

**Attitudes Towards Honor Killing Among Police Officials
and Lawyers: Role of Ambivalent Sexism and Belief in Just
World**



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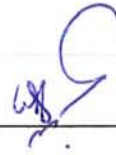
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**ATTITUDES TOWARDS HONOR KILLING
AMONG POLICE OFFICIALS AND LAWYERS:
ROLE OF AMBIVALENT SEXISM AND BELIEF
IN JUST WORLD**

Table of Contents

	Page no.
List of Tables	ii
List of Appendices	iii
Acknowledgement	iv
Abstract	v
CHAPTER 1: INTRODUCTION	1
Honor Based Violence	3
Forms of Honor Based Violence	3
Honor Based Killings	5
Prevalence in World	6
Prevalence in Pakistan	7
Predictors of Honor Killings	7
Attitudes Towards Honor Killings	9
Law Enforcers and Attitudes Towards Honor Killings	10
Factors Predicting Favourable Attitudes Towards Honor Killings	10
Ambivalent Sexism	12
Domains of Ambivalent Sexism and their Structural Importance	13
Predictors of Ambivalent Sexism	16
Law Enforcers and Ambivalent Sexism	17
Belief in Just World	17
Elements of Just World Theory	18
Predictors of Belief in Just World	20
Law Enforcers and Belief in Just World	21
Demographic Variables, Attitudes towards Honor Killings, Ambivalent Sexism and Belief in Just World	21
Rationale	22
CHAPTER 2: METHOD	25
Objectives	25
Hypotheses	25
Operational Definitions	25
Instruments	26
Research Design	28
Phase 1: Pilot Study	28
Phase 2: Main Study	31
Chapter 3: Results	34
CHAPTER 4: DISCUSSION	48
REFERENCES	59
APPENDICES	70

List of Tables

		Pg. No.
Table 1	Demographic Details of Pilot Study ($N = 59$)	28
Table 2	Descriptive Properties of Scale Used in Pilot Study ($N = 59$)	30
Table 3	Demographic Details of Main Study ($N = 284$)	31
Table 4	Descriptive Properties of Scales Used in Main Study ($N = 284$)	34
Table 5	Item wise comparison of agreement and disagreement profession wise ($N = 284$)	36
Table 6	Item wise comparison of agreement and disagreement profession wise	39
Table 7	Correlation Between Scales and Sub-scales ($N = 284$)	41
Table 8	Hierarchal Multiple Regression Predicting Attitudes towards Honor Killing ($N = 284$)	41
Table 9	Hierarchal Multiple Regression Predicting Attitudes towards Honor Killings Among Police Officials ($N = 106$)	42
Table 10	Hierarchal Multiple Regression Predicting Attitudes towards Honor Killings Among Lawyers ($N = 178$)	43
Table 11	Correlation Between Scales and Demographic Variables ($N = 284$)	44
Table 12	Mean Differences in Marital Status along Attitudes towards Honor Killing ,Ambivalent Sexism, Benevolent Sexism, Hostile Sexism and Personal Belief in Just World ($N = 284$)	44
Table 13	Mean Differences in Marital Status along Attitude towards Honor Killing, Ambivalent Sexism, Benevolent Sexism, Hostile Sexism and Personal Belief in Just World ($N = 284$)	45
Table 14	Mean Differences in Family System along Attitude towards Honor Killing, Ambivalent Sexism, Benevolent Sexism, Hostile Sexism and Personal Belief in Just World ($N = 284$)	45
Table 15	Mean Differences in Profession along Attitude towards Honor Killing, Ambivalent Sexism, Benevolent Sexism, Hostile Sexism and Personal Belief in Just World ($N = 284$)	46
Table 16	Mean Differences in Background along Attitude Towards Honor Killing, Ambivalent Sexism, Benevolent Sexism, Hostile Sexism and Personal Belief in Just World ($N = 284$)	46
Table 17	Mean Differences among Professionals who Dealt with and who do not Deal with Honor Killings.	47



List of Appendices

	Pg.no.	
Appendix A	Permission From NIP For Data Collection From Field	70
Appendix B	Permission From Rawalpindi Court For Data Collection	71
Appendix C	Author's Permission For Using Study Instrument	72
Appendix D	Author's Permission For Using Study Instrument	73
Appendix E	Author's Permission For Using Study Instrument	74
Appendix F	Ambivalent Sexism Inventory (ASI)	75
Appendix G	Personal Belief In Just World Scale (PBJW)	77
Appendix H	Attitude Towards Honor Killing Scale (ATHKs)	78
Appendix I	Demographic Sheet	79
Appendix J	Informed Consent	80

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Abstract

The current research aimed to examine the attitudes towards honor killing among police officials and lawyers. The research studied the role of ambivalent sexism and belief in just world in predicting attitudes towards honor killings. For this purpose, measures utilized in the study were Attitude towards Honor Killings Scale (Huda & Kamal, 2018), Ambivalent Sexism Inventory (Alla-ud-Din, 2003), and Personal Belief in Just World Scale (Fatima & Khalid, 2007). The study was conducted in two phases; Phase I was a pilot study carried out with 59 police officials and lawyers with men = 28, women = 30 to determine psychometric properties of instruments used. Given the satisfactory results of pilot study, phase II (main study) was conducted. Main study focused on testing the research hypotheses, convenience sampling technique was used to approach sample of 284 police officials and lawyers with men = 194, women = 90. Age range of the sample was 21-67 years ($M = 33.66$, $SD = 7.78$). Item wise agreement and disagreement of participants on the basis of profession and gender showed that lawyers hold less favourable attitudes towards honor killings in comparison to police officials whereas women have more negative attitudes towards honor killings than men. Moreover, there was negative a correlation between benevolent sexism and favourable attitudes towards honor killings. Regression analysis was done while controlling for the demographic variables which showed that benevolent sexism predicts less favourable attitudes towards honor killings whereas, hostile sexism and personal belief in just world did not predict attitudes towards honor killing at all. Results of the regression analysis on sub-groups of the selected sample (police officials & lawyers) showed that for both of them benevolent sexism significantly predicted less favourable attitudes towards honor killings, hostile sexism predicted attitudes towards honor killings non-significantly whereas, personal belief in just world did not predict attitudes towards honor killings. Significant differences were reported across gender where men showed more favourable attitudes towards honor killing in comparison to women. On the basis of profession, results showed that police officials reported more favourable attitudes towards honor killing in comparison to lawyers. Whereas, participants from rural areas reported more favourable attitudes towards honor killing in comparison to participants from urban areas. Findings of the present research study signifies that despite of observable behaviour attitudes towards honor killings do exist among police officials and lawyers and that belongingness to such

profession diminish the role of personal belief in just world in predicting attitudes towards honor killings. Furthermore, findings of the research can be utilized to develop special training programs to make police officials and lawyers aware of their biased attitudes toward the opposite gender. Moreover in clinical settings counselling can be provided to officials to reduce their ambivalent sexist attitudes. Limitations and suggestions have been discussed.

INTRODUCTION

Chapter 1

Introduction

Killings in the name of 'honor' is a phenomenon which is practiced around the globe. Belonging to different nations, genders, ages, and religions, people are murdered at the hands of their family members upon being alleged for violating the norms of morality set by the society (Vitoshka & Diana, 2010). Latest available data by United Nations Office on Drug and Crime about honor killing revealed that almost 50,000 people became victims of honor killings in 2017 (UN, 2018). And Pakistan is also one of the countries where honor based violence or honor based killings are practiced. Statistics have revealed that number of honor killings in Pakistan are increasing every year, as in 2013, 869 women died because of the curse of honor killings and this number increased to 1100 by 2016 (BBC, 2016). Such alarming statistics make honor based killings an issue which needs to be studied in order to develop an understanding of the phenomenon in an effort to combat it.

It is important to study attitudes of a phenomenon as our attitudes are part of our belief system and usually our behaviour is determined on the basis of our underlying beliefs, therefore in order to understand patterns of honor killing it is important to study attitudes of the individuals which constitutes our overt behaviour towards it. Number of factors can influence individual's attitude towards honor killing either positively or negatively. Reasoning behind honor based crimes is manifested in the endorsement of honor beliefs by the members of the society, as noted in the study of Sheikh, Sheikh, Kamal, and Masood (2010), which stated that men and women considered honor killing a just act in order to save one's honor. Conception of honor beliefs has its underpinnings based upon prevailing sexist attitudes (prejudice) within a society. In past, work has been done by different researchers to establish relationship between endorsement of honor beliefs and ambivalent sexism (prejudice beliefs towards women) (Glick, Sakalli-Ugurlu, Akbas, Orta & Ceylan 2015). However, now researchers are shifting their focus to study such concept in relation to violence against women and highlighted that studying honor and honor killings with such social psychological concept of ambivalent sexism will be helpful in understanding the dynamics of the issue (Isik, 2008). However, the effect of sexism has not been explored specifically with reference to honor killings,

therefore, this will be explored further in this study to get a deeper understanding of this phenomenon.

In addition to that, honor based crimes in general, have also been associated with belief systems; particularly, a relationship between attitude towards victims of honor based crimes and belief in just world has been established in previous research (Sakalli-Ugurlyu, Yalcin, & Glick, 2007). A belief in just world is based on the ‘ tendency of people to blame victims of misfortunes for their own fate (Furnham, 2003). A study by Stromwall, Alferdsson, and Landstrom (2012) explored the relationship between rape victims and belief in just world and concluded that belief in just world is a powerful predictor of blame attribution towards victim. Therefore, the present research reasons that, a link between attitude towards honor killing and belief in just world is also plausible, hence, this study attempts to scientifically investigate the role belief in just world in predicting attitude towards honor killing.

Another factor linked with honor killing is the role of law enforcement officials towards such honor based crimes. The individuals who are part of this law enforcement system are actually responsible for the protection of members of the society and for justice for everyone, but these officials such as police officers and lawyers, belong to patriarchal society as well, and enactment of different legislation in Pakistan are influenced by their prejudice attitudes towards women (Irfan, 2008). Despite their critical role in combating these crimes, currently there are no studies that specifically investigate the attitudes of law enforcers, such as police officials and lawyers. Therefore, there is a need to study their attitudes towards honor killings because it had the potential to provide us with the understanding about how their beliefs effect law exercising practices in Pakistan.

Given the importance of the subject matter and in light of previous literature the present study attempts to establish a link between attitude towards honor killing, ambivalent sexism and belief in just world. More specifically, this study, examines the attitude towards honor killing among police officials and lawyers with a focus on the predictive role of ambivalent sexism and belief in just world.

Now starting with honor based violence, one by one details of the studied variables is presented in the following section.

Honor Based Violence

Honor based violence is a form of domestic abuse which is perpetrated in the name of so called ‘honor’. The honor code, which it refers to, is set at the discretion of male relatives and, women who do not abide by the ‘rules’ are then punished for bringing shame on the family (“Domestic Violence London”, n.d.). Staple and De Koning (2009) described honor based violence in their book as “... any form of mental or physical violence that is committed on the basis of a collective mentality and in response to (the threat of) damage to the honor of a man or women, and thereby to that of his or her family, of which the outside world is aware or threatens to become aware”. According to another definition, honor based violence is stated as use of brute force most often against female family members by their male relatives, most commonly their fathers and brothers in order to regain honor of family, individual or community (Hague, Gill, & Begikhani, 2012). Baker, Gregware and Cassidy (1999), states that honor based crimes should have three basic components: 1) an eagerness to exercise control upon women’s behavior; 2) a man’s feeling of being ashamed because of his perception of loss of control over her actions, and; 3) expansion of this shame because of familial or society’s involvement.

Honor based violence is prevalent among societies across the world from Europe to Africa, among South and East Asia and Latin America (Abu-Odeh, 1996). Victims of honor based violence are most commonly women (Gill, 2006) however, men also sometimes become victim of honor based violence. Perpetrators of honor based violence are most often men however, although, women may be involved sometimes in practicing honor based violence (Gill, 2010). Severity of honor based violence may range from verbal abuse, non-lethal physical abuse to most extreme form in which victim is subjected to the act of killing, commonly called as honor killing (Sen, 2005). In the next section different forms of honor based violence are discussed.

Forms of Honor Based Violence

Forced marriage. A forced marriage is the one in which one or both parties do not consent to the marriage but are coerced into it (Chantler, 2012). In some situations, women who have been thought to bring shame to the family by violating family honor may be abused by being forced into marriage with someone without her consent. Such type of practices often serve two kinds of purposes; first it

acts as a tool for face saving among society and second, it increases the surveillance of the women, in this way increased control can be established over her behavior. Natcen (2009) estimated cases of forced marriages in United Kingdom ranging from 5000-8000 in 2008 . Such kind of marriages are abusive and a punishment for the women which may include physical, psychological, financial, sexual and emotional pressure (Ahmed, 2015) and is way of restoring honor as well. Arranged marriages may be sometimes converted into forced marriage for the victim, when refusal to marriage approved by family may result in marriage forced by them. Another case may be that if a woman has been raped then it is not uncommon practice to force her into marriage with the perpetrator (Welchman & Hossain, 2005).

Abduction and imprisonment. Women in the name of honor are subjected to violent acts by their family, including abduction and imprisonment. Women who run away from their families and seek protection somewhere else are considered to have committed violation of honor codes, in some countries such as Afghanistan even state has declared it as a criminal act on the part of girl / victim. In such cases efforts are made for the retrieval of fled away family member and are subjected into imprisonment by the family. Such practices are strategies to keep an eye over women's behaviors and hide them from public sight too. Such actions may also lead to threats, assaults, forced marriages or even murders (Frazier, 2017).

Acid attacks. Another horrifying form of violence against women is the act of acid violence. It involves throwing or pouring acid onto a person with an intention to kill or injure them (Waldron et al., 2014). In such incidents, some form of acid is used, such as sulphuric acid or nitric acid which have really disastrous results for victim's different parts of body such as face, eyes, ears, and facial bone, resulting in disfigurement, loss of functioning such as inability to speak eat and drink etc. Evidence suggests that majority of acid burn victims constitute women aged from 13 to 35 years (Rahman, Bhuiyan, & Lovely, n.d.). The usual motive behind such a cruel act is refusal of a marriage proposal or approaches by a lover. So, aim behind attack is to torture face and body so that they cannot have future relationships. Apart from this, other factors for such act are marriage problems, illicit relationships and extramarital affairs, divorce etc. Most times the attacker is known to victim (Ali, 2015). Such attacks bring serious social, economic and psychological consequences

for the prey. Victim may pass through multiple surgeries resulting in burden over the family members (Mannan, Summers, Turnbull & Poston, 2006).

Violence of acid attack is prevalent in many parts of the world. According to Acid Survivors Trust International, every year 1500 acid attacks are committed globally (Welsh, 2009). But the higher rates of such attacks are reported in developing countries such as Bangladesh, India, Cambodia, Pakistan, Iran Afghanistan, and parts of Africa (Olaitan & Jiburum, 2008).

Forced abortion. Situations when a woman of the family becomes pregnant without marriage and situation is unknown to outside society then it is considered an appropriate solution to terminate that pregnancy. Consent for such surgeries is duress rather than by women's consent. To make a choice for such activity is in the hands of relatives. Such practices negate women's sense of freedom for their own bodies (Frazier et al., 2017).

Coerced honor suicide. An honor suicide is a practice whereby a person takes their own life in order to restore honor to themselves, their family or master. Honor suicides may be either voluntary or coerced. Coerced honor suicide is normally when a woman is persuaded who has violated laws of honor code to kill herself as there is no other way to restore honor and there is no chance that she can continue her life. This is done by threats, torture and imprisonment of the woman by her close relatives. Most of times woman's father, husband or other relatives force her into such a position. These practices sometimes are done in order to cover up incidents of honor killings because of the fact that honor suicides are not investigated in regions where such actions are a common practice (Frazier et al., 2017).

Honor Based Killings

Honor killing is defined as the killing committed by a person to restore his perceived family honor damaged by a victim, usually a female, for various reasons like refusal to have an arranged marriage, illicit relationships, deviant behavior against family norms, etc. (Muhammad, 2010). Jafri (2008) defines honor killing as homicide of a member of a family or social group by other members, due to the belief that the victim has brought dishonor upon the family or community. Honor killings are also known as customary murders, characterized as acts of violence committed

against female family members who are perceived to have brought shame upon familial units by engaging in dishonorable acts (Abu-Odeh, 2000).

The victims of honor killings reported most of the times are young unmarried females who belong to low socioeconomic status and who are inhabitants of rural areas (Kulczycki & Windle, 2011). According to Kogacioglu (2004), those girls who are wedded at a young age and who receive little formal education are mostly victims of honor killing. Some studies also indicate men as victims of honor killings (Chesler, 2010; Kardam, 2007). In another study it is found that adult married women constituted majority of victims of honor killings (Nasrullah, Haqqi & Cummings, 2009).

Such crimes of honor killing are mostly conducted by younger brothers or male cousins of victim (Arin, 2001). Another study reports that fathers and husbands of female victims have also involved themselves in such crimes (Hadidi, Kulwicki, & Jahshan, 2001; Shalhoub-Kevorkian, 2002). Some studies indicate that women are mostly indirectly involved in such crimes of honor killing (Sev'er & Yurdakul, 2001).

Prevalence in world. According to the reports submitted to United Commission on human rights, honor killing is prevalent in Bangladesh, Great Britain, Brazil, Ecuador Egypt, India, Israel, Italy, Jordan, Pakistan, Morocco, Sweden, Turkey, and Uganda. Countries not submitting their reports to UN accept these crimes under the rule of fundamentalist Taliban government in Afghanistan and such crimes have been reported in Iraq and Iran as well (Mayell, 2002). According to UN almost 5000 honor killings are estimated every year (United Nations population Fund, 2002). In Istanbul, it is estimated there were about 1000 honor killings in a five year period (Cohan, 2010). In east Turkey, it was estimated that about 25 to 75 honor killings are committed per year (Seve'er, 2012). Another report says that 231 killings were recorded in 2007 (Council of Europe, 2009) and 574 were reported between 2003 and 2007 (Human Rights Presidency of Turkey, 2007). This abuse occurs in Middle East, Europe and South Asia as well. In Europe, UK has reported the highest rate of honor killing as one honor killing per month (Foreign & Commonwealth Office, 2014). However, prevalence of non-fatal abuse in the name of honor is far greater in such countries (Al Gharaibeh, 2016). In Britain, during 2010 it was

revealed that 2823 honor abuse cases were reported across 39 police forces (Dyer-Witthford, 2015) whereas in UK 11,000 cases were reported to police forces from 2010 to 2014 (Iranian & Kurdish Women's Rights Organization, 2015).

Prevalence in Pakistan. Pakistan is a country where women are victims of almost every form of domestic violence (Jehanzeb, 2004). It is estimated that over one fifth of the honor killings in the world are committed in Pakistan (Zia Ullah, 2010). Here the concept of honor killing traces back to Pakhtun and Baloch tribal customs, but it is equally prevalent in Punjab and Sindh, there is occurrence of such crimes on the name of honor across the country without any regional and class boundaries (Lari, 2011). Almost 1000 women are killed in Pakistan every year in the name of honor. It is a country with a population of 170 million, where every day three women are killed for the sake of restoration of honor (Honor killing Reports, 2010). Statistics clearly show that the number of honor killing is increasing in Pakistan. According to Human Rights of Commission in Pakistan Report, almost 2000 women were killed in Pakistan for saving one's honor and this number increased to 647 by 2005-08, since that time there is evidence of increasing "honor killing" in Pakistan (HRCP Report, 2008). As apparent from these reports, honor killing is a growing global health crisis that needs combating, in order to do so it is important to first identify its predictors.

Predictors of Honor Killings

Several factors play a role in occurrence of honor based violence/honor killings in our society. A comprehensive description of predictors of honor killings is presented below.

Economic factors. Lack of monetary resources in a society acts as one of the predictors of honor based violence. Deprivation of resources causes frustration among society which usually results in the form of violent acts. And women being the weaker segment become victims of such violence (Khokhar, Liaquat, & Qaisrani, 2016). United Nations Women's report (2015) also complies with this fact which states that resource deprivation is associated with both physical and sexual violence against women. Moreover, it also leads to injustice in the society.

Patriarchal society. Patriarchy in a society is defined as an internalized belief that men are dominant over women and children in a family and in society (Lerner, 1986). In a patriarchal society, gender based violence is a core element,

where men act violently against women to assert their dominance. Violence is necessary for the patriarchal system to exist. Patriarchal control upon women in such societies is exercised by implementing restricted behavioural codes, inequality on the basis of gender and honor codes related to female virtue (Hadi, 2017)

Gender role differentiation. Differences in the gender roles is the core characteristic of patriarchal society. Where men and women comply to these differences in order to maintain their honor codes. Among such cultures it is expected from men to be the one who can assert his control upon his family, where he is perceived to be as tough and strong, while women are expected to maintain their purity and modesty, that is to maintain their virginity and submission to the male family members (Cohen & Nisbett, 1994; Kosakowska-Berezecka et al., 2016). In such cultures where differences in the gender role exist, society demands from men to use aggression and threats in order to regain and restore honor if it has been hurt, so they gain an encouragement to use violence against women who are perceived to be deviating from the norms of society (Vandello & Cohen, 2003).

System justification theory. System justification is defined as “an idea being used to provide legitimacy of support for another idea or some form of behavior” (Jost & Banaji, 1994, p.1). In the process of justification, members of the society try to comply with the norms that legitimizes social, political and economic arrangement. According to the system justification theory; there is need in society to justify the representation of different status groups; members of disadvantageous group embrace inferiority belief internally; where this internalization may be unconscious; and at sometimes the affected group endorses status quo more readily as compared to others (Jost, Banaji & Nosek, 2004). Such system justification beliefs are related to legitimize the use of violence against women as found in the results of a study which studied attitudes towards rape victims (Sakallı-Uğurlu et al., 2007). That is where hierarchy of different segments is accepted, exertion of power by higher authorities is also accepted, whether in the form of gender roles or violence by higher authorities.

Sexism. Sexism is defined as prejudices and discrimination on the bases of sex, especially against women (Merriam-Webster, n.d.). One approach towards sexism is ambivalent sexism theory (Glick & Fiske, 1996), which illustrates ambivalent sexism as a construct composed of two dimensions named as hostile

sexism and benevolent sexism. That the way men and women are seen is determined on the basis of gender roles result in the form of hostile sexism and benevolent sexism towards women. Where hostile sexism relates to men as powerful and having control over women, benevolent sexism includes relatively positive yet damaging attitudes towards women. According to this dimension women are viewed as weak, who need male family member for protection while considering women as pure, precious who make men's life complete, although thinking of women as an inferior creature. Such beliefs are found to predict violence against women, for example results of a study revealed that Benevolent Sexism and Hostile Sexism leads towards use of violent behaviour against women such beating one's wife (Sakallı-Uğurlu, 2003).

Belief in just world. It is an idea proposed by (Lerner, 1980) which states that it is needed by people to have a firm believe that the world they are living in is a just place where people usually get what they deserve. This idea of just world can be applied to different situations ranging from poverty to the use of violence. A person who beliefs in just world usually becomes threatened when something unusual happens to one self or some other person, perceiver affirms to this belief by using several techniques (Lerner et al.,1980) one of which is perceiver tends to believe that victim is deserving of the misfortune, such belief makes people think that such things will not happen to them as long as they are careful. That belief in just world comes out to be a predictor of violence as society accepts it as just outcome of some prior action which encourages attitudes towards violence as well.

Attitudes Towards Honor Killings

In psychology, attitude is defined as having a set of emotions, beliefs, and behaviours towards a particular object, person, thing, or event. Attitude towards something can be either positive or negative (Cherry, 2018). That is why attitude towards honor killings can be either positive or negative. Having positive attitudes towards honor killings means being in favour of the act of honor killing, attributing more blame to victim and less blame to perpetrator. On the other hand, having negative attitudes towards honor killings means perceiving honor killing as immoral or unjustified, a person having negative attitudes towards honor killings will attribute more blame to perpetrator and less blame to victim.

Law Enforcers and Attitude Towards Honor Killings

The way police officials respond to a crime of honor based violence itself communicates to the victim (or their relatives) that whether their complain will be responded with respect or not (ACPO, 2010). Favourable response on the part of police officers towards victim encourages him/her to seek further help from social services whereas, a negative response may become an encouragement for perpetrator towards honor based violence (Garcia, 2005; Smith, 2008). That is why apart from having laws as beneficial tools for the prevention of honor based violence, the law enforcers' reactions and attitudes towards such crimes is also very important (Balenovich, Grossi & Hughes, 2008).

Therefore, it is important to study attitudes of police officials and lawyers towards the act of honor killings, a form of honor based violence, in order to look into the prevalence of positive and negative attitudes towards this phenomenon, as their attitudes can affect their response in dealing with such crimes.

Factors Predicting Attitudes Towards Honor Killings

Previous researches have pointed out following predictors of attitude towards honor killing / honor based violence.

Culture. Some studies have investigated impact of cultures, as a predictor of attitudes towards honor killing, either individualistic culture and collectivistic culture over the perception of attitude towards honor killing. Results of the study done upon Italy and Turkish participants suggested that cultural deviation counts for differences in attitudes among participants of the study. Regardless of the gender, participants from Italy attributed less blame to victim, more responsibility to the perpetrator and proposed more severe punishment as compared to Turkish participants (Caffaro, Ferraris & Schmidt, 2014).

Endorsement of aggression. According to a research, how men and women endorse aggression shapes up one's favorable attitude toward honor killing. As research suggests that men in contrast to women are more likely to justify the use of violence against women so they are more likely to favor perpetrators and show less lenient attitude towards victims (Eigenberg & Policastro, 2016)

Honor codes. Another important factor which is involved in shaping favorable perception of honor killing is violation of honor codes (Cohen & Nisbett, 1994). As mentioned previously honor codes demand men to be strong, tough and exercise control whereas, women are expected to demonstrate their purity, modesty, and submissions to their fathers and husbands, but if women are found to be involved in acts which violate the notion of their purity and modesty such as sex without marriage, pregnancy without marriage, perception about having contact with a man without family's permission and for being too western (Chesler, 2009; Dyer et al., 2015; Nasrullah, Haqqi, & Cummings, 2009) then men according to honor codes are perceived to be protectors of honor because of which they attain social dominance. They are required to use violence in order to regain honor in society (Khan, 2018). This fact can be understood on the basis of honor killings reported in west executed by the family members in the name of honor. As Banaz Mehmood reported before her homicide about her husband's physical and sexual abuse and after she left her husband and got involved into new relationships, she reported about death threats by her family for dishonoring them. Similarly, the murder of Rukhsana Naz by her elder brother and her mother was reported in 1999 in Britain, and this murder was also a practice to save honor of the family (Dyer et al., 2015).

Laws. Loopholes present in the laws may be acting as helping factor to foster attitude towards honor killing. As country such as Morocco has failed to address such crimes instead laws within this country provide leniency to perpetrators. Similarly, in countries like Yemen, Lebanon, Jordan and Syria law for such crimes make perpetrators accountable for mild punishments, for example: according to article 232 of penal code of Yemen states: "if a man kills his wife or her alleged lover in the act of committing adultery or attacking them causing disability, he may be fined or sentenced to imprisonment for a term not exceeding one year". More or less similar exemption is provided by the penal codes of Jordan and Syria also (Almasmari as cited by Lari ,2011). Although, Pakistani law has admitted such crimes on the name of honor as illegal acts but still there are loopholes which makes this law ineffective for providing relief to victim. Options of *Qisas* (retaliation in kind) and *Diyat* (equal retaliation) present in law for such acts are playing a major role whereby guilty person are allowed to go free. Another contributory factor for such killings is presence of *Jirga* (grand tribal council) and *Vadera* (feudal) system which are

powerful enough within community to decide and judge community issues, such systems usually blame victim for such activities thereby, reinforce such acts within society or community (Lari et al., 2011).

Psychosocial factors. In this section relationship between different psychosocial variables with honor killing is discussed, including. As endorsement of ambivalent sexism predicts positive attitudes towards honor beliefs among men and women as depicted on the basis of results of study conducted on Turkish participants which states that hostile sexism predicts positive attitudes towards honor beliefs among men whereas in women benevolent sexism is predictive of positive attitudes towards honor belief (Glick, et al., 2016). So, on the basis of this finding it can be suggested that ambivalent sexism may also account for positive attitudes towards honor killing among men and women respectively, as honor beliefs also demands for use violence if honor codes are violated. As research by Channa (2017) suggested positive relationship between ambivalent sexism and use of violence. This aspect of relationship between ambivalent sexism and honor killing is going to be furthered studied in this research also as a predictor of honor based killings.

In the next section ambivalent sexism and belief in just world are explained in more details so that a deep understanding of both phenomena could be developed before proceeding any further.

Ambivalent Sexism

Sexism is generally defined as attitudes, beliefs, or behaviors that support the unequal status of men and women (Swim & Campbell, 2000). Sexism is central relevance to any discussion which involves gender. Glick and Fiske (1996, 1999b) argue that sexism arises from ambivalent attitudes towards women based on relationship between men and women. Ambivalent sexism is composed of two opposing ideologies, hostile sexism and benevolent sexism. The very concept of hostile sexism fits into definition of prejudice provided by Allport (1954). *Hostile sexism* is embodied with traditional antipathy associated with domination and competitive prejudice towards women. On the other hand, *benevolent sexism* is composed of seemingly positive attitude towards women, they are a set of interrelated attitudes towards women which are sexiest in terms of viewing women stereotypically and in restricted roles but that are subjectively positive in tone and

also tend to elicit behaviors that are prosocial in nature or intimacy seeking. Its underpinnings lie in the traditional stereotyping of male dominance (Fiske et al., 1996).

Domains of Ambivalent Sexism and their Structural Foundations

Following are the different domains of ambivalent sexism.

Paternalism: dominative and protective. Both evolution and society can explain the prevalence of patriarchy across cultures. According to evolutionary psychologists (Kenrick & Trost, 1993; Trivers, 1972) the differences in reproductive investment is the key factor which makes men more powerful against women in gaining social status and resources. Other theorists provide counter arguments towards this evolutionary approach. According to Eagly and Woods (1999), in contrast to reproductive structures, men's upper body strength and body size has helped men to establish domination among society in comparison to women. But development of industries has diminished male dominance because of diminished importance of physical strength, which has allowed women to challenge male dominance in society. Differences in gender roles perpetuate via differences in gender role ideologies leading towards the development of different traits or gender role specific traits among opposite genders (Eagly, 1987).

Patriarchy, male dominance, has implication to the content of hostile and benevolent gender ideologies. In attitude towards women its manifestation towards women is in form of patriarchy of paternalism a justification of male dominance. The hostile component of paternalism includes *dominative paternalism*, that men in the society should have more power than women. This can be found in both public and private domains where in public domain women are found to be complaining about discrimination and in private domains, they complain about their intimate partner as needs to make more important decisions rather than them. In contrast to dominative paternalism comes protective paternalism. In this context the ideology is that men should protect and provide to the women who depend on them. This is also reflected in both public and private places, as women are to be rescued first in emergency situations and man is the primary provider of household and protector of the family.

Gender differentiation: competitive and complementary. Cultures vary in their conception of gender roles, that is how they see men and women in their specific roles and occupations (Eagly & Wood, 1999), all cultures make social distinction between sexes and gender identity with some importance (Harris, 1991). Gender is the most important aspect which constitutes differences among groups, as children learn gender differentiation as one of the dimensions of social categorization (Maccoby, 1988) and gender is an automatic classification which affects adult interactions (Fiske, 1998). Previously it was discussed how physical features make differences in gender identification, same way different treatment shapes and reinforces boys' and girls' gender identities (different dress codes for boys' and girls'; Fagot & Leinbach, 1993).

Competitive gender differentiation states that women as a group are low in status to men and in competence related domains. Some antipathy theories of prejudice, such as social identity theory (Tajfel & Turner, 1986), discussed that categorization on the basis of groups produces in-group favoritism inter-group competition and hostility towards other group. Being low in status subordinate groups suffer from feeling of inferiority and incompetence; inferiority status of women calls for unsuitable higher power roles (Hoffman & Hurst, 1990). On the basis of this differentiation, men and women has a hostile side, with men looking down to women making comparisons and justifying their power thereby, increasing their collective self-esteem (Crocker & Luhtanen, 1990).

According to Eagly and Mladinic (1993) all of the stereotype about women are not altogether hostile instead women receive more favorable stereotypes than men, and these favorable stereotypes come from male and womens divergent reproductive behaviors and societal roles. Followed by gendered division of labor gender role stereotypes are demonstrated on the basis of social role theory (Eagly, 1987; Eagly & Wood, 2012). Women's role is associated with domestic duties and child rearing are viewed as requirement for communal traits such as warmth and understanding. On the other hand, for competence dimension of gender, males are seen as more appropriate, despite of it both men and women think "women are wonderful" because of association of women with communal traits which are rated as more positively (Eagly & Mladinic, 1993). Along with this, women's secondary role as an associate to the men, providing cooperation in order to make his life smooth

and concentrate on his career creates a positive benevolent attitude of complementary gender differentiation, that is perceiving that women are the better sex when they are performing in lower status and in gender conventional roles such as nurturing.

Heterosexuality: hostile and intimate. The researchers focusing their attention to prejudice have tended their work towards the darker side of sexual relationship between men and women such as sexual harassment and sexual violence. In accordance with this approach, sexuality can be used as a tool for domination. At the same time male and women relationship goes for interdependence and intimacy towards one another. Most of men and women want to establish a heterosexual relationship with one another in order to attain happiness in life (Berscheid & Peplau, 1983).

Dominance and violence mostly has its underpinning with heterosexual pair bonding. Smuts (1996) suggests that heterosexual bonding as a women strategy for countering the threats of male sexual violence which includes some mating in primate species. By forming such alliances women get protection from their male partners and in return male partners receive the sexual access to at least one woman along with benefit of paternity. Similarly, in present day societies where sexual violence is common, women find it more suitable to seek protection from a man by forming intimate romantic relationship with them (Jackman, 1994). So sexual violence and intimate relationships go side by side with one another. As pair bonding offer women some sort of protection but it brings women towards some risk of violence from intimate partner to whom they bond with, because of the social dominance men treat women as their property and their overall affection may turn into violence (Kenrick & Trost, 1993; Smuts, 1996).

“As constructs power and sexuality can fuse for at least those men who evince an automatic power-sexuality association” (Baragh & Raymond, 1995). And this association may lead to women’s tendency to find power and status cues sexually attractive in men, a priority which can be explained with respect to evolutionary theory (Kenrick & Trost, 1993) and social-psychological theories (Eagly & Wood, 1999). Perpetrators justify their use of violence on the basis of their traditional norms demanding wives’ obedience and fidelity (Jackman, 1994, 2001). Additionally, women’s sexuality has long lurked as dangerous because of its potential to shift the

power equation, giving women, as sexual gate keepers, the upper hand. Thus, sexual attraction promotes not just intimacy but also heterosexual hostility towards women a feature of hostile sexism that fuses sex with power and describes that women's sexuality as dangerous to men. At the same time such heterosexual relationship foster intimacy and devotion among male and women as well, called as heterosexual intimacy a benevolent counterpart (Glick & Fiske, n.d.)

In the following section, variables which can predict attitude toward ambivalent sexism are discussed.

Predictors of Ambivalent Sexism

In a study done by Glick, Lameiras and Castro (2002) relationship between education and religiosity to hostile and benevolently sexist attitudes towards women and men were assessed using ambivalent sexism inventory and ambivalence towards men inventory (Glick & Fiske, 1996) in a random sample of 1003 adults from Galicia and Spain. For both men and women level of educational attainment negatively correlated with hostile and benevolent sexist attitudes, and Catholic religiosity do predict benevolent attitudes but it did not predicted hostile sexism. Moreover, this finding is consistent with the data which states that more the participation in church more chances of reinforcement of benevolent sexism about prejudice towards women, however sexism may recedes with increase in education.

Another study focuses their attention to relationship between legitimizing ideologies and ambivalent sexism among 544 Italian students and 297 US students upon the scales of Social Dominance Orientation (SDO), System Justification (SJ), Political Orientation, Religiosity and Glick and Fiske Ambivalence Sexism Inventory (Glick & Fiske, 1996). In particular, SDO was related to both ideology component of SJ and political orientation and to ambivalent sexism (hostile & benevolent). Moderated regression showed that SDO has a positive impact on hostile sexism for men, while SJ has a positive impact on hostile sexism for women only (Mosso, Briante, Aiello & Russo, 2012)

Another predictor of ambivalent sexism is psychological entitlement. According to research study of Grubbs, Exline and Twenge (2014) results show that

entitlement was a consistent predictor of benevolent sexism in women but not in men but in men entitlement is significant predictor of hostile sexism but not in women.

Law Enforcers and Ambivalent Sexism

In a study conducted in Spain (Lila, Gracia, & Gracia, 2013), it was analysed that how ambivalent sexism and empathy can influence attitudes of police officers towards the victim of partner violence against women. The results of the study indicated that benevolent sexism is the main component of ambivalent sexism among police officers which has an affect over the positive attitudes of police officers towards partner violence against women that they prefer conditional enforcement of the law. So in this research relationship of ambivalence sexism will be explored in relevance to honor killing attitudes, in order to develop an understanding that up to what extant does ambivalent sexism predict attitudes towards honor killing.

Belief in Just World

Lerner (1977, 1980) proposed that in order to deal with experienced unjust behaviours, helplessness and insecurities an individual needs to believe in just world. Lerner' s theory of just world assumes that people have a desire to believe that they live in such a world where good things happen to good people and bad things happen to bad people that is, everyone receives a just reaction of his/her actions (Lerner, 1980). This belief in just world is necessary as it makes people feel safe, stay positive and think that the world they are living in is manageable and predictable (Dalbert, 2009; Hafer & Sutton, 2016; Lerner, 1980). So normally belief in just world serves an adaptive function.

The belief in just world is often seen as a personality disposition (e.g., Dalbert, 2009; Furnham, 2003; Hafer & Sutton, 2016). Past literature differentiates different facets of belief in just world but the most popular one are general belief in just world and personal belief in just world (Dalbert, 2009). General belief refers to the belief that in general this world is a just place where normally people get what they deserve, and they will be punished for their bad deeds and will get compensation if they experience any unjust behaviour (Dalbert, 2009; Hafer & Sutton, 2016), on the other hand, personal belief in just world refers to the belief that oneself will be treated fairly and one' s own life will be just, and according to researches people endorse personal belief in just world more strongly as compared to general belief in just

world (Dalbert et al., 2009; Hafer & Sutton et al., 2016). Although general belief in just world and personal belief in just world seem to be correlated with each other but still they are different facets of belief in just world.

Elements of Just world Theory

People develop a ‘belief in just world’. A just world is one in which people get what they deserve. This judgment is based on the outcome that a person receives. Rules within the society are present which are needed to be followed in order to get the desired outcome. Attributes of a person in a society make a person entitled to deserve outcome such as respect, affection and security to the extent someone is judged to be as friendly, energetic and handsome is seen as being entitled to some desirable fates. Failing to meet those preconditions will bring deprivation, suffering and negative fate to individual. In societies, certain acts are perceived as appropriate antecedents for a range of negative outcomes. People who have been ugly and cruel similarly deserve some kind of punishment (Lerner, 1980).

People construe events to fit this belief. According to Lerner et al. (1980). Beliefs are the expressions of the way people organize their thoughts and perception. Any new bit of information is organized in consistency with the prior information present in the form of template, which also forms the basis of beliefs system of a person. People use this proposition in order generate explanations of the phenomenon subjectively with having little correspondence to the reality. For example, a person who is suffering out there somewhere objectively, he may not deserve to suffer, but under certain circumstances when people will become aware of his fate, they will construct such explanation which will make the sufferer look as deserving such fate. Plausible construction of explanations can be explained by following mechanisms:

Generalization from past experiences. Generalizations from past events includes following components.

Personal observations. Individuals did not know about every bit of information that is connected with a given event. Every person learns to detect at least discriminative stimuli which are enough to generate tentatively acceptable explanation of a phenomenon. For example, if there is evidence in the past about of being careless, naughty and prohibited and undesirable, then it will be quiet usual to come to the conclusion that if someone is hungry or rejected then that person must

have failed to do or have done something which has caused that outcome to occur. It is simply a very good way to explain situation that if you found someone in miserable condition it may be because of the fact that either they are deserving of this outcome because of their carelessness or stupidity or they may have treated individuals in the past like the way they get treated in present. That observer believes that some prior events bring about the fate (Lerner, 1980).

Cultural wisdom and morality tales. Apart from prior life events considered as responsible for one's fate, there are also strong cultural beliefs which convey us that the consequence is "just world". As western religion states relation between sins, doing harm to others and suffering. Although ultimate accounting is going to be taken place in the next world but there are strong themes running through Judeo-Christian traditions which links sign of virtue with state of grace-Job. Old Testament illustrates many such examples that the "righteous will triumph and the wicked be punished". From this point of view success, financial and otherwise is a sign of salvation and virtues of diligence and self-sacrifice. Morality tales are taught to the children on the same principle. Mass media also uses the same morality by creating heroes, heroines as virtuous and beautiful and villains as ugly, evil and punished (Lerner, 1980).

That is the way our mind works. According to (Heideras cited in Lerner,1980) our underlying process of organizing cognitions brings balance or psychological uniformity in the way we construct information. That is, our mind tries to fit all positive events and all negative events together. Because we come to believe that happiness, beauty virtue and success are interconnected just as misery, ugliness, sin and inferiority are related to each other. Such organization is not based necessarily with its connection to our experience or morality rather it's our brain activity to maintain a unifying harmony among cognitive elements thereby creating a stable world for ourselves.

It is functional-if not essential. Priorly it was discussed that belief in just world is based upon persons needs and goals. There is a need to believe among individuals about living in a just world where everyone gets of what he / she is worthy of. That is people try to interpret the situation that is congruent with this belief. The common human experience is that people not only associate themselves

with good or bad characters rather they attach their emotions with those particular scenarios and they have desire, in which they want a bad guy to get punishment for his / her bad deeds and reward for a good person. This desire for justice to become pervasive become so strong that individual is not able to differentiate between reality and fiction and foresee fictional events with honest emotional consequence. A researcher reports that audience of T.V. dramas usually demands the writer of the story that for bad guy he/she should not be punished only but also want him/her dead (Efron as cited in Lerner, 1980).

With the sense of injustice having belief in just world is also viewed upon as a adjusting to a world which is helpless and stability is gained by adapting oneself to the legal system (Hess & Torney as cited in Lerner,1980)

Predictors of Belief in Just World

In a study done by Riaz, Riaz, Tariq and Hanif (2015) the possible relationship between self-esteem and moderating role of personality traits were studied with respect to belief in just world. The study was performed on sample of $N = 400$ university students. Data was collected on Mini Marker Personality Inventory and Personal Belief in Just World Scale. The findings of the research indicate that self-esteem positively predicted belief in just world. Moreover, extroversion, conscientiousness, agreeableness, and openness to experience positively predicted belief in just world whereas neuroticism negatively predicted belief in just world. Extroversion, conscientiousness, agreeableness, and openness to experience positively moderated the relationship between self-esteem and belief in just world whereas neuroticism negatively moderated the relationship between self-esteem and belief in just world among university students.

Another research investigated demographic variables and their link with belief in just world and unjust world scores (Furnham, Swami, Voracek & Stieger, 2009). Finding of their study indicate sex, age, education and ideological beliefs (religiosity & political views) as predictor of belief in just world. Their analysis showed that women tended to have lower score on just world belief phenomenon than men. Another finding is that age was found to be positively correlated with belief on just world. Education was one of the best predictors of having belief in just world. The scores showed that better a person is educated more the rejection of just world phenomenon. Religiosity showed no relationship to belief in just world.

Law Enforcers And Belief in Just World

A study was conducted by (Sleath & Bull, 2012) in which they focused on studying that how belief in just world can influence possible attitudes of police officers towards the victims of rape. The results of the study indicated that among police officers, that is for police officials who are more believer of belief in just world and rape myths attributed more blame to victims as compared to police officers who gives less approval to belief in just world and rape myths. In their study no significant differences on the basis of gender were found.

However, different demographic variables have shown relationship with the current study's variables in various studies. The following section gives an account of demographic variables associated with attitudes towards honour killing, ambivalent sexism, and belief in just world.

Demographic Variables, Attitudes Towards Honor Killing, Ambivalent Sexism and Belief in Just World

In this section influence of various demographic variables upon attitudes towards honor killings, ambivalent sexism and belief in just world will be discussed in relevance to prior studies.

Gender. There are large number of studies which have explored gender differences in having attitudes towards honor killings. For example, in a research study done by (Sheikh et al., 2010) found out that men were more approving of killings in the name of honor as compared to women. Gender differences are also found on belief in just world, a meta analytic study of belief in just world revealed that men were more approving of just world belief in comparison to women (O'Connor, Morrison, McLeod, & Anderson, 1996). In a research, Khan (2018) reported differences regarding the affirming attitude towards violence against women, the results of her research suggested that women are less approving of violence against women as compared to their male counterparts. Another research by Caffaro, Ferraris, and Schmidt (2014) also confirms gender differences. In their study, they searched for gender role in determining attitude toward perpetrator and victim of honor killing among participants of Italy and Turkey. The result of the study indicated that among Turkish participants female members attributed less

responsibility to victims in case of alleged adultery in comparison to male participants.

Age. In order to see that how endorsement of ambivalent sexism (hostile sexism and benevolent sexism) is influenced across age a study was conducted by (Hammond, Millojev, & Sibley, 2017) among men and women. Results of the study depicted that among men benevolent sexism tends not to change over time whereas, endorsement of hostile sexism among men and for women endorsement of both hostile and benevolent sexism follows a U- shaped trajectory. For belief in just world study (Furnham et al., 2009) illustrated that belief in just world is positively correlated with age.

Education. For attitude towards honor killing prior researches indicate that with increase in education, favourable attitudes towards honor killing decreases (Eisner & Ghuneim, 2013). Similarly, another study done in Pakistan conducted by Shaikh, Kamal and Naqvi (2015) reports that major portion of educated sample did not perceive killings on the name of honor justified.

Similarly, for belief in just world education is negatively correlated (Furnham et al., 2009). For ambivalent sexism research by Lameiras and Castro (2002) indicates that high level of educational attainment is negatively correlated with both hostile sexism and benevolent sexism.

Socioeconomic status. Literature of attitude towards honor killings in relevance to socioeconomic status suggests that most of the victims of honor killings belong to low socioeconomic status (Kulczycki et al., 2011). Similarly, an individual's belief in just world is also positively correlated with socioeconomic status, which means that belonging to low socioeconomic status leads to having low belief in just world (Furnham et al., 2009).

Rationale of The Study

The rise of intolerance and extremism in today's society has inevitably led to an increase in crime rates, not just outside but also in the domestic settings. Which is why, now more than ever, the world is dependent upon law enforcers to protect us from this anarchy. Most often, police officials are the first individuals of law enforcement who tackle the issues of domestic violence . But in our society, it is this

law enforcing system, that is the judicial system, which facilitates perpetrators of these honor based crimes. Those individuals of law enforcing agencies who are part of this judicial system are actually responsible for providing protection and ensuring equality and justice to the members of society ("Roles and Responsibilities of Police, 2011). Therefore, it is important for them to be unbiased and they should have less favourable attitudes towards any sort of crimes including honor based crimes, as they are the ones who have to uphold law in society and protect victims against violence. As suggested in a study by Sheikh et al. (2008) attitudes, opinions and their correlates are needed to be studied to effectively to address, analyse and prevent the problem of honor killings using a multisectoral approach. Moreover, scholars also have noted that there is a void in literature in terms of studies that document law enforcement officers' perception of domestic violence (Johnson, 2004; Sinden & Stephens, 1999). Therefore, it is important to focus this group, as their general attitudes and beliefs about violence are likely to influence how they respond to these incidents (Dodge, 2011).

Previous research conducted on police officers, measuring their attitudes towards violence against women along with the role of empathy and ambivalent sexism, showed that police officers scoring low on empathy and high on their hostile attitudes towards women generally do not support unconditional law enforcement (Lila, Garcia, & Gracia, 2013) but there is no such research which has established relationship between ambivalent sexism and attitudes towards honor killings. Hence, in the present study, attitudes towards honor killing and ambivalent sexism is going to be studied in order to fill in this gap.

Similarly, there is a research which provides us with relationship between belief in just world and attitude toward rape victim (Ugurlu, et al., 2007) but there is a gap present in the literature regarding the relation between attitudes towards honor killing and belief in just world. In this study, there is an effort to explore the said relationship.

Therefore, in relevance to the suggestions provided by the researchers and gap in the literature, this research is conducted to study the prevalence of favourable attitude towards honor killing among police officials and lawyers along with role of ambivalent sexism and belief in just world, so that an understanding can be obtained

about how such social psychological constructs can influence the attitudes of police officials and lawyers. In order to study above mentioned constructs a quantitative research survey will be conducted.

METHOD

Method

Objectives

Objectives of the present research study are presented as follows.

1. To explore attitudes towards honor killing among police officials and lawyers.
2. To investigate the predictive role of ambivalent sexism and just world belief for attitudes towards honor killings among police officials and lawyers.
3. To examine the role of various demographic factors (i.e., profession, gender, marital status, family system, education, income, and background area) in relation to attitudes towards honor killing, ambivalent sexism, and just world belief

Hypotheses

1. Ambivalent sexism will predict favorable attitudes towards honor killing in police officials and lawyers.
2. Just world belief will positively predict favorable attitudes towards honor killing in police officials and lawyers.
3. Men will have more favorable attitudes towards honor killing as compared to women.
4. Increase in education will predict less favorable attitudes towards honor killings.

Operational Definitions of Variables

Attitude towards honor killing. Jafri (2008) defined as honor killing is as homicide of a member of a family or social group by other members, due to the belief the victim has brought dishonour upon the family or community. Attitudes towards honor killings are defined as having either positive or negative set of emotions, beliefs, or behaviour towards the act of honor killings.

In the present study attitudes towards honor killings were operationalized on the basis of the scores obtained on a measure using Attitudes Towards Honor Killing Scale (Huda & Kamal, 2018), where high scores mean having favourable attitudes towards honor killings and low scores mean having less favourable attitudes towards honor killings.

It will be measured through using attitudes towards honor killings scale (Huda & Kamal, 2018) . High scores show favorable attitudes towards honor killing.

Ambivalent sexism. Ideology of ambivalent sexism consists of both hostile and benevolent prejudice towards women (Glick & Fiske, 1995). Ambivalent sexism in the present study will be measured using Ambivalent Sexism Inventory (Glick & Fiske, 1996). Ambivalent sexism is composed of two facets. Following is the description of two facets of ambivalent sexism;

Hostile sexism. “ It is an antipathy based on faulty and inflexible generalization. It may be directed toward a group or an individual of that group” (Allport, 1954). It was measured using Hostile Sexism sub-scale of Ambivalent Sexism Inventory.

Benevolent sexism. A set of interrelated attitudes toward women that are sexist in terms of viewing women stereotypically and in restricted roles but that are subjectively positive in feeling tone (for the perceiver) and also tend to elicit behaviors typically categorized as prosocial (e.g., helping) or intimacy seeking (e.g., self-disclosure) (Glick & Fiske, 1996). It was measured using Benevolent Sexism sub-scale of Ambivalent sexism inventory.

Belief in Just World. The tendency to believe that world treats the people more justly’. According to theory, such a Belief in a Just World enables people to see the world as a stable, orderly and safe place (Lerner, 1980). Personal belief in just world was measured using Urdu translated version of Personal Belief In Just World Scale (Fatima & Khalid, 2007)

Instruments

Four instruments were used in the study. The details of study instruments are as follows:

Demographic sheet. Along with standardized scales used in the study a demographic sheet was also developed in order to collect information regarding different demographic variables These demographic variables are further utilized in the study to perform analyses and in order to establish link of these demographic variables with the main variables of the study. The demographic variables in the study included profession, gender, marital status, family system, education, income, and background area of the respondents (see Appendix I)

Attitude towards Honor Killing Scale. This scale was developed by (Huda & Kamal 2018). The scale consists of 17 items (see Appendix H). Overall scale is comprised of two sub-scales of *Positive Attitude Towards Honor Killing* with items

no. 1, 2, 4, 5, 8, 10, 13, 14, 15, 16 & 17. High scores on this sub-scale indicate positive attitude towards honor killing whereas, low scores indicate low acceptance of honor killing. Score range for this sub-scale is 11-55. Second sub-scale measures *Negative Attitude Towards Honor Killing* with 6 items 3, 6, 7, 9, 11, & 12. High score on this sub-scale will indicate overall negative attitude towards honor killing and low scores will indicate less negative attitude towards honor killing. Score range for this sub-scale is from 6-30. The Cronbach alpha reliability of .79 for the whole scale as reported by original author. And for sub-scales .61 is for *Negative Attitude Towards Honor Killing* and .79 for *Positive Attitude Towards Honor Killing*. It notes scores on a Likert type scale ranging from 1 to 5, where 1 = *strongly disagree* and 5 = *strongly agree*. A composite score can be generated by reversing the items of negative attitude towards honor killing sub-scale. The overall scores represent positive attitude for honor killings.

Personal Belief in Just World Scale. The Personal Belief in a Just World Scale (Dalbert, 1999) has been developed to assess the individual's belief that the world is just for the self. In present study Urdu- version of Personal Belief in Just world Scale (Fatima & Khalid, 2007) was used (see Appendix G). There are total of seven items in the scale. The scale is reported to have a good level of internal reliability, ranging from $\alpha = .82$ to $\alpha = .87$ (Dalbert, 1999). The Alpha reliability of Urdu version of Personal Belief in a Just world Scale was reported to be .93 for a sample of female college teachers (Fatima & Khalid, 2007).

Each item is to be rated on 6-point Likert-type rating scale, giving the score of 6 to '*strongly agree*', 5 to '*agree*', 4 to '*slightly agree*', 3 to '*slightly disagree*', 2 to '*disagree*', and 1 to '*strongly disagree*'. Scale scores were obtained by averaging the scores across the items for each individual. Possible scale score ranges from 1 to 6 with high score meaning strong personal belief in a just world. In the present study response category from 1 to 4 is used, 1 being equal to *strongly disagree* and 4 to *strongly agrees*. None of the item in the scale is reverse coded.

Ambivalent Sexism Inventory (ASI). Urdu translated version of ASI originally developed by Fiske and Glick (1994) and translated by (Alla-ud-din, 2003) was used to collect data from participants (see Appendix F). The ASI is a 22-item self-report measure consisting of two 11-items sub-scales named as Hostile Sexism and Benevolent Sexism with alpha reliability of .82. Reliability of the sub-scales,

for Hostile Sexism is .84 and for Benevolent Sexism is .76. Items appear as statements towards participants against which respondents state their response in the form of either agreement or disagreement ranging from 0 *strongly disagrees* to 5 *strongly agree*. The Hostile Sexism sub-scale with items 2, 4, 5, 7, 10, 11, 14, 15, 16, 18 & 21 attempts to capture dominative paternalism, competitive gender differentiation, and heterosexual hostility. Items of benevolent sexism sub-scale 1, 3, 6, 8, 9, 12, 13, 17, 19, 20 & 22 tap to the domains of protective paternalism, complementary gender differentiation and heterosexual intimacy among participants. Score range of both sub-scales is from 0 to 55. High scores on each sub-scale indicate high benevolent and hostile sexism. None of the items in the scale are reverse coded. Overall score of range for ASI is from 0 to 110. High scores indicate high ambivalent sexism.

Research Design

Research methodology used for the present study is quantitative in nature, in which cross-sectional and co-relational survey research design was used. The research consisted of two phases.

Phase-I: Pilot study. Prior to entering the main study, the pilot study was conducted.

Objective. Objective of the pilot study was to check the psychometric properties of the instruments used in the study.

Sample. Sample selected for the pilot study consisted of 59 police officers and lawyers. Sample was approached in Rawalpindi and Islamabad using non-probability convenient sampling technique.

Table 1

Demographic Details of Pilot Study (N = 59)

Variables	Categories	<i>f</i>	%	<i>M</i>	<i>SD</i>
Profession	Police	14	23.7		
	Lawyers	45	76.3		
Gender	Men	28	47.5		
	Women	30	50.8		
	Missing	1	1.7		
Age				33.66	7.78
Education	Matric	7	11.9		
	Intermediate	2	3.4		
	Bachelors	-	-		
	Masters	47	79.7		

	MPhil	2	3.4		
	Ph.D.	1	1.7		
Income (PKR)				53411.76	36049.72
Socioeconomic status					
	upper	6	10.2		
	middle	47	79.9		
	missing	6	10.2		
Marital status					
	unmarried	25	42.4		
	married	34	57.6		
Family system					
	Nuclear	34	57.6		
	joint	25	42.4		
Background					
	Rural	15	25.4		
	Urban	44	74.6		
Witness any honor killing					
	In family				
	yes	5	8.5		
	no	53	89.8		
	missing	1	1.7		
	On job				
	Yes	5	8.5		
	No	54	91.5		
	missing	0	0		

Note. *f* = frequency, % = Percentage, *M* = Mean, *SD* = Standard Deviation

Table 1 shows the distribution of sample on the basis of profession, gender, age, education, income, socioeconomic status, marital status, family system, and background area, parents' education, and parents' occupation. The age range of the sample is from 21 to 62 years. As shown in Table 1 man are in majority in comparison to women. The education of the participants range from minimum 10 years to maximum 22 years. Majority of the participants were from urban areas.

Instruments. All of the instruments used in the pilot study were in Urdu language, names of the instruments used are given below.

1. Attitude Towards Honor Killings Scale (ATHKs)
2. Personal Belief in Just world Scale- Urdu Translation (PBJW)
3. Ambivalent Sexism Inventory-Urdu Translation (ASI)

(see details on pg.no., 26,27,28)



Procedure

Data for the present research was collected from the police stations and courts of Rawalpindi and Islamabad. In this process of collecting data first of all informed consent of participants were taken in written form (see Appendix J). Along with that an information sheet was provided to the participants upon which all of the information regarding the study was provided. Ethical protocols regarding the confidentiality of the data were strictly followed and anonymity of the participants was maintained. Along with it participants were told about their right to quit any time if they find it uncomfortable to proceed further in the research study. Following that, questionnaire booklets were given to the participants, on completion the booklets, they were thanked for their participation in the research. After obtaining data, SPSS-22 software was used to perform statistical analysis in order to draw results on the basis of information given by the participants.

Table 2

Descriptive Properties of Scales Used in Pilot Study (N = 59)

Measures	Items	α	Scores	Range		Skew	Kurt
			$M(SD)$	Actual	Potential		
ATHKs	17	.78	35.66(9.06)	18-60	17-85	.81	.74
PATHKs	11	.79	19.74(6.31)	11-39	11-55	1.06	1.27
NAHKs	6	.66	19.96(4.85)	8-30	6-30	-.47	-.10
PBJW	7	.86	2.82(.67)	1.5-4	1-4	-.14	-.57
ASI	22	.89	64.85(18.12)	31-104	1-110	.02	-.52
HS	11	.83	28.20(10.14)	3-50	0-55	.08	-.41
BS	11	.84	36.39(9.93)	13-54	0-55	-.46	-.36

Note. ATHKs = Attitude Towards Honor Killing Scale; PATHKs = Positive Attitude Towards Honor Killing; NATHKs = Negative Attitude Towards Honor Killing; PBJW = Personal Belief In Just World Scale; ASI = Ambivalent Sexism Inventory; HS = Hostile Sexism; BS = Benevolent Sexism; Skew = Skewness; Kurt = Kurtosis.

Table 2 is showing the details of the psychometric statistics for the variables being studied in pilot study. These statistics includes mean, standard deviation, skewness and kurtosis. It also shows the reliability coefficients of measures used in this study. The reliability of the scales and sub-scales ranged from $\alpha = .66$ to $.89$ which is indication of having satisfactory reliability (Taber, 2017). As per criteria of Field (2009) the acceptable range of skewness and kurtosis is from -2.96 to $+2.96$. Table 2 shows that values for skewness and kurtosis for all of the measures falls within acceptable range which shows normal distribution of data. Means and standard deviations are also present in the Table 2 for all of the scales and sub-scales.

Values of *SD* ranges from low to high which illustrates that responses are scattered from mean to each variable. Results of the mean scores showed that mean differences upon the sub-scales of Attitudes Towards Honor Killings are negligible. For sub-scales of Ambivalent Sexism Inventory the mean scores for Benevolent Sexism are higher in comparison to the mean scores of Hostile Sexism, which shows that there is more endorsement for benevolent sexist attitudes towards women than hostile sexist attitudes.

Discussion

As the aim of the pilot study was to check the psychometric properties of the measures used in the study. The findings of the Phase I revealed acceptable to satisfactory alpha coefficient for all of the scales and sub-scales (see Table 2) and the data was normally distributed. Hence, it is concluded that scales were appropriate for the use with target sample and it was decided to proceed with the main study.

Phase II: Main Study

The main study involved administering the scales on a larger sample of police officials and lawyers of Rawalpindi and Islamabad. The purpose of the main study was to test hypotheses and to achieve further objectives of the study.

Objectives. Objectives of the main study were to examine the relationship in the hypotheses. To look for relationship of study variables with the demographic variables such as gender, age, profession, family system, marital status and background area. Moreover to explore the attitude of honor killing in police officials and lawyers.

Sample. Sample selected for the main study consisted of ($N = 284$) personnel of police officers and lawyers. Sample was approached using non-probability convenient sampling technique. Demographic details of the main study are presented in Table 3.

Table 3

<i>Demographic Profile of Main Study (N = 284)</i>					
Variables	Categories	<i>f</i>	%	<i>M</i>	<i>SD</i>
Profession	Police	106	37.2		
	Lawyers	178	62.5		
Gender	Men	194	68.1		
	women	90	31.6		
	Missing				

Age				33.70	7.80
Education					
	Matric	25	8.8		
	Intermediate	26	9.2		
	Bachelors	1	.4		
	Masters	169	59.2		
	M.Phil.	56	19.7		
	Ph.D.	1	.4		
	Missing	7	2.5		
Experience					
	1-10 years	91	32.0		
	11- 20 years	33	11.6		
	21 - 30 years	6	2.1		
	missing	154	54.2		
Income (PKR)				50679.88	36455.74
Socioeconomic status					
	Lower	11	3.9		
	Middle	21.5	75.7		
	Upper	18	6.3		
	Missing	39	14.1		
Marital status					
	unmarried	109	38.4		
	married	167	58.5		
	Missing	8	3.2		
Family system					
	Nuclear	104	36.6		
	joint	160	56.3		
	missing	20	7.0		
Background					
	Rural	78	27.4		
	Urban	200	70.4		
	missing	6	2.1		
Witness any honor killing					
	In family				
	yes	22	7.7		
	no	258	90.8		
	missing	4	1.4		
	On job				
	Yes	30	10.6		
	No	251	88.4		
	missing	3	1.1		

Note. *f* = frequency, % = Percentage, *M* = Mean, *SD* = Standard Deviation

Table 3 shows the distribution of sample on the basis of profession, gender, age, education, Income, socioeconomic status, marital status, family system and background area. The age range of the sample is from 21-62. In the studied sample

Lawyers reported upon the questionnaire in majority. On the basis of gender men were in majority in comparison to women. Majority of respondents are married, belong to middle class, joint family system, and are with an urban background.

Procedure

Sample selected for the main study was approached through non-probability convenient sampling. Prior to gather data consent for approaching participants within court was taken from secretary bar court but there was no such requirement for approaching police officials. Consent for participation in the study was obtained from every participant after explaining purpose of the research. To obtain consent signature on a informed consent form were taken. After that questionnaire booklet was given to all of the participants. Booklet included demographic sheet, Attitudes Towards Honor Killing questionnaire (Huda & Kamal, 2018), Ambivalent Sexism Inventory Urdu-version (Alla ud din,2003), and Personal belief in Just World Scale (Fatima & Khalid, 2007) participants were insured about their rights of confidentiality, anonymity and right to quit study at any time. Moreover, they were instructed to read each statement carefully and provide responses honestly. Assistance was provided to the participants regarding queries. In this process overall, 390 questionnaires were distributed out of which 300 questionnaires returned and after further cleaning of data 284 questionnaires were retained for further analysis. Analyses were done using SPSS-22 software Results of the main study are given in the following section.

RESULTS

Results

The current study was designed to examine the attitudes towards honor killings among police officials and lawyers along with role of belief in just world and ambivalent sexism on these attitudes. Appropriate statistical procedures were used to analyse the data through SPSS-22. Internal consistency of scales was analysed through Cronbach's alpha reliability coefficient. Pearson Product Moment Correlation and Spearman's correlation coefficients were applied to study relationship among study variables. Predicting role of ambivalent sexism and personal belief in just world in relation to attitudes towards honor killings was determined using simple multiple regression. Independent sample *t*-test was used to explore differences among gender, profession, family system, background area, and marital status. The results are tabulated below.

Psychometric Statistics of Measures

Cronbach's reliability coefficients were computed for Attitude Towards Honor Killings scale, Personal Belief in Just world Scale and Ambivalent Sexism Inventory using the sample of police officers and lawyers ($N = 284$). The psychometric statistics were analysed, so that pattern could be observed among the responses of sample and descriptive statistic and results were analysed by use of SPSS-22.

Psychometric properties of the instruments are given in Table 4 respectively.

Table 4

Descriptive statistic of Scales Used in Main Study (N = 284)

Measures	Items	α	Scores		Range	Skew	Kurt
			$M(SD)$	Actual			
ATHKs	17	.71	33.93(7.89)	17-60	17-85	.56	.42
PAHK	11	.72	19.47(5.62)	11-39	11-55	.75	.55
NAHK	6	.62	21.49(4.52)	8-30	6-30	-.44	.07
PBJW	7	.87	2.69(.75)	1-4	1-4	.06	-.61
ASI	22	.85	70.64(15.61)	10-104	1-110	-.61	1.02
HS	11	.83	32.66(9.69)	3-54	0-55	-.36	-.05
BS	11	.76	37.81(8.67)	5-55	0-55	-.75	.96
AGE			33.72(7.82)			1.28	2.18
EDU			15.50(2.34)			-1.17	.77
SES			1.97(.344)			-.45	5.47

Note. ATHKs = Attitude Towards Honor Killing Scale; PAHK = Positive Attitude Towards Honor Killing; NAHK = Negative Attitude Towards Honor Killing; PBJW = Personal Belief In Just World Scale; ASI = Ambivalent Sexism Inventory; HS = Hostile Sexism; BS = Benevolent Sexism; EDU = Education; SES = Socioeconomic Status; Skew = Skewness; Kurt = Kurtosis.

Table 4 shows the details of the descriptive study for the variables and demographic variables being studied in the main study. These statistics include mean, standard deviation, skewness and kurtosis. It also shows the reliability coefficients of measures used in this study. The alpha coefficients of the scales and sub-scales range from .62 to .87 which is indication of having acceptable reliability . As per criteria of Field (2009) the acceptable range of skewness and kurtosis is from -2.96 to +2.96. High scores in the distribution are represented by negative values of kurtosis and for asymmetrical distribution of the data and negative values of skewness are presented. Values in Table 4 show values for skewness and kurtosis for all of the measures fall within the acceptable rang, indicating that the data is normally distributed.

Item-wise Comparison of Percentages Agreement and Disagreement across Police Officers and Lawyers

(See page 36 & 37).

Table 5

Item-wise Comparison of Percentages Agreement and Disagreement across Police Officers and Lawyers (N= 284)

Statements	Police officers (n = 284)			Lawyers (n = 284)		
	Disagree	Neutral	Agree	Disagree	Neutral	Agree
1. There should not be any punishment in the name of honor killing in law. (PA)	80.2	8.5	10.3	77.4	2.8	18.6
2. Law should have mercy towards the perpetrators of honor killings. (PA)	72.7	17.0	10.4	83.6	5.6	10.8
3. Not having any sort of punishment in state's law encourages people in the society. (NA)	24.5	10.4	64.1	21.4	5.1	70
4. Girl marrying outside family should be murdered in the name of honor. (PA)	83.9	11.3	4.7	89.8	4.5	4
5. Criticism and pressure from society is above from girls respect and life. (PA)	76.5	9.4	13.2	84.2	5.1	9.6
6. In sheriya there should be punishment for family member for killing in the name of honor. (NA)	18.9	16.0	65.1	18.7	7.3	74
7. In states law the punishment for honor killing should be equalent to the punishment of attempt to murder. (NA)	33.9	9.4	55.7	16.3	5.6	76.3
8. FIR for honor killings should not be registered. (PA)	76.2	6.6	15.1	91	1.7	7.4
9. If family members are involved in the act of honor killings they should be punished. (NA)	20.7	17.0	58.4	18.1	14.1	66.7
10. In panchayat's it is a just decision to let free the perpetrator of honor killing. (PA)	88.7	6.6	4.7	92.7	3.4	2.2
11. Because media portrays women as weak it encourages discriminating attitude of men towards women. (NA)	41.6	16.0	41.5	27.7	14.7	56.5
12. News upon killing in the name of honoris cause of increase in violence in the society. (NA)	23.5	10.4	66	16.9	9.6	72.9
13. Judgements for honor killing should be done in panchayats rather than in accordance to state's law. (PA)	87.8	4.7	7.5	89.8	4.5	5.1
14. Killing is the only way to deal with a person who done something against sheriya. (PA)	84.9	8.5	6.6	86.4	6.2	7.3

15. It is just to kill in the name of honor. (PA)	87.8	6.6	4.7	92.1	4.0	3.4
16. Police should be polite with the men who have done honor killing. (PA)	78.3	15.1	6.6	90.9	5.1	3.9
17. Women deviating from social norms should be punished. (PA)	28.3	28.3	43.4	40.1	27.1	32.2

Note. PA = Positive Attitudes; NA = Negative Attitudes

(see next page.)

Table 5 shows differences of participants upon honor killing attitudes on the basis of profession in percentages. Results in the Table 5 showed that both police officials and lawyers endorse negative attitudes towards honor killings more readily in comparison to positive attitudes, that is participants from both professions have not favoured act of honor killings.

Item-wise Comparison of Percentages Agreement and Disagreement across Men and Women

(See page 39 & 40.)

Table 6

Item-wise Comparison of Percentages Agreement and Disagreement across Men and Women (N = 284)

Statements	Men (n = 284)			Women (n = 284)		
	Disagree	Neutral	Agree	Disagree	Neutral	Agree
1. There should not be any punishment in the name of honor killing in law. (PA)	81	6.2	12.3	73.4	2.2	22.2
2. Law should have mercy towards the perpetrators of honor killings. (PA)	77.3	12.9	9.8	84.4	3.3	12.3
3. Not having any sort of punishment in state's law encourages people in the society. (NA)	24.7	6.7	66.4	17.8	7.8	71.1
4. Girl marrying outside family should be murdered in the name of honor. (PA)	87.6	7.2	4.1	87.8	6.7	4.4
5. Criticism and pressure from society is above from girls respect and life. (PA)	79.4	6.7	12.9	85.5	6.7	6.6
6. In sheriya there should be punishment for family member for killing in the name of honor. (NA)	19.6	13.4	64.9	16.6	4.4	75.6
7. In states law the punishment for honor killing should be equalent to the punishment of attempt to murder. (NA)	28.8	8.2	61.9	10	4.4	83.3
8. FIR for honor killings should not be registered. (PA)	83.6	4.1	11.4	90	2.2	7.7
9. If family members are involved in the act of honor killings they should be punished. (NA)	22.2	17.5	57.2	12.3	10.0	77.7
10. In panchayat's it is a just decision to let free the perpetrator pf honor killing. (PA)	91.8	4.6	3	90	4.4	3.3
11. Because media portrays women as weak it encourages. (PA) discriminating attitude of men towards women. (NA)	39.2	16.0	43.8	18.9	13.3	66.6
12. News upon killing in the name of honoris cause of increase in violence in the society. (NA)	21.7	8.8	69.6	14.4	12.2	72.2
13. Judgements for honor killing should be done in panchayats	90.7	4.1	5.2	85.6	5.6	7.7

rather than in accordance to state's law. (PA)						
14. Killing is the only way to deal with a person who done something against sheriya. (PA)	85	8.8	6.2	87.8	3.3	8.9
15. It is just to kill in the name of honor. (PA)	89.2	5.7	4.1	93.3	3.3	3.3
16. Police should be polite with the men who have done honor killing. (PA)	83	11.3	5.7	93.3	3.3	3.3
17. Women deviating from social norms should be punished. (PA)	32.5	26.4	40.2	42.2	30.0	27.8

Note. PA = Positive Attitudes; NA = Negative Attitudes

(See next page.)

Table 6 shows results differences for the endorsement of honor beliefs with respect to gender. Results have showed that women are withholding negative honor killing attitudes more strongly in comparison to their men counterparts. As depicted in the table that percentages for women upon items measuring negative attitudes higher than men. Differences for the endorsement of positive attitudes are also reported between men and women

Table 7

Correlation Between Study Variables (N = 284)

Variables	1	2	3	4	5
1 ATHKs	-	-.02	-.13*	.02	-.28**
2 PBJW		-	.05	-.05	.15*
3 ASI			-	.86**	.82**
4 HS				-	.42**
5 BS					-

Note. ATHKs = Attitude Towards Honor Killing Scale; PBJW = Personal Belief In Just World Scale; ASI = Ambivalent Sexism Inventory; HS = Hostile Sexism; BS = Benevolent Sexism
* $p < .05$, ** $p < .01$.

Table 7 shows direction of the relationship between study variables. Using Pearson correlation direction for the relationship is studied. From Table 7 it is evident that attitude towards honor killing is negatively correlated with ambivalent sexism and benevolent sexism. Personal belief in just world has positive correlation with benevolent sexism. Ambivalent sexism has positive correlation with its two sub-scales of hostile sexism and benevolent sexism. Moreover, hostile sexism has positive relation with benevolent sexism.

Table no 8

Hierarchal Multiple Regression Analysis Predicting Attitudes Towards Honor Killings. (N = 284)

Predictors	R^2	ΔR^2	β	p	$F(df)$
Model 1					
Constant	.12	.12			6.569***(4)
Age			-.06	.30	
Gender			-.18	.05	
Education			-.26	.000	
SES			.007	.99	
Model 2					
Constant	.19	.06			6.064***(7)
PB			-.03	.64	
HS			-.019	.80	

BS	-0.26	.001
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Note. SES = Socioeconomic status; PB = Personal belief in Just world; HS = Hostile Sexism; BS = Benevolent Sexism

*** $p < .001$

In Table 8 results for hierarchal multiple regression are shown. This analysis was applied to the study variables while controlling for demographic variables such as; age, gender, education and socioeconomic status. All of the variables were entered simultaneously for running analysis. Results show that after controlling for demographic variables, benevolent sexism ($\beta = -.26, p < .01$) emerged as a significant predictor, whereas, belief in just world and hostile sexism did not predict attitudes towards honor killings.

Table 9

Hierarchal Multiple Regression Predicting Attitudes towards Honor Killings among Police Officials (N= 106)

Predictors	R^2	ΔR^2	β	p	$F(df)$
Model 1					
Constant	.12	.12			2.512*(4)
Age			-.17	.14	
Gender			-.03	.75	
Education			-.33	.005	
SES			-.06	.55	
Model 2					
Constant	.24	.12			3.067**(7)
PB			-.04	.72	
HS			-.12	.28	
BS			-.27	.02	

Note. SES = Socioeconomic status; PB = Personal belief in Just world; HS = Hostile Sexism; BS = Benevolent Sexism

*** $p < .001$

In Table 9 results for hierarchal multiple regression only for police officials are shown. This analysis was applied to the study variables while controlling for demographic variables such as; age, gender, education and socioeconomic status. All of the variables were entered simultaneously for running analysis. Results show that after controlling for demographic variables, benevolent sexism ($\beta = -.27, p < .02$) emerged as a significant predictor, and hostile sexism predicts attitudes towards honor killings non-significantly whereas, belief in just world did not predict attitudes towards honor killings.

Table 10

Hierarchical Multiple Regression Predicting Attitudes towards Honor Killings among Lawyers (N=178)

Predictors	R^2	ΔR^2	β	p	$F(df)$
Model 1					
Constant	.06	.06			1.769(4)
Age			-.06	.55	
Gender			-.19	.05	
Education			-.15	.11	
SES			-.05	.59	
Model 2					
Constant	.11	.15			1.947*(7)
PB			-.08	.37	
HS			-.12	.12	
BS			-.23	.03	

Note. SES = Socioeconomic status; PB = Personal belief in Just world; HS = Hostile Sexism; BS = Benevolent Sexism

*** $p < .001$

In Table 10 results for hierarchical multiple regression among lawyers are shown. This analysis was applied to the study variables while controlling for demographic variables such as; age, gender, education and socioeconomic status. All of the variables were entered simultaneously for running analysis. Results show that after controlling for demographic variables, benevolent sexism ($\beta = -.23, p < .03$) emerged as a significant predictor, and hostile sexism as non-significant predictor whereas, belief in just world did not predict attitudes towards honor killings.

Correlation between Demographic Variables and Study Variable.

Table 11 shows direction of relationship between study variables and demographic variables. Pearson correlation was applied between measures, age and education. And for studying correlation between scales, experience, income and socioeconomic status Spearman correlation was applied because data for experience, income and socioeconomic status was not normally distributed. Table 11 illustrates that attitude towards honor killing has positive correlation with education and has negative correlation with income. This shows that with increase in education, attitudes towards honor killings become negative. Personal belief in just world is negatively correlated with age and experience. Moreover, benevolent sexism shows negative correlation with age and has positive correlation with education.

Table 11

Correlation of Demographic Variables with Study Variables (N = 284)

	Age	EDU	EXP	INC	SES
ATHKs	.01	-.33**	.05	-.16*	.01
PBJW	-.25**	-.45	-.23**	-.12	.034
ASI	-.12	.01	-.07	.05	-.02
HS	-.02	-.02	.01	.04	-.05
BS	-.15*	.13*	-.11	.12	.04

Note. ATHKs = Attitude Towards Honor Killing Scale; PBJW = Personal Belief In Just World Scale; ASI = Ambivalent Sexism Inventory; HS = Hostile Sexism; BS = Benevolent Sexism; EDU = Education; EXP = Experience; INC = Income; SES = Socioeconomic Status; * $p < .05$, ** $p < .01$.

Table 12

Mean Differences along Gender on Study Variables (N = 284)

	Men	Women	<i>t</i>	<i>p</i>	95% CI		Cohen's <i>d</i>
	(<i>n</i> = 194)	(<i>n</i> = 90)			<i>LL</i>	<i>UL</i>	
	<i>M(SD)</i>	<i>M(SD)</i>					
ATHKs	35.14(7.94)	30.94(6.75)	4.43	.000	2.33	6.06	0.62
PBJW	2.63(.64)	2.83(.69)	-2.41	.01	-.36	-.03	0.31
ASI	70.96(14.06)	70.16(18.12)	.34	.73	-3.87	5.48	-
HS	33.81(8.61)	30.13(11.22)	2.66	.009	.94	6.42	0.33
BS	36.67(8.27)	40.26(8.68)	-3.21	.002	-5.78	-1.38	0.43

Note. ATHKs = Attitude Towards Honor Killing Scale; PBJW = Personal Belief in Just World Scale; ASI = Ambivalent Sexism Inventory; HS = Hostile Sexism; BS = Benevolent Sexism, *LL* = lower limit, *UL* = upper limit, CI = Confidence of interval

Table 12 illustrates mean differences on the basis of gender upon study variables. Results showed that men have more favourable attitudes towards honor killing as compared to women. Women show more belief in just world as compared to their counterparts. For ambivalent sexism, though there exist non-significant gender differences on total scores, however, men are having more hostile sexism than women while women reported more benevolent sexism as compared to men.

Table 13

Mean Differences Along Marital Status of Sample on Study Variables (N = 284)

	Married	Unmarried	<i>t</i>	<i>p</i>	95% CI		Cohen's <i>d</i>
	(<i>n</i> = 167)	(<i>n</i> = 109)			<i>LL</i>	<i>UL</i>	
	<i>M(SD)</i>	<i>M(SD)</i>					
ATHKs	34.10(7.62)	33.79(8.46)	.32	.74	-1.58	2.21	-
PBJW	2.61(.69)	2.82(.60)	-2.57	.01	-.36	-.04	0.30
ASI	70.16(15.32)	71.58(16.26)	-.67	.49	-5.54	2.70	-
HS	32.98(9.4)	32.20(10.25)	.63	.53	-1.65	3.21	-
BS	36.82(8.70)	39.30(8.60)	-2.21	.02	-4.67	-.27	0.21

Note. ATHKs = Attitude Towards Honor Killing Scale; PBJW = Personal Belief In Just World Scale; ASI = Ambivalent Sexism Inventory; HS = Hostile Sexism; BS = Benevolent Sexism, CI = Confidence of interval, *LL* = Lower Limit, *UL* = Upper Limit

Table 13 illustrates mean differences on the basis of marital status. Results show that unmarried individuals are scoring significantly higher on personal belief in just world as compared to married individuals. On the other hand, scores of unmarried individuals are significantly higher on benevolent sexism in comparison to married individual.

Table 14

Mean Differences along Family System of Sample on Study Variables (N = 284)

	Joint	Nuclear	<i>t</i>	<i>p</i>	95% CI		Cohen's <i>d</i>
	(<i>n</i> = 160)	(<i>n</i> = 105)			<i>LL</i>	<i>UL</i>	
	<i>M(SD)</i>	<i>M(SD)</i>					
ATHKs	33.01(6.81)	35.13(9.35)	-2.04	.04	-4.17	-.06	0.20
PBJW	2.66(.66)	2.27(.65)	-.71	.47	-.22	.10	-
ASI	72.94(14.07)	67.11(16.72)	2.80	.006	1.73	9.93	0.32
HS	33.83(9.42)	30.79(9.40)	2.47	.01	.61	5.46	0.34
BS	39.17(7.95)	35.77(9.37)	3.03	.03	1.19	5.60	0.44

Note. ATHKs = Attitude Towards Honor Killing Scale; PBJW = Personal Belief in Just World Scale; ASI = Ambivalent Sexism Inventory; HS = Hostile Sexism; BS = Benevolent Sexism, CI = Confidence of interval, *LL* = Lower Limit, *UL* = Upper Limit

Table 14 shows mean differences on the basis of family system across study variables. It is apparent from the results that people from joint family system are scoring higher upon ambivalent sexism and its sub-scales. And people from nuclear

family system are scoring significantly higher on favourable attitude towards honor killing.

Table 15

Mean Difference Along Profession of Study Sample on Study Variables (N = 284)

	Police (n = 106)	Lawyer (n = 178)	t	p	95% CI		Cohen's d
	M(SD)	M(SD)			LL	UL	
ATHKs	36.74(8.04)	32.22(7.42)	4.78	.000	2.62	6.29	0.50
PBJW	2.73(.60)	2.68(.70)	.57	.56	-.11	.20	-
ASI	70.34(14.38)	70.75(16.28)	-.19	.84	-4.51	3.70	-
HS	33.41(8.53)	32.15(10.28)	1.02	.30	-1.16	3.69	-
BS	36.23(8.87)	38.62(8.46)	-2.15	.03	-4.57	-.20	0.21

Note. ATHKs = Attitude Towards Honor Killing Scale; PBJW = Personal Belief in Just World Scale; ASI = Ambivalent Sexism Inventory; HS = Hostile Sexism; BS = Benevolent Sexism, CI = confidence of interval, LL = Lower Limit, UL = Upper Limit.

Table 15 illustrates mean differences on study variables on the basis of profession. Results show that police officers have scored higher on attitude towards honor killing in comparison to lawyers which showed that police officers have more favourable attitudes towards honor killing. On the sub-scale of Benevolent sexism, Lawyers show significantly high scores as compared to the other group. Nonsignificant differences have been found on other study variables.

Table 16

Mean Differences along Background Area on Study Variables (N = 284)

	Rural (n = 78)	Urban (n = 201)	t	p	95% CI		Cohen's d
	M(SD)	M(SD)			LL	UL	
ATHK	35.87(7.64)	33.15(7.96)	2.59	.01	.65	4.77	0.34
PBJW	2.65(.62)	2.71(.67)	-.62	.53	-.22	.11	-
ASI	72.75(15.23)	69.83(15.26)	1.34	.17	-1.35	7.16	-
HS	35.24(8.60)	31.66(9.77)	2.74	.006	1.01	6.13	0.32
BS	37.05(9.37)	38.07(8.22)	-.86	.38	-3.34	1.29	-

Note. ATHK = Attitude Towards Honor Killing Scale; PBJW = Personal Belief In Just World Scale; ASI = Ambivalent Sexism Inventory; HS = Hostile Sexism; BS = Benevolent Sexism; CI = confidence of interval, LL = Lower Limit, UL = Upper Limit

Table 16 illustrates the mean differences of study variables on the basis of background area of the sample studied. Results shows that participants from rural

area are scoring significantly higher on favourable attitude towards honor killing and hostile sexism as compared to participants with an urban area backgrounds.

Table 17

Mean Differences among Professionals who dealt with and who do not deal with Honor Killings ^{upon} on Study Variables (N = 284)

	deal with	Do not deal	<i>t</i>	<i>p</i>	95% CI		Cohen's <i>d</i>
	(<i>n</i> = 45)	(<i>n</i> = 239)			<i>LL</i>	<i>UL</i>	
	<i>M(SD)</i>	<i>M(SD)</i>					
ATHKs	31.60(6.39)	34.27(8.14)	-2.09	.037	-5.20	-.15	0.35
PBJW	2.58(.68)	2.72(.66)	-1.30	.19	-.35	-.07	-
ASI	73.51(15.69)	70.02(15.5)	1.25	.20	-1.98	8.95	-
HS	34.4(10.07)	32.27(9.58)	1.29	.19	-1.13	5.46	-
BS	38.73(8.12)	37.55(8.76)	.80	.41	-1.69	-4.05	-

Note. ATHKs = Attitude Towards Honor Killing Scale; PBJW = Personal Belief in Just World Scale; ASI = Ambivalent Sexism Inventory; HS = Hostile Sexism; BS = Benevolent Sexism, *LL* = lower limit, *UL* = upper limit, CI = Confidence of interval

Table 17 illustrates the mean differences of study variables on the basis of professional who have either deal with or have not with cases of honor killings of the sample studied. Results shows that participants who have dealt with honor killings are showing significant less favourable attitudes towards honor killings in comparison to professionals who did not deal with honor killings.

DISCUSSION

Discussion

In the present research relationship between attitudes towards honor killing was studied along with ambivalent sexism and personal beliefs in just world in law enforcers. The major objective of this study was to explore the attitudes towards honor killing among police officials and lawyers, along with studying the impact of ambivalent sexism and personal belief in just world in predicting these attitudes. In addition to that, another objective of this research was to study the relationship of attitude towards honor killing, personal belief in just world and ambivalent sexism with demographic variables including gender, age, marital status, profession, family system, and background area.

This study was a quantitative survey, in which data was collected from police officials and lawyers from the cities of Rawalpindi and Islamabad. After collecting data from the participants responses were analysed using SPSS-22 software to look for the patterns in the data set. Some difficulties were faced during the process of data collection, such as in the start it was challenging to interact with the sample as it was first time for the researcher to have a chance to communicate with police officers and lawyers. The researcher also found it little difficult to make them understand the purpose of approaching, as they were thinking that the researcher is some person from NGO or some women right activist. Moreover, collecting data from police officers was more hard in comparison to lawyers because of the fact that lawyers were easily accessible in court at bar rooms but for police officers most of them were having duties outside the police stations because of which they were not readily accessible, this also reflected in sample characteristics where lawyers were in majority in comparison to police officers (see Table 3).

Present study consisted of two phases which were: I) pilot study and II) main study. The instruments used in pilot study were Attitude Towards Honor Killing (Huda & Kamal, 2018), Ambivalent Sexism Inventory-Urdu Version (Alla-ud-din, 2003) and Personal Belief in Just World Scale- Urdu Version (Fatima & Khalid, 2007). Main objective of Phase-I was to determine the psychometric properties of the scales used in the study. To conduct pilot study, sample of 59 participants (28 men & 30 women) among which 14 were police officials and 45 were lawyers (see Table 1), were approached from Rawalpindi and Islamabad using convenient sampling

technique. The results of the pilot study showed acceptable Cronbach's alpha reliability coefficients (see Table 2) for all of the study variables which means that measure used in the study were appropriate for measuring those specific constructs. Skewness and kurtosis of the data showed that data was normally distributed, given these results it was decided to proceed with the main study.

Second phase of the research constituted the main study. Same scales were used in main study, no amendments or adaptation were done, as no problems were faced in the pilot study regarding the psychometric properties of the scales. Therefore, to proceed with main study, a sample consisting of 300 police officials and lawyers was collected. However, after cleaning of the data, further analyses were proceeded with sample consisting of 284 participants. Data was cleaned on the basis of presence of response set and work experience of participants, in the present study participants with 1 year of work experience were retained for further analysis . The criteria for one year was considered for cleaning data in order to make sure the participants selected for the study at least has some experience of working in their respective fields. Before moving on to further analyses, psychometric properties of the main data were analysed, reliability estimates of the measures used were from satisfactory to acceptable in range. The values for skewness and kurtosis also fall within the acceptable range for all of the study variables (see Table 4). In skewness and kurtosis it was checked that weather the data is normally distributed or not; in the present study data upon the study variables was normally distributed.

First objective of the research was to explore attitudes of police officials and lawyers towards honor killings. This objective of research was met by obtaining percentages on all of the items of the respective measured used in the study and by obtaining differences on the basis of profession and gender. Results in the Table 5 showed differences on the basis of profession. Both police officials and lawyers endorse negative attitudes that is less favourable attitude towards honor killings. Item 3, 4, 6, 7, 9, 11, and 12 measured negative attitudes and response percentage in the results showed that both police officers and lawyers have shown agreement with these respective statements. By comparing percentage scores of participants of both professions it is emerged that lawyers withhold negative or less favourable attitudes towards honor killings more strongly in comparison to police officials.

For positive attitudes towards honor killings item 1, 2, 4, 5, 8, 10, 13, 14, 15, 16, and 17 are presented as indicators in the measure. Percentages upon these items are more high on disagreement than agreement which shows that participants have less favourable attitudes towards honor killings. Only upon item 1 police officers are showing more disagreement than lawyer, while for all rest of the items lawyers are holding more less favourable attitudes towards honor killings.

Table 6 shows differences of attitudes towards honor killings with respect to gender. The results showed that women are having more negative attitudes towards honor killings in comparison to men. As depicted in the results percentage scores of women's upon item 3, 6, 7, 9, 11, and 12 is higher in comparison to men which means that women perceive killings in the name of honor more unjust within a society. With respect to positive attitudes same patterns emerge where women upon majority of positive attitude predicting statements are showing more disagreement than male counterparts except for the item 1, 13, and 10. Overall, results from both Table 5 and Table 6 it is inferred that endorsement of attitudes both on the basis of gender and profession is negative that it is considered as an unjust act which prevails in the society.

Following that, the direction and strength of relationship between study variables (i.e., attitude towards honor killing, personal belief in just world, ambivalent sexism, hostile sexism, and benevolent sexism) was determined using Pearson Product Moment Correlations. Looking for the direction of relationship among variables help to proceed further with higher order analysis. The attitude towards honor killing showed negative correlation with ambivalent sexism and benevolent sexism, however while there was no correlation present with personal belief in just world and hostile sexism. Personal belief in just world showed positive relationship with benevolent sexism. Ambivalent sexism showed strong positive correlation with its subscales: hostile sexism and benevolent sexism. Hostile sexism also showed positive correlation with benevolent sexism (see Table 7). First hypothesis in the research which states that ambivalent sexism will predict attitude toward honor killings was partly supported on the basis of findings. A negative correlation was found out between attitude towards honor killing and benevolent sexism, and there exists no correlation between attitude towards honor killing and hostile sexism (see Table 7). It infers that whenever benevolent sexism increases positive attitude towards honor

killings decreases and hostile sexism has no correlation with favourable attitudes towards honor killing. In order to look for predicting role, hierarchical regression was applied, regression was applied upon the study variables while controlling for demographic variables such as age, gender, education, and socioeconomic status. Results showed benevolent sexism as a predictor of attitudes towards honor killing. Hostile sexism did not predict attitude towards honor killings at all as it is also evident from the Table 7 which shows that there is zero correlation present between attitudes towards honor killings and personal belief in just world. These results are consistent with previous research which showed that endorsement of ambivalent sexism predicts positive attitudes towards honor beliefs among men and women as depicted on the basis of results of study conducted on Turkish participants which stated hostile sexism and benevolent sexism predicted the endorsement of honor beliefs among men and women (Glick, Ugurlu, Akbas, Orta, & Ceylon, 2015). In another research study results revealed that benevolent sexism predicted less positive attitudes towards rape victims, which is a form of violence against women (Glick & Ugurlu, Akbas, Orta, & Ceylon, 2007). Another research done by Pederson and Stromwall (2013) showed that benevolent sexism predicts less favourable attitudes towards rape victims whereas hostile sexism did not predict attitude towards rape victims at all.

So on the basis of this previous research and present study it can be concluded that ambivalent sexism plays a predicting role towards endorsement of honor beliefs and also predicts attitudes towards honor based killings whenever honor based norms are violated which means that person who has endorsed honor codes will try to regain that honor even though if he/she has to use violence against the person who have violated that 'honor' and the result may be honor based killings. And results of the study are also related to the cultural aspects of Pakistan, where women are admired if they do not involve themselves in any relationship and they associated with men in secondary roles, even if a women do a job she still has to perform her secondary roles which ensures stability of their family mover over in our culture family honor is superior to any kind of relationship and members of the society even kill their family member if they deviate from the norms.

Present study also determined the predicting role of study variables among sub-groups(police officials and lawyers) of the study sample separately. Separate

analysis showed that among both police officials and lawyers benevolent sexism significantly predicted attitudes towards honor killings (see Table 9 & 10). Hostile sexism also comes out to be a non-significant predictor of attitudes towards honor killings whereas, personal belief in just world did not predicted attitudes towards honor killings.

The second hypothesis of the study was that belief in just world will predict positive attitude towards honor killing. This hypothesis was not supported with the results as nonsignificant correlation was found between both constructs and regression results also showed that personal belief in just world did not predict favourable attitudes towards honor killings (see Table 7 & 8). Therefore, on the basis of results our second hypothesis was rejected. This may be because of the fact that the sample selected for the present study were part of such an occupation where they are involved in procedures of providing justice to others, which itself is an indication that they did not consider this world as a just place as just world phenomenon means that every person gets in life what he/she actually deserves (Furnham, 2003; Lerner, 1980).

These findings are consistent with a study in which showed that belief in just world did not have relationship with victim blaming (Pederson & Stromwall, 2013). Moreover, sample selected is the one which in daily routine witnesses violation of rules and regulations and providing justice to others, so this may be the reason for the rejection of the hypothesis that belief in just world will lead to positive attitudes towards honor killing.

For our third hypothesis, it was assumed that men will have more favourable attitudes towards honor killing as compared to women. To generate comparison on the basis of gender, independent sample *t*-test was applied. A significant difference was shown in the results. The results of our present study comply with our third hypothesis. As from the results in Table 8, differences in the mean scores of both men and women can be seen. In which men scored higher as compared to women upon the scores of attitudes towards honor killing. These results are also consistent with the findings of previous studies relevant to honor based violence. In a research Khan (2018) reported differences regarding the affirming attitude towards violence against women, the results of her study revealed that women are less approving of violence against women as compared to their male counterparts. Another research by Caffaro,

Ferraris, and Schmidt (2014) also confirms gender differences. The results in that study showed that women attributed less responsibility towards victim and more responsibility towards perpetrators.

The second objective of the research was to look for relationship among study variables and various demographic variables. In order look for direction of relationship Pearson's Product Moment correlation and Spearman's correlation determined on the basis of values of skewness and kurtosis of demographic variables. for demographics with normal data distribution Pearson's Product Moment Correlation was applied and for demographic variables with skewed distribution spearman's correlation was applied. Correlation coefficients for demographic variables and study variables can be found in Table 11. The results showed that favourable attitude towards honor killing is significantly negatively correlated with education and income which suggests that with the increase in education and income, attitude towards honor killing will be less positive which means that there is less favourable attitude towards honor killing. This result comply with the fourth hypothesis which was assumed as that increase in education will lead to less favourable attitudes towards honor killings. The results for the relationship between attitude towards honor killing and education are consistent with both national and international studies. As reflected in the study conducted in Jordan which was found that low education acted as a factor leading towards positive attitude towards honor killing (Eisner & Ghuneim, 2013). Similarly, in another study done in Pakistan conducted by Shaikh, Kamal, and Naqvi (2015), it was seen that major portion of educated sample did not perceive killings in the name of honor justified.

Relationship with increase in income and decrease in positive attitudes towards honor killing can be taken in terms of socioeconomic status that is increase in income will lead to increase in socioeconomic status of the person and previous studies have revealed that most of the victims reported for honor killing belong to low socioeconomic class (Kulczycki & Windle, 2011). The possible reason may be that people from low socioeconomic status have less chance to get better education facilities, which leads to having lack of awareness regarding rights of others and religious knowledge causing them to have positive attitude towards honor killing. Moreover, for the people from low socioeconomic status who are deprived of luxuries of life, having a sense of honor within the society they are living in is a great

deal, that is why people belonging to lower socioeconomic status are likely to be sensitive to loss of honor, as having '*honor*' might be the biggest achievement of their life.

Personal belief in just world is also significantly negatively correlated with age and experience. Experience in this comparison can be taken in terms of age, as experience of a person increases with the increase in age. However, a research in which belief in just world was studied in relation to age showed that age is positively related with belief in just world (Furnham & Swami, 2009). This contradiction may be because of the fact that another predictor of belief in just world is education as well and the sample which is selected in the present study constitutes a mean education of 15 years (see Table 3). So, this shift in the results may be because of the fact that sample's characteristic of being educated.

Non-significant correlation was found between ambivalent sexism and demographic variables (see Table 11). But significant negative correlation was reflected between benevolent sexism and age, along with significant positive relationship with education. Previous studies have indicated negative correlation between benevolent sexism and education (Lameiras & Castro, 2002) so inconsistency in this present study may be because of the fact that sample in the present study belonged to such an occupation where men are present in dominance in comparison to women that is they are dominant over women and social dominance is a predictor of ambivalence sexism (Mosso, Russo, Roccato, & Rosato, 2014).

Independent sample *t*-test was applied to look for mean differences among groups of gender, profession, marital status, family system, and background area of the research participants. Gender differences were also reported on the basis of personal belief in just world where women scored significantly higher than men on this construct. That is women were more strong believer of this world as just place to them in comparison to men. No significant mean differences are found on ambivalent sexism among men and women, but significant mean differences are reported among men and women on the basis of benevolent sexism and hostile sexism. Men scored higher on the construct of hostile sexism, while women scored high on benevolent sexism (see Table 12). The results for hostile and benevolent sexism and their relationship with gender has also been suggested in previous literature, for instance Ukrainian women were found to hold stronger benevolent sexist attitudes and men

were found to hold more hostile attitudes (Yakushko, 2005). As this is relevant to practices done in Pakistan where woman is perceived relatively weak in comparison to men and it is considered more appropriate for women to do household chores and for men to do job and earn money for the family, where men are considered to be protectors of the family and honor codes that is why it is also acceptable for men to use aggression in response to violation of honor codes.

On the basis of marital status significant mean differences were found on the variables of personal belief in just world and benevolent sexism. Unmarried individuals showed significantly higher mean on personal belief in just world and benevolent sexism as compared to married individuals (see Table 13). That is unmarried individuals have more stronger faith that what they are deserve able for any event which occurs in their life and for women they belief that they are weak but modest creatures and men should provide protection and support to them.

Table 14 illustrates mean differences of the study variables on the basis of family system. Significant mean difference was reported on attitude towards honor killing, where participants from nuclear family system scored higher as compared to participants from joint family system. This may be because people in nuclear family systems are more cohesive and in order to identify with their group, which are other family members, they may hold honor beliefs more strongly in comparison to those living in joint family system. Significant mean differences were also reported on ambivalent sexism, benevolent sexism and hostile sexism in which participants from joint family system scored significantly higher than participants from nuclear family system. This may be because of the fact that among honor cultures 'honor' is a shared entity among members of the family and ambivalent sexism contributes towards endorsement of honor beliefs, so in joint families where large number of individuals live together also share their notion of honor with each other and in order to fulfil honor code demands they may endorse ambivalent sexism as well.

Furthermore, police officials reported significantly high on positive attitudes towards honor killing as compared to lawyers. These results may have been obtained because of the fact that education also played significant role in predicting attitudes towards honor killing and sample of police officials also has respondents with 10 years of education whereas, minimum education of a lawyer is of 16 years, so these differences in level of attainment of education may also have contributed for

differences in mean scores. On the other hand, lawyers are significantly high on benevolent sexism as compared to police officials (see Table 15). As indicated in Table 7, benevolent sexism is positively correlated with education this correlation may have contributed for the differences in mean scores.

When group differences were analysed on the basis of background area to which the research participants belong, it was found that participants from rural areas scored significantly higher on attitudes towards honor killing and hostile sexism as compared to participants from urban areas (see Table 16). These results are consistent with previous findings which suggest that the victims of honor killing reported most of the times are young unmarried females who belong to low socioeconomic status and who are inhabitants of rural areas (Kulczycki & Windle, 2011). As in our society people from rural areas are deprived of education which leads to having less knowledge and awareness about rights of other people, and information about self-care, which may be a cause of having favourable attitudes towards honor killing. Moreover, in our culture people in the rural areas are more sensitive to concept of shared honor among family members, that is why they are more prone towards use of aggression to defend honor code violation as compared to people in urban area.

Present research also analysed differences for police officials and lawyers by generating a comparison between professionals who have dealt with cases of honor killings during their service with those who have not yet deal with any case of honor killings. Results showed that those professionals who have experience of dealing with honor killing cases have significantly less favourable attitudes towards honor killings in comparison to those who do not deal with such cases (see Table 17).

Implications

Following are the implications of research.

1. As the findings of this study showed a role of sexism in predicting favourable attitudes towards honor killing, in light of this programs can be designed to reduce sexism in order to discourage such attitudes.
2. This research can provide basis to study different demographic variables in relation to other psychological constructs.
3. Percentage scores of the study upon indicators of honor killing attitudes cab be used to determine common factors which may lead towards favourable attitude,

following that intervention program can be designed to reduce favourable attitudes towards honor killings.

Limitation and Suggestions

Limitations and suggestions of the study are written below.

1. One of the major limitations of the research is use of convenient sampling technique and restricted locale of Rawalpindi and Islamabad to collect data from participants which raise concern about representativeness of sample so it is needed in the further studies to develop a research design in which sample is selected using probability sampling techniques and from more diversified locations in order to increase generalizability..
2. Data was collected with the help of self-report measures which calls into question the authenticity of the responses, because truthfulness of the information may be compromised if the participants had not read the questionnaire properly. This sort of limitation can be addressed by using some interviews techniques or by using open ended questions.
3. Responses of the participants in the questionnaire may be provided while keeping in mind the rules and laws they practiced in their occupation which may have influenced their responses, such element of desirability can be minimized by establishing good rapport with the participants before preceding any further.
4. The study used the Urdu translated version of a foreign developed scale for measuring ambivalent sexism, however, since sexism is a culturally bound construct, it should be measured by using an indigenously developed scale. There is shift in the results related to demographic variables so further replication studies should be planned with larger samples to get a clear picture of findings.
5. Gender imbalance in the participants of study may have not provided us with much clear pattern of perception of the study variables that is why in further studies it should be preferred to have groups of equal numbers of men and women.

Conclusion

This study was an effort to develop an understanding of attitudes of police officials and lawyers toward the construct of honor killing. Results showed that both police officers and lawyers showed less favourable attitudes towards honor killings but in comparison to those who deal with honor killing crimes have shown more less

favourable attitudes than those who do not deal with such crimes. Gender differences revealed that women hold more negative that is less favourable attitudes towards honor killings as compared to men. Given the findings presented in this research it is concluded that significant gender differences are reported towards the honor killing with men being more positive towards honor killing in comparison to women. Along with it, benevolent sexism comes out as predictor towards honor killing while hostile sexism and personal belief in just world did not predict attitude towards honor killing. Moreover, increase in education leads to less favourable attitudes towards honor killings. On the basis of profession, it was found that that police officials have more positive attitudes towards honor killing in comparison to lawyers, whereas lawyers have more benevolent sexism towards women. Findings of the research study can be implied to develop training programs for police officers and lawyers so that they can get an insight about their biased attitudes toward opposite gender and in clinical settings counselling can be provided to police officials and lawyers to reduce their sexism. Findings of the research suggest that a more comprehensive research of the construct with the demographic variables should be planned.

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APPENDICES

Appendix A

Permission from NIP for Data Collection from Field



Dr. Muhammad Ajmal
National Institute of Psychology
Centre of Excellence
 QUAID-I-AZAM UNIVERSITY, ISLAMABAD

F No D-107-1(28)/M.Sc/Spring/2017-Admin

Dated: 12-12-2018

TO WHOM IT MAY CONCERN

National Institute of Psychology, Quaid-i-Azam University, Islamabad, is a research Institute. It offers a two-year M.Sc degree program in Psychology. As a requirement for the degree, present research work has been designed to complete the research during fourth semester.

Ms. Rabia Bibi (M Sc Student Session Spring-2017-2018) registration no. 01211711021 is carrying out research on "**Attitude Towards Honor Killing; Role of Ambivalent Sexism and Belief in Just World**". She needs to collect data from your Organization in order to complete her research. Your cooperation can be of great help in the completion of her task, and will certainly serve a big academic cause. We assure you that data will remain confidential and will be used for research purpose only.

Thanks.


 (Prof. Dr. Anila Kamal)
 Director

Appendix B

Permission from Rawalpindi Court for Data Collection

Ref. No. SFC-DBA-18Date 20-12-18**TO WHOM IT MAY CONCERN**

It is certified that **Mis Rabia Bibi Student** of Quaid e Azam University is carrying out research on "Attitude towards Honor Killing; Role of Ambivalent Sexism and Belief in Just World" she is permitted to do research work and interview lawyers with their consent in this regard with the premises of Kachery regarding research for work.

Secretary,
District Bar Association,
Rawalpindi

SECRETARY
RAWALPINDI BAR
ASSOCIATION

District Courts, Rawalpindi.

Ph: 051-5790308, Fax: 051-5521701

Appendix C

Author's Permission for using Study Instrument

Rabbia Saleem <raaleem11@gmail.com>

23 Oct 2018, 08:52

to claudia.dalbert, s.masood

Respected Ma'am,

Hope you are doing well. My name is Rabia bibi and I am a student of M.Sc Psychology at National Institute of Psychology, Quaid-i-Azam University, Islamabad, Pakistan. I am going to conduct a research on "Attitude and attribution toward honor killing among law enforcement officers: Role of ambivalent sexism and just world belief" under the supervision of Dr. Sobia Masood. In connection with this research, I want to use the Personal belief in just world scale. Therefore, I request your permission to use your well-established scale for my research. I am looking forward for favorable response from your side. Thank you.

Sincerely,

Rabia Bibi

M.Sc Scholar

National Institute of Psychology, Quaid-i-Azam University,
Islamabad, Pakistan.

Reply

Dalbert <dalbert.claudia@googlemail.com>

24 Oct 2018,
13:09

to iramraheel70, me, s.masood

Herewith I give you permission to use the PBJW scale in your study and wish you the best success! The translation was done by Prof. Iram Fatima. Please, ask for her permission, too. With best regards, Claudia Dalbert

Appendix D

Author's Permission for using Study Instrument

Rabbia Saleem <raaleem11@gmail.com>

Thu, 25 Oct
2018, 14:40

to Iram

Respected Madam,

Hope you are doing well. My name is Rabia bibi and I am a student of M.Sc Psychology at National Institute of Psychology, Quaid-i-Azam University, Islamabad, Pakistan. I am going to conduct a research on "Attitude and attribution toward honor killing among law enforcement officers: Role of ambivalent sexism and just world belief " under the supervision of Dr. Sobia Masood. In connection with this research, I want to use the Urdu translation of Personal belief in just world scale. I have also taken permission from "Dalbet Claudia" for using this scale for research purpose. But I also need your permission for using the translated version of the scale. Therefore, I request your permission to use your well-established scale for my research. I also request you to send me Urdu translated version of the scale. I am looking forward for favorable response from your side. Thank you.

Sincerely,

Rabia Bibi

M.Sc Scholar

National Institute of Psychology, Quaid-i-Azam University,
Islamabad, Pakistan.



Iram Fatima <iramraheel70@gmail.com>

Wed, 31 Oct
2018, 10:22

to Claudia, Claudia, me

Dear Rabia

You hereby have my permission to use Urdu version of Personal BJW scale . Please always always give due reference of original author and those who translated it. I am attaching the scale along with some description

Appendix E

Author's Permission for using Study Instrument

Tue, 23 Oct
2018, 08:45

Rabbia Saleem <raaleem11@gmail.com>
to glickp, s.masood

Respected Sir,

Hope you are doing well. My name is Rabia bibi and I am a student of M.Sc Psychology at National Institute of Psychology, Quaid-i-Azam University, Islamabad, Pakistan. I am going to conduct a research on "Attitude and attribution toward honor killing among law enforcement officers: Role of ambivalent sexism and just world belief" under the supervision of Dr. Sobia Masood. In connection with this research, I want to use the Ambivalent sexism inventory. The inventory has been translated into Urdu language by a researcher at our institute (Ms. Sadaf AllaudDin) using forward-backward translation method by Brislin (1971). The psychometric properties are also satisfactory for both Urdu and English versions. Therefore, I request your permission to use your well-established scale for my research. If you allow, I would prefer to use Urdu translation of the scale.

I am looking forward for favorable response from your side. Thank you.

Sincerely,

Rabia Bibi

M.Sc Scholar

National Institute of Psychology, Quaid-i-Azam University,
Islamabad, Pakistan.

Reply



Peter Glick <peter.s.glick@lawrence.edu>

Tue, 23 Oct
2018, 19:11

to me

Hi Rabia,

Yes, please feel free to use the scale in your current and future research!

Best of luck,

P Glick

Appendix F

Ambivalent Sexism Inventory (ASI)

میں قومی ادارہ نفسیات، قائد اعظم یونیورسٹی میں ریسرچ کر رہی ہوں۔ میں یہ معلوم کرنا چاہتی ہوں کہ ہمارے معاشرے میں مردوں اور عورتوں کے درمیان تعلقات کی نوعیت کیا ہے۔ نیچے کچھ جملے موجودہ معاشرے میں مردوں اور عورتوں کے درمیان تعلقات سے متعلق دیئے گئے ہیں۔ ہر بیان کے سامنے دیئے گئے جوابات کو مد نظر رکھتے ہوئے نشان دہی کریں کہ آپ اس سے کس حد تک متفق یا غیر متفق ہیں۔ آپ کے تعاون کا شکریہ!

نمبر شمار	بیانات	0	1	2	3	4	5
		بالکل غیر متفق	غیر متفق	کسی حد تک غیر متفق	کسی حد تک متفق	متفق	بالکل متفق
1	مرد چاہے کتنا بھی کامیاب کیوں نہ ہو وہ اس وقت تک مکمل نہیں ہوتا جب تک اسے عورت کی محبت حاصل نہ ہو۔						
2	بہت سی عورتیں دراصل "برابری اور مساوات" کے نام پر ایسی خصوصی سہولتیں اور رعایتیں حاصل کرتی ہیں جس سے انہیں مردوں پر فوقیت حاصل ہو سکے۔						
3	سائخ کی صورت میں عورتوں کو مردوں سے پہلے امداد ملنی چاہئے۔						
4	اکثر عورتیں بے ضرر جملوں یا حرکتوں کو جنسی معنی دے دیتی ہیں۔						
5	عورتیں بہت آسانی سے ناراض ہو جاتی ہیں۔						
6	جب تک مرد اور عورتیں ایک دوسرے کے ساتھ روانوئی طور پر وابستہ نہ ہوں انہیں زندگی میں حقیقی خوشی حاصل نہیں ہوتی۔						
7	نسوانیت کے ظہور دار عورتوں کو مردوں سے زیادہ اختیارات دانا چاہئے ہیں۔						
8	بہت سی عورتیں میں ایسی پاکیزگی پائی جاتی ہے جو بہت کم مردوں میں ملتی ہے۔						
9	مردوں کو چاہیے کہ عورتوں سے محبت سے پیش آئیں اور ان کی حفاظت کریں۔						
10	اکثر عورتیں اس کی قدر نہیں کرتیں کہ مردان کے لیے کیا کچھ کرتے ہیں۔						
11	عورتیں مردوں کو اپنے قابو میں کر کے طاقت حاصل کرنے کی کوشش کرتی ہیں۔						
12	ہر مرد کے پاس ایک ایسی عورت ضرور ہونی چاہئے جس کی وہ بے پناہ چاہت اور عزت کر سکے۔						
13	مرد عورتوں کے بغیر اچھے ہوتے ہیں۔						
14	عورتیں اپنی ملازمت سے متعلق مسائل کے بارے میں مبالغہ آرائی سے کام لیتی ہیں۔						

					15	ایک بار جب عورت مرد کو اپنے ساتھ کسی مشہور تعلق میں باندھ لے تو عموماً اسکی کوشش ہوتی ہے کہ اس کی نگاہ کھینچ کر رکھے۔
					16	عورتیں اگر شفاف مقابلے میں مردوں سے بار جائیں تو وہ اکثر اپنے خلاف امتیازی سلوک کا شکار کرتی ہیں۔
					17	ایک اچھی عورت کو اپنے مرد کی طرف سے اونچا رتبہ ماننا چاہیے۔
					18	بہت سی عورتیں اس بات کا مزہ لیتی ہیں کہ مردوں کو اپنی طرف متوجہ کریں اور جب مرد پیش قدمی کریں تو ہنسک دیں۔
					19	مردوں کے مقابلے میں عورتوں میں اخلاقی قدروں کا احساس بہتر ہوتا ہے۔
					20	عورتوں کو مالی خوشحالی دینے کے لیے مردوں کو اپنی ذاتی خوشی قربان کر دینے کو تیار رہنا چاہیے۔
					21	نسوانیت کے علمبردار مردوں سے نامقول مطالبات کر رہے ہیں۔
					22	مردوں کے مقابلے میں عورتیں زیادہ تہذیب شناس اور باذوق ہوتی ہیں

Appendix G

Personal Belief in Just World Scale (PBJW)

ذیل میں بیانات دیے گئے ہیں۔ ہر بیان کے لیے چار جواب موجود ہیں
 4) بالکل صحیح (3) کافی حد تک صحیح (2) کچھ حد تک صحیح (1) بالکل غلط
 ہر بیان کو غور سے پڑھیں۔ آپ کے خیال میں جو جواب زیادہ مناسب ہے اس سے متعلقہ نمبر کے دگر دائرہ لگائیے۔

نمبر شمار	بیانات	1	2	3	4
		بالکل غلط	کچھ حد تک صحیح	کافی حد تک صحیح	بالکل صحیح
1	میرے ساتھ عموماً انصاف ہوتا ہے۔	1	2	3	4
2	مجھے یقین ہے کہ میری زندگی میں زیادہ تر جو کچھ ہوتا ہے منصفانہ ہوتا ہے۔	1	2	3	4
3	مجھے یقین ہے کہ میں جس کی مستحق ہوتی/ہوتا ہوں وہ مجھے مل جاتا ہے۔	1	2	3	4
4	میرے خیال میں عموماً مجھ سے متعلق کیے جانے والے اہم فیصلے عموماً منصفانہ ہوتے ہیں۔	1	2	3	4
5	میرے ساتھ نا انصافی بہت کم ہوتی ہے۔	1	2	3	4
6	مجھے یقین ہے کہ عام طور پر میرے ساتھ جو کچھ ہوتا ہے میں اس کی مستحق ہوتا/ہوتی ہوں۔	1	2	3	4
7	جو بھی طور پر میری زندگی میں پیش آنے والے واقعات میں انصاف ہوتا ہے۔	1	2	3	4

Appendix H

Attitudes Towards Honor Killings Scale (ATHKs)

مندرجہ ذیل سوالات غیرت کے نام پر قتل سے متعلق آپ کے جذبات، سوچ، اور عملی طور پر لیتے سے آگاہی پر مبنی ہیں۔ کوئی بھی جواب صحیح یا غلط نہیں ہے۔ اس لیے آپ جس حد تک ان تمام سوالات سے اتفاق کرتے ہیں 1 سے لے کر 5 تک کے ہندسوں پر نشان لگا کر وضاحت کریں۔

1- بالکل غیر متفق 2- غیر متفق 3- غیر جانبدار 4- متفق 5- بالکل متفق

نمبر شمار	بیانات	بالکل غیر متفق	غیر متفق	غیر جانبدار	متفق	بالکل متفق
1	قانون میں غیرت کے نام پر قتل کرنے پر کوئی سزا نہیں ہونی چاہیے۔					
2	غیرت کے نام پر قتل میں قانون کو صلہ رحمی سے کام لینا چاہیے۔					
3	ریاستی قانون میں غیرت کے نام پر قتل کرنے پر سزا نہ ہونا اور لوگوں کی حوصلہ افزائی کرتا ہے۔					
4	لڑکی کا غیر زبرداری میں پسند کی شادی کرنے پر غیرت کے نام پر قتل ہونا بنتا ہے۔					
5	خاندان اور برادری کا باہر اور تنقید لڑکی کی عزت اور جان سے بڑھ کر ہے۔					
6	شرعی قانون میں گھر کے افراد کو غیرت کے نام پر قتل کی سزا ملنی چاہیے۔					
7	ریاستی قانون میں غیرت کے نام پر ہونے والے قتل پر قاتل کو اقدام قتل کی سزا ہی ہونی چاہیے۔					
8	غیرت کے نام پر قتل کی FIR درج نہیں ہونی چاہیے۔					
9	غیرت کے نام پر قتل میں قاتل کو، خواہ وہ گھر کے افراد ہوں، معافی کی گنجائش نہیں ہونی چاہیے۔					
10	غیرت کے نام پر قتل میں پنچایت کا قاتل کو مکمل طور پر بری کر دینا بالکل صحیح فیصلہ ہوتا ہے۔					
11	میڈیا میں عورت کو کڑور دکھانے سے معاشرے کے مردوں کا عورتوں کی طرف استہزائی سلوک پختہ ہو جاتا ہے۔					
12	غیرت کے نام پر قتل جیسی سبھی چیزوں سے معاشرے میں تشدد اور اشتعال انگیزی کو فروغ ملتا ہے۔					
13	غیرت کے نام پر قتل کے فیصلے ریاستی قانون کی بجائے ذمے دار اور پنچایتوں پر مل کرنے چاہئیں۔					
14	کسی بھی غیر شرعی حرکت کا ارتکاب کرنے والوں سے نمٹنے کا واحد طریقہ قتل ہی ہے۔					
15	لوگوں کا غیرت کے نام پر قتل کو جائز فیصلہ قرار دینا صحیح ہے۔					
16	پولیس کا غیرت کے نام پر قتل کرنے والے مرد حضرات کے ساتھ رویہ ہمدردانہ ہونا چاہیے۔					
17	جو خواتین معاشرتی طور پر تیزیوں سے انحراف کرتی ہیں انہیں سزا ملنی چاہیے۔					

Appendix I

Demographic Sheet

ذاتی کوائف

عمر: _____

جنس: _____

_____ مرد _____ عورت

تعلیم: _____

آپ کتنے عرصے سے اس پیشے سے وابستہ ہیں؟ _____

عہدہ: _____

ماہانہ آمدن: _____ ہائی حیثیت: اپر کلاس _____ مڈل کلاس _____ لوئر کلاس _____

ازدواجی حیثیت: _____ شادی شدہ _____ غیر شادی شدہ _____

اگر آپ شادی شدہ ہیں تو بچوں کی تعداد: بیٹا _____ بیٹی _____

گھر میں رہنے والے افراد کی تعداد (آپ کو شامل کر کے): _____

خاندانی نظام: _____ مخلوط nuclear _____ مشترکہ joint _____

والدین کی تعلیمی قابلیت: _____ والد کی تعلیم _____ والدہ کی تعلیم _____

والدین کا پیشہ: _____ والد کا پیشہ _____ والدہ کا پیشہ _____

رہائشی علاقہ: _____ دیہی _____ شہری _____

کیا آپ کے ارد گرد یا خاندان میں کبھی غیرت کے نام پر قتل ہوا ہے۔ _____

اگر ہاں تو اس کی تفصیل بیان کریں: _____

کیا آپ نے کبھی اپنی پیشہ ورانہ زندگی میں غیرت کے نام پر قتل کے کسی واقعہ سے متعلق کام کیا ہے۔ _____

اگر ہاں تو اس کی تفصیل بیان کریں: _____
