

NATIONAL SECURITY THREATS IN PAKISTAN: PATRIARCHAL CULTURAL PRACTICES AS CULTURAL JUSTIFICATION FOR HONOUR KILLING IN PAKISTAN

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Abstract

This study aims to explore the culture of patriarchy system of honor killing cases that legitimizes violence against women in Pakistan. The practices of honor killing in Pakistan continues to be a phenomenon of cultural and structural violence. Government efforts, through international cooperation under CEDAW. The cases of honor Killing are still raising, which conversely have provided significant impact, after signed the ratification on CEDAW. The high number of honor killing cases is driven by patriarchy system and traditional authority, which serve as fundamental aspects against global human rights order. The methods used is qualitative approach, including secondary data analysis from reports, legal websites, and literature reviews from various provinces in Pakistan. Previous research had mostly analyzed the impact of honor killing from humanitarian and social perspectives, but still has not examined the cultural roots of the conflict believed to be primary factor raising cases of honor killing in Pakistan, in detail.

This study argues that legal reforms alone are insufficient to address the high numbers of honor killing across Pakistan in the context of global challenges of modernization through constructivism perspectives.

Keywords: *Patriarchy, CEDAW, Honor Killing, Cultural Violence, Constructivism, Pakistan*

Abstrak

Budaya honour killing di Pakistan terus menjadi fenomena kekerasan kultural dan terstruktur. Tingginya angka kasus Honour killing dimotivasi oleh struktur budaya patriarki dan otoritas tradisional sebagai aspek fundamental identitas sosial. Penelitian ini bertujuan untuk mengeksplorasi budaya patriarki yang melegitimasi kekerasan terhadap perempuan di Pakistan. Metode yang digunakan merupakan analisis data sekunder dari berbagai provinsi seperti Punjab, Sindh, dan Balochistan. Penelitian sebelumnya seringkali menganalisa dampak honour killing dari segi kemanusiaan dan sosial, namun tidak menganalisa secara detail akar konflik kultural yang dipercaya sebagai faktor utama dalam kasus honour killing di Pakistan. Penelitian ini menyatakan bahwa perubahan hukum semata tidak cukup untuk mengatasi tingginya angka honour killing di Pakistan, lebih kompleks dari itu tantangan modernisasi reformasi sistem peradilan, rendahnya pendidikan masyarakat, dan transformasi norma-norma kemanusiaan di era modern menjadi faktor penting dalam kasus ini. Praktik ini tidak hanya mengakibatkan pelanggaran hak asasi manusia, namun juga memicu instabilitas sosial. Selain itu, adanya tekanan internasional terhadap Pakistan, terutama dalam kaitannya dengan komitmen terhadap Convention of All Form Discrimination Against Women (CEDAW). Nilai, identitas, dan norma yang menjadi realitas sosial Pakistan yang akan diolah melalui teori konstruktivisme, dimana budaya kehormatan Pakistan hasil konstruksi sosial yang dapat melegitimasi kekerasan perempuan Pakistan.

Kata Kunci: Patriarki, CEDAW, *Honor Killing*, Kekerasan Budaya, Konstruktivisme, Pakistan

INTRODUCTION

Pakistan has suffered for patriarchy system in long time. For instance, the civils of women in Pakistan, are often executed by their own families under cultural patriarchy system led by tribal custom. Is is considerd as legal custom, while it also considered as human rights violation. Practice of patriarchy system in Pakistan has always been a social system rooted in gender relations and perpetuating inequalities across social, economic, and cultural spheres. The modernization era still barely face challenge to reconstruct the patriarchy system in Pakistan. Based on data, there are reported violence cases against women in Pakistan. Though, Pakistan has ratified international convention on women's rights. Thus, the ratification on CEDAW has slightly brought chance for Pakistan women, especially, to free from suffering patriarchy.

The gender bias in Pakistan are highly complex. There are also numerous cases of Pakistani women are being forced to marry men who had been chosen by the family. It aims to pay the familiy debts or an effort for upholding the family's honor. Therefore, the social norms and the state's policy in Pakistan, considered as perpetuated within the cultural custom legally. Thus, the local wisdom is determined as the threats to national security due to the different perspetctie of progressive legislators (activists) and religious parties. It also be a therat for civil society who has advocated for reform through concrete remain and public opinion(Gabol, 2016). The challenges of new poicy remains significant, due to conservative socio-political pressures. Iin addition, the law enforcement is often delayed by the influence of local religious tradition (*Pakistan: Prosecute Rampant*

Honor' Killings | *Human Rights Watch*, n.d.). However, the conservative legislators are considered to be persuasive in the conventional structurization of law and sanctions.

In this study, author suggest that the practices of honor killing in Pakistan are not only considered as a social phenomenon or human rights violation but also as a threat to Pakistan's national security. While, the previous studies that still focused on gender or cultural aspects, this research positions patriarchal culture within traditional leadership as the legitimization that allows cultural violence to persist. Thus, this study provides significant analyses reliance on domestic violence practices to broader implications for national stability, thereby offering a new perspective on the relationship between culture, violence, and national security in the Pakistani context in constructivism perspective.

LITERATURE REVIEW

Various studies that patriarchal norms are closely linked to socio-cultural practices that harm women, such as the payment of dowry, *watta satta* (marriage exchange), and *vani* (child marriage), all of which reinforce women's subordinate position and legitimize male authority (Tabassum et al., n.d.). According to gender based violence in Pakistan ranging from honor killings to forced marriage is rooted in a patriarchal ideology that positions women as guardians of family honor and restricts their autonomy through socially and culturally sanctioned forms of control. Patriarchal

structures also intersect with the economic system, creating what (U Ddin et al., 2025) refer to as the triple burden, where women are constrained by cultural expectations, domestic responsibilities, and limited access to economic opportunities. From a psychological perspective, research (Imtiaz & Kamal, 2024) indicates that masculinity ideologies among Pakistani men emphasize male privilege and emotional restraint, thereby further reinforcing gender hierarchies within families and society. The influence of patriarchy extends even into the digital realm, where women face misogyny and online harassment that mirror the power dynamics of the real world (Gull Tarar et al., n.d.). Furthermore, the practice of child marriage is perpetuated by a preference for sons and a hierarchical family system that views daughters as a burden (Janjua & Kamal, 2024). Overall, previous studies indicate that patriarchy in Pakistan is not a singular or static system. It rather a dynamic framework embedded within cultural, economic, and technological structures, which continues to shape gender experiences and limit women rights.

RESEARCH METHOD

This study employs a qualitative research method to observe and explain aspects of social influence of the studies. The data is gathered from journals, books, online media, websites, and another online sources relevant to the research subject. The data in this study consists of journal articles, enabling the researcher to gather data to describe and explain the research in greater detail. This study aims to examine how Pakistan's culturally

constructed conservative values create discriminatory laws against civilian women. There were several studies conducted cross national qualitative case study to identify patterns of honor based violence in Pakistan, Jordan, and Turkey, finding that honor killing are rooted in culturally constructed social structures and patriarchal ideologies (Chesler, 2015). The analysis was conducted in several stages, including data collection, data reduction, categorization, and interpretation. The units of analysis consisted of narratives, arguments, and discussions related to honor killings, patriarchal values, and the legal framework in Pakistan. Data were selected based on their relevance, credibility, and contribution to understanding the research topic. Through an interpretive approach, this study identified recurring themes that explain how culturally constructed values and patriarchal structures contribute to the persistence and legitimacy of honor killings.

Qualitative research has become significant approach to analyze the phenomenon of honor killing in various countries for researchers to understand the social meanings, cultural values, and patriarchal contexts underlying these practices. Most of researchers had focused on legal and cultural dimension, highlighting how patriarchal values and traditional interpretations of family honor are the main factors underlying violence against women (*The Dark Side Of "Honour" Women Victims In Pakistan Rabia Ali For Shirkat Gab*, n.d.)(Shah, 2016). However, in this research reflecting on social, political, and economic system structurally perpetuate these practices across various regions of Pakistan.

The studies also involving the intervention of global institutions such as UN Women or Human Right Watch, as well as the impact of digital advocacy and global campaigns on changes in social norms at the local level, remain limited (Chesler, 2015). Meanwhile, the limitations in this research mostly discuss about the linear transnational dynamics in the context of globalization and migration around the globes (Gill et al., 2014)(Idriss & Abbas, 2010). This, it highlighted the role of the Pakistani state and legal system in failing to provide effective protection for victims.

RESULT AND DISCUSSION

The Practice of Honor Killings in Pakistan Within the Framework of Constructivism

The rise of honor killing cases in, Pakistan is worth to be identified. However, Pakistan has signed the ratification on CEDAW which result in that the Pakistan government will protect all civilians, especially the women. In fact, Pakistan is still upholding patriarchal social system which coupled with the era of globalization in technology, education, and social connectivity, Then, it reflects a paradoxical phenomenon in the modern era, where traditional and patriarchal values persist even amidst the global tide of human rights issues. The practice of honor killings in Pakistan, in fact, shows an alarming trend around the globes. It also shows the construction of legal wisdom which relied on conservatives' paradigms on the policy states.

Based on data, Pakistan ranked 145th out of 146th countries with the worst score in the identity index in 2022 (WEF, 2022). Thus, it has placed Pakistan as the country with the worst identity gap in 2023 on the World Economic Forum's agenda, Pakistan was recorded at 142nd place with an identity gap score of 0.534 (Stiftung Bertelsmann, 2021). The identity gap in Pakistan within a weak judicial system. This gap is assessed based on disparities in women's wages, political voting rights, and even extremely low female literacy rates. In 2017-2018, data of Pakistan demographic and health survey revealed that 28% of women aged 15-49 have experienced physical violence, and another 6% have experienced sexual violence (Analysis et al., n.d.). The construction on civilians of Pakistani also revealed the insecurity and vulnerability experienced by women all along. By the means of customary system, cultural norms, and patriarchal structures, Pakistan is regarded as the most alarming cases around the world.

Various study has showed that patriarchal norms are closely linked to social and cultural practices that harm women, such as the payment of dowry, *watta satta* (marriage exchange), and *vani* (child marriage). All of which reinforces women's subordinate status and legitimize male authority (Tabassum et al., n.d.), gender based violence in Pakistan ranging from honor killing to forced marriages is positions women as guardians of family honor and restricts their autonomy through socially sanctioned forms of control. The patriarchal structure, also has some intersection with the economic system (U Ddin et al., 2025), which creating what refer to as the

—triple burden, in which women are constrained by cultural expectations, domestic responsibilities, and limited access to economic opportunities.

From psychological perspective, research by (Imtiaz & Kamal, 2024) indicates that the ideology of the masculinity among Pakistan men emphasize male privilege and the suppression of emotions, thereby further reinforcing gender hierarchies within family and society. The influence of patriarchy extends even into the digital realm, when women face misogyny and online harassment that mirror real world power dynamic (Gull Tarar et al., n.d.). The burden patriarchal ideology has led to violence against women, which resulted in the trauma following Pakistan's struggle for independence.

The dilemma Pakistan faced in the pre-independence era stemmed from two primary structural factors. Pakistan's independence was driven by the desire to be free from British colonialism and the need to preserve and institutionalize its Islamic identity. Therefore, its formation was not merely a response to colonialism but also an effort to create a political space that safeguards Islamic identity. In the context of power dynamics in the Sindh region, society was indoctrinated with a sense of urgency amid heightened constraints. Consequently, this situation fostered caution, obedience, self-control, and self-discipline as forms of social construction. Pakistan's administrative implementation and legal policies interact with local cultural customs. At the time Islam introduced in Pakistan, the Islam worldview still barely been applied due to the Pakistan's patriarchal culture. It began after

the conquest of Sindh. As result, the Pakistan patriarchy system was led to discriminatory honor sanctions against women, which had been practiced by the Baloch and Pashtun tribes.

Traditional leaders in several regions of Pakistan still uphold a social system known as the Jirga, a tribal council that makes decisions by consensus and in accordance with local customs. Through the Jirga system, justice can be served to victims or punishment meted out to perpetrators. However, the Jirga system actually provides compensation to male perpetrators in the form of a cash payment as an apology to the victim's family, even though they have committed human rights violations(Rachman, 2024) . This discrepancy with Pakistani legal standards undermines the principles of international women's conventions regarding equal decision-making without any form of discrimination.

CEDAW also serves as a tool to educate the Pakistani public about women's human rights and all actions free from discrimination based on race, ethnicity, nationality, and gender. In other words, Pakistan still can't be free from the practices of British colonialism. In the international pressure, Pakistan was urged to comply with every article of the convention, after signed the CEDAW ratification. This study examines how CEDAW and the Pakistani government respond to the prevalence of honor killings, which are embedded within a system of cultural violence which threatens the national security. Thus, it reveals that legitimization on violence against women then poses a threat to national security.

The key from constructivism here, is that Pakistan in the contemporary world has been shaped by human actions and interactions. Meanwhile, the dynamic normative and epistemic interpretations of that material world , for instance, the social phenomenon in Pakistan occurs as a result of shared perceptions in the social formation of that society itself (Jalan et al., n.d.). Constructivists have developed a sociological perspective on world politics that emphasizes the importance of norms, the role of identity in the formation of interests and actions, and the reciprocal relationship between agents and structures (Price, 1998). In line with the constructivist sociological perspective on politics, this study examines that there is strong interaction between the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and Pakistani women's policy-making as a reciprocal relationship.

Back to provided data from the Human Rights Commission of Pakistan (HRCP), the practice of Patriarchy has indicated that hundreds of women are killed each year by their own family members under the pretext of upholding family honor (*State of Human Rights in 2023 Human Rights Commission of Pakistan*, 2024). Access to global media and digital technology has raised public awareness of gender issues, indeed. However, at the same time, the exposure to modern culture is viewed as a threat to traditional moral identity in many rural communities in Pakistan (Shah, 2016). It means, there is a need to reconstruct the Patriarchy system which endured the systemic colonialism among human in Pakistan state. As a free state, Pakistan should no longer afraid that there will be human colonialism. In

spite of taking care of their women civilians, the local tribes system has significantly conducting bigger gap on civils and the local wisdom. Thus, practice of Patriarchy system is no longer can be upheld in the new global era after ratification Points of CEDAW. There are still compound of people in Pakistan's border regions have already been exposed to the tide of globalization.

Thus, there is acculturation between rural communities and modern values. Thus, the conservative groups view it as a violation of the values of honor which is deeply rooted local tribes of conventional actors. For example, studies of diaspora communities, such as the Pakistani communities in the United Kingdom and Canada, indicate that the issue of honor killings has evolved into a transnational issue (Gill et al., 2014).

The following is a presentation of data in the form of a timeline of honor killing cases in Pakistan:

Period	Incident
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• Pre-Independence (before 1947).	• The Karo-Kari practice in Sindh Province as a traditional social system of the Pashtun and Baloch tribes. A traditional practice rooted in the cultural value of—Izzat, or family honor. (Bhanbhro & Agha, 2025).
• 1947–1970s: Traditional Heritage and the Absence of Regulation.	• Cases of honor-based violence are handled under general criminal law (the 1860 Penal Code, a legacy of British colonial rule) (THE PAKISTAN PENAL CODE, 1860).
• 1979: Era Peraturan Hudood di Bawah Zia ul-Haq.	• Interpreting the law in a religious and conservative manner, thereby contributing to sexual violence that is labeled as adultery. Nevertheless, honor killings are socially

	legitimized due to moral values and control over women THE OFFENSE OF ADULTERY) (THE OFFENCE OF ZINA (THE OFFENCE OF ZINA (ENFORCEMENT OF HUDOOD) ORDINANCE, 1979, n.d.).
1990–1999: Stabilization and Increase in Cases.	1999: Qisas and Diyat were codified in the Hudood Ordinance, thereby granting perpetrators impunity through the option of paying compensation as part of a settlement. As a result, perpetrators of honor killings can easily avoid punishment.

• 2000–2010: International Pressure and Early Reforms.	• 2004: Criminal Law Amendment Act: Classified honor killings as a crime (S. B. Haider, 2024). • 2008: Pakistan acceded to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).
• 2010-2016: Growing Public Awareness	• 2012: Production of the documentary film “Saving Face” (about violence against women) (Waheed, 2012) • 2014–2015: The issue of honor killings gained widespread attention on social media globally. • 2016: A turning point in reform, following the case of a Pakistani celebrity who was a victim of an honor killing. The government responded with the Anti-Honor Killing Laws (Criminal Law

	Amendment) Act 2016, to end legal impunity for perpetrators and mandate a minimum prison sentence of 25 years.
2017–2024: Implementation and Challenges Regarding Honor Killings	Pakistan has allocated funding for the 2024–2025 fiscal year for the Violence Against Women Centers (VAWC) to be established in Lahore, Rawalpindi, and Faisalabad, with budgets of Rs 110.86 million, Rs 154.29 million, and Rs 90 million, respectively (Punjab Govt Earmarks Rs 4b for Social Welfare, 2024). Social Welfare These women’s protection centers provide physical and mental care, as well as counseling and legal assistance, to victims of gender-based violence in Pakistan.

- An increase in reported cases of honor killings, according to data from the Pakistani Ministry of Human Rights, saw a 51% rise from 2018 to 2021, while in 2022–2023, honor killing cases decreased by 41.51%.
- Limited criminal penalties for perpetrators of honor killings; however, according to a report by the Aurat Foundation, out of 280 cases between October 2016 and June 2017, only 7 individuals were sentenced in accordance with the law enacted by the government (Mustafa, 2024). In 2024, approximately 0.5% of defendants were convicted through federal courts (“Conviction Rates Critically Low in Gender-Based Violence Cases: Report,”

	2025).
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On the other hand, global economic factors and gender inequality—for example, in access to education and employment—have further exacerbated the plight of women, particularly in conservative regions such as Punjab and Sindh (Commission Status Women Pakistan, 2018). In Pakistan, modernization in global worlds, has not been accompanied by a transformation of cultural values. Consequently, the rise in honor killings in the era of globalization is not merely a matter of law or tradition, but also as the result of an ongoing clash between modernity and conservatism within Pakistan society.

Pakistan Challenge of Patriarchy in Pakistan To Meet The Global New Order

The greatest challenge to apply the global new order for Pakistan government is relied on conservative socio-political pressures. As a result, the law enforcement is often disoblged by for the influence of local religious traditions. The mechanism by which conservative legislators, who has served as traditional leader for local society. Meanwhile, the exert pressure, paradoxically, has made the conservative group to be stronger. It is enabling them to perpetuate social sanctions that ultimately lead to honor killings. In other words, the system of cultural leniency. Also, the exacerbates the sanctions imposed by the tribal system (Gelfand et al.,

2006), posing a challenge for the Pakistan's government in ratifying CEDAW. Furthermore, the political dynamics within parliament involve ideological bargaining between progressive-activist legislators and religious parties, with civil society supporting reforms through real-world cases and public opinion (Gabol, 2016).

The 2016 Anti-Honor Killing and Anti-Rape Bills in Pakistan was by lobbying from conservative religious groups which barely opposed changes to traditional Sharia norms (*Anti-Honour Killing, Anti-Rape Bills Finally Passed*, n.d.). Within the Jirga structure, judicial authority is led by a predominantly male group that enforces sanctions in legal cases and disputes through the customary system. Landlords (Wadero) and tribal chiefs (Sardar) hold significant political and economic power.

A constructivist perspective views community access as dependent on the interpretation of meaning, which can alter their perspectives (Luiz, 2015). As result, in practice, the Pakistan government and CEDAW, UN Women, and other human rights bodies have issued numerous legal regulations in response to reports of honor killings, including raising the minimum marriage age for women. They are obliged the authority to oversee the resolution of honor killings between conflicting parties (as evidenced by accusations from the community). Thus, practice of honor killings and preventing are then recognized as a violation of anyone's human rights (Nabi et al., 2010) which against of UN Human Rights Charter 1945. Yet, Pakistan government are still considered to be failed to

create new global order as constructivism perspectives on Pakistan's traditional communities. For instance, the legal application on the traditional security council which imposes violent punishments or the death penalty on women accused of committing adultery, a practice known as honor killings (HK). The Honor killings are considered as cultural practice within the tribal system rooted in the value of "*ʿizzat*" or honor (Goldstein, 2002).

The civil punishments are always imposed through the decision of the Jirga as the tribal court and can be resolved through the diyat or Qisas system (retaliatory justice through the judicial system). Under the provisions of *Qisas* and *Diyat*, the issue of Honor Killing is conducted through the immediate family resolution in Pakistan. However, the Pakistani government said that they have attempted to control the number of Honor Killing cases, although still failed reducing the number of Honor Killings in several regions of Pakistan. As also been conducted through the Jirga system, which represents Pakistan's failure to uphold its commitment to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

However, the linguistic approach on CEDAW has been applied through the forms of interactions between the Pakistan Women's Commission and other international women's organizations. It generates ideas for reforming Pakistani policies or approaches such as Speech Acts and the media as a case of asymmetric control in the Hong Kong context

within Onuf's Linguistic Turn. Based on the ideas of Onuf, Kratochwill, and Mead in constructivist theory, it can be seen that Mead's three approaches mind, self, and society—can be applied through Onuf's perspective from the Linguistic Turn. Interactions constructed within the social environment hold promise according to Kratoch Will's thinking, which will ultimately have an impact on protecting women and align with the goal of enhancing women's empowerment.

Nevertheless, Pakistan government is still be urged by international alarm institutions regarding legal impunity for local decisions to abolish tribal councils or similar bodies that regulate so-called —honor killings‖ (*Pakistan: Authorities Must End Impunity of Tribal Councils as so-Called "Honour Killings" Continue Unabated*, 2023). The greatest challenge stems from the society itself, which has traditionally applied this legal system. For example, regarding the heirs of victims, qisas (retribution/punishment), and diyat (blood money or compensation) are incorporated into the Criminal Code (Baxi et al., 2006) as established by the Pakistan Penal Code (PPC).

Jirga decisions are, in fact, indirectly connect the conflict with Pakistan's formal judicial system with the scope of the state's failure on procedural safeguards. For example, parallel decisions made by Pakistani tribal leaders are conversely, have raised various issues regarding impunity within the state's official legal system which resulted in legal pluralism (Baxi et al., 2006). The given impunity due to the tribal system, then led to be a major obstacle to the enforcement of human rights. By the means of local

impunity, honor killings has become normalized and legally support through traditional system, despite of discriminating against women's rights. As Hina Jilani, a founder of the Human Rights Commission of Pakistan, stated in an article by Eman Haider: 'The right to life of women in Pakistan is conditional on their obedience to social norms and traditions' (Haider, 2025), has implied that Pakistani women's right to life mainly depends on their compliance with these norms and traditions. This plays a major role in honor killing cases in Pakistan.

According to official records from Pakistan's Ministry of Human Rights in 2018, there were 316 cases of honor killings (Dr Mehdi Hassan, 2019), which surged to 478 cases in 2021 (*Kebebasan Berekspresi Dan Hak-Hak Lainnya Dibatasi Pada Tahun 2021 - HRCP*, n.d.), then dropped again in 2022 to 384 cases (Ishtiaq Mehsud, 2023). There were 226 women were reported as victims of honor killings (*State of Human Rights in 2023 Human Rights Commission of Pakistan*, 2024), as been recorded in 2023. Reports on honor killing cases are difficult to be ridden off. The cases are still raised though Pakistan government has signed the CEDAW ratification. Then, the complaints cases are often silenced by conservative groups or the cases do not undergo proper investigation.

In the systemic chaos based on traditional law, the judicial authority is led by a group of local leader, who apply customary law and resolve disputes through traditional customary systems. Landlords, commonly known as Wadero, and tribal chiefs, or Sardar are still considered that normalization of

Honor Killing decisions, deeming that it is not a violation of any human rights principles (Nabi et al., 2010). CEDAW urges Pakistan government and other ratifying states to eliminate stereotypes and customary practices that restrict women's rights and to promote substantive empowerment through collective and positive action (*Convention On The Elimination Of All Forms Of Discrimination Against Women (Cedaw) For Youth*, 2016). The cultural constructivism perspective holds that the agency of Pakistani society depends on their understanding of meanings that can reshape their behavior toward values consistent with their culture, thereby transforming their worldview (Luiz, 2015). The pressure exerted on Pakistan by CEDAW, UN Women, and other human rights institutions regarding the reporting of honor killing cases and the implementation of an increased minimum age for female marriage constitutes an asymmetrical control over the transformation of Pakistani perspectives through a constructivist approach. Additionally, it involves the prohibition of the jirga, diyat, and qisas legal systems as legal sanctions for "honor" crimes.

The issue of honor killings, which was once considered a domestic matter, is influenced by various factors, including cultural violence that has been legitimized to the extent that the social system is viewed as more effective than government policies. Although within its mandate, CEDAW proposes to free women from all discriminatory cultural practices, including honor killings. On the other hand, according to Amnesty International's 2017–2018 report, Pakistan frequently faces discrimination in laws, policies, and practices based on identity (*Amnesty International Report 2017/18* -

Pakistan | *Refworld*, n.d.). The Ministry of Human Rights has reported that in Punjab province, approximately 228 perpetrators were arrested for committing honor killings. However, only 2% of the accused were officially sentenced. This issue arises due to the reconciliation of complainants who have chosen to settle with the perpetrators, as the majority of perpetrators come from within the family itself (Umair, 2019). With an arrest rate of 90%, the majority of complainants chose to reconcile, and most perpetrators were not punished. Data showing the low conviction rate in Pakistan suggests that honor killing (HK) cases remain deeply rooted in cultural rivalries.

Therefore, periodic reviews through the Universal Periodic Review (UPR) are necessary, which result in reports that are subsequently compiled into the general report of the Office of the High Commissioner for Human Rights (OHCHR). At the very least, this step is touted as an effort and action toward the elimination of gender-based violence in Pakistan. The following are CEDAW's point as legal framework, as emphasized in several articles of CEDAW:

1. Paragraphs 1-6 define discrimination and identity stereotypes,
2. Paragraphs 7-9 address women's rights in public spaces,
3. Paragraphs 10-14 address women's economic and social rights,
4. Paragraphs 15-16 address equality in marriage and family life,
5. Paragraphs 17-22 address the Committee on the Elimination of Discrimination Against Women,

6. Paragraphs 23–30 cover the impact of the Convention,
7. Paragraphs 25–30 address the implementation of CEDAW (*Treaty for the Rights of Women*, n.d.)

The above data indicates that CEDAW legal framework is still considered as weak legal platform. In fact, the CEDAW program has been unable to stem the rising number of reports of honor killings in Pakistan. It look forward the specific robust programs to eliminate honor killings of women in Pakistan. Moreover, the CEDAW convention are contradictory reflect the conflicts with Pakistan's ideology, which considered as missimplimentation of the Islamic Sharia law. Based on local syariah law in Pakistan, all daughters considered as burden (Janjua & Kamal, 2024). Thus, it is out of range from CEDAW provisions in the context of honor killings. For instance, the practice of child marriage in Pakistan due to a preference for sons and a hierarchical family system that delivered to Pakistan's obligation as a state that has ratified international women's in CEDAW. The patriarchy socially constructs in Pakistan that legislative challenges involved in reforming women's law in accordance with local wisdom.

CONCLUSION

The Pakistan ratification on CEDAW has demonstrated the commitment through legal reforms. As result, it creats cooperation among civil society organizations, while still, considered as succeeded to significantly eliminating the practice of "honor killings." The

constructivism paradigm is deeply analyzed that patriarchy social constructs within the Pakistan culture, regarded as main cultural hindrance for CEDAW implementation. The local construct legitimization of honor killing in Pakistan. It legitimize violence against women for safeguarding honor. It paradoxically reflects norms, values, and social identities are continuously reproduced and accepted as collective truths while at the same time, contradict with the value of human rights bases in CEDAW as international regimes.

Thus, “honor killing” is not only a human rights violation but also a threat to national security. The honor killing reflects the state’s failure to transform social norms that contradict the principle of protecting its citizens. Therefore, a more transformative and sustainable strategy is needed—not only through the strengthening of CEDAW legal instruments, but also through the reconstruction of social norms, gender-based education, and cultural approaches capable of deconstructing the legitimacy of patriarchy in society. The Pakistan government’s commitment to CEDAW does not remain merely at the normative level but it is recognized as value of nations, while some sees that honor killing practice in Pakistan contradicts with global order, due to human rights violence.

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