

Contents

Abstract	III
-----------------	------------

Acknowledgements	IV
-------------------------	-----------

Chapter One: Introduction	1
----------------------------------	----------

1.1 Introduction to Honour crimes	1
1.2 General research aim	2
1.3 Research questions or objectives	2
1.4 Obtaining the research	3
1.5 Presentation of the research	3
1.6 Justification for the research	4

Chapter Two: Literature review	5
---------------------------------------	----------

2.1 Introduction	5
2.2 The term honour crimes and the motivations behind it	5
2.3 Cultural issues that emerge when looking in to honour crimes	8
2.4 Islamic perspectives on honour crimes and the Shariah Law	11
2.5 UK Legislation on honour crimes	14
2.6 The Human Rights Act 1998 and honour crimes and the Universal Declaration and Human rights	14

Chapter Three: Methodology	16
-----------------------------------	-----------

3.1 Research strategy and design	16
3.2 Method used to collect data	17
3.3 Strengths and limitations for secondary data analysis	18
3.4 Strengths and limitation for primary data analysis	19
3.5 The sample and access	20
3.6 Data analysis	21
3.7 Ethical Considerations	21
3.8 Conclusion	22

Chapter Four: Results	24
------------------------------	-----------

4.1 Introduction	24
4.2 Perceptions of honour crimes	24
4.3 Experience respondents had with honour crimes	25

4.4 Main motivations to honour crimes	26
4.5 Predominant religious groups involved in honour crime	26
4.6 Is it culturally or religiously motivated?	27
4.7 Are crimes of passion and honour crimes the same?	27
4.8 How do organisations deal with honour crimes and support victims and families?	28
4.9 Are the second generation influenced by the first generation to committing honour crimes?	28
4.10 How do honour crimes violate Human Rights?	29
4.11 Are the police doing enough work to tackle honour crimes?	29
4.12 Measures taken to educate people’s awareness	30
4.13 Women’s involvement in honour crimes. Are they seen as a dark figure?	30
4.14 Conclusion	31
<hr/>	
Chapter Five: Discussion	32
<hr/>	
5.1 Introduction	32
5.2 Definitions, perceptions and motivations of honour crimes	32
5.3 Cultural issues that emerge when looking at honour crimes	34
5.4 Islamic perspective on honour crimes	35
5.5 The UK legislation on honour crimes	37
5.6 The Human Rights Act 1998, and the Universal Declaration of Human Rights and honour crime.	39
<hr/>	
Chapter 6: Conclusion	40
<hr/>	
6.1 Aims of the research	41
6.2 Key finding that emerged from this research	41
6.3 Recommendations	42
<hr/>	
Appendices	43
<hr/>	
Appendix:	
A. Checklist of ethical considerations	43
B. Interview Schedule – Questions asked in the Interviews	44
C. Participant information sheet	45
D. Consent form	46
E. Interview transcriptions (Only 4 Provided)	50
<hr/>	
References	
Word count	10,435

Abstract

This study focuses on people's perception on honour crimes and whether it is encouraged by Islam or cultural beliefs, it has been suggested that a large proportion of honour crime victims are mainly women. The violence towards these people differentiates from culture to culture. It has been argued that more Muslims countries comply with honour crimes than western countries. To investigate these issues in depth a qualitative research strategy was adopted, and semi structured interviews was conducted. A total of eight interviews were conducted of which three were males and five where females, the sample was randomly selected according to who was available at the time to give the interview.

From the primary and secondary research that was conducted it was clear that honour crimes was motivated by cultural beliefs, however there is not one clear universal definition to honour crimes, and people perception varied according to time and culture. It was found that honour crimes falls under the category of domestic violence within the UK. The concept of honour crime has just recently been highlighted, and more people are aware of it, a new task force has been assigned to tackle this crime.

The main themes that were extracted from this research consisted of the different perceptions of honour crimes, and how it varied from the different organisations. It was also acknowledged that honour crimes was culturally motivated, but mainly took place in rural areas, due to a lack of education. Even though the phenomenon of honour crimes is predominant in Muslims country not a single text within the Qur'an, permits this.

Acknowledgements

First, I would like to express my sincerest gratitude to Philip Hodgson and Matt Long, for all the help support and guidance they gave me throughout this dissertation. I would like to thank all the respondents that participated within my study and help me get the result that was needed to complete my dissertation.

For my family and friends who have pushed me to get through the toughest time of my university life, those who have encouraged me throughout the three years, and for all the support that you gave me, it is really appreciated. I would like to thank my parents especially my mum for trusting me and allowing me to live away from home for three years. I would like to express my gratitude to my sisters who have inspired, encouraged and motivated me to get where I am now. I would like to thank Sarah Khalifeh, for being there for me through thick and thin for the past three years of university, and I hope this is just the beginning to our friendship. Finally I hope this would inspire my brother to follow my footsteps and become something in life.

Chapter 1: Introduction

1.1: Introduction to honour crime:

Honour crime has been regarded as a complex issue which has been widely misunderstood for many centuries. The concept of honour crimes is elastic which changes according to time, place and forms of articulation and expression in society. Honour crimes have been defined as patterns of conduct cutting across communities, cultures, religions and nations and manifested in a range of forms of violence directed, in the majority of cases, against women, including murder (honour killings) and forced marriages (Cimel and Interights 2006). Honour killing is considered to be “a crime that threatens the unity and harmony of the community, and it acts as a barrier preventing women from progressing in their lives.” (Palestinian Human Right Monitoring 2002)

The concept of honour crime has recently been open to debate within the United Kingdom (UK), and has recently been registered as a separate category of crime for the first time. Due to the growing awareness of honour crime a new task force was assigned in 2004 to re-examine 109 homicides over the past decade to determine how many of them were honour based, out of 22 cases that were analysed 18 of them have been classified as either ‘definite’ or ‘suspected’ honour killing. (Alexander and Goldsmith 2007). Honour killings are not rare, it has been estimated that 5000 honour killing takes place across the world each year. According to the United Nations (UN) report 'Living Together, Worlds Apart: Men and Women in a Time of Change'. They occur both in the rural areas, where age-old

traditions, value codes and modes of justice still hold sway, and in the cities, where newer tensions have sparked increasing violence towards women (Burke, 2000).

1.2: General research aim: The main aim for this dissertation is to distinguish whether ‘honour crimes’ are encouraged by Islam or motivated by cultural beliefs. This research with distinguish the boundaries between religion and culture and whether they interconnect or are dissimilar?

1.3: Research questions or objectives: The research will investigate the following questions:

1. The term ‘honour crime’ and the motivation behind it,
2. Cultural issues that emerge when looking at honour crimes,
3. the Islamic perspective on honour crimes and the Shariah law
4. The UK Legislation and the on honour crimes.
5. The Human Rights Act 1998, and the Universal Declaration of Human Rights and honour crime,

Once the research has been carried out the following step would be to make a distinction to whether ‘honour crimes’ are justified by Islam or motivated by cultural beliefs. Whilst looking in to honour crimes is was obvious that there are many other factors such as psychological, criminological, sociological and biological theories that can contribute to understanding why these crimes are committed

1.4: Obtaining the research:

In order to collect information on honour crime primary and secondary data analysis will be used. The primary data will be collected by interviewing participants, and secondary data of academics existing work will be collected. The primary data will be compared to the secondary data in order to establish clear findings for the dissertation.

1.5: Presentation of the research:

This dissertation will consist of six different chapters which will be presented as the following: chapter 1 will include the Literature Review which will aim to provide an overview of the relevant literature that other academics have provided which has to contribute to the understanding of honour crimes within the subject of criminology.

Chapter 3 will be the methodology section, which will consider the chosen method of the research, it will focus on how the data is going to be collected and analysed, the merits and drawbacks for the data collection, the sample that is going to be accessed, what data analysis that is going to be used, and ethical considerations in relation to this research.

Chapter 4 will include the results section, this will summaries all the finding that were collected as part of the primary research. Chapter 5, will include the discussion, this is where the findings are going to be analysed, and the primary data that will be collected and compared to the secondary data that was found on this subject to come to an overall understanding of the research. Chapter 6, is the final conclusion chapter where all the key findings will be elaborated, and conclude, this chapter will include recommendations of the research, if it was to be undertaken again, and what changes could be made.

1.6: Justification for research:

As a young Muslim girl living in a western country, I assumed that honour crime was taught by Islam as Muslims were the only people that I read about in the media and books that participated in honour crimes, a clear examples of this would be the case of Ruksana Naz, a 19 year old girls living in Derby, she became pregnant with her childhood sweetheart after she was married, her family did not accept this and killed her as she disgraced the family. This topic made me curious to why these crimes took place, and over the years I started gain more knowledge in to honour crimes and Islam and found that no religion including Islam allows any form of honour crime. Even today many people have a misconception that Islam teaches honour crime, because these crimes predominantly takes place within Muslim countries, so I decided to do my dissertation to try and clear these misconceptions that many people have, and help them understand why many people comply still comply with these acts.

Chapter 2: Literature Review

2.1: Introduction:

The aim of this chapter is to define honour crime and the main motivations: the cultural issues that emerge when looking at honour crimes: the Human Rights Act 1998, the Universal Declaration of Human Rights and honour crime: the UK legislation and the Shariah Law: and the Islamic perspective on honour crimes.

2.2: The term honour crime and the motivations behind it:

Before attempting to explain whether honour crimes are a cultural or religious phenomenon, it is necessary to define and understand the concept of honour crimes. Honour crimes are a wider category including honour killings but also other violence committed against women such as battering, acid throwing and rape in the name of honour. When speaking about 'honour ' we must remember that understanding of the word 'honour' may vary from culture to culture, from language to language and all precise definitions would be difficult to establish.

'Crimes of honour are actions that remove from a collectively of stain and dishonour, both gendered and locally defined, through the use of emotional, social and physical coercion over a person whose actual or imputed actions have brought that dishonour' (Hossain, 2005:50). 'Honour killing, say activists, is just the tip of an iceberg of abusive practice

toward women that also includes forced marriages, genital mutilation, domestic imprisonment, prescriptive dress codes such as hijab, and barred access to education and the workplace Mark Rice-Oxley (2004).

In many Muslim societies it is still believed that masculinity is strengthened by the concept of honour, and the only way men can restore this honour is to remove the stain which brought the shame on him. 'Honour is generally seen as residing in the bodies of women' (Hossain 2005). Women, who are seen as the repositories of the man's or family's honour, and they must guard their virginity and chastity, women are killed, usually by their male relatives, because they are seen to have defiled the family's honour. More than pride, more than honesty, more than anything a man might do, female chastity is as an indelible line, the boundary between respect and shame. An unchaste woman, it is sometimes said, is worse than a murderer, affecting not just one victim, but her family and her tribe (Jehel, 1999). A man's ability to protect his honour is judged by his family and neighbors. Therefore he must publicly demonstrate his power to safeguard his honour by killing those who have damaged it and thereby restore it.

It has been argued that family honour is tied to social standing and mobility and economic opportunities for example:

'Ghairat (what is sacred and inviolable) is Izzat (honour, dignity) and this comes with money and property. And if Izzat is violated – then it is justified to kill and die for honour (Shah, (1998) cited in (Hossain 2005: 239)

This quote implies that women are men's property and if their property has been stained it is their duty to destroy it.

The concept of honour changes from culture to culture. In cases of 'honour crimes', the dominant view of honour held by the perpetrators, most often shared by their immediate community, is one that some activists are seeking to challenge by asserting a different meaning of honour. For instance, in Pakistan, activists have named the killers of women as dishonorable (Welchman 2006).

The motivations for honour crimes vary from culture to culture, all having different purposes to commit this crime. The motivation or publicly articulated justification for committing such crimes is attributed to a social order claimed to require measures of enforcement; such as measures against women. Women's sexual conduct actual, suspected or potential, for the preservation of honour vested in male, family and/or conjugal control over women (Welchman 2006). Honour crimes are executed for instances of rape, infidelity, flirting, rejecting forced marriages, dowry problems or any other instance perceived as disgracing the family's honour. Many women are killed based on suspicions of a family member and are not given the chance to defend themselves. The allegation alone is enough to defile a man's or family's honour and is therefore enough to justify the killing of the woman. "There is an internalized belief that the woman is the one responsible for shame, because she could have resisted the seduction," said Zahra Sharabiti, a Jordanian lawyer who specializes in defending those accused of honour killings. Another motive for honour killings is covering up shameful incidents, such as extramarital relationships, rape,

incest or other sexual abuse (for shame: a special report Arab honours price: A woman's blood (1999)

2.3: Cultural issues that emerge when looking at honour crime:

Honour crimes have been regarded as a cultural phenomenon rather than a particular religion or race. Most "honour" killings of women occur in Muslim countries, the focus of this case study; but it is worth noting that no sanction for such murders is granted in Islamic religion or law, and the phenomenon is in any case a global one. According to Nebehay (2000), such killings "have been reported in Bangladesh, Britain, Brazil, Ecuador, Egypt, India, Israel, Italy, Jordan, Pakistan, Morocco, Sweden, Turkey and Uganda." Afghanistan, where the practice is condoned under the rule of the fundamentalist Taliban movement, can be added to the list, along with Iraq and Iran. (Nebehay 2000).

Honour killings originate in the ancient customs that have been incorporated into many cultures. According to such tribal custom the woman is the repository of her family's honour and honour is closely related to respect and standing in society. (Ruane 2000). The increased occurrence of honour killings can be seen as a reactionary trend, or so-called "reactive culturalism" An additional aspect of the problem are honour killings that occur amongst immigrant communities in societies where honour killings traditionally do not exist. In these cases the dishonoring behaviour that the victims are guilty of is often adaptation to the culture which is seen as unacceptable by the woman's family. Honour crime happens across the board in the Asian community," insists Mr. Gidoomal (candidate

for London Mayor). "People try to blame Muslim, Hindus or Sikhs but it tends to happen in families where there are the strongest ties and expectations. It's a very strong cultural issue." (BBC News 2006). Honour crimes take place due to the ignorance of people, and the way cultures have been structured,

“The so-called “honor killing” is based on ignorance and disregard of morals and laws, which cannot be abolished except by disciplinary punishments.” (Sheikh Atiyah Saqr).

Honour killings are much more about male-dominated societies or communities that try to stop women making their own decisions. More recently, in the age of migration around the world, the murders have come where a family reacts violently to a son or daughter taking on a western culture. For instance, accusations of dishonour may emerge because someone from an older migrant generation remains utterly tied to the culture or code of their village - and fails to accept their children have been brought up in modern British society with all that goes with that (BBC News 2004).

In some countries, honour crimes are passed from customary law into formal legal systems and penal codes enacted by European colonialists. "Honour crimes" are often treated like so-called "crimes of passion" in western jurisprudence in that, sentencing is based not on the crime, but on the feelings of the perpetrator, for example they are given a lenient sentence for provocation and cultural basis (Yas 2006). For crimes of passion the defence would be provocation, but again the defendant would have to ‘snap’ and lose their temper. Historically the provocation defence was explicitly conceived as a situation in which it would be appropriate to find manslaughter (for men who caught their wives with another

man and killed the adulterer) an example of this would be the case of Mawgridge [1707] Kel J 119, 135; 84 ER 1107.1707 per Lord Holt CJ, 'Fourthly, when a man is taken in ... adultery with another man's wife, if the husband shall stab the adulterer, or knock out his brains, this is bare manslaughter: for jealousy is the rage of a man, and adultery is the highest invasion of property...!' (Judgments - Regina v. Smith (On Appeal from the Court of Appeal Criminal Division) (2000), this illustrates that provocation has commonly been viewed as a sexist defense. Men generally have the strength to snap and 'knock out brains' whereas women do not.

A distinction may be made between 'crimes of passion' and 'honour crimes'. Some have voiced concern that only Muslim countries are seen as having the latter in culture whilst murders of women are dignified by the terms of crimes of passion. The term crimes of honour are used in Middle East countries whilst crimes of passion are generally seen as a European and Latin American concept. This concept is recognised in certain south European Jurisprudence. Crimes of passion is a defence only available to a man, which are linked to a love relationship between the perpetrator and victim, an ex husband and ex wife. The crime is not perpetrated to defend the family honour but the 'conjugal honour' or the honour of his individual masculinity. The term crimes of honour appears to be much wider as the perpetrator can include the victims blood relatives who do not have a sexual relationship with the victim and the motive (family honour/ own honour) of the crime committed against women in the name of honour, with regard to the punishment of the act. It is very important to note that both crimes "crimes of honour" and "crimes of passion" can be committed with or without premeditation (Cimel and Interights 2006)

2.4: Islamic perspectives on honour crimes, and the Shariah Law

Honour crimes are assumed to be sanctioned by Islam, since it predominantly takes place in Muslim countries, but while perpetrators of honour crimes often cite religious justification for their acts, these crimes are not in any religious text. Honour crimes originated in customary law that pre-dates Islam and Christianity. They span communities, religions, and countries.

The practice of honour crimes is prohibited in Islam. Islam upholds the sanctity of human life, as the Holy Qur'an declares that

“killing one innocent human being is akin to killing the entire human race” (Qur'an 5:32, 6:151, 17:33),

“Whoso slayeth a believer of set purpose, his reward is Hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.” (An-Nisa': 93).

Committing murder in Islam carries a heavy punishment possibly justified to prevent people taking the law into their own hands. While there is no Quranic justification for honour killing, it would appear that many of the perpetrators believe themselves justified by their faith. All religions are influenced by the patriarchal culture under which they were created and so codify some of the oppressive practices of their time. All religions are interpreted by reactionary elements who wish to defend and retain patriarchal dominance (Lupajarvi 2003).

The Qur'an is explicit in its emphasis on the equality of women and men before god, regardless of gender, ethnicity race or religion.

“And their Lord has accepted of them and answered them, “Never will I suffer to be lost the work of any of you, whether male or female, you are members, one of another...” (Qur'an: 3:195; see also 33:35)

Zina is an act of adultery and fornication and is religiously sinful. Adultery is considered a sin in all religions. The Bible decrees the death sentence for both the adulterer and the adulteress (Lev. 20:10). Islam also punishes both the adulterer and the adulteress (Qur'an 24:2). . Fornication is a sexual intercourse between a man and woman who are not lawfully married to each other. Adultery is voluntary sexual intercourse between a married person and someone other than his or her lawful spouse

The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes...” (Holy Qur'an 24:2)

The punishment for fornication and adultery is 100 lashes to both male and female. There are many debates in Islam regarding the issue of committing adultery and fornication as many scholars believe that adultery should hold a heavier punishment, than fornication where both male and female should receive 100 lashes and be stoned to death, by the Shariah courts (Bambale 2003). These punishments have been taken up by the Shariah law in many countries, the Qur'an does not mention stoning as part of the punishment, there is

incontrovertible evidence in the Qur'an which clearly says that for adultery or fornication the punishment is 100 lashes, but the hadith clearly states that adultery should hold a severe punishment than fornication and therefore the person/s should be stoned to death but only if there's substantial evidence that adultery was committed.

According to Islamic Law, the act of intercourse itself has to be witnessed simultaneously by four fair witnesses in order for a person to be charged with adultery. The act of "intercourse itself" means the act of "actual penetration". For example, establishing that someone was alone in bed with another person of the opposite sex does not satisfy the high standard of proof required for an adultery charge. This requirement makes it almost impossible for anybody to be accused of adultery unless they are committing the act in public, and hence corrupting public morality.

In the centuries following the prophet's death, scholars studied, pondered over and interpreted the basic sources of Islam, and sought to formulate the Shariah law. Unfortunately almost all of these scholars were men. Naturally, they approached their task from a male perspective and frequently overlooked aspects of the revelation and the prophets sayings and deeds which were favorable to women (Hussain 2004: 65)

The word Shariah means "the path to a watering hole." It denotes an Islamic way of life not just a system of criminal justice (CBC News 2005). An-Naim argued that the Shariah was constructed by Muslim jurists and although derived from the Qur'an and Sunnah is not divine because it is the product of human interpretations of those sources (An-Naim) cited in (Ali, (2000) Gender and Human Rights in Islam and international Law)

2.5: UK legislation on Honour Crimes:

Honour based violence in this country is illegal and falls under the Government's definition of domestic violence. There is no direct legislation in the UK for honour crimes, but it is a global problem.

Murder is murder and, as Mike O'Brien (2004) pointed out when he was Home Office minister, in the matter of honour killings, multiculturalism has too often become an excuse for 'moral blindness' (The observer magazine).

To the extent that legislation dealing with 'honour' crimes treats 'honour' killings as homicides, the UK government response to this form of gender based violence is well placed. Nevertheless, 'honour' crimes that do not result in homicide are not recognised in UK legislation as having this dimension. Other crimes in the name of honour, such as restrictions on movements, fall within separate criminal provisions such as false imprisonment (Sen et al 2003).

2.6: The Human Rights Act 1998 and honour and the Universal Declaration and Human Rights.

Honour crimes are a clear violation of women's human rights and states are bound to protect women from such violations. Crimes of honour may involve the violation or abuse of a number of human rights, which include the right to life, liberty and security of the

person; the prohibition on torture or other cruel, inhuman, or degrading treatment or punishment; the prohibition on slavery; the right to freedom from gender-based discrimination; the right to privacy; the right to marry and found a family; the right to be free from sexual abuse and exploitation; the duty to modify customs that discriminate against women; and the right to an effective remedy. All these mentioned above all violate the Human Rights Act 1998. Victims of honour crime have suffered abuse for many years, and have been deprived of their own individual human rights because of the sex they were born with.

Noting that the UDHR affirms the principle of the inadmissibility of discrimination and proclaims that all human beings are born free and equal in dignity and rights and freedom set forth therein, without distinction of any kind including distinction based on sex. Recalling that discrimination against women violates the principle of equality of rights and respect of human dignity, is an obstacle to the participation of women in the political, social economic and cultural life of their countries hampers the growth of prosperity of society and the family. There are 16 articles of the UDHR which give women full rights without any discrimination (Human Declaration of Human Rights 2005). Even though all these laws and acts have been put in to place for many years women's rights have been taken away from them, and many countries violate the Human Rights act.

Chapter 3: Methodology

3.1: Research strategy and design

The purpose of this research was to gain an understanding of honour crimes. The information for this topic was collected in the form of interviews therefore a qualitative research strategy had been adopted for this study in order to address the objective of the study. Data was collected to gain an understanding of people's perception of honour crime, to understand whether it is cultural issue or if it's regarded as an Islamic phenomenon.

Certain characteristics such as the participant's ethnicity, age, and gender need to be observed using qualitative methods to avoid biasness. As qualitative methods have been used for the research strategy it was obvious that an epistemological position which is also described as interpretivist needed to be adopted 'the stress is on the understanding of the social world through an examination of the interpretation of that world by its participants' (Bryman 2004). Epistemology is a branch of philosophy that studies knowledge, it distinguishes adequate knowledge from inadequate knowledge. Epistemology is based on the concept of knowledge and merely having an opinion. This theory was chosen for this topic as it is essential to gain knowledge of those who have broad understanding in the area and those who have worked closely with honour crime victims. If quantitative methods were used for this study it would have been difficult to gain a detailed account of this information. 'A qualitative treatment describes what processes are occurring and details differences in the character of these processes over time. A quantitative treatment states

what processes are, how often they occur and what differences in their magnitude can be measured over time' (Breakwell et al 2006:21). Due to the type of research strategy used and the subject of honour crime it was decided that the use of inductive theory was necessary as it would be possible to put forward a theory for the motivations of honour crimes as the information will come from interviewing people who have a broad understanding of the sensitive subject. Whilst carrying out this research it is important to be objective and to accomplish that it is necessary that the researcher does not allow their personal opinions interfere with their research.

3.2: Method used to collect data

This research methodology adopted was primarily going to be based on secondary data in addition to some primary research; using both primary and secondary research will compliment one another.

It was decided that semi structured interviews should be used as means of primary method of data collection. Using semi-structured interviews gives the participants flexibility to talk about honour crime to their full extent (Bryman 2004:320). Unstructured interviewing tends to be very similar in character to a conversation (Burgess 1984). The interviewer has a list of questions to be asked in the course of the interview. The interviewer allows the conversation to flow comparatively freely but tends to steer it in such a way that he/she can introduce specific questions when the opportunity arises, open ended answers allow interviewees to say as little or as much as they choose (David Clark-Carter 2004). It was

anticipated that through adopting this method it would have allowed interviewees to speak freely on honour crimes and give a clear perception and their understanding of the subject. All the interviews were tape recorded as note taking cannot ensure the same degree of accuracy of recording the actual words spoken and the important matters such as emphasis and pauses between utterances (Paul Oliver 2003).

Most of the data collected for this study was secondary based 'Secondary analysis involves the use of existing data, collected for the purposes of a prior study, in order to pursue a research interest which is distinct from that of the original work; this may be a new research question or an alternative perspective on the original question (Hinds, Vogel and Clarke-Steffen 1997, Szabo and Strang 1997).' The following sources that were used to collect data were: books, journals, reliable internet sources and journal databases, as the information that was needed to compile this thesis required information based on different cultures, Islamic perspectives offer different insights to honour crime and reasons why people comply with these acts. It would have been very difficult to collect all the information that was needed using primary research as it would have been too expensive and very time consuming, therefore secondary data was opted as another method.

3.3: Strengths and limitations for secondary data collection:

There are many advantages for using secondary data as it has already been collected, therefore it is cost and time effective with high quality data that has an opportunity for longitudinal and cross cultural analysis Dale et al (1988). According to Prensky (1997)

secondary data helps refine research and design further research as it provides a full context for interpretation of primary research.

Whilst the benefits of secondary sources are considerable, their shortcomings have to be acknowledged. There is a need to evaluate the quality of both the source of the data and the data itself. The researcher must be careful when using secondary data as it is collected for a different purpose and therefore it is unknown to the researcher. With secondary data there are a few limitations that come with it such as there would be a lack of familiarity with data then when you collect your own as you become familiar with your data, and the data that is not yours you may also find the complexity of the data to be a problem or they may find that the data is missing a key variable, all these limitations were acknowledged by Bryman (2004:205). The secondary data collection may neither be valid nor reliable. The data is also dated, which means new information will be published by the time this is used.

3.4: Strengths and limitations for primary data collection:

Primary data collection method is the best source of information method as it is the research you generate by asking questions, conducting trials and collating results. Primary data allows the researcher more control over direction, type and depth of the information collected (Bryman 2004). Using primary data allows the researcher to collect precise data that is necessary to meet the individual's research objective. Primary data is also unbiased and comes directly from the population. There are also many disadvantages for using primary data collection, the most obvious one is that it tends to be more time consuming

and more expensive. As there is a large population the finding cannot be generalised as the research done is so small.

3.5: The sample and access

Due to the sensitivity of the research in to honour crime it was not feasible to do the research using victims of honour crimes as this would have violated the ethical rules, it was therefore decided that the research was done on people who had a broad knowledge about the subject and people who have worked closely to honour crime victims. eight participants that were selected were those who work within organisations that deal with honour crimes themselves or those who have vast amount of knowledge on honour crime, these participants were found on internet sites and also victim support leaflets. The initial contact was made over the phone by doing a telephone interview with each of the participants as they gave the researcher the time to call back. Convenience sampling was used to select the participants as all the participants that took place were available to take the interview therefore it was difficult to get an equal sample of both genders, as many organisations were reluctant on taking the interview, so the participants that were available were interviewed (Bryman 2004:100).

3.6: Data analysis:

Once all the qualitative data was collected from the interview the content of each interview had to be transcribed in order to extract the information and find some connection to obtain relevant findings. Once all the information was collected the interviews were transcribed, which was then coded, after the coding was complete it was essential to summarise each question from each participant and put them under each subsection of the question that was asked, and the key points were extracted and used in the results, as all the information could not be used.

3.7: Ethical Considerations

Ethics are guideline which researchers have to abide by whilst carrying out any research, Bryman (2004) argued that 'they relate directly to integrity of a piece of research' as they are their to protect the participant from any form of harm as well as the researcher themselves, 'All such situation demand that other human being should be treated with respect, should not be harmed in any way, and should be fully informed about what is being done with them' (Paul Oliver 2003).due to the sensitivity of honour crimes it was essential to comply with Bryman's (2004 pg 516) 'check list of ethical issues to consider'. This checklist was to ensure participants privacy and prevent them from any harm.

As tape recording was used it was essential that the informed consent of the participant were obtained and the participant was given a debriefing before the interview on why the researcher wished to tape record the interview and how that recording will be used, and

how the tapes were to be stored. The participants were reassured that the data will be transcribed and anonymity will be answered using fictional names. It was important for the researcher, to elaborate that they may withdraw from the interview at any time without any given notice without an explanation. It was vital for the researcher to emphasize that the research carried out will be anonymous 'as anonymity in research encourages objectivity throughout the research process' (Paul Oliver 2003). Anonymity allows participants to express their true feeling freely. In order to avoid violating any of the ethical considerations a participant information sheet and consent form was presented to each participant before the interview. The participant information sheet explained everything about the purpose of the study, and all the necessary information to avoid breaching ethical rules which the participants kept. The consent form was to get official consent for the information to cover the researcher; the consent forms were signed and handed back to the researcher. It was also necessary after the interview that all deception is prevented.

3.8: Conclusion

Qualitative and quantitative data collection both have strengths and limitations, but qualitative data collection was used for this research as it was essential for the researcher to gain an understanding of people perception to honour crimes and use their knowledge in order to complete the research. Quantitative data collection was unable to gain this perception therefore qualitative data collection was used.

All ethical procedures were carried out to avoid potential harm to the participants, and this was done using a participant information sheet and a consent form. The research was carried out using participant who had knowledge and experience of working with honour crime victims and not the victims themselves as this could have caused potential harm to the victim as it is difficult to relive the experience.

It is essential to know the reliability and the validity of the research. Overall if the research was conducted again the researcher should receive the same results if it was done accurately, therefore there is reliability and validity to this research, even though the amount of participants used for this study cannot be generalised for the entire population, but the researcher should still receive similar results.

Chapter 4: Results

4.1: Introduction:

This chapter will discuss the main findings that emerge from the interviews that were done within this study. This chapter is split in to sections that will reflect these key findings. As a semi structured interview was done it would be difficult to use all the information therefore the key points will be summarised.

4.2: Perceptions of honour crimes:

The participants that were interviewed were all aware of the issue of honour crimes. One of the eight respondents agreed that 'it is difficult to find a clear definition of honour crimes that all agencies are satisfied with' she noticed that honour crime was a term that is ambiguous and varies across the world, whilst six respondents defined it as violating the family honour/pride/Izzat, therefore a crime is committed against that person. All of the participants acknowledged that it was a crime predominantly against females, which males were mainly the perpetrators of the crime. One respondent recognised females were not the only victims of honour crimes 'honour crimes is basically crimes against any person, it can be male or female who have gone against the honour of the family' of the participants argued that honour crimes mostly take place within Muslim and Hindu cultures rather than western cultures, and that it is a tradition that has been carried through for many centuries. One of the respondents highlighted that 'there is nothing honourable about honour crimes' and acknowledged that honour crimes gives a negative label to the term 'honour' and there

for it should be categorised as a form of domestic violence. The main theme that emerged out of this was all of the participants only acknowledged the physical characteristics but no one mentioned other forms of abuse which are associated with honour crimes.

4.3: Experiences respondents had with honour crimes:

Honour crime is regarded as a very broad concept. Five out of eight respondents have had direct contact with victims of honour based crimes. One female participant aged 26 gave personal information about how she was subjected to honour based crimes as she was been forced in to an arrange marriage, but she fled from her home and is now running a well known organisations that deals with honour based violence, where she is using her own personal experience to help others, she also suffered the death of a close friend who was murdered by her father 'also a very close friend of mine was murdered by her father at the age of 15 whilst I living with my parents, as a result of her getting murdered her sister was murdered, her mum was murdered and so did her dad kill himself, and all because she was truanting school'. The respondents have recognised a clash in culture where families of victims believe they are becoming too western by wearing western clothes' owning a mobile', talking to the opposite sex whilst living within the UK, one respondent argued that 'a woman I know has been subjected to a great deal of honour abuse by her brothers, every time she comes home, they would cut her clothes off'. Some respondents argued that the majority of cases that they dealt with were due to forced marriages which they rejected.

4.4: Main motivations to honour crimes

All the respondents acknowledged that the main motivation to honour crimes is to defend the family honour and the honour of the community, if one goes against the norms and values of the family it gives the family a motivation for an honour based crime, whilst one respondent argued that people are motivated because they don't want to be an outcast in society and conform to whatever the community wants 'I think it's a cultural thing where their cultural norms and their cultural values are basically changed in a way that actually affects peoples perceptions' One respondent commented that the motive to honour crime is to maintain authority and have power over women, 'honour crime I think is to maintain in an orthodox way, differential between the female and male power and gender'.

4.5: Predominant religious groups involved in honour crime:

All the respondents acknowledged that honour crimes predominantly take place in south Asian countries, but four respondents clarified that it's a global problem and its not limited to one religion but goes across all different religions, 'I've done a search and honour crimes happen in South America, happens in places like Japan, um Italy and so fourth', its not just one culture its, its not just one religion, its much wider then that', but two respondents argued that even though it world wide, it is only highlighted in the media as it is predominant in Islam 'I think that the media has demonised a certain sect, and I think the have really demonised the south Asian culture. One respondent argues that 'it is very much parallel to domestic violence, in respect no particular boundaries', just like domestic

violence honour crime can take place in any culture or religion, its not specific to one culture or religion.

4.6: Is it culturally or religiously motivated?

All eight respondents argued that honour crime is culturally motivated, it has crossed all religions some point of time, 'Well honour crimes goes back in history in all religions', 'its not just one culture, its not just one religion, its much wider then that' all religions prohibit honour crime 'no religion condones the beating of the wife, partner or daughter, no matter how many interpretations you get it is wrong' the problems tend to start where people go against cultural norms and values.

4.7: Are crimes of passion and honour crimes the same?

Half of the respondents disagreed with honour crimes being the same as crimes of passion as crimes of passion your looking at 'intimate relationships between a potential victim and perpetrator' as when you looking at honour crimes 'your looking at a much broader spectrum of individuals involved in the process' where honour crimes involve sibling parents, grandparents. On the other hand half of the participants agreed that crimes of honour are the same as crimes of passion one participant argued that there's discrimination between 'a white man' and black/ coloured man' committing a crime. Four of the respondents argued that 'it's a different word but the same thing' and it happens everywhere.

4.8: How do organisations deal with honour crimes and support victims and families?

Seven out of eight participants that were interviewed were all involved in organisations that help victims to honour based crimes, and all seven participants said they gave the participants counselling, support help lines, setting out schemes, providing the right contacts, providing a safe house, going to conferences, one organisation works alongside with the metropolitan police to help deal with issues of honour crimes. Only one out of the eight respondents said that their organisation also help the victims family with the ‘stepping stone’ scheme, but 7 argued that is was difficult to help other family members as it is too dangerous.

4.9: Are the second generation influenced by the first generation to committing honour crimes?

This is a debate has been questioned for many years. Five respondents agreed to this, and argued that the first generation of families that have come from abroad still have these cultures embedded in them and they highly influence the second generation of people born within the UK ‘its mainly parental influences, they basically have come from abroad, and were not born in this country, the first generation are more predominant in committing honour crimes, they are in fact influenced by their parents or basically from abroad, and they bring their cultural values with them’. Three respondents argued against this and commented that the second generation did not need to be influenced by the first generation

and that they commit these crimes due to the lack of education and understanding, and the culture that they have been brought up within, ‘a lot of the time the perpetrators are the young lads, even though the parents don’t have anything to do with it, they are the instigators and the perpetrators of domestic abuse’. The motivations behind this abuse was due to a culture clash ‘because they don’t like the way their sister dresses’.

4.10: How do honour crimes violate Human Rights?

All participants agreed that honour crimes violate Human Rights, and all the respondents mentioned similar things that are stated within the Human Rights Act, ‘taking away someone’s liberties’ ‘oppressing someone’ ‘harming someone’, ‘torture’ discrimination comes in to play as it is a ‘gender based crime’. One respondent argued that ‘equality comes in to force when talking about Human Rights’ and where honour crimes are concerned there is no equality between male and female. Taking away any of these Human rights is a crime within itself.

4.11: Are the police doing enough to tackle honour crimes?

Three participants do not think the police are doing enough work to tackle honour crime, as they need a lot of training to deal with these circumstances, and should not be treated like other crimes as there is a fear that it may cause a culture clash. 5 participants argued that the police have not pushed this crime to the side, but are working up towards ‘I think their doing what they think is right, but what they have to do is basically understand’. One of the

respondents that was interviewed worked alongside of the metropolitan police force and argued that the police have just recently started to acknowledge honour crimes and it is the first step on the stepping stone to tackle honour crimes ‘so I think there’s a lot that has been done, but there’s an awful lot to be done’.

4.12: Measures taken to educate people’s awareness:

All the respondents gave their opinion on how to make people aware of honour crimes, ‘advertising campaigns’ ‘partnership with other agencies’ media coverage’ ‘news’ ‘television programs’ posters’ ‘radios’ ‘dramas’ ‘working together with mosques temples, gudwaras’. One respondent argued that a Muslim perspective should be taken to make others aware that it is not accepted in Islam.

4.13: Women’s involvement in honour crime? Are they seen as a dark figure?

Seven out of eight respondents argued that women have been involved in committing honour crime, but they are not usually involved in perpetrating the crime, but more involved in instigating it. There was one case which one respondent highlighted where the mother was the instigator and perpetrator, ‘I think women also take part in these honour killings, you probably heard the case of Ruksana Naz, from Derby she was killed by her mum and brothers, her brothers sat on her leg while her mum strangled her to death’, honour crimes is predominantly perpetrated by males, but women are also sometimes involved in this crime. respondents commented that women are seen as a dark figure, as

they usually instigate the crime and get the men to perpetrate it 'women are always excluded out of crimes, women who commit crimes especially honour crimes virtually give in, they are never highlighted, the only crimes that are highlighted are crimes like prostitution that's in every culture, any country you look in women are always the dark figure, for a man to commit a crime of honour is something to be proud of'. One respondent disagreed with this and argued honour crimes is a male dominated crime to gain power, and 'it's not something which has been portrayed as a female activity'

4.14: Conclusion:

From the responses from the interview it was highlighted that there were many similarities and some differences from question to question. All the respondents were aware of the phenomena of honour crimes as all the interviewees that were interviewed worked for different organisations that work alongside of honour crime victims. The sample of participants were randomly selected on who was available to take up an interview, the interviewees were selected by calling different agencies that were involved with honour crimes which were found on the internet, three male participants were interviewed and five females.

Chapter 5: Discussion

5.1: Introduction

This chapter will analyse the primary research that was collected, and compared to the secondary data of academic workers. This chapter will discuss people's perceptions of honour crimes, the motivations behind it, and the cultural issues that emerge whilst looking in to honour crimes, the Islamic perspectives, the laws involved in honour crimes, and also the criminological theories that apply to the concept of honour crimes.

5.2: Definitions perceptions and motivations of honour crimes:

As shown in the previous chapter, honour crime was perceived as violating the honour/Izzat of the family, 'Crimes of honour are actions that remove from a collectively of stain and dishonour, both gendered and locally defined, through the use of emotional, social and physical coercion over a person whose actual or imputed actions have brought that dishonour' (Hossain, 2005:50). This definition is customary, amongst most academics, however the definition to honour crimes vary from culture to culture, so there is not one definition which is appropriate across the different cultures, 'it is difficult to find a clear definition of honour crimes that all agencies are satisfied with'. The concept of 'honour crimes' is a complex issue it is defined as a crime that has been, justified or explained by

the perpetrator of that crime on the grounds that it was committed as a consequence of the need to defend or protect the honour of the family.

It has been distinguished that honour crimes are predominantly against females, but occasionally it can be a crime against males, 'females were not the only victims of honour crimes honour crimes is basically crimes against any person, it can be male or female who have gone against the honour of the family' According to the Kurdish women's Rights Watch (2006) '40 percent of victims are female 18 percent were male victims'.

Honour crimes has been regarded as a patriarchal crime, where a man must protect and maintain a woman's body, 'the motive to honour crime is to maintain authority and have power over women' it is believed that masculinity is strengthened by the concept of honour, and the only way men can restore this honour is to remove the stain which brought the shame on him. It has been argued that women are property of men, and therefore have the right to protect their property at any cost. 'Ghairat (what is sacred and inviolable) is Izzat (honour, dignity) and this comes with money and property. And if Izzat is violated – then it is justified to kill and die for honour (Shah, (1998) cited in (Hossain 2005: 239).

Honour crimes mostly take place because the victim had been perceived as behaving in an unacceptable way, the following examples are reasons why people are subjected to honour based violence: having a relationship, rejecting a forced marriage, to getting raped, pursuing a divorce, 'a teenager's throat was slit in Turkey because a love ballad was dedicated to her over the radio' (Broken bodies, broken dreams: 2006) these issues are just some of the things that are perceived to violate the family honour.

5.3: Cultural issues that emerge when looking at honour crimes.

From all the information collected it is obvious that honour related crimes are cultural and are often explicitly condoned by the community. It has been argued that 'honour crimes goes back in history in all religions', but all religions have prohibited any form of honour crimes 'no religion condones the beating of the wife, partner or daughter, no matter how many interpretations you get it is wrong' the problems tend to start where people go against cultural norms and values of the community. Interestingly, due to the recent age of migration, many honour based crimes have taken place because women are taking on a more western culture, moving from an eastern culture to a western one, has caused a culture clash in many families, especially because they're unprepared for the changed cultural environment.

Many have argued that honour crimes are the same as 'crimes of passion' but due to the different cultures they are worded differently but are regarded as the same thing. When looking at crimes of passion it is an 'intimate relationships between a potential victim and perpetrator' whilst honour crime tends to be much wider which includes any blood relative and spouse carrying out the violence. There are many cases where Asian men have killed their wives, but it is still regarded as an honour crime, for example Zahida Perveen 29 was brutally beaten by her husband and left for dead. One of the respondents argued 'how come if a white guy killed his wife and children it's a crime of passion, whereas if it's a black person or a colored person it's labeled as honour crime? Why is there discrimination between the two?' honour crimes have many similarities with crimes of passion, but honour

crimes includes a wider concept, crimes of passion could be regarded as a subsection of honour crimes. Some have argued that crimes of passion are totally different from honour crimes, and therefore should be treated differently.

5.4: Islamic perspective on honour crimes.

From all the literature that was collected it was obvious that honour killings are not condoned by Islam or any other religion. Honour crimes are predominant within many Muslim countries, but they are not at all condoned in any religious text. Crimes of honour are pre-Islamic practices, which have continued over the centuries across many different religions.

Honour killing is a form of murder, Islam upholds the sanctity of human life, as the Holy Qur'an declares that

“Killing one innocent human being is akin to killing the entire human race” (Qur'an 5:32, 6:151, 17:33),

The Qur'an clearly states that any form of murder is against all Islamic rules, and killing one human is the same as killing the entire human race. There is no justification in Islam for murder and carries a severe punishment. The only killing which is allowed in Islam is the one of capital punishment. The eminent Muslim scholar, Sheikh Muhammad Al-Hanooti (2006), member of the North American Fiqh Council argued that

‘In Islam, there is no place for unjustifiable killing. Even in case of capital punishment, only the government can apply the law through the judicial procedures. No one has the authority to execute the law other than the officers who are in charge’

There is no law in Islam that permits honour killing. Islam holds every soul in high esteem and does not allow any transgression upon it. It does not allow people to take the law in to their own hands and administer justice, as this will lead to chaos and lawlessness.

Honour crime is predominantly against women, and discriminates women in all forms, the Qur’an does not discriminate between men and women, it explicitly emphasizes on equality. Mohsin (1992) made a careful study of the position of women in the Qur’an she noted that in the Quranic story of creation, the human species was created from a single nafs (soul) and in the fall from the garden, Adam and Eve were equally guilty and were equally forgiven by God. The Qur’an does not say that eve was made from Adams ribs and thus came second and inferior in creation (cited in Hussain 2004:62). There are many verses in the Qur’an which attest to the equality of men and women in terms of spiritual matters and religious duties for example having the right to own property.

Muslim Jurist have agreed that the Qur’an gave women equality but relying on the Qur’an stress on modesty and prohibition on the of sexual relationships outside of marriage, they proceeded to divide the world in to two spheres, firstly where women were in control of the domestic life at home, and secondly where men’s sphere was everything outside the home.

At this point many restrictions on women came in to play, such as segregation, dress code, education employment in the legal system, in religion life and in leadership. (Hussain 2004:62). Women's rights were whittled away from them over time, after the time of the prophet.

Zina is an Arabic term for fornication or adultery, and is considered a sin in all religions, this subject has raised many issues across many nations within Muslim countries as there is a debate to what the punishment for adultery is. Difference of opinion exists among Muslim jurists concerning the combining of both stoning and lashing. The correct opinion (and Allah knows best) is that which the majority of the scholars have agreed to, and that is, the one who is to be punished by stoning should not be lashed (adultery). This is what has been mentioned by the two caliphs 'Umar and 'Uthman; Ibn Mas'ud also holds the same view. Hence an unmarried person guilty of fornication is to be lashed one hundred times according to the above verse in addition to banishment for one year in the case of a man (Danoun)

5.5: The UK legislation and honour crimes:

There is no legislation in the UK for honour crimes, they all fall in separate definitions within the legal system. If someone was murdered in the case of honour crime it would be categorized as a homicide.

“Honour’ crimes that do not result in homicide are not recognised in UK legislation as having this dimension. Other crimes in the name of honour, such as restrictions on

movements, fall within separate criminal provisions such as false imprisonment' (Sen et al 2003).

Honour crimes has however just recently been highlighted within the UK, the metropolitan police have assigned a new task force to deal with the wider issue of honour based crimes and not just forced marriages. A specialist unit was given the task of researching honour crimes and 100 murder files spanning the last decade were re-opened in an effort to find common links to honour based violence.

There are many cases which have been brought to justice in the UK for example the first person to be jailed for the so called honour killing was Abdalla Yones, who stabbed his only daughter Heshu Yones 11 times, slitting her throat, before trying to attempt suicide by cutting his own throat and jumping of the balcony of the third floor in London, her crime was that she had become to 'westernised' as she had a Christian boyfriend, and was killed. Mr Yones attempted every defence, from psychiatric and diminished responsibility to extreme provocation, but was given life sentence for murder (Telegraph 2003).

Combating honor violence is one element of the UK's struggle to assimilate its 1.6 million Muslims. Prime Minister Tony Blair recognized the clash of cultures during a Dec. 8 speech to educators in London titled "The Duty to Integrate."

"There can be no defense of forced marriage on cultural or any other grounds," Blair said. "We stand emphatically at all times for equality of respect and treatment for all citizens. Sometimes the cultural practice of one group contradicts this." Cited in (Alexander and Goldsmith 2007).

Police are struggling to identify honour crimes within the UK because family and neighbors just see them as a form of punishment.

5.6: The Human Rights Act 1998, and the Universal Declaration of Human Rights and honour crime.

All the research that was carried out it was established that honour crime is a clear violation of all Human Rights. There are 30 Articles in the Human Rights Act and the Universal Declaration of Human Rights, these are universal rights of human beings regardless of jurisdiction, and other factors such as, ethnicity, age, sex and nationality. The Universal Declaration of Human Rights claims 'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood'. Honour crimes consist of: forced marriages, oppression, murder, rape, torture and many other crimes which are clearly violate Human Rights. As honour crimes are predominantly against females many women face discrimination across the world. Even though these Human rights acts are universal, yet many countries ignore them, and comply with their cultural norms.

Chapter 6: Conclusion

6.1: Aims of the research:

The main aim for this dissertation was to distinguish whether honour crime was taught by Islam or motivated by cultural beliefs. The information that was gathered through interviews and other academic researchers, established to be a very interesting subject to be researched, there are many other topics within this field that could have been looked at, as honour crime is a wide concept that consists of many different issues. Honour crime is a global problem, and there needs to be more research put in to it. The participants that were chosen for the interviews worked within organisations that help deal with victims of honour related crimes, to help make comparison with academic writers. A better perspective could have been given if victims of honour related crimes were allowed to be interviewed, as the definition to honour crime varies from person to person, it would have given a clear understanding of what the actual definition consists of or similarities that were shown, but due to the sensitivity of the research, the researcher was unable to do this as it goes against all ethical considerations.

The use of primary research was compulsory for this subject as there was not enough existing relevant literature available on honour crimes, and majority of the existing literature on the subject was not reliable and therefore could not be used. It was difficult to

do this dissertation due to the lack secondary information on this subject and therefore the primary research was carried out to get organisational perspective on honour crime.

In addressing the main aim the researched focused on answering a number of questions, first, the perception and motivations to honour crime. Second, the cultural issues which emerge when looking at honour crimes. Third, the Islamic perspectives on honour crime and the Shariah Law. Fourth, the UK legislation on honour crimes. Finally The Human Rights Act 1998 and honour crime in the UK and the Universal Declaration and Human Rights.

The grounded theory was the researcher's first option to use the data analysis, but due to insufficient time and lack of understanding it was decided that this was approach would not be ideal to use so simple method was used where the researcher summarised the information that was given from the interviews.

6.2: Key findings that emerged from this research:

From the primary and secondary research carried out, it became clear that honour crimes was not condoned by Islam but was actually motivated by cultural beliefs, and that once the community thought someone had violated the cultural norms and values, they should be subjected to violence and torture. It was clear that honour crime is not subjected to one religion or culture but takes place across the world, it's a phenomena which has been around for many centuries. This problem is a global problem, which has only recently been

highlighted in the media, but there are many different organisations and new police forces assigned to help tackle the problem of honour crimes.

The research gave a clear understanding of honour crime, even though there is not one universal definition, it gave an understanding of what honour crime is perceived to be. However, from all the information that was collected on perceptions of honour crimes, they all defined honour based crime as a form of physical behaviour in order to gain power, but the other forms of honour crimes were not mentioned.

6.3: Recommendations:

There are many things that could be changed if this research was carried out again. Firstly as small scale study was done, and will definitely have some flaws mainly due the fact that the findings can not be generalised across the world as a small scale study was used. It would be better to do a research where a larger population could be used, and this time, the general public would be used in the sample, to get a broader understanding of the concept. Secondly a cross cultural research needs to be carried out to get a clear understanding of the different motivations of honour crimes, and the research would be done on people from different generations and to distinguish the differences in their perception of honour crimes. Thirdly more topics would need to researched, as the concept of honour crime is really broad. Finally the process of interviews was a long winded process, which was very time consuming, so in order to prevent this from happening again the research needs to be carried out in advance.

Appendices

Appendix A

Research Ethics Agreement Form

Students have to be aware of the need to conduct their dissertation research in an ethical and sensitive manner. You are urged to read the BSA or BSC Ethical Guidelines. These guide lines were presented by Nottingham Trent University.

1. Be conducted ethically and with integrity.
2. Avoid harm to participants and the researcher.
3. Respect the confidentiality of data provided by participants and co-operating agencies.
4. Avoid covert research techniques and deception.
5. Avoid excessive and insensitive demands on research subjects and co-operating agencies.
6. Practice safe methods of social research.
7. Avoid involvement in illegal acts, or knowingly collect data which pertains to criminal acts as yet undetected or unrecorded by the police.
8. Avoid situations in which the lives and safety of the researcher and participants are endangered.
9. Ensure that all research participants have an understanding of the research methods practiced and the objective of the research.
10. Ensure that all research participants who request research results are provided with them as soon as possible after the project has been completed.
11. Give full consideration to the impact of the research upon all research participants.
12. Ensure that the research project is concluded in an ethical and sensitive manner, so that opportunities for future research projects are not jeopardised.

I have read and understand the 12 points listed above and agree to abide by ethical research standards and to conduct my research with integrity. If I fail to conduct my research ethically and sensitively I accept that the dissertation Supervisor may terminate the project.

Interview Questions for Honour crimes

Appendix B

1. What is your perception of honour crime?
2. What experience have you had working with honour crime?
3. What do you believe to be the main motivations to honour crime?
4. How many cases of honour crimes have you dealt with?
5. To what religious group would you say that honour crime takes place within? Why have you formed this opinion?
6. Do you think that honour crime is a culturally or religiously motivated? Why have they formed this opinion?
7. Crimes of passion take place in the west, honour crimes in the east? Would you say that crimes of passion are the same as honour crime?
- 8. How do you and your organisation deal with honour crimes?**
- 9. What support do you give to victims that have survived from honour crimes?**
- 10. Do you offer support to other family members of the victim?**
11. What measures can be taken to help educate peoples awareness to honour crimes
12. Some may argue that the first generation of ethnic minorities that come in to this country from overseas are more likely to commit honour crimes then the second generation of people born in this country. What are your views on this
13. How does honour crime violate the Human Rights Act?
14. Do you think that the police are doing enough work to tackle honour crimes within the UK?
15. Why is honour crime identified as a male dominated crime, and do women commit these crimes? If so are they seen as a dark figure?

Would you like to add/discuss/ say anything else?

Participant Information Sheet

Appendix C:

Study Title: Is the motivation of 'honour crime' cultural or religious

What is the purpose of this study?

To look at peoples attitude and perception towards 'honour crimes', to distinguish whether honour crimes are encouraged by religion or motivated by cultural beliefs and Why Muslim countries comply with honour crimes more then western counties?

Do I have to take part?

The participation of this research is completely voluntary. If you decide to take part, you will be given this information sheet which you can keep, and you will be asked to sign a consent form, but you are still free to withdraw at any time without any given a reason.

What will happen to me if I take part?

Should you agree to take part in the study the time you will be interviewed by the researcher? You will be asked questions about your perception on honour crimes. The interview will last approximately 15 to 20 minutes depending on how much you want to say at the time. You are free to stop at any point and do not have to answer any questions that you find uncomfortable. The interview will be tape recorded so they can be transcribed and analysed at a later date.

Will my taking part in this study be kept confidential?

If you consent to take part in the research the interviews will be tape recorded. All information which is collected about you during the course of the research will be kept strictly anonymous. Any information will be kept anonymous and you cannot be recognized from it. The tapes will be transcribed (a written record is made of the material on the tape), and then studied. The research is anonymous but not confidential as the researcher is going to refer to the research findings in their dissertation.

Contact for further information

Further information can be obtained from:

Sameera Ali (BA Hons Criminology at Nottingham Trent University)

N0080277@ntu.ac.uk

Sameera_ali786@hotmail.com

07814460288

CONSENT FORM

Appendix D:

Title: Is the motivation of honour crime religious or cultural?

Name of researcher: Sameera Ali (N0080277@ntu.ac.uk)

Name of Supervisor: Philip Hodgson

I confirm that I have read and understood the participation information sheet for the study of honour crime.

Yes

No

I understand that this is voluntary and I can withdraw from the interview at any point.

Yes

No

I am aware that the interview is going to be tape recorded, and I give permission that it can be used for the purpose of this research.

Yes

No

I give my consent for the content of the interview to be used by the researcher in the compilation of the final report.

Yes

No

I give full consent to take part in this study

Yes

No

This interview will be kept anonymous, but I cannot for ethical reasons guarantee confidentiality as your work will be used to carry out this study.

Name of participant:..... Date..... Signature.....

Name of researcher:..... Date:..... Signature.....

Thank you for your cooperation.

CONSENT FORM

Title: Is the motivation of honour crime religious or cultural?

Name of researcher: Sameera Ali (N0080277@ntu.ac.uk)

Name of Supervisor: Philip Hodgson

I confirm that I have read and understood the participation information sheet for the study of honour crime.

 Yes **No**

I understand that this is voluntary and I can withdraw from the interview at any point.

 Yes **No**

I am aware that the interview is going to be tape recorded, and I give permission that it can be used for the purpose of this research.

 Yes **No**

I give my consent for the content of the interview to be used by the researcher in the compilation of the final report.

 Yes **No**

I give full consent to take part in this study

 Yes **No**

This interview will be kept anonymous, but I cannot for ethical reasons guarantee confidentiality as your work will be used to carry out this study.

Name of participant:..... Date..... Signature.....

Name of researcher:..... Date:..... Signature.....

Thank you for your cooperation.

CONSENT FORM

Title: Is the motivation of honour crime religious or cultural?

Name of researcher: Sameera Ali (N0080277@ntu.ac.uk)

Name of Supervisor: Philip Hodgson

I confirm that I have read and understood the participation information sheet for the study of honour crime.

 Yes No

I understand that this is voluntary and I can withdraw from the interview at any point.

 Yes No

I am aware that the interview is going to be tape recorded, and I give permission that it can be used for the purpose of this research.

 Yes No

I give my consent for the content of the interview to be used by the researcher in the compilation of the final report.

 Yes No

I give full consent to take part in this study

 Yes No

This interview will be kept anonymous, but I cannot for ethical reasons guarantee confidentiality as your work will be used to carry out this study.

Name of participant:..... Date..... Signature.....

Name of researcher:..... Date:..... Signature.....

Thank you for your cooperation.

CONSENT FORM

Title: Is the motivation of honour crime religious or cultural?

Name of researcher: Sameera Ali (N0080277@ntu.ac.uk)

Name of Supervisor: Philip Hodgson

I confirm that I have read and understood the participation information sheet for the study of honour crime.

 Yes No

I understand that this is voluntary and I can withdraw from the interview at any point.

 Yes No

I am aware that the interview is going to be tape recorded, and I give permission that it can be used for the purpose of this research.

 Yes No

I give my consent for the content of the interview to be used by the researcher in the compilation of the final report.

 Yes No

I give full consent to take part in this study

 Yes No

This interview will be kept anonymous, but I cannot for ethical reasons guarantee confidentiality as your work will be used to carry out this study.

Name of participant:..... Date..... Signature.....

Name of researcher:..... Date:..... Signature.....

Thank you for your cooperation.

Appendix D

Respondent A:

Interviewer: Can I first start off with your name and organisation, age, and ethnicity?

Interviewee: Ok my name is [REDACTED] I am the awareness development worker for Ashram housing association the reducing domestic violence project, I'm 27 years old and I come under the Pakistani ethnic group.

Interviewer: What is your perception of honour crimes?

Interviewee: Honour crimes is basically crimes against any person, it can be male or female who have gone against the honour or the Izzat/baisti of the family, so in our experience with things like umm it mostly predominantly happens with girls but men are involved uh girls who for example uh want to marry someone of their own choice, um or are actually going out with someone of a different religion, or you know if the parents or the family even the extended community are not happy with the way.... Her conduct is basically.

Interviewer: What experience have you had with working with honour crimes?

Interviewee: I can't give you anything specific, about how we've helped certain people with specific honour crimes, but because I work in the domestic violence field, we've had women who have suffered especially young girls who have basically suffered domestic abuse/ honour crimes because their parents have found out that they were seeing someone and they didn't like the fact that they were seeing someone whether it was someone from the same religion or not, umm the domestic abuse would be physical or beating severe or less severe, they are also been confined to the house, confined to a room in particular, I think all that is a part of honour crime really, confining someone to a room, taking away their freedom and so fourth, not allowing her to go to college, not allowing her to go to work and so fourth, we've had experiences like that, and also umm, I've supported women who have said no to arranged marriages/forced marriage, and therefore have brought shame upon the family as a result, and she's been taken away to another country and been forced to in to a marriage their or you know, taken out of college, you know she has to stop work as a result of that, so all these I think you know in my books are honour crimes.

Interviewer: What do you believe to be the main motivations to honour crimes?

Interviewee: Honour crimes, well I've done some research on honour crimes, the main motivation again is to protect the family name, to protect the family honour, you know, to um not go against the norms and values of that family, you know they all got the way of life sort of thing, and people, for me honour crime is if you go against that. You know what I mean.

Interviewer: Ok how many cases of honour crimes have you dealt with?

Interviewee: I can't I don't have access to that number, unfortunately, but like I say, most of domestic violence cases have got an element of honour in their, I'd say at least 40% of the cases we've dealt with have some sort of honour related crime, or honour related abuse attached to it, it may not be obvious but there are hidden things as well.

Interviewer: To what religious group would you say that honour crimes take place within?

Interviewee: Like I said again, I've done some research to honour related crime, there is a misconception that it only happens within the south Asian communities, this is not true, I've done a search and honour crimes happen in south America, happens in places like Japan, um Italy and so fourth as well, its just that I think the media has deem you know have demonised a certain sect, and even I think that they have really demonised the south Asian culture, they've attached another negative aspect, and they've attached it to the south Asian culture, which is not necessarily the case, I went to a conference as well and they did say that the majority of the cases do happen in Muslim countries, but its not specific to these countries, its not specific to the south Asian culture. It happens across the board.

Interviewer: Do you think that honour crimes are culturally or religiously motivated?

Interviewee: I think its more culture then religion, you know within the south Asian culture I'm talking specific, umm no religion condones the beating of the wife, or partner or daughter, no matter how many interpretations you get it is wrong, your not allowed to physically beat your wife, or partner or daughter or whatever, and so theirs misconception again that it is labelled as a Muslim thing, again its wrong, like I said it's the media jumping on the band wagon, I think its more to do with culture, defiantly, its more a cultural norms and values that people hold and if you go against them that's were the problem starts.

Interviewer: Crimes of passion takes place within the west, honour crimes within the east, would you say that crimes of passion are the same as honour crimes?

Interviewee: I defiantly think so; I have this debate within work, so much recently we did question this. How come if a white guy kill his wife and children it's a crime of passion whereas if it's a black person or a coloured person it's labelled as honour crime, why is there discrimination between the two? I don't see the difference, I do not see the difference, for a white person if his wife is having an affair and it's a crime of passion, you know its just different words but the same thing.

Interviewer: How do you and your organisation deal with honour crimes?

Interviewee: Umm we've actually got a little booklet as well, information booklet around honour crimes, which I can give you, again we treat it as we do with any other domestic violence case, what we say, there is no honour in the crimes in the things the have committed, the word honour I think we need to challenge that, and not to, you know it shouldn't be used, as it gives the word honour a status if you know what I mean, we think as an organisation that the word honour should not be used it should be scrapped, so therefore we just see it as domestic abuse, um and we have sort of challenged this, and other Asian women's groups have challenged that there is no honour in these types of crimes which it shouldn't be labelled as such, yeah.

Interviewer: Um what support do you give the victims that have survived?

Interviewee: Ok we do, we provide like a package that if a women, if a girl fir example came to us and she's been subjected to you know physical abuse or have been confined to the house, or so fourth, we have access to emergency accommodation that we can put her in, uh and within that um accommodation they can find a comprehensive support package where they look at her goals what her aims and objectives are, it could be simple things like

enrolling in college, we can help her do that with the staff there, sorting out benefits and anything like that. Ultimately there aim is to basically get her in to permanent accommodation to support her, after that, we as an outreach project can support her in her own home to help her maintain that tenancy. Were a lot of south Asian girls especially and women don't have the language skills, their too young and don't have the life experiences suddenly they got their own house, and they don't know how their suppose to cope, how their suppose to live, so we provide that comprehensive support package in order to make them independent to empower then to live independently,

Interviewer: Do you offer support to other family members?

Interviewee: We don't do mediation unfortunately, umm when you say other family members, do you say family members that have suffered maybe or.

Interviewer: No like the sisters or the...

Interviewee: No we don't do the, we only work with the victim or the survivor, I prefer to call them survivors, umm no that will be classed as mediation and that's a dangerous sort of subject that we don't really agree with or go down that road really....

Interviewer: It is dangerous, ok, what measures can be taken to help people's awareness to honour crimes?

Interviewee: Its ok, umm a lot of things I mean I was the awareness development worker within the project, we've been on radios, we've done national campaigns, specifically around honour crimes, and domestic abuse in general within the south Asian community. But I think umm it needs to be a multi agency thing, I think everyone needs to get together that includes a statutory body such as the police, umm voluntary agencies such as our selves who are more specialists within the field umm and also communities organisations like the mosque the gudwaras, temple, I think we all need to work together to put that message across to say that domestic abuse honour related crimes shouldn't be tolerated, it shouldn't be a taboo, people should come out and you know, if you know of anyone doing it, they should come out, I know its wishful thinking but I really think that's what should be happening. We as a project, my role is training to a number of agencies around south Asian women and domestic abuse. We've looked at the additional value that Asian women face, such as honour related crimes, such as language barriers umm and so fourth so we've done that with the CPS and probation service and so fourth. So that's its not only making the communities aware of it but also making the agencies aware so they can support the survivors better

Interviewer: Ok um, some may argue that the first generation of ethnic minorities that come to this country from overseas are more likely to commit honour crimes than the second generation of people born in to this country. What are your views on this?

Interviewee: Again we cant say, but from my experience I think that is not true, I have seem young girls in their teen, who have said if their younger brothers or you know brothers who are in there early 20s born and brought up in this country have been the perpetrators of domestic abuse

Interviewer: Do you think it's because of the influence of the older generation?

Interviewee: It could be? But then again a lot of the time the perpetrators the young lads go sort of even though the parents don't have anything to do with it they are the instigators and the perpetrators of domestic abuse because the don't like the way may their sister dresses, because you know that's all part of the honour isn't it, keeping the family name sacred, so don't like the way you dress therefore you get a slap, or you can't go to college and things like that. Yeah so it's all part of the parcel so I don't think that is true necessarily. We had a service user who was in her early 20s and she was physically abused to such horrific lengths by her husband who was in his early 20s, and was studying at one of the universities in Birmingham, if you saw him you wouldn't think butter would melt in his mouth, I didn't actually see him I saw a picture of him, he just looked like this young lad and he was a perpetrator of such horrific crime, he would go in his bed throw a duvet over her and get a metal rod and beat her with that so her parents downstairs could hear him beating her, wouldn't be able to hear her screams or the thuds. So you know.... I couldn't say.

Interviewer: Um how does an honour crime violate the Human rights Act?

Interviewee: I mean human rights is basically is about freedom, its about choice, it about you know living the way you want to live, honour related crime its about torture, its about taking your freedom away from you, like I say, confining the girl in the home, taking away her liberty, taking away her education taking away her freedom all these go against human rights.

Interviewer: Do you think the police are doing enough work to tackle honour crimes?

Interviewee: I think it is being highlighted more now, but I don't know whether that's a good thing like I say this label honour crimes I don't know whether that's a good thing. Umm a couple of years back I went to a conference it was a 2 day conference laid out by the metropolitan police in London and they had this massive 2 day conference and all these speakers from different countries talking about honour related crimes, so purpose to raise awareness and they've got a special unit who deal with honour related crime, now so in a way it is a good thing its coming out in front the Asian community are realising actually you know what the police know about it and they have got a special unit for it so you know what I mean. But again it's the word honour related crime which I have an issue with, umm as well its all crime and it should all be dealt with accordingly, you know what I mean.

Interviewer: Ok last question, why is honour crime identified as a male dominated crime, and do women commit these crimes, if so are they seen as a dark figure.

Interviewee: Yes, like I mentioned right at the start, there are male victims of honour related crime as well guys who want to get married to women not of their parents choosing so fourth, and they do have their liberties taken away from them, their confined to the house, taken away abroad, forced in to marriage and stuff, this is honour related crime, umm sorry what was the question again?

Interviewer: Why is honour crime identified as a male dominated crime? And do women commit these crimes?

Interviewee: I think the majority of the crime probably is perpetrated by males, this is not to say that females may not be behind it, within our services we find that the perpetrator of

domestic abuse are a lot of the time mother in laws and sister in laws, umm this is a big thing and I think maybe its specific to the south Asian community but then again this can be applied to honour based crimes where the mothers are not happy with the daughters life choices, therefore are the perpetrators to abuse, confine her to the house, they all collude, obviously they may say that the mother may be forced, or the sister may be forced to do that by the men in the family, but I've had some cases where its actually the mother in laws who have been the instigators, and even mothers, because they found out that there daughter was going out with someone and confine her to the home and so fourth, again that's domestic abuse/ honour related crime.

Interviewer: Thank you very much for you participation in the research,

Interviewee: Is that all,

Interviewer: Yeah that's fine

Respondent B:

Interviewer: before asking any questions I have to read out a participation information sheet and get your consent for that. Basically the purpose of this study... Just give me 2 seconds; basically the purpose of this study is to look at peoples perceptions towards honour crimes and to distinguish whether it is encouraged by religion or motivated by cultural beliefs?

Interviewee: Uh huh

Interviewer: you don't have to take part in this study it's completely voluntary. It will take approximately 15 to 20 minutes and the research is anonymous but not confidential I am going to be using the information which you give me within my dissertation

Interviewee: Alright!

Interviewer: Ok next I have to read out a consent form! Have you understood the participation sheet for honour crimes?

Interviewee: Yeah that's ok, I mean I can speak from umm a policing perspective about the work we are doing. Umm I wouldn't.. Umm there are no umm passing of no personal opinions umm on the issue of the subject matter but purely umm I'll be answering from an organisational partnership intense high which launch to honour base violence.

Interviewer: Ok umm, do you understand you can withdraw from this interview at any point?

Interviewee: yeah that's fine

Interviewer: ok, the interview is going to be tape recorded have you given permission of this to be used?

Interviewee: yeah that's fine

Interviewer: ok umm... the information that is going to be given can I use it in my final report

Interviewee: ok, I said to you last week uh what we ask of students who ask for participation in any dissertation or induction paper, that we be umm... we have a copy made available to us.

Interviewer: ok that's fine

Interviewee: on the completion

Interviewer: that's fine, and you have given full consent to take part in this study?

Interviewee: yeap yeap

Interviewer: Ok, and again the interview will be kept anonymous, but for ethical guarantees I cannot guarantee confidentiality.

Interviewee: yeah, you will only get anonymous information from me an anyway I wouldn't give you any specific cases, any specific case information like names or anything like that

Interviewer: ok that's fine. Umm let's start the questions then? Before we start can I have your name for the purpose of the tape and....

Interviewee: my names [REDACTED], i'm a detective constable on the violent crime directorate at the Metropolitan police.

Interviewer: can I have you age as well please

Interviewee: umm I'm I'm 40 put it that way

Interviewer: oh ok, that's fine, lets start the questions. What is you perception on honour crime?

Interviewee: umm we work to umm we work within definitions and I think that it has been very difficult is to find a definition of honour crime, honour base violence that all agencies, organisations and interesting parties are happy with. Umm in recent times which they have been working on a specific piece and that would be for use by respondents and police officers and police staff, and it may differ from existing definitions ah currently available.

Interviewer: uh ok, what experience have you had with working with honour crimes?

Interviewee: umm I've been working on umm honour base violence issues since late 1990s. Umm work initially started of looking at specifically honour based violence and forced marriage, umm but we have now broadened out umm we I mean we are now looking at other forms of honour base violence.

Interviewer: what do u believe to be that main motivations to honour crime?

Interviewee: uh well I mean, what we do say in the terms of definitions that we believe it's a crime or incident that its important to recognise that there maybe crimes involved umm which has or may have been committed to protect to defend the honour of the family and or the community.

Interviewer: ok! How many cases of honour crimes have you specifically dealt with?

Interviewee: what I can give you is information on a specific honour based violence which we have been looking at and monitoring over a period is forced marriage umm in forced marriage we looked at a 518 cases umm over a period since 2003 and 2005 umm and we looked at that in terms of umm breakdown such as age, gender umm also types of violence used umm and that kind of nature and the nature of the perpetrator, so those kinds of things are things that we have been involved in looking at in terms of getting a broken down more detail picture of forced marriages of honour based violence.

Interviewer: Ok um, to what religious group would you say that honour crimes take place within?

Interviewee: umm what we would say is that the format is that it is very much parallel to domestic violence, in respect no particular boundaries. Umm what we have found and would probably be supported by the work from the forced marriage unit is if we look at a breakdown of religious groups we would probably see predominance in the Islamic faith, but what we do know is that it goes across all faith groups.

Interviewer: oh ok! Do you think that honour crime is culturally or religiously motivated?

Interviewee: umm there are those who have to believe in both accounts, so there is nothing that clearly says what it is, what we know is it's a fact, it's traditional fact is its harmful particularly to women.

Interviewer: Ok, crimes of passion takes place within the west, honour crimes takes place within the east, would you say that crimes of passion are the same as honour crimes?

Interviewee: I guess there are some sort of differences, its not something because we don't have crimes of passion on the statute book its not something that we can specifically consent, when all other concepts within the legal boundaries in other countries in Europe, but not within Britain jus yet, umm but there is you know some arguments and discussions bout are we talking about honour based violence or are we talking about crimes of passion. Crimes of passion were looking at umm.... You're looking at intimate relationships between a potential victim and perpetrator. When looking at honour based violence your looking at a much broader spectrum of individuals involved in the process if not just about intimate partners it may be about parents it may be about siblings about grandparents it may be about the wider community as well that's were the difference lies.

Interviewer: How do you and your organisation deal with honour crimes?

Interviewee: HOW?

Interviewer: yeah

Interviewee: umm well first and foremost it's about taking it seriously, we certainly been engaged over the past few years in developing and training and awareness to honour based violence issues of forced marriages female genital mutilation, were also looking in terms in homicide prevention so were looking at so called honour killings with the motivations which may have been to protect and defend the family honour. This has been the main focus of our work training and awareness are looking at the issues with homicide prevention.

Interviewer: what support do you give the victims that have survived from honour crimes?

Interviewee: what we try to do at a strategic and an operational level is to develop networks, work relationships with other organisations both statutory and voluntary in order to create a network of options for victims or potential victims should they come forward to report an incidence of honour based violence, but I think that the essential percent of it is that there is choice and often that's what's missing in these circumstances.

Interviewer: Ok and do you offer support to other family members of the victims?

Interviewee: Do we....

Interviewer: Offer support to other family members of the victim?

Interviewee: If its requested of then we can offer support to other family members umm I mean I guess an example is if we have a case were have a very young victim or potential victim and other siblings remaining at home, we look at it in terms of child protection. A query that you know, a query we need to look at child welfare and if there are any dangers or any risks highlighted, we need to inquire those risks and ensure safety and well being of all involved.

Interviewer: Ok. What measures can be taken to help people's awareness to honour crime?

Interviewee: Well there's an awful lot already going on and particularly from organisations like force marriage units, umm in the summer of last year they launched advertising campaign and also launched a tool kit of looking at issues such as forced marriages, where to get help? How to recognise it? What to do? And who to speak to? Umm so that's been the start of the process we've been involved in partnership with the force marriage unit, we've also produced a set of guidelines across the different statutory organisation on force marriage, for the police, social services, education and more recently health, and the law society have also produced a guidance on force marriage there a legal juristic can be taken. Umm victims and potential victims have the options around civil injunctive release umm but then again you know there's lots of work within the voluntary sectors and have been at the for fight of this work in terms of continue to campaign the rights of women and there's predominantly sets young women umm chanting the rights of those with choice the right to freedom and choice about who they are marrying and how they conduct their rights.

Interviewer: Ok some may argue that the first generation of ethnic minorities that come in to this country are more likely to commit honour crimes than the second generation of people born within this country, what are your views on this?

Interviewee: From our experience it comes from across peace actually, there may be a presumption that it is the first generation of immigrants that are engaging in these practices but what we've also experienced in some parts of London that these practices are also continued and up hilled by the present generation of young men predominantly against young women so umm there's nothing to say the older generation um is more involved than the younger generation certainly umm some more high profile homicide cases that we had recently in London have demonstrated the younger members of the family as well as older members of the family been involved in whole sort of conspiratorial nature of the homicide.

Interviewer: Ok how does the human rights act violate the human rights act?

Interviewee: Oh its, predominantly its affects women, so were looking at gender abuse here, umm were linking it clearly to the issue around gender violence crimes against women umm around domestic violence, And we know that there's statistics umm around umm you know incidents crimes against women's largely sort of factual validity against women across the world 18 to 44. umm and honour based violence is no different, if you look at the figures that are quoted, umm from the UN around 5000 men to make 5000 women are killed in places like Kurdistan, Iraq as a result of honour killing so we know its not just about Britain it's a global problem, it's a global threat to women.

Interviewer: Ok it's a stupid question to as a police officer, but do you think that the police are doing enough work to tackle honour crimes within the UK

Interviewee: I think that there's more that can be done, I think were at the beginning of this journey, umm we've got a lot of catching up to do in comparison to pass, you know, the voluntary sector organisation have been working around the issue umm 30 or 40 yrs. Organisations like Southall black sisters, women's project, as well as the new organisations that are coming along like Karma Nirvana, umm and its friendship network. So there's a lot of spectrum of course what we a re realising is we the newly arrive community is in

Britain, this problem is starting to manifest itself more broadly, umm again there's been a presumption that were focusing on the south Asian community, what were experiencing is a growth in terms of community such as Iraqi Turks, Iran eastern Europe, places like that, and were experiencing a gradual rise in the numbers umm and it is anticipated that as these clinics become integrated in to British society the more their exposed, but what's important is that the police have got to get instep and catch up, so I think there's a lot that has been done, but there's an awful lot to be done.

Interviewer: Ok Last but not least why are honour crimes identified as a male dominated crime? And do women commit these crimes, if so are they seen as a dark figure?

Interviewee Umm I didn't get the last half of the question.

Interviewer: If so are they seen as a dark figure?

Interviewee: Umm from our research from particularly from forced marriages research, what we found was umm there's still the number of women as victims outnumber male hugely, if you look at forced marriage unit statistics umm the violence gummer office Office, 85% of there work code are women, and 15% are men, so it's a significant number but women still outnumber men in terms of victims of honour based violence. I think to answer the key point about whether women are complicit in this type of violence then yes. They can be, and its whether they are asset, Our research shows that whether they are complicit by their own mission i.e. that the fail to intervene or its by the actual participation umm but are still complicit within it, many of these women that were involved have been through a forced marriage, or through honour based violence themselves, perhaps reminding themselves that this is your right in life, and this can sometimes that can bring to them help in terms of helping a younger member of the family but we, know that women who actively participate be involved in the decision making of or by just not doing anything umm apart of the collusion around honour based violence.

Interviewer: Ok thank you that's the end of all the questions, would you like to add anything to that

Interviewee: No fine is that enough for you

Interviewer: That's fine
Thank you for all your help

Respondent C

Interviewer: First of all I'm going to read out the participation information sheet, the purpose of this study is to look at people attitudes and perception towards honour crime, and to distinguish whether honour crimes are encouraged by religion or motivated by cultural beliefs, and why Muslim countries comply with honour crimes than western countries. You don't have to take part in this study its completely voluntary, and should you agree to take part in this study it will last approximately 15 to 20 minutes and the interview will be tape recorded, and all the information will be kept anonymous, but I cant guarantee confidentiality as I will be using the information within my dissertation. Have you understood what I've just told you?

Interviewee: The part you mentioned where you can't guarantee confidentiality, what do you mean by that?

Interviewer: It's because I will be using the information, i'm not going to include names and things like that so it will be completely anonymous, but because I will be using the information within my dissertation it will breach the confidentiality.

Interviewee: Ok that's fine?

Interviewer: Have you understood the participation information sheet that I've just read out to you?

Yeah that's fine, but in terms of taking 20 to 25 minutes, I only have 15 minutes

Interviewee: Ok, that should be fine.

Interviewer: Did you understand that it is voluntary and you can withdraw at any point?

Interviewee: Yeah

Interviewer: You are aware that it is going to be tape recorded; do you give permission for this?

Interviewee: Uh huh yes

Interviewer: And do you give consent that the research can be used in the final report?

Interviewee: Uh huh

Interviewer: And you give full consent to take part in this study?

Interviewee: Yes

Interviewer: Ok first question, what is your perception on honour crime?

Interviewee: My perceptions, ok first of all there is no honourable at all about honour crimes, there's nothing honourable about an honour killing, my perception is as a team leader in karma nirvana, and somebody who has fled a forced marriage, and myself been disowned by my family for the past 9 yrs, um my perception on honour crime is Izzat, because of Izzat people are getting abused um, and even killed because of the honour.

Interviewer: Ok, what experience have you had with working with honour crimes?

Interviewee: My experience with honour crimes are first of all personal experiences of honour crimes is that I was suffering from honour abuse from my family, also a very close friend of mine who was murdered by her father at the age of 15 whilst I was living with my parents, as a result of her getting murdered her sister was murdered, her mum was murdered and so did her dad kill himself, and all because she was truanting school in the park, um therefore he believed that she was dishonouring the family. That's my personal experiences, karma nirvana and the work that I do there are a number and number of women who get abused for wearing western clothes, talking too the opposite sex, owning a mobile phone um wanting to have education wanting to be independent. I know a woman who has been subjected to a great deal of honour abuse by her brothers, every time she comes home they would cut her clothes off her, because they believe she was too westernised.

Interviewer: What do you believe to be the main motivations to honour crimes?

Interviewee: The main motivation I will say what motivates people to take up these acts to take part in honour crimes or killings is all down to the family and how the families been bought up, how decisions are made in the family

Interviewer: Approximately how many cases of honour crimes have you dealt with?

Interviewee: Well it's hard to say how many honour crimes cases I've dealt with personally um I've been with this organisation for two and a half years and I've come across hundreds of cases with honour crimes

Interviewer: To what religious group would you say that honour crimes take place within? And why have you formed this opinion? Ok I wouldn't say it's a particular **Interviewee:** religion for honour crimes, I think it happens in all religions, especially with the work I do I it happens in the Sikh community Hindu community, Pakistani, Afghanistan, Kurdish Somalia, Iranian, its not just one culture, its not just one religion, its much wider then that.

Interviewer: Do you think that honour crimes are culturally or religiously motivated?

Interviewee: I would say honour crime are more religious and cultural, personally I would say its more culture then religious, no religion supports any sort of crime any sort of violence.

Interviewer: Crimes of passion takes place within the west, honour crimes take place with the east, would you say that crimes of passion are the same as honour crimes?

Interviewee: What do you mean by crime of passion?

Interviewer: Where a husband kills his wife because she's having an adulterous affair, it happens in more western countries where in France they have a jurisdiction for it. Where a husband snaps and kills his wife.

Interviewee: Ok to be honest with you... it depends because there was this case where the father killed the wife and 2 sons, and actually chopped them up because he believed that his wife maybe having an affair, and that happened in England, and I actually believe that its not eastern or western I think passion crimes and honour crimes happens everywhere.

Interviewer: How do you and your organisation deal with honour crimes

Interviewee: How do we deal with honour crimes, we work closely on a national level with the metropolitan police, with the commander of the whole force of the metropolitan police who has a lead on honour crimes and forced marriages. We personally deal and campaign for women who have been killed as a result of honour, um myself and Jasvinder work really closely with the forced marriage unit for common wealth, and Jasvinder also did her PHD in honour crimes.

Interviewer: What support do you give victims that survived from honour crimes?

Interviewee: What support do you give them We will provide them with all the support that we can emotionally we give them all the information we can provide them with, with the right contacts and agencies and organisations involved um we will continue giving them on going support, until they feel their ready and they don't want the support anymore. More then likely your friends become your family, and when you've not got anybody when you're suffering from honour crimes and you've left your family members you really rely on your friends to become your family.

Interviewee: Do you offer support to other family members of the victim

Interviewee: No

Interviewer: Ok what measures can be taken to help educate people awareness on honour crime?

Interviewee: Well there's a lot of measures that can be taken, as an organisation we go to conferences to raise awareness, theirs a lack of media, a lack of newspapers, we do a lot of news a lot of newspapers, programmes in terms of tele, my life, um lots of program like that to raise awareness on honour crimes and issues of forced marriages, and domestic violence. We do take measures to raise awareness and that.

Interviewer: Some may argue that the first generation of ethnic minorities that come in to this country from over seas are more likely to commit honour crimes than the second generation of people born in to this country, what are your views on this

Interviewee: I would say that is absolutely rubbish, because people who are not from this country, people who are from foreign for example Pakistan, India, and Bangladesh where honour crimes happen their it doesn't happen any least here and when they do happen here 90% out of 100 if you watched the crime watch program on the 1st November, you can watch that online it will help you through your dissertation,

Interviewer: Is it the one your other partner did, where the boy was sent to Pakistan and was kept in a mosque?

Interviewee: That was inside outside, that wasn't long ago, that person that gentleman that you're actually referring to is a worker within our organisation, and is now working in karma nirvana because of his experience. But what I'm referring to is crime watch, crime watch took place on the 1st November, and it showed a program of a male who killed his wife in front of her to children a Pakistani Muslim family because she wanted to be separated because she was suffering from domestic violence, he was one of the most wanted men out of the ten in Scotland yard, I did n appeal on crime watch live on the

studios and interviewed men streets of Birmingham and derby etc, the responses that we got was if we see our sister on the street and if we see that she is talking to the opposite sex we don't want to repeat on camera what we'll do. A gentleman who I referred to was killed on honour killing in the program of crime watch he was killed because he fell in love with the wrong person, now he was killed by the girls younger brothers, they put him in a car and stabbed him to death, now these are minors and these minors have been instructed by the elders and the elders will instruct the minors to carry out these actions because they will get lesser sentence. So I don't think it's any different here then any other country to be honest

How does it?

Interviewer: I'll ask you one last question because you have to go, why is honour crime identified as a male dominated crime, and do women commit these crimes, if so are they seen as a dark figure.

Interviewee: Umm I don't think its just male dominated, I think women also take part in these honour killings, you probably heard the case of Ruksana Naz, from derby she was killed by her mum and her brothers, her brothers sat on her legs while her mum strangled her to death. There are a lot of other cases I can refer to. So I wouldn't say its just male dominated, I mean I would say 80 to 30 women do commit these acts as well s men.

Interviewer: Ok thank you very much for your time, I am really grateful

Interviewee: Is that ok

That was perfectly fine yeah

Respondent D

Interviewer: Shall we start of with the first question then?

Interviewee: Yes ok sure.

Interviewer: What is your perception of honour crime?

Interviewee: Honour crime is a very old concept, it has been around for many years, to me its something that is based on pride that's how it's been, it's always been there, and it's a crime that has been committed because of pride, and if that pride is destroyed then they feel as though to bring it back in to place they have to destroy the person who took it away

Interviewer: Ok, What experience have you had working with honour crimes?

Interviewee: Oh basically the experience I've had with honour crimes, most of the victims we have worked with have been traumatised, therefore we offer them support, The concept if honour crimes comes under forced marriages, shame, dishonour, stuff like that you know what I mean?

Interviewer: Ok what do you believe to be the main motivations to honour crimes?

Interviewee: Well it's a number of things really, basically family honour its like, if someone brings dishonour to the family or what it is its retaliating, or it is culturally motivated, its all cultural factors that lead to honour crime, it could be marriage outside the family and other factors that determine a motivation.

Interviewer: Um to what religious group would you say takes place within, and why have you formed this opinion

Interviewee: Well honour crimes goes back in history in all religions, where Christianity have been involved in honour crimes, stuff like that for example witch craft and things like that where they used to kill people by accusing them of being witches. You hear about it in Hindus, Muslims where you hear about forced marriages, and other forms of honour crimes, there's a lot of media attention on Asians, especially Pakistan, but that's not the only country that participates in this, these crimes are mainly hidden and um less likely to be reported.

Interviewer: Crimes of passion takes place within the west, honour crimes take place within the east, would you say that crimes of passion are the same as honour crimes?

Interviewee: Yeah it is, like I was saying about the witch craft, its like, I think honour crimes is a form of passion, its all um changing with time, in a certain period of time things like honour crime is acceptable and is normal and stuff like that, but now things are changing, peoples perceptions of crimes of passion and honour crime, it seems different but its all the same thing.

Interviewer: How do you and your organisation deal with honour crime?

Interviewee: Basically we give support to victims of honour crimes, we offer them counselling, and help to try to get them back on their own feet and try to get them back to their normal state. We try to give them um legal help and stuff like that.

Interviewer: What support have you given victims that have survived honour crimes?

Interviewee: We give them like counselling, and any form of help that can get them mentally back, we try to give them as much help that they might require to get through it.

Interviewer: Do you offer other support to other family members?

Interviewee: Um no

Interviewer: Ok um what measures can be taken to educate people's awareness of honour crimes

Interviewee: The thing that is the problem, people think it's a religious based concept, it has been put across to the media that honour crimes is religious blah blah blah, the way people are taught, when people come from other countries like Pakistan and come here and commit crime they think its acceptable when its not, it's a cultural influence and the was people have been brought up, I think what needs to be done is tell people its not religiously based and I think that's were the awareness needs to start honour crimes in this country, if you look at it, its mainly parental influences, they basically have come from abroad, and were not born in this country, the first generation are more predominant in committing honour crimes, they are in fact influenced by their parents or basically from abroad, and they bring their cultural values with them.

Interviewer: That was my next question actually

Interviewee: Ok sorry

Interviewer: Some may argue that the first generation of ethnic minorities that come from over seas are more likely to commit honour crimes than the second generation of people born in to this country, what are your views on this?

Interviewee: Yeah that's true, like I said before, people who have come from abroad they live with their cultural values and they probably influence their children, its more of their influences of what they have, what they teach, what their beliefs and how they portray it.

Interviewer: How does honour crime violate the human rights act?

Interviewee: Well in every single way possible, your oppressing people, your basically taking someone else's life that's all wrong, that's totally against the human rights act, your forcing someone to get married, your taking away peoples basic human liberties their basic human rights that they have.

Interviewer: Do you think that the police are doing enough work to tackle honour crimes within the UK?

Interviewee: I think their doing what they think is right, but what they have to do is basically understand, they need to get to the source of the problem, people that come over from other countries there the ones that have been taught by their parents or their ancestors of honour crimes etc, the one thing is they need to tackle that first once they get to the problem, its not like forced marriages, and you have to get the people back over here, its you have to educate these people you have to get to the source of the problem, and say you cant do this here because x y and z this country has got different laws and legislations etc

compared to the country they have come from, where people are committing these crimes. I think that's what they need to kind of tackle.

Interviewer: Ok, why is honour crime identified as a male crime? And do women commit these crimes if so are they seen as a dark figure?

Interviewee: I think its like anything, women are always excluded out of crimes, women who commit crimes especially honour crimes virtually give in, they are never highlighted, the only crimes that are highlighted are crimes like prostitution that's in every culture, any country you look in women are always the dark figure, for a man to commit ca crime of honour is something to be proud of, you know what I mean

Interviewer: Ok would you like to discuss anything else?

Interviewee: Um no that's it

Thanks for all your help

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