

Honor Killing and Penalties in Criminal Law for Accusers: Ethnographic Case Studies of Islamic Ethnic Lawyers and Victims

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Abstract

In the modern era, the term honor killing is used for crimes of honor. In the Islamic world, honor killing is considered a social problem, but ordinary people do not consider it a crime, and its penalties are not essential in criminal law for the accuser. The study objective was to explore the honor killing and penalties in criminal law for accusers with the narrative of Islamic lawyers and victims. This study qualitatively explores the reason for honor killing and its happening in society. The study used a purposive and snowball sampling technique to collect data with the help of an interview guide. The thematic analysis technique was used for data analysis. Three lawyers and three female victims with experiences of honor killing attacks were the sample size of the research. However, a penalty is necessary to honor killing accusers because they roam openly in the social world. Furthermore, the act of the accuser is not considered misconduct, but they are doing it for the family's honor, and there shall impose penalties for this crime of action in the legislation of criminal law. The study concluded that honor killing accusers should be punished in society, and it is recommended that legislative acts should be considered mandatory in the constitution for the honor killing accuser.

Keywords: Honor Killing, Penalties Criminal Law, Accusers, Islamic Ethnic, Cases

Introduction

Honor killing is a societal phenomenon that happens when a family's honor is being shamed because of violating prescribed sexual boundaries by gender. Those who violate such boundaries are subject to social penalty

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irrespective of gender (Ahmed, et al. 2010).Historically, honor killings started in Mediterranean communities to control illegal women's sexuality (Doğan, 2011). Similarly, 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 is a way to control women's illegal sexual relationships with both male and female (Zouari, 2022). Subsequently, several authors conclude that honor killing is a socially constructed phenomenon in the patriarchal family system, which signifies a rigid type of masculinity. The studies further concluded that the patriarchal family system sustains virgins' sanctity of women and girls in society with the help of honor killing (Hefti, 2022; Papoutsi et al., 2022).

Moreover, different authors questioned that honor killing is crime and the penalty law should give punishment to the accuser legally. These studies concluded that adult boys and girls are victims of honor killings and need penalty law for the accusers in society (Anand, 2022; Ouis et al., 2022; Qasim et al., 2022). In the current study, the phenomenon of honor killing was explored and in-depth emic and etic perspectives of the lawyers and honor killing victims were noted in the paradigm of penalties in criminal law for the accuser. Nowadays, honor killing is committed by the family member, and what is the suggestion of the court and judiciary regarding punishment for the accuser. The study explored adult women and girls who are part of society and are more common victims of honor killings due to illegal sexual relationships. These situations explain hegemonic masculinity and give freedom to commit honor killing. The penalties in criminal law are an excellent deterrence to stop ordinary people and accusers from committing honor killings in society. This study explores a broader gap in the perspective of honor killing and in-depth lawyers' opinions regarding penalties in criminal law and legislation with respect to victim voice. In this context, the ratio and percentage of honor killings increased up to 5,000 across the globe in the late 90s (Abu-Lughod, 2011). For instance, Carbin (2014) shows that honor killing is found more in the Muslim communities and identified no penalties in the criminal law for the accusers. Mojab and Abdo-Zubi (2004) found that honor killing is one type of murder and families kill their woman, wife, daughter and men for illegal sexual relationship. Similarly, Canadian citizenship for both men and women are equal. The quoted words of the Canadian equal law for both gender:

“In Canada, men and women are equal under the law. Canada's openness and generosity do not allow the barbaric cultural practices that do not tolerate spousal abuse, “honor killings,” female genital mutilation, forced marriage or other gender-based

violence. These criminal activities are severely punished under Canada's criminal laws" (Citizenship & Canada, 2009).

Criminal Act and Penalties in Criminal Law for Accuser

Criminal intent is also called a criminal act in the criminal law and legislation (Smith, 1907). Criminology defines that human criminal activities are performed for the reward and anguish (Markby, 1905); sometimes, criminal activities are being conducted to achieve illegal desires in the form of compensation (Perkins, 1938). For example, Bilmes and Howard (1980) explained that criminal act has objective interpretation and subjective anticipation in the study of criminology. Although criminology of law demonstrates some penalties in the criminal law and legislation for the culprit or accuser, it depends upon the situation of the crime, which guides the court and jury to be punished or stance to death. The criminal penalties aim to charge the accuser who does not commit a crime. Penalties play a vital role in deterring accusers from committing crimes. The abidance of law is maintained through sentences in society. Criminal law has the authority to give punishment to the accuser and protect the individual rights in the society.

Foucault (1979) describes that power and knowledge are essential elements that can specify discourses and beliefs regarding truth. The exercise of truths is enough to give equal justice to the victim or culprit. Foucault's idea here does not analyze law but prioritizes knowledge and power. Smart (1990) believes that law is perfect for equal justice and can develop with power and knowledge. MacKinnon (1982) suggested that law may be gendered and ideological as well as it gives equal justice to the victim, and men should not be considered higher in status than women. Indeed, the perspective of fundamentalism is often thought gendered domination. As a result, the law is used in some cultures as a gendered tool and not an ideological tool. Such as, knowledge and power significantly empower law that is both gendered (subjective) and ideological (objective). In conclusion, law regulation can be perceived via values and norms compared to the truth and justice. Shehadeh (2003) approximated that Islamic justice has responded to both feminists' and modernists' perspectives, which teaches the lesson of equal justice for men and women in society. Shalhoub-Kevorkian (2005) found that law practices should be equal in every type of criminal activity, especially in honor killing or illegal sexuality issues.

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 crucial 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 a Pakistani model named Qandeel Baloch was killed by her brother under the idea of honor in October 2016, public outcry compelled the Parliament to establish a stronger anti-honor murders legislation. 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). However, the Supreme court and the High court of Pakistan convicted many accusers under section 302(c) PPC and punishment in jail (Hussain, 2011; Qazi, 2015). Based on the above discussion, the assumption of honor killing is more challenged in the Muslim world. Therefore, we developed a conceptual and theoretical understanding that honor killing is an Islamic belief that is rejected by different Islamic states.

Theoretical and Conceptual Framework

Many individuals believe that the practice of honor crimes is founded on the teachings of Islam since honor murders often occur in nations with sizable Muslim populations. But this perspective is false and has nothing to do with Islamic beliefs. In reality, the practice is condemned by many Islamic leaders and academics, who also dispute its theological foundation. As a result, the issue is not tied to Islam but rather to cultural customs and ineffective law enforcement. For instance, it has been argued that the laws governing honor murders in Jordan and Pakistan significantly contribute to such crimes. Despite this, it is cultural norms, expectations, and traditions often function even more effectively than before legal change in many nations. Since what is deemed honorable varies from one culture or group to another, the term “honor” is particularly difficult to define. But there’s no denying that honor is understood as the public acknowledgment of one's social status in every society (Al-Rawhi., 2016).

In the context of honor killing Al-Rawhi (2016) described those women are supposed to conform to male-dominated ideas in certain Islamic nations, such as Pakistan, where they are seen as sexual objects and are expected to take care of the house and children while constantly being submissive to males. Furthermore, domestic abuse against the woman a man lives with is seen as his right in Pakistan, where women are seen as the “property” of men. In certain parts of Pakistan, men still believe it is good to beat or even murder a woman if she is

disobedient. Men think they won't be punished if they commit acts of violence. In these countries, social oppression and economic dependence on males are the leading causes of women's uneven status. In the similar vein, the value and norms of expectation emerged which is basic assumption of expectation states theory in the sociological perspective.

According to the expectation states theory which was proposed by Berger et al. (1974) that gender role expectations may make people seem more or less supportive of one another depending on how strongly they imply that person has task-relevant knowledge and abilities. The perceiver will help the target person by giving them chances to act, favorably rating them, and being more affected by them the more these gender role expectations signal that a target person has the knowledge and abilities for a task (for example, males on male-typed tasks) (Correll and Ridgeway, 2003; Wittenbaum and Bowman, 2005; cf. Cuddy et al., 2007). On the other hand, suppose gender role expectations imply that a person lacks the knowledge and skills necessary for the activity at hand (for instance, males doing duties typically performed by women). In that case, the individual is more likely to be the target of different unhelpful actions from perceivers. The individual may be disregarded, ignored, interrupted, and their assessment worse (Foschi, 2000). Thus, it is more probable that men and women in gender nonconforming roles may experience unsupportive actions from perceivers. Consequently, these unhelpful actions increase the likelihood that women and men in gender-role-incongruent roles will fail or give up their ability.

Research Method

Every researcher takes a decision for data collection. Likewise, this research used an interpretive philosophical stance with an inductive approach and the study applied case study and ethnographic strategies. Similarly, this research used a mono-method and choice of qualitative research traditions. Purposive and snowball sampling technique was used, and the tools of data collection were interview guide. The study population was district Karak and its judicial Court Lawyers and honor killing victims of Khyber Pakhtunkhwa, Pakistan. The data was taken from three (3) lawyers as key informants who have vast experience in pleading honour killing cases and three (3) honor killing female survivors (participants) in the judiciary department, with a total of six participants.

Data Collection

In-depth interviews were conducted to gather empirical qualitative data from the participants. The advantage of using qualitative in-depth interviews is to encourage the participants' personal histories, perspectives, and experiences, especially when exploring sensitive topics (Mack et al., 2005). The issue has a

vast extent in the domain of criminal sociology. Therefore, a suitable interview guide was developed to interview participants.

Research Ethics

The researcher took permission from the judiciary department, where the lawyers performed their court duties. Lawyers and their honor killing female (survivors) filled out informed consent before interviews. The interviews were conducted in a conducive environment after building rapport with the interviewees. In the same way, the researchers assigned pseudonyms to protect their identities because participants requested the researchers that their identity should express in the research literature. The names did not openly disclose of the participants in the research and deleted recordings after the interview's transcriptions. As Mason (2017) defined, the ethics of qualitative research is keener, and it is critical to saving the identity and dignity rights of the participants. Care and respect for the individual's rights are essential in the research. It is concluded that ethical concerns played an indispensable role in providing valuable insights into the study's idea and participants' points of view. Every lawyer was assigned pseudonym (Tahir1, Fakhar2, and Sajid3) and honor killing survivors (Aisha1, Sondus2, and Fatima3).

Data Analysis

In social science, different data analysis technique is used. There are many angles in which data is analyzed, such as thematic and case study analysis, especially in qualitative research (Robertson, 2002). It is common practice in qualitative data analysis to include external data organizations, which offers structure and clarity to the findings. The data structure is critical in qualitative data analysis, which examines the collected data for themes, patterns, and classifications (Carla, 2008). Similarly, the questions were asked from the lawyers and their female honor killing survivors. Major themes were developed and analyzed in this context to draw an unbiased conclusion. However, keeping in view the nature of the study, the results and findings of the study may not be generalized to all muslim and ethnic Pakthoon living across the world.

Question 1: Why honor killing happen in society?

Happening of Honor Killing Society (Major Theme)

The respondent replied that honor killing happens due to unlawful intimate partner relationships, and society considers it illegal and prohibited. Therefore, illegal sexual relationship is against the family's dignity and honor,

which is why honor killing is committed in communities. The actual verbatim of the respondent was very true...

"It is not a good act, but people are doing it and understand it is a question mark on our honor. We want to maintain our respect and integrity in society to commit honor killing acts. And also, it is deterrence for an illegal intimate relationship."(Fakhar2)

According to (Sajid3), honor killing is happened due to crossing local boundaries of sexual relationships. Families mostly kill their females or males in anger because of their illegitimate sexual relationship. Further, the participants elaborated that killing someone on the basis of honor is not a good act, and couples should forgive for this illegal sexual relationship or legal marriage between males and females is a good way.

"My client told me that I did not shoot my sister-in-law, but his brother shoots her." (Sajid3)

Similarly, (Tahir1) agreed with (Fakhar2). Tahir1 said honor killing is related to dignity, and it is due to an illegal sexual relationship with another partner (GhairMoharram). In that case, the family member kills the illegal partner to maintain their honor.

"I agree that honor killings also happened due to illegal sexual relationships, late marriages, and love before marriage."(Tahir1)

Honor Killing Cases Dealing(Major Theme)

The respondent dealt with twenty-two honor killing accusers' cases in his career. Moreover, participants described that perpetrator would not commit honor killings whenever they should not be punished or prisoned. Real verbatims...

"I believe the court should punish honor killing accusers for fifteen years with hard labor in jail. The one who commits honor killing intentionally shall be sentenced to death."(Sajid3)

"We understand honor killing is a severe crime, and its accuser should be punished." (Tahir1) and (Fakhar2)

Remedies for Stopping Honor Killing (Major Theme)

The respondent replied that honor killing should stop in every area of society. Because it is not allowed in modern society, and the accuser should be punished severely in the jurisdiction of court and legislation about honor killing

crime. On the other side, some Islamic countries do not give punishment to the honor killing accuser. The real words of the respondents are...

I have agreed with the criminal justice system of Gaza and Egypt. Such as, Article 17 of the Egyptian and Gaza criminal code allows punishment to the honor killing accusers.” (Sajid3)

“When courts determine that honor killing should be punished, then its tendency will minimize otherwise not. Judges may have considerable authority to give punishment of honor offender.” (Tahir1)

“As a result, killing a woman in the course of sexual adultery (but not of a husband) is also cruelty in the Pashtun community.” (Aisha1)

According to (Fakhar2), that western law has no concept of honor killing in the legislation, and the accuser should be punished. But Islamic perspective gives punishments for an illegal sexual relationship. So, honor killing is forbidden in western society and is also one sort of crime, but Islamic criminal law allows the social justice system to punish the victim in response to illegal sexual relationships.

“I know the law of honor killing, which is happening in society due to a violation of prescribed law. If we make more sophisticated laws for honor killing accusers, we can save many lives of human beings (victim) (Sondus2)”. From my point of view, violating the family’s honor should not be punishment. Forgiveness is a tool to stop honor killing.”(Fakhar2)

Question 2: What are the penalties in criminal law for the honor killing accuser?

Penalties for Accuser/Oppressor(Major Theme)

According to the respondents, penalties for the oppressor are allowed in the country of Pakistan. Recently, Pakistani legislation has encouraged woman and gave punishment to accusers or oppressor for the case of honor killing. His real verbatim...

“Pakistani law encourages women and givespunishment to perpetrator of the honor killing. I know that Pakistan's parliament has enacted a piece of law that imposes a life sentence for

individuals who conduct honor killings for female or male and a 25-year sentence for committing honor killing”(Sajid3)

“According to a new honor killing law, any family member who kills a woman for the sake of honor shall punish severely.”(Tahir1)

“This law was enacted when Qandeel Baloch was horribly killed for an illegal sexual relationship. This case sparked on social media, which compelled the Pakistani government to implement a criminal law for the accuser.” (Sajid3)

“I am happy that the government of Pakistan took the initiative to honor killing accuser and give justice to the victim. Now the oppressor will punish legally. Another side, I request that the court of Pakistan should pass laws, and gives justice to the honor killing victim.”(Fatima3)

The comments of the respondent were very optimistic and honest. Honor killing is one sin, and it will control through court law and legislation. Pakistani government constitute the law for the honor killing oppressors. Now individuals will not commit honor killing due to fear of court punishment. It is to be noted that the Qandeel Baloch⁴ case has been aware judiciary system to constitute the law for honor killing accusers. (Tahir1)

Question 3: Accuser/ Oppressor can be treated after honor killing in court. Is it penalties in criminal law for accuser of honor killing?

Criminal Law and Punishment for Honor Killing Accuser (Major Theme)

The respondent gives proper comments about the punishment of accuser regarding court decision. The legislators 446and 342 National Assembly and 104 Senate members have discussed the Penalties in criminal law:

“According to Senator Hafiz Hamdullah, the senate should look into why women elope, given the recent spike in the number of elopements.”(Tahir1)

“Tahir1 also claimed that the new legislation promoted Western ideas regarding honor killing, which is a good step for the victim's justice. As a result of divergent viewpoints, even though

⁴Under the new law, the murderer would face a mandatory minimum lifetime jail sentence (proviso to section 311). Yet, the new legislation still has several flaws that may easily tip the scales in favor of the offenders. The prosecution must now demonstrate that the murder was an honor crime.

passed honor killing legislation, there is still disagreement regarding the implementation.”(Fakhar2)

The respondent answered that some of the Middle East laws are strict compared to West laws. Our country is made in the name of Islamic law, so it is necessary to follow Islam. A participant narrated that Ex-Prime Minister Nawaz Sharif stressed about honor killing accuser punishment. His real verbatim is...

“As a lawyer, I appreciated the honor killing legislation Ex-Prime Minister Nawaz Sharif raised. Ex-Prime Minister has pledged that the bill would be implemented for the justice of honor killing victims. Government officials studied different criminal laws system and derived a new possible legislative strategy for the honor killing controlling issue. “We will ensure that this law should implement throughout Pakistan.”(Sajid3)

Question 4: Does penalty necessary for honor killing accuser?

Necessity of Penalty for Honor Killing Accuser (Major Theme)

The respondent replied that penalty is essential for committing an honor killing the accuser. It will control the honor killing crime rate in future and not motivate accusers to commit honor killing. All the respondents agreed on the above-stated idea. However, participants (Sajid3) said accusers sometimes commit the honor killing crime in anguish, and they should pardon.

“The client said that save me from this punishment, and I will never commit honor killing in my whole life. I was angry, and I shoot my sister; it was the comments of the oppressor.” (Fakhar2)

Discussion

These findings could also be applicable in cases of honor killing law and legislation, as Rubin (2010) found that the efficacy of new legislation had imposed harsher punishments for honor killing accusers, and it was the persistent struggle of the Turkish government and legislation. The current study found that honor killing accusers should be punished with high penalties in jail and implement this law in the Pakistani constitution openly. Furthermore, it would also be interesting to know the findings of Bangash et al. (2022), and their study findings showed that institutional failure and widespread prejudice caused Pakistani honor killing women to suffer and lose everything. While the current legal statutes invariably

allow honor killing, normative orders support the institutional dynamics of tribal communities. Both perpetrators should be executed immediately and without repercussions for violating honor codes. Although a formal legal, institutional structure exists, justice is always administered in light of any transgression under the prevailing customary norms and practices. Moreover, the present study found that honor killing accusers violate the human rights norms, and there should be a formal legal justice system in the institutional structure to give penalties to criminal as well as this act will deter other individuals from honor killing committing.

In contrast, Mansur et al. (2009) viewed that honor killing as an act of conformity and respect, and these findings suggest that in most cases, forgiving honor killers is a common practice in society, either directly or indirectly, and the family members approve honor killing for the dignity. Likewise, the finding of the victims concludes that most of the time, accusers are not punished in our Pashtun society, which is a big dilemma for the legislation and law of justice. In the case of honor killing, the accuser was not arrested yet, and it is not fair that our family forgives the accuser for the honor. For instance, Gill (2022) stated that honor crime is also a feminist analytical perspective. Similarly, the issue of honor-based violence has received much attention in Canadian national discourses. In the old view, honor crimes were often seen as culturally distinctive violence imbued with patriarchal notions of honor and demonizing certain racial and ethnic groups, notably those from the Global East. This research challenges the discursive methods used to create "honor crimes" and the racist stereotypes they support, using the murder of Aqsa Parvez as an example. As a result, the current study findings provide further evidence that legislation has already been passed about honor killing accusers, but disagreement was still found in the implementation.

Conclusions

Honor killing is a phenomenon in a society that happens when a family's honor is being shamed because of a man or woman violating prescribed sexual boundaries. The role of penalties in criminal law can control accusers from committing honor killings in society. This study has explored broader gaps regarding honor killing and lawyers' opinions on penalties in criminal law for the accusers. The finding concludes that an illegal intimate partner relationship is not a good act in Islam, but legislation is necessary to control honor killing, and the accuser should punish accordingly. Therefore, penalties in criminal law should be good enough for honor killing accusers in the Pashtun society. The honor killing was not appreciated and constituted legislative law to control the accuser. The rule of law for the oppressor is mandatory, but there should also be a law for

elopement marriage and controlling the unlawful sexual relationship between partners. Legislators should constitute the law for the honor killing accuser and control elopement phenomenon, which are the cause of honor killing in Pakistani society. The research forward recommendations to the policymakers that it is crucial to evaluate that the legislation should revise penalties in criminal law for the honor killing accusers. It is suggested that the government should take the problem of honor killings seriously and make rational criminal law legislation for the honor killing accusers; there must be no gaps in the legislative law. In conclusion, it is necessary for courts and legislation that make proper punishment laws for honor killing accusers.

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