

A CRITICAL DISCOURSE ANALYSIS OF HONOR KILLING LAW BY APPLYING FAIRCLOUGH MODEL

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Abstract

The study aims to analyze the legal discourse of honor killing in Pakistan and factor like gender-specific violence, patriarchy, primitive social and cultural norms that influence honor killing. The research further dives into the legal framework of honor killing and its historical evolution through the time. Subsequently, explaining honor killing as a cultural phenomenon in Pakistan that is utilized to control women's actions by placing the responsibility of family's honor on their shoulder. The concept of honor is frequently justified in patriarchal Pakistani society where a woman's mere action of choosing a spouse, showing free will and presenting themselves as an independent individual can threaten their family honor. Such actions of women supposedly can question the manhood of a man and make the society question his control and dominance towards the women of their family. The research also explains the inclusivity of Islam in Pakistan's legislation, as Pakistan is an Islamic state, by utilizing the concepts of Qisas and Fisas-fil-Arz. Although Quran and Hadith completely denies the concept of honor killing but still a lot of Islamic institutions because of cultural influence tries to justify honor killing. The gap between formal law and local cultural practices makes implementation of law an arduous task. Further the research analyses legal language through the practical three-dimensional model of Norman Fairclough in critical discourse analysis. Fairclough's model is a three-level analytical model: Interpretation, description and Explanation. This model elaborates the interplay between the language and power within a text. Through the textual analysis of the legal documents relative to honor killing is that it does reveal that the state does recognize this heinous crime as criminal offence but through its legislations it fails to address the patriarchal and ingrained cultural norms that promotes honor killing.

Keywords: Honor killing, Fairclough three-dimensional model, legal texts, Critical Discourse Analysis

Introduction

Honor killing is an act of murdering someone using the excuse to restore family. Pakistan even in this modern day suffers from domestic violence. A large percentage of women in Pakistan continues to face domestic violence at the hands of the men of their household. Women get continuously physically abused by the hands of their husband and other becomes the victims of emotional and psychological abuse. Honor killing which is a criminal offence is the vilest form of domestic violence women have to face even in contemporary society. Honor killing is the most vicious crime one can commit against humanity. Pakistan a society where the honor of the family is dictated by the patriarchal norms of a society. This violent act is conducted against women by the men of their family member in order to restore their family's honor and dignity. Domestic violence is a common issue in Pakistan, due to society norms and patriarchal culture, where male have a superior position as regard to women. Women are the victims of Domestic violence most of the time due to several reasons. Honor killing, a cruel practice, embedded in social and cultural norms has been a prevalent issue in Pakistan. These killings are justified on the name of family honor and fame, usually targets women. Pakistan's judiciary system has made many practical efforts to address this issue, most notably presenting of *Anti-Honor Killing Laws (Criminal Laws Amendment Act)* of 2016, which tried to mend loopholes in law, so that accuser cannot escape from

punishment through **Qisas** or forgiveness from the victim's family. But the implications of these laws are always difficult due to society and cultural norms and traditions. What is the role of language to understand the importance and practical implications of such law, Norman Fair Clough's Critical Discourse Analysis (CDA) model gives us a comprehensive framework to understand the role of language in honor killing laws, debates in media and political discourse. Three-dimensional model of discourse including textual analysis, descriptive analysis and social analysis of language help us to understand the relationship of culture, society and law effectively. As Honor-killing is deeply rooted in social, cultural, religious and patriarchal norms, the interpretation and implication of legislation is always challenging and difficult. Judicial systems and amendments in laws always stand for the eradication of these cruelest crimes, but the practical application is difficult. This study shed light on how language can be utilized to formulate more comprehensive and equality based legal framework to eradicate gender-based violence such honor killing in Pakistan.

Significance

This research is significant because it analyses the cruelest form of domestic violence which is honor killing in Pakistan's socio-legal context. Honor is deeply influenced by the cultural, moral and religious norm and by the patriarchal mindset of society. Although it has faced a lot of legislative reforms, but it continues to perpetuate in the Pakistani society and is even justified by some religious scholars. The aim of this research is to study Pakistan's legal discourse through the lens of Norman Fairclough's Critical discourse analysis framework.

This research acts as a bridge between the legal discourse and sociocultural context to reveal how certain social ideologies reflect in the legal discourse of that society. The findings of this research can provide beneficial insights which can be utilized to promote gender equity and challenge gender biases and patriarchal norms. This research is practically beneficial for human rights advocates and policy maker to understand how systematic barriers an obstacle in justice system of Pakistan in the context of honor are killing. The Ultimate contribution of this research is that it explains how language can be utilized to formulate more inclusive and equality based legal framework to address gender-based violence such honor killing in Pakistan.

Research Objectives

- To analyze how female victims are presented in the legal discourse of honor killing.
- To explore the explicit relation between legal language and power dynamics.

Research Questions

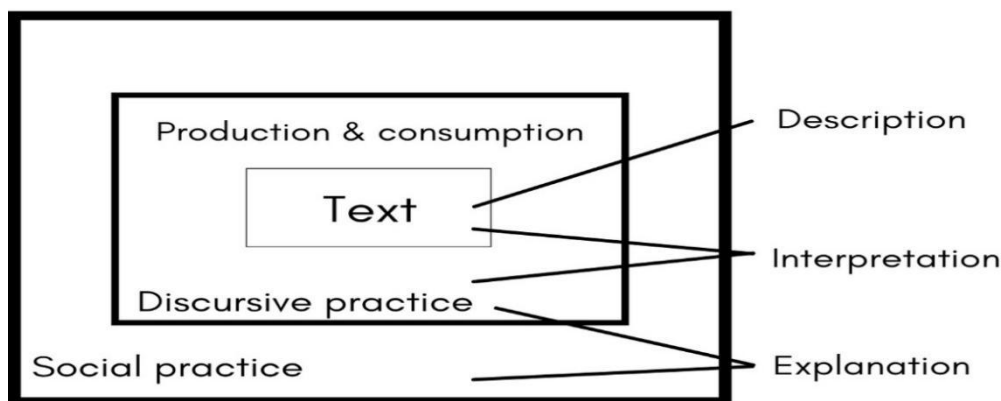
- How do legal texts portray women as the victims of honor killing, what does it reveal about the gender biases?
- How are power dynamics being represent the legal discourse of honor killing in Pakistan?

Statement of the Problem

Honor killings are still a serious issue in Pakistan, rooted in patriarchal beliefs and cultural traditions that value family honor over women's rights. Although the Criminal Law (Amendment) Act 2016, was introduced to address honor-based violence, it has not been fully effective. This is due to unclear language in the law, cultural resistance, and weak enforcement. The way the law is written and applied often fails to challenge the societal and power structures that allow gender-based violence to continue. Using Fairclough's model, this research will examine the language and practices associated with the law to understand why the law has not been fully effective in protecting women and bring change in the deep-rooted cultural traditions in Pakistan.

Theoretical framework

This research utilizes Norman Fairclough's Three-dimensional model which makes it possible to analyze language and its social implications. Language is not just a tool for communication, but perpetual phenomena used to reinforce ideologies in society. Fairclough's model analysis language at three levels; Description (textual level), Interpretation (discourse level) and Explanation (social practices). Descriptive or textual analysis looks at the language of any text and scrutinizes the lexical choices, terminologies, sentence structure to reveal any social implications. Interpretive or discourse analysis of how a certain text is produced and interpreted in a social setting. Explanative analysis or the analysis of social practices by looking at the broader social context explores how the language is used to socio-cultural ideologies of the society in which it is produced.



The researcher by apply the CDA model of Fairclough will analyze the gender language of legal discourse relative to honor killing in Pakistan. Through this three-dimensional, the conventional gender roles of women according to patriarchal social norm and how honor is interrelated to the chastity and behavior of a women, will be analyzed in utter detail. The textual analysis of the legal reforms will reveal that whether legal texts portray women to justify their victimization which will eventually influence their public image or employs gender biased ideologies. Utilizing this theoretical framework will reveal how narrative of honor killing in legal discourse shapes and is continuously shaped by the patriarchal social norms in Pakistani society.

Scope of the Study

The scope of this study resides in the detailed analysis of gendered language in the legal discourse of Pakistan in relation to honor killing while focusing on the portrayal of social perception about gender and power dynamics. This research particularly studies the linguistic features and discursive practices that are deeply entrenched in the legal documents such as Anti honor killing law (2016) and other relative legal discourse. The main focus of this study is to ascertain the patriarchal norms and gender biases and justification of honor killing upholding family honor. The use CDA reveals the explicit relationship between language and how it is utilized to reinforce certain ideologies in society to maintain power structure. Although the research studies gender language in the Pakistan's legal discourse but this research has broader social implications for other patriarchal societies as well. As this research is conducted in to analyze written discourse which makes it limited to some extent because it doesn't involve any kind of personal narratives which make this analysis richer.

Literature Review

In Pakistan according to the Aurat foundation 2019, Human Rights watch, it is recorded that

around 1000 honor killings occur every year. The statistics can't be taken in accurate sense because most honor killing cases go unreported due to fear of exile from the other family members. In Pakistan the manhood of a man is judged based on how the women of his family behaves, if they behave in a socially acceptable manner then it means that he has complete dominance over them, which is considered the trait of a true man. Pakistani society is divided into two groups urban class and rural class. In cities due to higher rate of literacy women are able to get access to their right to education and other legal rights.

However, it is a different story for rural women because of lower rate of literacy they must live their lives how the men of their family want them to. Still, Pakistan being patriarchal society both urban and rural women are expected to be the protector of their family's Honor. The main reasons the rising statistics of honor killing in Pakistani society includes patriarchal mindset of the society which often forces men to commit this heinous crime, many loopholes in existing laws, perpetrator getting minimum punishment, unprofessional and gender biased behavior from police. The only way to force police to take any action against the perpetrator is to take the help through media. For instance, in case of Mukhtara Mai and Qandeel Baloch the perpetrators were captured only because their cases received huge recognition through immediatization. Otherwise, in most cases victims have to face harassment, physical abuse and bribery through legal institutions to gain justice (Hadi, 2020). As Pakistan is an Islamic country and most of its laws are based in Islamic shariah. However, due to the patriarchal influence Islamic notions are taken in wrong sense and often used as an excuse to punish women by the men. In Islam the man and the women participating in the adultery as supposed to be presented before the government and the accuser (Singh & Bhandhari, 2021), must present at least four witnesses as proof. If the crime of adultery is proven, then the government will punish the perpetrators according to shariah which is flogging the perpetrators for a hundred times

continuously. Even in Shariah Islam doesn't allow honor killing and doesn't give the right to any male of the society to inflict punishment to the person in question. Only the government is allowed to make any decision on the basis of the evidence provided. Despite clear explanation in Islam regarding this matter some scholars still tried to justify the honor killing. Council of Islamic ideology in its 139th meeting decided that Islam doesn't allow any person to take the law in his hands and punish relative for immoral acts. It is the renowned fact that adultery is a heinous crime which does not only affect the life of the perpetrator but also destroys the dignity of a man. But still this type cannot be justified in any possible circumstances both morally and religiously (Muhammad et.al, 2012).

Nawaz et al. (2022) claimed that honor killing was related to the patriarchal family structure to regulate women in society in a specific direction. In short, honor killings are a way to control women's illegal sexual relationships with both male and female. Honor killing, deeply embedded in patriarchal traditions, is a global phenomenon with significant prevalence in South Asia, particularly in Pakistan, Afghanistan, and India. Despite its roots in pre-Islamic and tribal cultures, it persists as a response to perceived breaches of family honor. The United Nations Population Fund estimates 5,000 women are killed annually in the name of honor, with Pakistan recording the highest number of such crimes. Practices like *karo-kari* in Sindh symbolize these killings, often based on mere suspicion of immorality. Legal reforms, including Pakistan's *Criminal Law (Amendment) Act, 2016*, aim to curb honor crimes. However, enforcement remains weak due to structural and cultural barriers. Scholars highlight the fragile male "honor" system, where women's autonomy threatens patriarchal dominance, and emphasize the need for addressing these socio-legal gaps to ensure justice. (Langah & Umrani, 2022).

"Despite recent efforts to implement legal policies to restrict this practice, honor killing

continues to be a negative social practice in Pakistan" (Langah & Umrani, 2022). The introduction of laws like the *Criminal Law (Amendment) (Offenses in the Name or Pretext of Honor) Act, 2016* as a good step to hinder these crimes. However, our societal and male dominant systems become a hurdle in the implementation of these laws. Judgments of the Supreme Court and High Court of Pakistan Regarding Honor Killings In the context of honor killing, the Criminal Law (Amendment) Act of 2004 was implemented to give justice to the victim. This examination of 2004 jurisprudence is important to determining the judicial system decisions for passing the Criminal Law (Amendment) Act of 2004 and the changes in the Pakistan Penal Code 1860 (PPC) and the Criminal Code of Procedure 1898 (CrPC), which is popularly known as the Honor Killings Act (Khan, 2020). After the incident of murder of Qandeel Baloch, who was killed by her brother on the name of honor killing in 2016, there was a pressure from the side of public to implement strong laws of honor killing. The Parliament claims to have closed the gap in the previous —honor murders statute that let the victim's legal heirs—typically their family members—pardon the offenders. If found guilty of the killing, the perpetrator would be subject to a minimum obligatory life term in prison under the new statute (proviso to section 311) (Aurat Foundation Pakistan, 2017) (Afp, 2017). But the Supreme court and the High court of Pakistan convicted many accusers under section 302(c) PPC and punishment in jail. Surely, the concept of honor killing is more challenged in the Muslim world.

"While the tradition of honor killing may generally be associated with a woman's pre-marital or illicit affairs, breaking tribal taboos, or resisting forced marriages, these acts continue despite reforms aimed at criminalizing such practices" (Langah & Umrani, 2022). In Pakistan honor killings become a social issue, and there is a subsequent gap between laws and their implementation, because it became really difficult and challenging to identify the accuser and give him punishment accordingly, because of many factors.

What cultural barriers hinder the enforcement of law against honor killings in Sindh? How does the Social Constructionist perspective reveal the strengths and weaknesses of legal framework against honor killings? This disparity arises from a patriarchal culture that values family honor above individual rights, particularly those of women. It is further exacerbated by a lack of public awareness and insufficient legal education, both of which fail to challenge deeply entrenched cultural norms (Shahid et al., 2024)

"Several laws focused on violence against women and female empowerment, including those addressing honor killings, are 'sidestepped by those responsible for implementing them due to structural issues that impede the delivery of justice'" (Langah & Umrani, 2022, citing Bukhari, 2020). This identifies how cultural and structural barriers played a significant role while implementation of honor killing legislations effectively.

"South Asian countries such as Pakistan, Afghanistan, and India report the highest numbers of honor killing cases, yet the subject has been inadequately studied, with few publications addressing the legal frameworks and their effectiveness" (Langah & Umrani, 2022). This shows a cultural, social and religious impact on the high number of cases of honor killing in above specifies areas.

In Pakistan honor killing have been deeply rooted to or society norms, it's known as "killing in the name of honor", often describe as a killing by a family person at the name of family honor. Mostly, sexual conduct or sexual relationship out of marriage are the real reason behind the honor killings in Pakistan, which can defame family reput and honor. During last many years, there has been several amendments in the law of honor killing to give protection to victims, some of the important developments in the legal framework on honor killing has been discussed below:

But, until the recent reforms, the other laws "Qisas and Diyat" (the Islamic law of retribution

and compensation) allowed the victim's family to forgive the perpetrator or accept blood money (Diyat) as compensation. This meant that in cases of honor killings, the victim's family could pardon the killer, often leading to the acquittal of those responsible for the killing (Jokhio, M. A., Almani, A., & Asif, S, 2024.). Key Amendments to Pakistan Penal Code and Criminal Procedure Code (2016)

The Criminal Law (Amendment) (Offenses in the Name or Pretext of Honor) Act, 2016 (Pakistan Penal Code, 1860; Code of Criminal Procedure, 1898) seeks to amend provisions related to honor crimes.

Includes the offender's past conduct, brutality of the act, potential danger to the community, or if committed in the name of honor.

Data Analysis

This chapter of the research studies the gender language relative to honor killing in the legal discourse of Pakistan. In the chapter the findings are presented through the lens of Fairclough's shedding light on how societal norms and cultural practices are reflected in the discourse of a society. Honor killing is considered a gender-specific violent criminal offence conducted against women. Women have to be very careful and be always aware of their own action in Pakistani society where gender biases, patriarchy and religious misinterpretation are at peak. If a woman gathers all her courage to step up against the authority to get legal rights, her life is made hard even by the people of her own family. Even a slightest misunderstanding about the character of a woman can cost her own life. In rural areas because of lack of resources and education women must live a very a restricted life. In many rural areas of Pakistan if a woman tries to dress up in a bold manner or pursue dance and any other relative career options, she gets killed by the consent her family and the decision of Jirga Fairclough's three-dimensional model is most suited for this research as it discusses the relationship between a language, power and a society. Fairclough has provided three levels of analysis: Linguistic analysis, Discursive analysis, social practice analysis. Through this approach not only the linguistic features of a text can be analyzed but also how those linguistic features are influenced by the social norm and cultural practices.

Textual Analysis (Language and content)

The **Criminal Law (Amendment) Act, 2016**, which addresses honor killings in Pakistan, employs a structured and precise legislative language that reflects its socio-cultural and legal significance. Below is a comprehensive textual analysis based on its linguistic features, structure, and framing:

Vocabulary and Framing

The text uses formal and technical language to align with Pakistan's legal framework:

Legal Terminology:

- Terms such as "*amendment*," "*ta'zir*," "*qisas*," and "*fasad-fil-arz*" dominate the text, reflecting its Islamic and legal context. These terms establish a connection with Sharia principles while addressing modern legislative needs.
- **Connotations:**
 - Words like "*brutal*," "*shocking*," and "*outrageous to public conscience*" refute honor killings, framing them as severe moral and societal violations.
 - Phrases like "*potential danger to the community*" highlight the societal impact of these crimes, transcending individual offenses.

Factual Basis

The inclusion of statistics (e.g., "*432 women in 2012*," "*705 in 2011*") emphasizes the urgency and scale of honor killings, grounding the law in empirical evidence.

2. Grammar

The text employs complex grammatical structures characteristic of legal language: Sentence

Structure:

- Long, clause-heavy sentences (e.g., *"Provided further that where the principle of fasad-fil-arz is attracted, compounding of the right of qisas shall be subject to the provisions of section 311"*) ensure precision while introducing conditions and exceptions.
- **Passive Voice:**
 - The use of passive constructions (e.g., *"shall be substituted," "is hereby enacted"*) conveys neutrality and objectivity, standard in legislative texts.
- **Modality:**
 - Modal verbs such as *"shall," "may,"* and *"subject to"* reflect obligation and discretion:
 - *"Shall apply"*—indicates mandatory provisions.
 - *"May extend"* introduces flexibility in sentencing.
- **Tense:**
 - The present and future tenses establish the immediate applicability and enforceability of the law.

3. Cohesion/Unity

Cohesion is achieved through repetition, definitions, and legal connectors:

- **Repetition:**
 - The recurring phrase *"fasad-fil-arz"* links various sections, creating thematic unity and reinforcing the principle's importance.
- **Definition Clauses:**
 - Precise definitions (e.g., *"fasad-fil-arz includes..."*) clarify critical concepts, ensuring legal accuracy and minimizing ambiguity.
- **Logical Connectors:**
 - Legal connectors such as *"provided that," "and"* and *"where"* maintain logical flow and interconnect the provisions.

4. Stylistic Features

- **Formal Tone:**
 - The authoritative and impersonal tone reflects the legislative intent to deter honor killings and ensure accountability.
- **Style:**
 - Numbered sections (e.g., *"1. Short title and commencement," "2. Amendment of section 299"*) organize the content systematically, aiding readability and comprehension.
- **Precision:**
 - Phrases like *"death or imprisonment for life or imprisonment for a term which may extend to fourteen years"* exemplify the exhaustive and structured nature of the sentencing guidelines.

The linguistic features of the honor killing law are crafted for precision, clarity, and authority, essential in a legislative context. The use of culturally resonant terms like *"honor"* and *"fasad-fil-arz"* bridges traditional norms with modern legal imperatives. Through formal language, structured provisions, and moral appeals, the law underscores the state's commitment to curbing honor killings while addressing the socio-cultural and legal challenges in Pakistan.

Discursive Analysis

This stage involves understanding how the text is produced, distributed, and consumed.

Production:

The law reflects a reaction to increasing awareness and advocacy against honor killings,

driven by domestic activists and international pressures (e.g., CEDAW compliance). The use of both religious and secular arguments ensures acceptability in Pakistan's sociopolitical context. Intertextuality: The law builds upon earlier Islamic legal principles of qisas and diyat, but it modifies them to restrict unconditional forgiveness in honor-related crimes. This intertextual relationship with Islamic jurisprudence enhances its legitimacy.

Consumption:

The intended audience includes the judiciary, law enforcement, and the general public. However, formal and legalistic language may limit its accessibility to grassroots audiences, potentially affecting implementation.

Criminal Law (Amendment) Act, 2016 emerges as a legislative effort to address honor killings by merging international human rights discourses with Islamic legal principles. While the law represents progress, its effectiveness is limited by socio-cultural resistance, enforcement challenges, and ideological tensions. The discourse within the text reveals a state striving to balance modernity and tradition while confronting deeply ingrained practices. For true reform, complementary measures such as education, community engagement, and strict enforcement are critical to changing societal perceptions and ensuring justice.

Procedure to file a case of honor killing

In Pakistan, the legal process starts from the lodging of the First information report (FIR) to the conviction of honor murder cases. This procedure involves several important stages, each completed by different sections of the Penal Law.

- **Filing of FIR:** The process starts with filing an FIR about honor killing under Section 154 of the PPC, which is the original complaint and case record. Hereby this document serves as the first document of the legal system. It is a detailed description of the event as recalled by the complainant and includes specifics of the event, the accused, and any possible witnesses.
- **Arrest:** FIR is usually followed by the arrest under Section 54 of the PPC. Now the accused can be arrested without any arrest warrant, because of the honor killing crime. This is a first step after FIR, which leads to further investigations.
- **Investigation:** The investigation is a crucial stage that is conducted under the provisions of section 156 of the PPC. An Investigation process starts with the evidence collection, which might need forensic analysis, witness statements and other proofs... Investigators are supposed to collect clear evidence against the accuser.
- **Charging the Accused:** After sufficient evidence is gathered charges are then formally laid out under Section 302 of PPC, which deals with qatl-i-amd (intentional Murder). The prosecutor of the investigating officer files the charges in the Sessions Court indicating the move of the trial phase from the investigating phase.
- **Trial:** The trial of the accused starts in a Sessions Court, which is the higher court and deals with serious offences like murders. During the trial, the prosecution and the defense are allowed to give opening statements and examine witnesses and arguments. The judge then closely scrutinizes all of the presented evidence by Section 302 of the PPC, verifying whether it meets the relevant legal standards for murder.
- **Sentencing:** If the accused is found guilty, sentencing takes place under Section 302 of the PPC. The sanctions range from the death penalty and life imprisonment to the minimum term of imprisonment for 25 years to be served in prison and this will depend on the severity and situation of the crime. The latest amendments have been proposed to impose tighter penalties for honor killings. As a result, family forgiveness only means lighter penalties in most cases.
- **Appeal:** The convicted party can file an appeal against the decision under Section 410 of the Code of Criminal Procedure. Appeals can be heard in the High Court which is

even heightened to the Supreme Court in cases of capital punishment or any other legal or procedural issues (Jokhio, Almani and Asif, 2024).

Social Practices

In a place like Pakistan honor killing is phenomena which is deeply influenced by a social ideology. The family honor is such fragile thing in the society of Pakistan that it can easily be threatened if a chose her spouse, if she tries to be independence and if she tries to make career in music or entertainment industry. The law does acknowledge this atrocity as a criminal offence, but it fails to present it how it is deeply influenced by the patriarchal society of Pakistan. In many tribal areas of Pakistan women have to face the consequences of men's crime in form of "Sawara" and "Wani" where they are given away as compensation. If these women go against this setting or raise their voices, they become the victim of honor killing to further subdue the matter. *Anti-Honor Killing Laws (Criminal Laws Amendment Act)* of 2016 does draws data from the renowned organizations like Aurat foundation which elaborates how this is such a widespread issue in Pakistan. However, it fails to address institutions existing Pakistan that tries to justify this type of murder which even includes religious institutions.

Moreover, as Pakistan is an Islamic state Islamic terminologies like "Fasad-Fil-ur" or "Qisas" are utilized in the legal text to present Islamic inclusivity. But the implementation of this law still faces difficulty in the urban areas of Pakistan where feudal lords are in authority and tribal system is extremely strong. In such places the local cultural practices and primitive ideologies make law enforcement a grinding task. Through the concepts of Qisas and Diyat the law holds involved family members accountable for the crime which challenges patriarchy in a way that shows the authority of state. The law has tried to annihilate the familial tradition of restoring honor through murder. The perpetual reformation in the law from 1860 till 2016 shows the endeavors of state to formally criminalize honor killing. The law even after extended reformation fails to become to set ultimate example to destroy the patriarchal perception of honor in Pakistan which puts women in a dire situation and continuous to prevails.

Conclusion

The critical discourse analysis of honor killing laws demonstrates a clear detachment between the legal framework and social norms and traditions which are the root cause of such crimes. Woman in the patriarchal societies don't have their own free will to live their life or modernizes way of living a life is prohibited. Male dominant society doesn't allow woman to challenge these societal norms. The act of honor killing become a means for a man to show their dominance when a woman tries to challenge these norms or want to live life freely. This thing not only promote gender violence against women under the disguise of protecting family honor or cultural values. Despite the presence of laws against honor killings, there is undermined by the failure to address the patriarchal norms that justify and normalize such violence. The language of the law often refrains from directly challenging these systemic issues, focusing instead on individual acts of violence. Furthermore, societal attitudes deeply rooted in male authority influence the interpretation and enforcement of these laws. Courts and law enforcement agencies often exhibit leniency, treating honor killings as private, familial disputes rather than serious violations of human rights.

The study emphasizes that without a direct challenge to the cultural narratives and power structures that sustain honor killings, legal intervention alone will remain insufficient. True progress requires a comprehensive approach that integrates legal reforms with societal transformation. This includes stricter enforcement of penalties, eliminating legal loopholes, and fostering a cultural shift that rejects the notion of male dominance and the association of women with familial honor.

The large cases of honor killings show a weak position of a women in male dominant

societies. A practical implementation of legislations is necessary in this regard and we cannot deny the immense need to make improvements in the norms and traditions of male dominant societies to stop such brutal crimes. Until this achieved, woman still has to face these crimes and fight to get their rights and free will.

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