

Restoring Family Honor: Understanding the Unnecessary Evil still At Large

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ABSTRACT

In the name of regaining family-honor, numerous extra-judicial interventions are taken in many conservative societies across the world, particularly South Asia. Though unacceptable and deeply contrasting with the worldview, these crimes have permeated and prevailed across civilizations. The victims of such ‘social crimes’ are mostly women and the normative values supersede the true essence of justice. An unlimited impunity is often accorded by societies to those involved and a compelling-acceptance by victim’s family is enforced so that they return to normalcy often unlamented. This descriptive documentary research infers from some contextually relevant publications and eye-opening incidents that exemplified honor-cases with serious aftermath faced by young women for trespassing the normative boundaries of conservative societies. The study argues that honor-crimes that do not result in fatalities often remain unreported making the recorded incidents lower than actual. It identifies various factors ranging from immoral, familial, societal, religious to socio-cultural, that guide the people of position and power to prescribe heinous actions to help ‘revive’ their lost honor and dignity. These undignified measures range from capital punishment, mass rape, solitary confinement, to grave human rights violations. The study recommends a multi-pronged, gender-inclusive and mutually tolerant initiatives at state, society and local levels to help reduce this phenomenon. By raising awareness within and between societies to override the religious and other obligations, it may reduce the social stigma of honor-crimes across countries.

Keywords: Gender-based violence, Honor Killing, Honor Crime, Intimate Partner Violence, Family Honor, Social Justice

1.0 INTRODUCTION

1.1 Background Rationale

The extensive social-media presence and spirited lifestyle of a young working woman was not approved by her family and society in a conservative Asian country. This resulted in her untimely death by her brother that reminded the conscious world that “modest girls” are expected to remain compliant to family values and societal traditions (Alam, 2020; Baloch, 2019). Demonstration of such a freedom is regarded as empowerment by a free-world but ordained a punishable offence by certain people holding positional power within some family-domicile and conservative society (Geldenhuys, 2023). In another Asian Muslim country in 2020, a father was sentenced to prison for beheading his teenage daughter who apparently brought dishonor to the family (Nortajuddin, 2020). These tragic deaths are examples of

ongoing femicides inflicted on the weaker gender to revive lost family-honor in some societies having discriminatory ‘socio-cultural contexts’ (Geldenhuys, 2023).

Upon hearing the term ‘honor-killing’ one gets a feeling of a terrible injustice, a human rights violation and gender subordination, inflicted on some innocent victim. There are numerous publications on this issue, yet little has been done to eradicate this activity that permeates across diverse cultures and identities. This article is an endeavour to understand ‘honor-killing’, in which honor comes to be a consistent and unchanging term that points at some hegemonic meanings which subside other possibilities, struggles and violence (Grewal, 2013). Vitoshka (2010) defined “honor-killing” as the murder or forced suicide of a person from a family or clan, or a hired killer upon the suspicion or insinuation that the person has compromised his or her virtue and thus stained the family’s honor (or involved in immoral acts and disgraced own family). Honor-killing hence, is regarded as a severe form of domestic violence (Grewal, 2013; Rahim, Jahangir & Holden, 2016) and serious violation of human rights (Assembly, 1948).

Honor-killings reportedly have their origins among nomadic peoples and herdsmen: such populations carry all their valuables with them, and they do not have proper exposure to state’s own law (Vitoshka, 2010). Statistics show that thousands of women have been killed around the world in the plea of honor and face-saving of families (Rahim, Jahangir, & Holden, 2016). Honor-killings are directly related to preservation of family dignity in some societies and mostly prevalent in honor-based cultures. Many Asian countries are considered as honor-based societies and widely reported in regions throughout the Middle East and South Asia. It is also recorded in the developed immigrant societies in Canada, the United Kingdom, and the United States where violation of honor codes has caused severe consequences (Grewal, 2013). Honor-killing however, may extend to boys and men also, depending on the nature of crime and the socio-psychological context of the violation. The present study investigates some scholarly articles and scenario-based real incidents reported by the participants; and honor-incidents published in newspapers. It further highlights related human rights concerns that are often violated with little or no fatalities thus may be called ‘honor-crimes’ and often remain unrecorded.

1.2 Problem Statement

In a conservative society, it is expected that a girl or woman does not get involved into an extramarital sexual relation, which is regarded as quite offensive for her to infringe honor code by indulging into such an act or relationship. It is also unexpected by the society that the current frenzy of extensive appearance in various social media platforms are regarded as violation of social boundaries with severe consequences. Honor-killings are homicides that are promulgated to purify tarnished honor, mostly the honor in question is female chastity (van Eck, 2002). Honor-killings result from hegemonic masculinity that persist even in many moderate conservative Asian societies in the name of gender-based violence (Anwary, 2015). Honor-crimes are gender-based violence, predominantly colluded and committed by male family members against female of the same family or society who have caused or fetched some dishonor (TJC, 2021). In South Asia, honor-crimes demonstrate how the value of feudalism and patriarchy are prevalent and deep-seated in the social system of a particular country (Kaushal, 2020). According to United Nations, gender-based violence is “any act that results in bodily harm, and/or sexual, mental harm/suffering inflict upon women - deprivation of liberty, occurring in public or in private life”. The victims of these ‘social crimes’ are mostly

women and it is important to find out if the normative and traditional values supersede the true essence of justice with unlimited impunity to those involved in such social-corrections.

1.3 Scope and Purpose of Study

This study focuses on the issue of honor-killings and honor-crimes prevailing the South Asian conservative societies and identify relevant factors influencing these. It also identifies some preventive approaches to reduce these social problems. The purpose of this study is to examine the relative influence of religious fervor and societal shaming resulting in the loss of ‘honor’ or loss of ‘face’ within a society. If ‘loss of honor’ occurs when the incident surfaces to public, can a moral judgmental lens from socio-cultural theories of Bandura (2002 and 1999) explain the severe human response? The study attempts to find theoretical connections with human attitudes and behaviors about, “Why do people remain free from guilt even after committing such offences like honor-crime?”

1.4 Research Questions

The study examines the practice of honor-related violence in general and South Asia in particular to seek the following:

- a. What are major factors contributing to honor-crimes, in South Asian countries in particular?
- b. What are the likely measures to reduce the practice of honor-crimes in general?

2.0 LITERATURE REVIEW

2.1 Honor-Killing in General

The instances of honor-killings as a social phenomenon can be traced back to ancient history. In antiquity (around 700 B.C.), the female were considered as property of the male, and male partner (husband) used to make sure only he would benefit from his property. He would demand that his wife be chaste before marriage and inflict severe punishment including death upon any woman who strayed. Thus, honor-killing has been the punishment for women who allegedly have betrayed the trust and offended the honor of her man. Her violation becomes a punishable offence as it offends her husband and her community in tribal societies which has group-thinking norms. Furthermore, women were the property of men, so when they were dishonored by other men, it demonstrated an insult to their “owners.” Often, a male’s rival would assault his female relative to get revenge by damaging his property (Vitoshka, 2010). The rape, disfigurement, or murder of a woman deprives her of her potential to marry and, therefore, of her reproductive value, thus rendering her useless and insulting her male relatives for their inability to protect her. Typically, men kill assaulted female relatives to hide the perceived shame and offence to their male honor. As a result, women are often battered for adultery, as well as for rape and incest. According to tribal beliefs, dishonor is erased only with blood (Vitoshka, 2010). Societies call for a ‘good woman’ who will be one to comply with the intersectional roles of daughter, wife and mother as desirable of her by the society, but not demonstrate higher abilities to contribute higher attributes than the male. A ‘Good’ woman is not typically expected to reveal her sexuality, and are discouraged from expressing independent desires or making decisions (Solotaroff & Pande, 2014).

2.2 Honor-killing: a Violation of Human Rights

As part of social verdicts, the three most common types of honor killings are - murder, forced suicide and murder for a fabricated offence (Vitoshka, 2010). The “honor-crimes” are violences with a less severe verdict that impose coercive measures for transgressing moral values, are perceived as intolerable. The victims of “honor-killings”, as well as the perpetrators, can be male or female. Mostly, such behaviors result from personal and family feuds outside the formal legal framework thus not resolved through judicial proceedings. Rather, family members or local clan-based or non-governmental entities resort to local arbitrations to determine the guilt of the accused outside criminal penal codes. In most cases, the accused have no opportunity to defend themselves, and no procedure is followed to determine an appropriate legal sanction except the ‘pronouncement of capital punishment with revengeful disgrace and death’ (Vitoshka, 2010). It violates most articles of The Universal Declaration of Human Rights¹ (UDHR) and the guidelines adopted in the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)² (Assembly, 1979). Many of the countries where honor-killing occurs have ratified these documents, It demands immediate national and international attention with the goal of helping assault survivors, preventing future loss of life, and, ultimately, eradicating honor-killing. No local practice, law, policy or practice should have the effect of undermining or violating the dignity of any person or group of persons. It should uphold the ‘Universality and interdependence of rights³’. The contents of any related policy, development assistance, health care, and criminal justice cannot contradict the above.

2.3 Reasons for Honor-Killing

Honor-killings often show violence as the “manifestation of unequal power relationship” between men and women in all societies (WHO, 2002; UNGA, 1997). Globally, about 5,000 cases of honor-killings and many more honor-crimes occur where the women are their principal victims - South Asia is the worst-affected region (Bhanbhro, 2021; Chowdhury, 2021; D'Lima, Solotaroff & Pande, 2020). Incidents are underreported if not “normalized” by cover-ups as ‘acceptable social behavior’ in conservative societies (Coomaraswamy, 2005). Most importantly, the victims of honor-killing vary widely, and numbered in the thousands every year and come from different continents, ethnic backgrounds, religions and socio-economic levels. They differ in age, gender, and mental capacity (Vitoshka, 2010; Grewal, 2013). It is prevalent in six continents and thirty-one countries, including Asia, Europe, North America, Latin America, Australia, and Africa⁴ (Vitoshka, 2010; Rahim, Jahangir & Holden, 2016).

¹ For example, Article 3 states that “Everyone has the right to life, liberty and security of person.” Article 5: “No one should be subjected to torture or to cruel, inhuman or degrading treatment or punishment,” etc. See The Universal Declaration of Human Rights, United Nations, 1948. <http://www.un.org/Overview/rights.html>, last accessed on February 11, 2021.

² See Convention on the Elimination on All Forms of Discrimination against Women, United Nations, 2002. <http://un.org/womenwatch/daw/cedaw/>, last accessed on February 11, 2023.

³ Principles of human rights suggest: a) Equality and non-discrimination, b) Universality and inalienability, c) Indivisibility d) Participation and inclusion, e) Accountability and rule of law, f) Interdependence and interrelatedness are equally applicable to all. Additionally, human rights principles also focus on the ‘preservation of Human Dignity’ which is a fundamental principle of human rights (Assembly, 1979).

⁴ Honor-killings have been officially reported in thirty-one countries. The list includes Argentina, Australia, Bangladesh, Brazil, Colombia, Ecuador, Egypt, Haiti, Guatemala, India, Israel, the Islamic Republic of Iran, Iraq, Jordan, Lebanon, Morocco, the Netherlands, the Palestinian National Authority, Pakistan, Peru, Punjab, the Syrian Arab Republic, Turkey, Uganda, Venezuela, Yemen, and other Mediterranean and Persian Gulf countries, such as France, Germany, Sweden, and the United Kingdom, as well as the United States (usually within migrant populations) (United Nations 2002, 4; 10; 12).

Studies show that Victims share three common sufferings in an attempt to restore family honor: 1) all of them were abused and helpless; 2) all were murdered—or forced to kill themselves and, 3) amounting to extra-judicial crimes afforded no honor defence judicially. One can conclude that they demonstrate the pattern of behaviour: ‘taking law in your own hands’, resorting to self-help and materializing personal vendettas against culturally perceived disobediences and violations (Vitoshka, 2010).

2.4 Factors influencing Honor-Killing

Vitoshka (2010) suggests that religious beliefs and gender discrimination against women are major arguments to have high number of female honor victims in Muslim societies, yet honor-killing is not exclusively a gender or faith-based practice. Honor-killings are in vogue in a much broader social context and suggests that honor-crimes and related attacks are also frequently carried out outside Muslim-dominant societies where victim’s male family or community members may be involved. The assumption that honor-killing happens only to women, particularly in Muslim societies, is a misrepresentation of the actual reason, and prevents it from being addressed in its entirety. The most important factors that may influence an honor-killing may be: financial gain, covering up crimes, achieving forced marriages, and attempts to uphold and preserve an ethnic identity (Vitoshka, 2010).

2.4.1 Honor-Killing and the Role of Religion

While the ancient roots of honor-killing demonstrate its origin based on gender power-dynamics, these roots do not explain the relationship between religion and murdering for honor. Honor-killing occurs in communities of the most popular religions in the world – Christianity, Hinduism, Islam, and Sikh. The legal provisions suggest that the codes of a number of Muslim countries, such as Pakistan, were based on Indo-British law. In fact, British laws dating from colonial times provided for similar legal considerations for crimes of passion in Western and Islamic states (Vitoshka, 2010). Honor-killing was a part of Western legal history and tradition before being institutionalized in Muslim countries. Though majority of the honor-killings are committed in Muslim communities (United Nations, 2002), it may be related to socio-historical development, with a stronger connection of the social practice rather than faiths. As discussed by D’Lima, Solotaroff and Pande (2020), ‘Male Control of Property’ remains a cornerstone in the marriage system within the Hindu and Muslim societies of India and Pakistan. It helps settle disputes on inheritance and inter-family feuds. In Hindu society, however, the issue caste and prohibition of inter-caste marriages often emerge as serious flashpoints for honor-crimes and marriage to a lower-caste is violently disapproved (D’Lima, Solotaroff & Pande, 2020). Christianity, Islam, Hinduism and Sikhism strongly support the values that honor-killing aims to enforce. Either the perpetrators act on misconceptions of what religions teach, or there are factors other than faith. To summarize, while religious beliefs play an important role in the modern practice of honor killing, they do not trigger it. Instead, they provide one more excuse for engaging in it. Murdering in the name of honor punishes individuality and disobedience to social norms, it advocates that the group value is larger than individual religious beliefs and practices.

2.4.2 Poverty: Devaluation of Human Life

In ancient times, community strength depended on sustaining a large population, making a man’s currency with his wife’s fertility, chastity, and loyalty to husband and tribe. Today, while

women are still needed for group prosperity, they are increasingly willing to defend their human rights and put these before the demands made by their families and communities. When individuals, on whose personal sacrifice a community depends, rebel against making this sacrifice, the society is threatened. Thus, honor-killing is a community affair, rather than a family affair, as confirmed by the fact that if a family refuses to murder one of its members, the clan appoints a killer and murders the victim anyway (Bedell, 2004). Studies suggest that both in Pakistan and India, male relatives, typically fathers, brothers, uncles, were the principal perpetrators committing honor-crimes either to avenge, or to substantiate some economic and honor-issues (D'Lima, Solotaroff & Pande, 2020; Kundsen, 2004). Furthermore, there are falsifications of financial claims to unpayable debts or to fix someone for lust for money and commit false honor-victims. Afzal, Raza and Manzoor, (2021) suggested that sometimes poverty lead to dishonest means to deceitfully frame charges against someone for adultery involving own spouse and killing her in order to nullify lender financial claims (p 20).

2.4.3 Political Structure

The common corruption of local police, gender-discriminatory application of laws by male dominated courts, and the ensuing systematic disregard for governmental authority replaced by alternative dispute resolutions. Such measures are taking law in their own hands and are challenging the existing codes of human rights and the very essence of humanity. A notion of self-help replaces the formal legal system with the consideration of stern prescriptions like honor-killings by local society elites. Financial incentives and imposing traditions of sexism in the face of poverty and challenges on cultural identity seem more attractive than accepting westernized legislature and increasingly secularized governments.

2.4.4 Protecting Cultural Identity

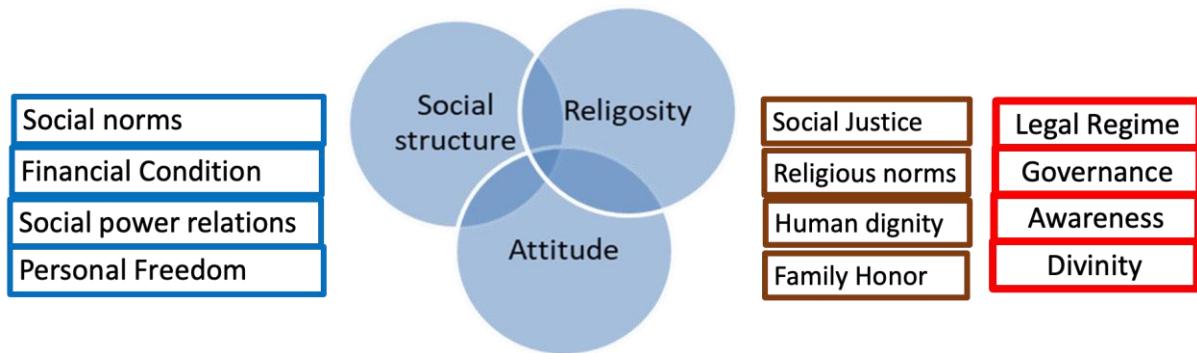
While economic conditions can motivate honor-killings, the practice is also affected by a country's political situation. This was further enforced as an aftermath of 9/11, honor emerged as a political and humanitarian problem alongside an extension of anti-Muslim sentiment on a global scale (Cetinkaya, 2023). Local instability is often associated with international: e.g. external (often Western) interventions, war and conflicts. These events impoverish an already destitute country. Thus, while poverty is intensified by war, poverty is often a result of external interventions. In an attempt to differentiate themselves, Muslim countries assert local, communal norms that existed before such "invasions." One aspect of these early traditions is honor-killing, which currently is increasing in order to counter the Western value of individualism. Cetinkaya (2023) described the dissemination of honor-crimes and honor-related violence as an attempt of 'Coloniality' by the West against the Muslim-majority populations as part of human rights discourse. This aspect however, has not been thoroughly dealt in this study.

2.5 Conceptual Framework and Variables

Conceptual framework is drawn from numerous documented evidences of honor-killings included in numerous academic researches. In honor-based societies, the term honor is symbolic to a virtue, that is associated with morality, integrity of character, and altruism (Bhandari, 2021). A person will sacrifice personal freedom and desires in consonance with the specified codes of honour of his/her society. In order to correct the persons involved in an

alleged honor-crime, local punishment to an individual is showed as altruism for the greater benefit of the group. Families forcibly accept at the expense of their individual victim(s) but its magnitude and nature vary across religion, country, society and cultures (Sen, 2005). Bandura's theory of Moral Disengagement explains the justification of honor-crimes and its high frequency of occurrence in the hands of own people (Ne'Eman-Haviv, 2021).

Figure 1 - Concept Mapping of honor-related violence



3.0 Methodology

This study pursues a This descriptive documentary research infers from some contextually relevant publications and eye-opening incidents that exemplified honor-cases with serious aftermath faced by young women for trespassing the normative boundaries of conservative societies. Methodologically this is a qualitative study. The authors of this research have extensively studied numerous journal articles, research monographs, books and newspapers and supranational institutions' documents related to the issue and gathered knowledge to draw inferences.

4.0 Results and Findings

This study examined factors that permit and encourage honor-based incidents and locally resolve the honor-crimes and gender-based discrimination against women in the poor and developing societies. The frequency is more against women in the Muslim societies, but it is not exclusively a gender or faith-based practice. Most important factors influencing may be: financial gain, covering up crimes, achieving forced marriages, avenge other crimes and to uphold an ethnic identity that motivate and promote honour killing (Vitoshka, 2010). Even the working women who are well-educated and better positioned find inferior voice and standings in the family and decision-making occasions. Ancient roots demonstrate its origin based on gender power-dynamics, but do not explain the relationship between religion and murdering for honor. Most honor-crimes occur in communities of the two most popular religions - Christianity and Islam, and among some Sikhs (United Nations, 2002). Honor-crimes are efforts to control non-conforming women and girls within any patriarchal society, by social interventions ranging from forced marriages, body-shaming or forced rape, physical abuses, seclusion to extreme measures like honor-killings.

Nezar (2020) suggested that the priority should be given to raising awareness among communities to voice against honor-killings. People should be aware that men are not superior to women in the eyes of the law. So, the public must not subscribe to cold-blooded murders and other brutalities that are taking place in the domestic spaces of their homes. To preserve social importance and ‘respectable position’ of influence in the society, both men and women engage in honor-killings in South Asian societies but it is less related to religion and more related to ‘face saving’ to the outsiders (Nezar, 2020). This is, thus, primarily a socio-cultural problem rather than a religious one. People have a tendency to be conservative about exposing the personality of their woman and try to protect them by fencing strong rules around them instead of appreciating and tapping from their power and potential (Cetinkaya, 2023). The restrictions are often coming from a moral panic and attempts to desexualize their image to the outsiders. But in reverse, sexuality has been prominently displayed, enjoyed and presented in the developed world which is contradictory. If oriental women dared to step outside their boundaries, some of them may risked themselves to face serious consequences. Furthermore, the proliferation of gender diversity and freedom, particularly with regards to LGBT+ community, is highly disapproved in many societies (Cetinkaya, 2023). 2015 annual report by the UN High Commissioner expressed that LGBT persons “have also been victims of so-called ‘honour’ killings...for transgressing gender norms or for sexual behaviour, including actual or assumed homosexual conduct” (UNHRC, 2015).

To combat and reduce honor-related crimes, countries need to develop their young into more responsible citizens of the future by making equitable justice for all genders. This should begin at the early ages, as suggested by Bronfenbrenner’s ecological subsystems show influence of family, friends, teachers and society that can positively shape their psychological growth. A more gender-sensitive inclusive policy framework should be formed by ministries by aligning the various socio-political, cultural and economic factors with focus on health, safety and human rights of women. Society and educational institutions need to promote desirable normative standards the moral justification of people to permit a wrongdoing should be dependent of their social upbringing (from theory and study).

5.0 Conclusions and Recommendations

5.1 Conclusions

Honor-killing is one of the cruelest forms of gender-based violence that is psychologically complex, sociologically complicated and morally distressing targeting the weaker gender. Killing in the name of “honor” is a highly discussed human rights discourse that demonstrated injustice imposed on the women. In adjudicating honor-crimes, the verdict and aftermath often lead to honor-killings in societies, to regain lost-honor, even sometimes hideously for monetary gains. Honor-crime is a display of inequalities; it is a homicide and a direct violation of human rights. Honor-crimes include allegations against women and male victims jointly, and sometimes targets the young adults, and LGBT, whenever their behavior exceeds the limits of community norms. The understanding of family honor and social honor vary between countries and societies and internationally there is lack of consensus to underline the relative importance of religion, society or law as key reasons (Cetinkaya, 2023). If a policy is to successfully deter honor-killing it must emphasize that it respects cultural concepts of honor for societies that acknowledges it as an important value.

From a legal lens, these offences are culpable homicides thus punishable by local and international laws. There are socio-economic, and political factors that trigger honor-killing, so improving economic well-beings of people could reduce the tendency of honor-crimes happening due to financial exploitations. These should be viewed institutionally for remedial measures: a) Institutionalization of Honor Offences – as study finds strong connection between financial disparity and honor-crimes. Formal legislation may be introduced to prohibit any monetary transaction to compensate for honor-crimes. The law may disinherit any perpetrator convicted of murder or committing injustice and showing signs of motivation of “societal/family cleansing” in the name of regaining family honor; b) Political Centralization - the law must identify the motivations behind honor-case and address it from a consequentialist lens that it must prevent from being escalated to the levels of homicides; c) Education on Religion - both religious and non-religious educational institutions should appropriately highlight the perils of extra-judicial measures to handle honor-crimes and mention that it goes against the true spirit of religions (Vitoshka, 2010). Those who are considered weaker, such as women, young adults, and homosexuals—or whose behaviour does not go well with community norms—are more likely to become victims; there is neither a strong centralized legal system nor incentives for other local tribal members to protect them. Due to intense poverty, financial resources determine the outcomes of most disputes.

Political instability and the perceived threat of Westernization lead to a rejection of the notion of human rights, undermining the need for a moral defence. It is believed that the measures outlined above can have a positive effect towards the reduction of honour crimes and honour killings and upholding of human rights. Most importantly, only changes in social mentality and some restraint on tribal behaviour, together with legal enforcement, there can be significant improvements in the social fabric and reduce chances of honour killing. Some form of international pressure and obligations could also compel governments to develop rules and institutions to protect the victims, deter the perpetrators and enforce practice of human rights for all.

Nazar (2020) described that religion cannot be utilized by any Muslim to justify an honor-related violence because Islam strongly opposes such a brutal and inhumane practice. Cetinkaya (2023) suggested that there are different international positions to examine honor-related violence and the role of Western propagations tend to criminalize some religion-based communities of the developing world, including South Asian Muslim societies. While this requires some caution, this must not enable anyone to prescribe any extra-judicial measure and inappropriate handling of honor-victims. It also should not show lenience/impunity toward perpetrators as it often leads to serious social injustice. The criminals must not be protected or given impunity in the name of moral-compass or partial judgment under religious or societal norms. The future direction of study may encompass a thorough comparative investigation by addressing honor-related violations in various parts including the developed societies, and examine how best the existing human rights-related provisions define, determine and enable mitigation measures.

5.2 Recommendations

In view of the above discussions, the following are recommended:

- a. **Partnering.** A definite positive partnering between human rights agencies and the state apparatus must be worked out.

- b. **Regulatory Measures.** Government should take appropriate measures to regulate all alternative dispute resolution measures and practices, to resolve honor-issues.
- c. **Legislative and Judiciary.** Existing systems and provisions should be reviewed and reformed to ensure equitable rights and justice for all genders.
- d. **Coercive Tool.** Appropriate legal judgments including punishments may be promulgated against the inappropriate social leaders who commit or advocate honor-killings.
- e. **Reporting.** Women should be assisted to find safer and dignified way of reporting about the honor-crimes to the appropriate authority without further humiliation.
- f. **Awareness.** Well-crafted awareness program by ministries and implemented at various levels of community, society and educational institutions.
- g. **Mainstreaming Victims.** Victims of honor-crimes must be mainstreamed under the sponsorship of society and government with financial, social and other supports.

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