rights of individuals in the group.

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