

## CHAPTER I

### INTRODUCTION

#### 1.1. Background of the Research

Violence against women is a phenomenon and occurs in almost all parts of the world. Domestic violence is any act that results in psychological harm or suffering to women, including threats to commit acts, coercion, or unlawful deprivation of liberty, both in public and in private life. The frequency of violence varies from region to region depending on the culture and social order<sup>1</sup>. Cross-cultural exchanges give strength to Pakistani perceptions of sanctioning women.

Pakistani women have to accept discriminatory behavior in the form of violence and even murder against family members as a form of abuse of traditional cultural customs and norms because they are considered to have brought shame to their own family<sup>2</sup>. The killings were based on a sanction given to the perpetrator who had tarnished the family's honor. The sanction is known as Honour Killings because honor crimes are believed to be the norm of Pakistani society. The fact of the matter is that religion does not necessarily command killing for the sake of a woman's honour<sup>3</sup>. The action is judged by the community because women are the holders of family honor that

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<sup>1</sup> "Declaration on the Elimination of Violence against Women Proclaimed by General Assembly Resolution 48/104 of 20 December 1993," n.d., accessed June 16, 2025.

<sup>2</sup> Siti Salma AliyyaHaq, "Upaya Dan Hambatan Pakistan Dalam Proses Implementasi CEDAW Untuk Melindungi Hak-Hak Perempuan : Honour Killing," *Skripsi UNPAS* (FISIP UNPAS, 2022), <http://repository.unpas.ac.id/id/eprint/60166>.

<sup>3</sup> Abubakar Nazeer Choudhry, Rozita Abdul Mutalib, and Nur Syakiran Akmal Ismail, "Socio-Cultural Factors Affecting Women Economic Empowerment in Pakistan: A Situation Analysis," *International Journal of Academic Research in Business and Social Sciences* 9, no. 5 (May 21, 2019), <https://doi.org/10.6007/ijarbss/v9-i5/5842>.

needs to be maintained to make the family's prestige safe without violating religious regulations. With this belief comes honor killings.

Thus the pressure of patriarchal power flows and the roots of cultural rivalry make the level of degradation of Pakistani women even lower. In practice, the patriarchal system has several specific models, namely the mode of production, paid work, the state, male violence, sexuality, and cultural institutions. The violence that exists in Pakistan is no longer in the form of individual patriarchy or that which is done in domestic affairs, but has led to public problem<sup>4</sup>.

For reasons that differ from patriarchal pressures, Pakistan has yet to enact laws that are home-based and work across the general professional sector. It is evident that Pakistan has only 1% women entrepreneurs. With such a low female employment index, Pakistan is not expected to meet its competitive development targets in the 21st century if it remains ignorant of the importance of women's participation<sup>5</sup>. Low socio-economic wages are one of the inequalities for Pakistani society to balance its social structure. The society believes that only men have the skills to do work and for them women only have the skills to do housework.

Economic inequality and lack of basic education make Pakistani women not recognize human rights as the basis of their ownership as free individuals. In the 2017 World Economic Forum report, Pakistan ranks 148th out of 149 countries for equal

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<sup>4</sup> Nína Katrín Jóhannsdóttir, "Patriarchy and the Subordination of Women from a Radical Feminist Point of View Ritgerð Til B.A.-Prófs í Ensku Og Kynjafræði," 2009.

<sup>5</sup> Uzma Quresh, "Pakistan Has Highest Gender Wage Gap in World," *Dawn Today's Paper*, March 22, 2019.

identity for women. In this agenda, the country of each participant per year is assessed in several categories such as economic education, health, survival, and political participation at the identity level<sup>6</sup>.

Quoting from an old news story, the history of Honour Killing (HK) dates back to Ancient Rome. Legal texts have been found in historical enclaves that give women the right to violence for their expression or desire to achieve freedom of their desires<sup>7</sup>. Honor killings have been shown to exist before Islam spread to countries where the practice is suspected. Honour Based Violence has thus occurred in many different societies, and in many different periods in history where male-dominated societies have resisted women's demands for autonomous control.

UN Women is an international organization dedicated to providing equal human rights for women in line with the Sustainable Development Goals. In this achievement, UN Women has 5 priority areas to achieve women's human rights. The five priorities are listed in the form of efforts to empower women's leadership and participation in all fields, eliminate violence based on women, open space for women in decision making to resolve a conflict. Encouraging women in the involvement of economic issues and making equality in the provision of human rights in national planning<sup>8</sup>.

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<sup>6</sup> Amin Ahmed, "Pakistan among Worst Performers on Gender Equality: WEF," Dawn.com, December 19, 2018, <https://www.dawn.com/news/1452284>.

<sup>7</sup> "Historical Overview," accessed January 6, 2025, <http://hmv-awareness.com/history/>.

<sup>8</sup> Ramadan Iqbal, "2. PERAN UN WOMEN DALAM KESETARAAN GENDER PERSPETIF FEMINISE," *Asia Pasific Studies* 2, no. 2 (December 2018): 146–49, <http://ejournal.uki.ac.id/index.php/japs/article/view/871>.

Aurat Foundation was established as a national non-governmental organization that enables women to gain greater access to knowledge, resources, and institutions. For 25 years Aurat Foundation has evolved into a program to strengthen civil society for women's participation in governance in Pakistan. The foundation has three strategic intervention programs namely, women's action information, advocacy and community action strengthening programs, and women's policy legislation<sup>9</sup>.

With this explanation, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) is an international mandate that can promote women's rights to Pakistan. With this in mind, the state's efforts as an action in accordance with the CEDAW convention involved civil society in the Universal Periodic Review (UPR). The UPR can assist in the state's performance by incorporating an impartial perspective and giving voice to discriminated and vulnerable groups highlighting universality and under-accounted for human rights. Each member state is subject to review every four and a half years, starting with consultations in the country concerned and ending with the implementation of recommendations and follow-up to other countries' votes<sup>10</sup>. With the performance of the CEDAW committee, it can report progress in handling women's issues. So that it can be seen from the reporting figures and indices in testing the effectiveness of the CEDAW convention in Pakistan.

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<sup>9</sup> Aurat Publication & information Service Foundation, <https://www.af.org.pk/programs.php>

<sup>10</sup> Amna Nazir, "The Universal Periodic Review and the Death Penalty: A Case Study of Pakistan," n.d., [www.ohchr.org/EN/HRBodies/UPR/Documents/TechnicalGuideEN.pdf](http://www.ohchr.org/EN/HRBodies/UPR/Documents/TechnicalGuideEN.pdf).

In implementing the international mandate, CEDAW experienced several obstacles in its application as international women's legitimacy in Pakistan. This is because the western values carried in the CEDAW mandate are worrying about the government system that will bring the influence of westernization. As in the Islamization of Pakistani politics with the passing of the Hudood Ordinance into the Pakistan Penal Code (PPC) in 1979, qisas and diyat, a law that stipulates that male adulterers or perpetrators of honor killings can make up with an apology amount of money<sup>11</sup>.

The crucial issues for Pakistani women can be tested on the credibility of the government's efforts to empower and enhance women's rights. The enhancement of women's resources and women's public rights can make Pakistan a State that has pursued its obligations as a ratifying member of international mandates such as CEDAW. The obligations that the Government is complying with can be in the form of policy changes, increased international identity, and compliance within the reach of the Periodic Report (UPR).

## **1.2. Research Question**

Based on the background exposed above, the author formulates a problem of the occurrence of violence against women in Pakistan that:

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<sup>11</sup> Maghfira Chairani, "HAMBATAN DALAM IMPLEMENTASI CEDAW DI PAKISTAN STUDI KASUS HONOUR KILLING" (Universitas Airlangga, 2017), <http://repository.unair.ac.id/id/eprint/69558>.

**1.2.1. How has the phenomenon of honor killing developed in Pakistan and the social, cultural, and legal factors that influence it?**

### **1.3. Research Objectives**

Based on the background of the problems that have been arranged by the author, the authors have the objectives of this study are:

**1.3.1. To find out how far Pakistan's policies can help address cases of Honour Killing in Women.**

### **1.4. Research Advantage**

#### **1.4.1. Academic Uses**

The results of this study are expected to have and relay positive values and reading sources for readers and also as additional references in handling the number of violence against women through the CEDAW convention policy.

#### **1.4.2. Practical Uses**

In the future, this research can be a recommendation for the Pakistani government to take more active steps in dealing with the culture of Honour Killing. In addition, it can be a dissemination of literacy data for women and readers to take steps that can help promote women's human rights.



### 1.5. Literature Review

The author uses some literature from previous research in the form of theses and journals related to the themes taken and used as references including the following:

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|-----------------|---|
| Years           | 2022  |
| Author          | Siti Salma Aliyyahaq  |
| Tittle          | Pakistan Process of Implementing the CEDAW Convention to Protect Wome's Rights Case Study: Honour Killing   |
| Soure           | University Repostory  |
| Research result | Pakistan is one of the countries that ratified the CEDAW convention as an effort to protect women. With honour killing allegedly stemming from cultural customs, the obstacle UN Women feels as an international organization is due to the conservative Pakistani society in handling honour killing cases. Because each year these cases do not go away, the research considers that CEDAW still has a low level of protection for women and cannot guarantee women's safety. |
| Similarities    | The discussion about the origins of honour killing culture and how local communities carry out honour killing as a sanction for women's honour.   |

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|-------------|--|
| Differences | This research will examine the impact of CEDAW after review of Pakistani women's empowerment by the CEDAW committee supported by NGOs and other relevant institutions in Pakistan. |
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|-----------------|---|
| Years           | 2018  |
| Researcher      | Iqbal Ramadhan Innesia Ma'sunah   |
| Title           | EXAMINING THE ROLE OF UN WOMEN IN ADDRESING VIOLENCE AGAINST WOMEN  |
| Source          | Asia Pacific Journal  |
| Research result | This research discussed the role and effectiveness of UN Women as a real implementation of the women's paradigm. The result of the study is that UN Women is quite effective in dealing with women's issues even though it has not experienced a significant increase. However UN Women efforts must be appreciated for fighting for fighting for women's rights. |
| Similarities    | The study discusses the role and effectiveness of UN Women as a real implementation of the women's paradigm. The result is that UN Women is quite effective in dealing with women's issues even though it has not experienced for fighting womens rights.   |



|             |   |
|-------------|---|
| Differences | This research will use an approach from the socio-cultural basis and constructivism theory so that it can conclude that women's human rights have different values in the perception of Pakistan and the international scene. |
|-------------|---|

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|-----------------|---|
| Year            | 2022  |
| Researcher      | Dwiky Apriyanto Kusman  |
| Tittle          | The Role of Human Rights Watch in Addressing the Issue of Women's Human Rights Violations in Pakistan 2017-2021.  |
| Source          | Sriwijaya Repository University   |
| Research Result | The research discusses the role of Human Right Watch in addresing women's issues in Pakistan within a strongly patriarchal culture based on various identity indicades and reports that effort to empower women's right. The organization reports and makes effort to empower women through International policies given to ratifying |

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|              | countries so that they have a common goal based on human rights.   |
| Similarities | The similarities in this study is the discussion of how Human Rights Watch collects data from all reports of violence against women.   |
| Differences  | This discussion covers the CEDAW convention as an instrument of the UN Human Rights Commission promotes women's right and as an impact on addressing all forms of discrimination and empowering women in Pakistan. |

|                 |  |
|-----------------|--|
| Year            | 2008   |
| Researcher      | Sujay Patel & Amin Muhammad Gadit  |
| Title           | KARO-KARI : <i>A Form of Honour Killing in Pakistan</i>  |
| Source          | Memorial University of Newfoundland  |
| Research result | Explains the history of Honour Killing in Pakistan, which is generally based on cultural practices. Explains some of |

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|              | the factors that lead to Honour Killing and the reasons for the perceptions built by Pakistani society.   |
| Similarities | A discussion of the history of Honour Killing in Pakistan.<br><br>And how the adaptation of Pakistani patriarchy is the reason for this cultural case.  |
| Differences  | This discussion makes the main reference as the history of Honour Killing that occurred in Pakistan by correlating the impact of the CEDAW convention which happens to describe discrimination against a behavior towards women which is therefore the result of the cultural practices of a country. |

## **1.6. Conceptual Framework**

### **1.6.1. Social Axioms Concept**

In the dynamic development the approach of International relations has shifted to a global reality that is interconnected to something that stands out in history in the form of wealth, culture, religion, ideology, class classification identity, and others. With cross-socio cultural movements, it can affect the existing culture because the true social construction will be affected by the ruling social group so that language that is channelled follows the attitude of the social groups.

A social axiom is a generalised belief about oneself, the social and physical environment, or the spiritual world and forms a statement about the relationship between two entities or concepts<sup>12</sup>. The social axiom dimension of religion (Religiosity) signifies a belief in a supreme being and religious practices are associated with positive outcomes<sup>13</sup>. The issue in Pakistan is the sanction of returning honour based on tribal traditions that has positive spiritual value. The concept of Socio-Cultural Axioms illustrates the application of a Pakistani belief in the value of honour

Social axioms are a cultural approach in the form of one's beliefs about how the world functions. Kwok Leung, Michael Bond, et al. use social axioms as a key step to provide a different type of general orientation that can add to the predictive power of values<sup>14</sup>. The axiomatic sanction explains that honor, expressed as a value, puts pressure on every Pakistani woman to avoid any disgrace or mistakes from cultural practices so as not to bring shame to her family. As a means of control that maintains this value, honor killing is declared as a norm inherent in Pakistani society. Culture has traditionally been defined in terms of values, with values being the primary taxonomy that distinguishes cultures from one another

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<sup>12</sup> Michael Harris Bond et al., "Combining Social Axioms with Values in Predicting Social Behaviours," *European Journal of Personality* 18, no. 3 (April 2004): 177–91, <https://doi.org/10.1002/per.509>.

<sup>13</sup> Nancy J Adler and Zeynep Aycan, "Annual Review of Organizational Psychology and Organizational Behavior Cross-Cultural Interaction: What We Know and What We Need to Know," *Annu. Rev. Organ. Psychol. Organ. Behav* 5 (2018): 307–40, <https://doi.org/10.1146/annurev-orgpsych>.

<sup>14</sup> Kwok Leung et al., "SOCIAL AXIOMS The Search for Universal Dimensions of General Beliefs About How the World Functions," *SOCIAL AXIOMS of Hong Kong. JOURNAL OF CROSS-CULTURAL PSYCHOLOGY*, vol. 33, 2002.

### 1.6.2. Cultural Tightness Loosness Concept

The concept of Cultural Tightness Loosness was defined by a 1968 anthropologist named Pluto. The definition of the concept in the view of modern society has two main components: The strength of social norms, namely how the absorption of clear and prevailing norms in society. Whereas the Strength of Sanctions is how much tolerance there is for norm deviation in society<sup>15</sup>. The concept at the heart of Pakistan's problem is the laxity that occurs in the application of the law, leading to tolerance of abuse. The tolerance that has taken root in Pakistani society makes its own anxiety for women in Honour Killing sanctions. The concept of CTL is the root that helps the concept of social axioms to determine the direction of the Honour Killings problem in Pakistan.

Most importantly, it seeks to understand and improve the interactions of co-workers, managers, executives, clients, suppliers, and alliance partners from countries and cultures around the world. That way a host country has to deal with expatriates or other groups looking to negotiate as well as cultural teams managing cross-culturally. The above discussion often explains how Pakistan is a country influenced by the cultural values of Arabs who have habits that are inconsistent with appropriate religious values.

With its vision as an Islamic state, Pakistan has been unable to consistently maintain its Islamic values to protect women from unjustified violence. This mistake is often

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<sup>15</sup> Michele J Gelfand, Lisa H Nishii, and Jana L Raver, "On the Nature and Importance of Cultural Tightness-Looseness," n.d., [www.ilr.cornell.edu/CAHRS](http://www.ilr.cornell.edu/CAHRS).

normalised due to the culturalisation of the Arabs that people try to understand as a reference point for correct understanding. Arab culture emphasises the honour of women, which requires crucial supervision and teaching in order to maintain the honour of the family. However, this concern for honour led to violence against women, which was normalised when the Arabs began to enter Sindh and plunder the borders of Baluchistan, making it a major influence on the patriarchal culture inherent in Pakistan.

With the similar values of Pakistani and Arab traditions, violence against women is easily reflected. Patriarchy, which is the main symbol of the Arab Nation and Pakistan, has a form of value that represents that women are under the pressure of male power. Therefore, the axiom echoed by the community feels that acts of violence and murder against women are normal as a sanction for women who do not comply with existing traditions and customs. What can distinguish it from the culture brought by Arab colonials and Pakistan is the point where there is no Pakistani Watta Satta culture that emphasizes women's lives to choose their life partners. If the thinking of Pakistani society is based on sharia, a woman who wants to continue her life is free to choose who will be her partner. In Islam, nothing should be forced, the provision of choice is the basis of a mutual agreement between lovers who want to continue their lives in the shade of worship such as marriage.

The socio-cultural approach is a key determinant of the patriarchal nature of violence against women and children. For example, in typical South Asian cultures, the male figure is traditionally seen as the embodiment of inheritance, rights, and power



where domestic violence (in various forms) is justified by long-standing cultural and societal values and is seen as an inevitable part of conjugal life that occurs over time as a natural process in happily married couples. The happiness gained in a problem depends on the individual perceptions of the perpetrator and victim.

There are reports of violence against women that go unreported because families do not feel that the issue should be enforced according to legal protection resolutions for women. Apart from incidents of domestic violence, trafficking of girls and women is a serious human rights issue that is very common in South Asia. In its report the Human Rights Commission (HRCP) estimated Pakistan's prevalence of domestic violence at 65%, one third (30.4%) of which was reported as sexual violence<sup>16</sup>. However, the problem is not just a domestic issue that can be easily addressed. The diversity of factors and cultures that have been rampant create a struggle for women's peace. The influence of a powerful group makes violence spread, creating tension and unrest for women.

This cross-socio-cultural concept makes the author's research novelty to analyse the dynamics that occur in women related to Honour Killing cases. And how culture is an important value to explain the root of the problem which will be further examined with the theory of social constructivism in international relations. The correlation between constructivist concepts and theories according to the author can be used as a

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<sup>16</sup> Ghose Bishwajit, Sajeeb Sarker, and Sanni Yaya, "Socio-Cultural Aspects of Gender-Based Violence and Its Impacts on Women's Health in South Asia," *F1000Research* 5 (May 5, 2016): 802, <https://doi.org/10.12688/f1000research.8633.1>.

way to look at this case to find out the causes, effects and ways to understand the problem properly. However, the Cross-Socio-Cultural concept approach is often interdependent with a strong theoretical foundation, so that the concept does not have a sense that only relies on the value dimension to compare cultures. Or even conceptualise national-level cultures with a static and homogeneous view of culture. Contractivist theory can help the author to explain crucial issues into researchable data with the dynamics of the problem.

*Table 1. Konsep Lintas Sosial- Budaya*

| <b>Theory/Concept</b>                                | <b>Variabel</b>                         | <b>Evidence</b>  |
|--|---|--|
| Sosial Aksioma dan Cultural Tightness Loosness (CTL) | Spiritual Dimension & Cultural Loosness | In social axiom thinking. The perception that the sanction of Honour Killing (HK) which has a value of Izzat or honor is owned by women and becomes a symbol of the family. To maintain the honor of the family, in violation of this value women will be sanctioned for the sake of honor in the form of violence or even murder for the sake of honor. the action has the basis of belief in the policies of Pakistan which has the value of religiosity. Through the concept of CTL, it can be explained that, strength based on high religiosity values must be based on patriarchy that loosens these values so that the strength of existing sanctions becomes a discrimination due to a lot of tolerance from patriarchal factors and cultural customs. |

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### 1.6.3. Constructivisme Theory

Constructivism theory is one of the theories that has a lot of attention to issues of identity, identity change, and of course also identity politics. Constructivists have the view that identity is neither singular nor fixed. Constructivists hold the view that identity is neither singular nor fixed. Identities can change on a very large scale. Constructivists give us the knowledge that change can be a product of the very political and economic phenomena they use to explain<sup>17</sup>. Likewise, Pakistan's ideological changes in the protection of women towards policy changes to stop the practice of Honour Killing. The changes offered come from the influence of the CEDAW convention as an international instrument to stop all acts of discrimination.

Constructivism is the view that the way the material world shapes and is shaped by human actions and interactions depends on dynamic normative and epistemic interpretations of the material world. Nevertheless, social events in a country occur as

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<sup>17</sup> Kanchan Chandra, "Constructivist Theories of Ethnic Politics" (AS: Oxford University Press, 2012), <https://doi.org/https://doi.org/10.1093/acprof:oso/9780199893157.001.0001>.

a result of what is perceived together in the social formation of society itself. Constructivists develop a sociological perspective on world politics that emphasize the importance of norms, the role of identity in the formation of interests and actions, and the reciprocal relationship between agents and structures<sup>18</sup>. In keeping with the sociological perspective of Constructivist politics, CEDAW seeks to make reciprocity an agent for re-structuring women's policies in Pakistan's public sphere.

The most important perspective built according to Constructivism is identity. In the next stage, identity will influence the shape of the social environment. Constructivists believe that with the role of a social reality is formed, influenced, and spread through the actions of society as with the role of identity, values, and other sociological factors will shape the social action.

Howard J. Wiarda also states that identity is often the basis of interests. Values and identities limit interests and also become filters through which interests are defined and promoted. Therefore, countries with underlying socio-cultural and cultural-political factors make interests based on values and identity. For example, majority Arab countries that are shaped by the teaching of monotheism may see or interpret their interests differently from Western countries<sup>19</sup>. Different interests in a Pakistani social

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<sup>18</sup> Richard Price, "Dangerous Liaisons?: Critical International Theory and Constructivism," *European Journal of International Relation* 4, no. 3 (September 1998), <https://doi.org/https://doi.org/10.1177/1354066198004003001>.

<sup>19</sup> Muhammad Shoaib Pervez, "Political Culture, Political Science and Identity Politics: An Uneasy Alliance. By Howard J. Wiarda," *International Affairs* 92, no. 5 (September 2016): 1261–62, <https://doi.org/10.1111/1468-2346.12720>.

reality, people who are indoctrinated by religious interests tend to sanction to maintain their identity. However, because Pakistani socio-culture has led to discrimination and not just maintaining identity, the interest is to create a new permis to maintain the values that are still contained without changing the identity a little.

Nicholas Onuf, an international relations scholar, has a view that support for constructivist theory that this approach has an influence in terms of the Linguistic Turn. Onuf has a view that constructivism theory is influenced by at least three things in certain symbols, namely, first, linguistic symbols (language) have a constitutive function, namely what is discussed and captured by other parties to shape the world as perceived. Secondly, Speech acts in policies and rules are a medium of social construction that places humans as agents in the construction of linguistic symbols. Thirdly, as a medium, language transforms various existing materials into resources so that it has the potential to create asymmetry in terms of control and distribution of information for each subject to utilise.

Epistemologically by, the Linguistic Turn Onuf approach, has related discussion, needs the contribution of international organisations to stop the problem. Because Honour Killing starts with the deprivation of women's human rights, CEDAW can be a Speech Act of Constructivism in the form of policies and rules. CEDAW can be a tool of social construction that introduces Pakistani society to the human rights of every human being without discrimination of race, nation, ethnicity, gender, and others. However, CEDAW and its committees promote policy protection of women so that it

can influence the actions of an actor. With the propagation of language through ideas, CEDAW becomes a meeting point for the problems of violence that occur

CEDAW can realise the idea of women's empowerment and protection in the form of periodic reporting that involves the state as a stakeholder so that it can voice recommendations that Pakistan might accept as a form of action and effort to protect women. UPR can be an asymmetry of control in the Linguistic Turn of the media, which controls the problems of Pakistani women. With the reporting going on, however, various national commissions by the state, namely, the National Commission on the Status of Women (NCSW) directly assisted by UN Women and other NGO's helped prepare the review and provide empowerment efforts. Constructivism can thus bridge the completion of research into the impact of the CEDAW convention. Juxtaposed with Onuf's thinking in the form of the Linguistic Turn approach.

In another philosopher's view, Kratochwill argues that constructivism is for the construction of living together in the international community into a "learning process" of interactions between subjects shaped by identities, interests, values, and intentions that form certain patterns of relationships as enemies or as friends. Constructivist can be said to be middle ground because it can be seen from the Constructivist approach and focus itself. By carrying the ontological basis between subjects, emphasising the



importance of norms, the significance of social agents and the development of identity reciprocally<sup>20</sup>

Similarly, regarding social interaction in constructivism, George Herbert Mead explains more in-depth about interactions resulting from a value with the premise of Interactionism. In his work entitled "Mind, Self, and Society" Mead says that individuals are products of social structures<sup>21</sup>. . In other words, to understand individual behaviour cannot be separated from its social structure. In the thinking of this theory, the social structure precedes individual thought, it does not rule out the possibility of individual ideas and ideas arising as a result of the gathering of a social group. In other words, social groups are part of the social structure that form a person's social consciousness.

One of Mead's key ideas is the concept of social action, social action is another term for social interaction<sup>22</sup>. Whereas an action involves only one person, social action involves two or more people. In social action, individual movements and gestures are interpreted as the basic mechanism in social action in the social process in general. This thought passes research from the conversation of two human beings with one thought, so that they have something in common and bring up ideas as a symbol of that

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<sup>20</sup> Bob S.. Hadiwinata, *Studi Dan Teori Hubungan Internasional : Arus Utama, Alternatif, Dan Reflektif* (Yayasan Pustaka Obor Indonesia, 2017).

<sup>21</sup> George Cronk, "Mead, George Herbert (1863-1931)," Internet Encyclopedia of Philosophy, accessed February 27, 2025, <https://iep.utm.edu/mead/>.

<sup>22</sup> Edward K. Morris, "Behavior Analysis and Ecological Psychology: Past, Present, and Future. A Review of Harry Heft's Ecological Psychology in Context," *Journal of the Experimental Analysis of Behavior* 92, no. 2 (September 2009): 275, <https://doi.org/10.1901/JEAB.2009.92-275>.

commonality, then none other than those who can implement social action only humans resulting from these symbols.

The views of Onuf, Kratoch Will, and Mead provide a unifying theoretical approach to the issue of honour killings in Pakistan. However, the author assumes that with Mead's three approaches mind, self, and society can be done in tandem with Onuf's thoughts from the Linguistic turn approach. So that the language that is represented as a policy and the media involved in the action of efforts to protect women in Pakistan produces a social action from a community interaction according to Kratoch Will's thinking, which will have an impact on protecting women and has a harmonious goal to increase women's empowerment.

Constructivism brings together ideas and material facts into a problem in international relations. Therefore, the formation of humanitarian issues in Pakistan's life order is formed on the basis of the idea of a language problem in a history that states a material fact in the formation of a state's identity.

*Table 2. Constructivism Theory Variable*

| <b>TEORI KONSTRUKTIVISME</b>   |  |  |
|--|--|--|
| <b>KRATOCH WILL</b>  | <b>JOHN MEAD</b>   | <b>NICHOLAS ONUF</b>   |
| Interactions between subjects will form identities, interests, values and can form a pattern to become friends or enemies. | Interaction on the subject is based on the idea of interactionism. In his work entitled "Mind, Self, and Society" explains that individuals are products of social | Linguistic Turn " Language, the promotion of women's rights that indoctrinated several Pakistani human rights groups and NGOs to empowerment. Speech Act, a women's protection policy under the auspices of the CEDAW convention as an international |

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|  | structures. With a brief explanation, social groups are part of the social structure that forms a person's social awareness. | instrument for the protection of women through legal legitimacy. media, to make the problem of discrimination of Pakistani women controlled. UPR is an asymmetry of control over the reporting of problems and the handling of recommendations for the protection of Pakistani women. |
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In mixing the thoughts of philosophers of international relations, the author becomes a theoretical stakeholder in analyzing the problem of violence in Pakistan. In various social actions echoed by philosophers, they believe that there is an attachment to the source of the agent which is then influenced by the idea of the basis of social action. That way culture, values, and even identity become pressures and interests that present a group in social interaction and then create an action that is valuable as a community belief. The author uses this theory because it is the only theory that

underlies the involvement between ideas and reality, making it easier for the author to explore the problems and what is the basis of a country to create peace.

### **1.7. Hypothese**

Pakistan's policy of following CEDAW values in empowering and protecting women is an effort to eliminate honor killings. The report submitted by the CEDAW committee to the OHCHR highlights discrimination against women's human rights in murders and violence caused by socio-cultural interpretations. The CEDAW committee's review was facilitated by Pakistan's national women's status group and NGOs that assisted in reporting and efforts to empower women through increasing women's income and skills, as well as educational insights and women-friendly security services. Thus, protection and empowerment through Pakistani government policies can be considered positive. However, this may still contradict cultural values that are deeply ingrained in Pakistani society.

In this study, the author uses the concept of cross-culturalism through the Social Axiom and Cultural Rigidity (CTL) system of thought to describe the core of cultural issues. Because culture does not have a single set of “global values” that is always used, constructivism provides a middle ground approach to the problem of violence in Pakistan. The author's understanding of the relationship and role of international organizations and NGOs involved in these issues is informed by the explanations of various philosophers. In addition, the concept of socio-cultural cross-culturalism

provides insight into how these problems arise and explains the circumstances that give rise to violence.

## **1.8. Metode dan Jenis Penelitian**

### **1.8.1. Research Design**

The study entitled “The Pakistani Government's Policy on Eliminating Honor Killings” is a qualitative study. Qualitative research here is defined as an approach to explore and understand individuals or groups related to social and human issues. According to John W Cresswell, qualitative research is an approach used to explore and understand the meaning that a group of people considers to originate from social and humanitarian issues. Qualitative research involves asking questions and following procedures that arise, collecting specific data from participants, analyzing data inductively from specific themes to general themes, and then providing interpretations of the meaning of the data obtained.<sup>23</sup>

The presentation method used in this study is a descriptive qualitative research method that provides an overview and analysis of an issue using relevant concepts. According to Neuman<sup>24</sup>, Qualitative descriptive research aims to describe research results in detail with high accuracy, determine or discover new data that differs from

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<sup>23</sup> Umar Suryadi Bakry, *Metode Penelitian Hubungan Internasional* (Yogyakarta: Pustaka Pelajar, 2016), 14–15.

<sup>24</sup> Yanyi K. Djamba and W. Lawrence Neuman, “Social Research Methods: Qualitative and Quantitative Approaches,” *Teaching Sociology* 30, no. 3 (2002): 362–363.

previous research, create a series of categories or types of classification, classify sequences of stages or steps, document processes or cause-and-effect mechanisms, and provide reports based on background or situation. This type of research is about Phenomenology, which focuses on the experiences of actors in Pakistan, such as women's status institutions, NGOs, and other related human rights institutions, in facing efforts to eliminate cases of honor killings. The obstacles and efforts that have been encountered will illustrate how government policies can be analyzed to eliminate cases of honor killings.

### **1.8.2.Object of Research**

This research will focus on the Pakistani government's policies on women's empowerment and other internal factors affecting honor killings in Pakistan. Effectiveness will refer to the Pakistani government's policies on the protection and empowerment of women in various sectors. The unit of analysis for this study is the form of government policy reform in the form of efforts to stop honor killings through legal protection and access to security for women. As well as increasing women's empowerment in various sectors. Meanwhile, the unit of explanation for this study is the case of honor killings in Pakistan after the policy reform.

### **1.8.3. Data Collection Technique**

In this study, the author used the literature review data collection technique, which involves collecting data from a number of sources such as scientific journals,



books, articles, and national and international mass media. This includes collecting data from various official documents. These official documents include reports from authorized government agencies, such as official reports from the Pakistani Ministry of Human Rights, the Aurat Foundation, CEDAW Observation, and other relevant official institutions.

#### **1.8.4. Data analysis techniques**

The data processing techniques used by the author in this study consist of three stages of analysis that occur simultaneously. According to Miles and Huberman, the analysis process involves three stages, namely data reduction, data presentation, and conclusion drawing.

1. Data reduction refers to the process of selecting, focusing on simplification, abstracting, and transforming raw data that emerges from written notes in the field, which occurs continuously during the data collection process. Data reduction can also be interpreted as the simplification of data from raw data to the desired specific data.

2. Data presentation can be interpreted as a collection of organized information that allows for conclusions to be drawn and actions to be taken. Data can be in the form of narrative text containing thousands or even more pieces of information.

3. Drawing conclusions. After going through the data collection process, analysts begin to search for the meaning of objects, noting regularities, patterns, explanations, possible configurations, cause-and-effect flows, and propositions that ultimately increase the

clarity of a conclusion. With detailed and clear conclusions, researchers need to verify the conclusions made to develop a “subjective agreement.”

The data processing techniques used by the author in this study consist of three stages of analysis that occur simultaneously. According to Miles and Huberman, the analysis process involves three stages, namely data reduction, data presentation, and conclusion drawing.

### **1.9. Writting Systematic**

In my research, I divide the research into 4 chapters, namely:

#### **CHAPTER I: INTRODUCTION**

This chapter contains the background of the problem, problem formulation, research objectives, literature review, conceptual theory to be used, and research methods used in the research.

#### **CHAPTER II: THE PHENOMENON OF HONOR KILLING**

This chapter explains how the origin of Honour Killing occurred in Pakistan along with the adaptation of patriarchal culture that strengthens the Honour Killing action. And together with an explanation of the government's efforts to overcome these problems through the implementation of the CEDAW convention as an international human rights instrument. This provides an explanation of the opportunities for Pakistan to promote women's human rights and empowerment.

### **CHAPTER III: ANALYSIS OF PAKISTAN GOVERNMENT POLICIES**

The final chapter provides the results of various reports conducted by NGOs and related institutions in Pakistan in promoting women's rights and empowerment. Then make the final value for the impact of the CEDAW convention that can be shown from all the efforts Pakistan has done together with NGO's and other institutions. So that it can be found from the various obstacles and reasons experienced by CEDAW during the review of women's human rights.

### **CHAPTER IV: CONCLUSION**

Contains conclusions from the research and also suggestions. Conclusions that summarize the research findings and suggestions that present steps that must be taken by related parties such as the need for further research.

