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ABOUT THE JOURNAL

Tezhib (not *tehzib*) — or Illumination literally means to ornament a surface with gold. It is an art form that manifests as palmettes, rosettes, and arabesques around the margins of the Quran and in important manuscripts, illuminating the mind of the reader through knowledge and beauty.

Allegorically, the art of Tezhib is represented by the tree; an attempt to understand the roots of knowledge, which branch from the mind towards the Infinite. The floral forms and motifs rest upon geometric patterns, which travel within a spectrum from finitude to infinitude.

Tezhib Undergraduate Research Journal was founded in 2018 with the vision of making a diverse set of knowledge and intellectual thought more accessible. It is a student-led journal by Habib University students, with the support of Habib University's faculty. It serves as a platform for the research produced by students from undergraduate universities across Pakistan in the fields of literature, language, philosophy, development, religious studies, and technology. It aspires to motivate students towards research and to cultivate a culture of inquiry and academic discourse.

EDITOR'S NOTE

Seven months, two weeks, and four days. This is how long we've been working on the first issue of Volume IV of Tezhib. For the past few months, we've poured our hearts and souls (and sometimes, tears) into creating this edition for you, dear reader.

I entered Habib three years ago, determined to become a top computer scientist—with no background knowledge, but also with a quiet, aching void of having to leave behind the dream of pursuing literature, and a subtle envy towards those who had the freedom to choose such paths without hesitation. In my very first year, it became clear that my enthusiasm for Computer Science had been more assumed than real. So, I made two promises to myself: to pursue a comparative literature minor alongside my degree, and to dedicate every break—and any spare moment—to literature and the humanities. While fulfilling my degree requirements, I found myself living parallel lives—taking Literature courses and participating in liberal arts-related activities whenever I had the chance.

And then, last year, Tezhib chose me.

Yes, I like to think of Tezhib as indeed a very live being—how can an entity which has languages thriving inside be inanimate? It came to me when I was unsure of my choices, convinced I had failed both in my academic major and in my long-held dreams. Tezhib—while being a reflection of beauty, excellence, and respect for knowledge, as its founders had once envisioned—has also become a savior of passion.

Tezhib is not just a scholarly journal; it is a testament to the capabilities of our generation—the capacity for curiosity, for digging deeper, for asking difficult questions. It is a reflection of our empathy, our desire to care, and our commitment to engaging with global issues—not passively, but with urgency. In a world defined by noise and numbness, these strengths are more vital now than ever. And through Tezhib, these burning questions and passions are given a voice—a channel through which we speak to the world, and demand it listens.

When the current editorial team stepped into its role, it did so with limited formal training. The previous tenure had set the bar remarkably high through their unwavering passion, dedication, and intellectual depth. They had knowledge, experience, and mentorship; we had love, time, and a burning passion to learn. Together, we managed to help a new team grow with confidence and purpose.
Thus, this is the first acknowledgement: to Tezhib's former Editorial Board—thank you for trusting us with this journal and for giving us the foundation upon which we could build.

One of the earliest goals was to put together a team that had equal representation from DSSE (Dhanani School of Sciences and Engineering) in what is often—though inaccurately—assumed to be a social sciences journal. Tezhib also aimed to attract submissions from the natural sciences;

it is, at its core, a cross-disciplinary space—a place where literature, science, theory, and lived experiences coexist. This year, with the efforts of a brilliant team of students from both schools, Tezhib is proud to feature a paper authored by DSSE students—marking a small, but important, step towards making it more accessible to the natural sciences domains. Second acknowledgement: to all the authors featured in this volume—congratulations! Thank you for entrusting Tezhib with your work, for your patience throughout the editing process, and for your openness to feedback.

To our dearest faculty and student reviewers—thank you for your time, effort, and thoughtful readings. Thank you for your sharp eyes and generous minds. Thank you for your belief in the importance of student-led publications.

To the Tezhib core team—you have my endless admiration. This journal would not exist without your countless hours and efforts. Thank you for holding this space together.

To the design, managerial, and logistics associates—thank you for jumping in, sometimes at the most unexpected moments, to help us meet deadlines and hold the journal in your capable hands.

Lastly, Dr. Coline Ferrant. Thank you for being the soul of support behind the scenes. For your encouragement, your critical insights, your compassion, and your ability to see potential where we only saw fear. We are forever indebted to you!

Maria Adnan
Editor in Chief
Tezhib 2024-2025

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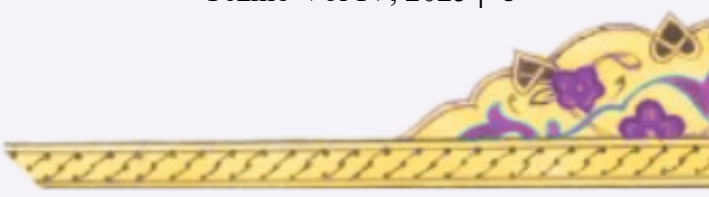

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THE GHOST OF JUSTICE:
SPECTRAL LAW, INSTITUTIONAL FAILURE, AND THE AFTERLIFE OF RESISTANCE

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Abstract

This essay interrogates the concept of justice as a spectral force that haunts institutions, rather than a deliverable ideal. Focusing on the tension between justice's invocation and its systematic deferral, the paper draws on Michel Foucault's genealogy and Jacques Derrida's notion of spectrality to explore how justice functions more as a haunting absence than a realized principle. By examining ancient systems in Greece and Rome, critiques by Fanon and Nietzsche, modern international legal failures such as those concerning Duterte and Netanyahu and literary representations in Alejo Carpentier's *The Kingdom of This World*, the paper reveals how justice remains entangled with historical violence, exclusion, and power. The discussion culminates in Judith Butler's proposition of justice as an ethical relation rooted in shared vulnerability and interdependence. Ultimately, the paper argues that justice endures not through law but as a persistent demand shaping new forms of resistance, care, and political imagination.

Justice is one of the most invoked yet least actualized ideals in contemporary discourse. It is cited in political speeches, enshrined in international legal frameworks, and echoed in protests around the world. And yet, in sites like Gaza, where prolonged occupation, displacement, and violence persist, justice remains conspicuously absent. Institutions such as the International Criminal Court (ICC), while claiming to embody global legal standards, often defer or deny justice in cases where geopolitical interests are at stake. The invocation of justice thus operates more as a ritual than a reality, a symbolic gesture rather than a tangible outcome.

This essay explores justice not as a deliverable ideal, but as a spectral force, a ghost that haunts political institutions, historical narratives, and ethical imaginaries. Rather than being absent, justice is shaped by its deferral, appearing in moments of loss or failure where it is promised but never arrives, or when its arrival is marked by violence and inequity. Justice today functions more as a haunting presence than a realized ideal, continually deferred and unevenly distributed, and persistently affecting both the oppressed and the institutions meant to serve them. To explore this, the essay employs Michel Foucault's concept of genealogy and Jacques Derrida's notion of spectrality. Foucault's genealogical method reveals the fragmented and often violent emergence of moral and legal concepts, while Derrida frames justice as an elusive promise, always "to come." Drawing from philosophical, historical, and literary texts, including Plato, Nietzsche, Finley, Bradley, Fanon, and Carpentier, the essay examines how justice emerges as a haunting absence.

The concept of justice has long occupied a privileged position in philosophy. From Plato's Republic to contemporary legal theory, justice has been imagined as a stable ideal, a virtue, a state of harmony, a metaphysical good. Yet such a view conceals its historical construction, and the violence often required to sustain it. Plato's Republic offers the classical foundation of justice as both ethical and political harmony. For Socrates, justice is realized when each part of the soul and each class in the city performs its proper role: "And again that to do one's own business and not to be a busybody is justice" (Plato, *Republic*, 433a). This harmony is modelled on an ideal city-state in which philosopher-kings rule, and justice thus becomes an ordered structure that mirrors the rational soul. Yet this formulation, while utopian, is premised on an ideal society that excludes many and suppresses dissent. Thrasymachus' early objection that justice is merely "the advantage

of the stronger" (Plato, *Republic*, 338c) prefigures the critiques made by later thinkers, exposing the coercive underpinnings of Plato's harmonious order.

Foucault's genealogical method radically breaks with such metaphysical notions. In "Nietzsche, Genealogy, History," Foucault insists that justice and morality are not eternal truths but contingent, violent products of history. Genealogy, he writes, must attend to "the singularity of events... not in order to trace the gradual curve of their evolution, but to isolate the different scenes where they engaged in different roles" (Foucault, 2019, p. 140). Justice is not born in reasoned deliberation but in "invasions, struggles, plundering, disguises, ploys" (Foucault, 2019, p. 140). Its history is not linear but fractured, a "pudenda origo," a shameful origin forged in domination and erasure (Foucault, 2019, p. 141). Against Plato's idea of justice as an ideal form, Foucault presents justice as an effect of power, shaped through struggle, and often maintained by forgetting.

Derrida builds on this critique in "Force of Law', where he argues that law and justice are not synonymous. While law (droit) is codified, performative, and enforceable, justice is always excessive, always to come. "Justice is not the law," Derrida insists. "There is no law without enforceability, and no enforceability of the law without force" (Derrida, 1992, as cited in Cornell et al., 2016, p. 925). This means that law, even when legal, is inherently violent, it imposes itself through force, not ethical clarity. Justice, by contrast, cannot be codified or guaranteed. It haunts the law, demanding that it answer for its exclusions, even while remaining fundamentally unreachable. As Derrida writes, "Justice in itself, if such a thing exists... is not deconstructible" (Derrida, 1992, as cited in Cornell et al., 2016, p. 945).

Justice, then, exists not as a static ideal but as a tension, between law and legitimacy, between historical violence and ethical demand, between presence and absence. While Plato imagines a city where justice can be fully realized, Derrida insists that justice is always deferred, always "à venir", a promise that haunts the present. "One cannot speak directly about justice," he explains, "without immediately betraying it" (Derrida, 1992, as cited in Cornell et al., 2016, p. 935). Justice can be invoked, desired, even demanded, but never fully possessed.

This shift from Plato to Derrida, from metaphysical harmony to spectral promise, marks a conceptual transformation. Justice is no longer an ideal to be instituted, but a ghost that disturbs every institution. It is, as Foucault's genealogy shows, born not of consensus but of exclusion and rupture. And it is, as Derrida teaches, an ethical demand that can never be satisfied within the limits of law. Together, these thinkers reframe justice not as a fixed moral category but as an event fractured, violent, and haunted.

The philosophical critiques of justice pave the way for a deeper exploration of its historical roots. Justice, as discussed by Foucault and Derrida, is not an ideal form but is shaped through exclusion and power, as seen in the ancient practices of Greek and Roman societies, where entire groups were excluded from the legal and moral community. The roots of modern justice are often traced back to the classical civilizations of Greece and Rome, yet these very societies were structurally founded on exclusion and subjugation. Far from embodying universal ideals, their conceptions of justice were deeply intertwined with domination and hierarchy. As Moses Finley points out, in the Greco-Roman world, slavery was not a marginal institution but a foundational one. It was the Graeco-Roman world, he argues, that created "an institutionalized system of large-scale employment of slave labour" both in the countryside and in cities, a "slave mode of production" that was original in world history (Finley, 2017, pp. 58–60). Justice, then, emerged not as a principle of equality but within a social order that deliberately and systemically excluded vast segments of the population.

In ancient Greece, justice was restricted to free, property-owning men. Slaves, women, and foreigners were categorically denied inclusion in the political community. This exclusion was not a flaw in the system but one of its essential features. As Finley explains, slavery was deeply embedded in Greek society and economy, and the very lack of a word for "labour" as a general social function in Greek and Latin illustrates how the Greeks and Romans failed to conceive of labour and by extension, justice as universally applicable (Finley, 2017, p. 60). What was considered "just" in the polis, then, was circumscribed by structural boundaries that rendered entire populations invisible in ethical and political discourse.

Roman slavery deepens this picture, not only through systemic legal exclusions but also through the affective experiences of the enslaved. Keith Bradley offers a compelling account of how enslaved persons often recognized injustice even as it was institutionally denied to them. In the story of Androcles, a slave condemned to die in the amphitheater, the justification he gives for fleeing his master is telling: “I was driven to run away by the unjustified beatings I received from him every day” (Bradley, 2017, p. 395). This was not simply disobedience; it was a moral judgment made by someone denied legal standing. Bradley observes that “from his own point of view the flight of Androcles was not a crime at all but an act of self-preservation and survival” (Bradley, 2017, p. 395). Roman society punished such acts as transgressions, yet they reveal a competing moral framework: justice as felt rather than codified.

Moreover, the widespread resistance of Roman slaves through escape, sabotage, and even suicide shows that justice, for them, was not an abstract principle but an existential necessity. The gladiator Spartacus’s revolt, which mobilized tens of thousands of slaves and threatened the very heart of the Roman state, reflects this deeply felt injustice (Bradley, 2017, p. 396). Though ultimately suppressed, such resistance makes visible a genealogy of justice from below, one that directly contests the official order.

Hence, justice in the ancient world was never a universal good. It was a political construct, deployed to stabilize existing hierarchies. The denial of justice to the enslaved was not a deviation from the ideal but a constitutive feature of the system itself, a continuity that echoes through modern institutions of justice today.

The historical exclusions that characterized ancient systems of justice continue to resonate in modern thought. Both Fanon and Nietzsche critique the way justice functions in the modern world, unmasking how it is entangled with power dynamics and *ressentiment*, rather than being an ideal for social harmony. If ancient justice was exclusive by design, modern critiques expose how such exclusions have been reproduced under the guise of legal universalism. Frantz Fanon and Friedrich Nietzsche, though writing from vastly different contexts, converge in unmasking the ideological and affective violence founding modern concepts of justice. For both, justice is not a noble ideal

corrupted by practice, it is an instrument of domination that masks its origins in power and *ressentiment*.

Frantz Fanon describes the legal and political apparatus of colonialism not as a betrayal of justice, but as its very condition. In the colonized world, law functions not to ensure equality but to naturalize inequality. Fanon writes, "Ontology—once it is finally admitted as leaving existence by the wayside—does not permit us to understand the being of the black man" (Fanon, 1952, p. 82). In other words, justice in a colonized society is not simply inaccessible, it is ontologically foreclosed. The black subject is fixed, pathologized, and made a permanent object of legal and social surveillance. "I was responsible at the same time for my body, for my race, for my ancestors… I made myself an object" (Fanon, 1952, pp. 84-85). This legal and symbolic objectification renders justice not merely absent but structurally impossible.

Similarly, Nietzsche dismantles the moral foundation of justice by tracing it to *ressentiment, a* reactive force born of weakness, not virtue. According to Nietzsche, justice as we know it today originated not from noble affirmation but from the resentment of the oppressed. "The beginning of the slaves' revolt in morality occurs when ressentiment itself turns creative and gives birth to values: the ressentiment of those beings who… compensate for it only with imaginary revenge" (Nietzsche et al., 2012, p. 20) What appears as justice is, in this view, a symbolic substitution, a reaction formation that masks its impotence with moral grandstanding. The concept of justice becomes a vehicle for punishment, not balance; for moral superiority, not reconciliation.

Nietzsche's analysis extends to the collapse of belief in justice itself. Morality, he warns, is a narcotic, it makes the present more bearable by glorifying victimhood and inhibiting life's fullness. "What if morality itself were to blame if man, as species, never reached his highest potential power and splendor?" (Nietzsche et al., 2012, p. 8). Justice, then, becomes an ideological mechanism that inhibits transformation by legitimizing the status quo. It conceals power beneath the illusion of fairness. Taken together, Fanon and Nietzsche reveal how modern justice is both structurally and spiritually bankrupt. Fanon shows how it operates through racialized exclusion and bodily control. Nietzsche shows how it originates in psychological weakness and moral resentment. Rather than

a system for redress, modern justice systems appear as theatres of repression, performance, and symbolic violence.

These critiques directly implicate contemporary institutions. Fanon's diagnosis of colonial law applies eerily well to today's global legal order: the law's universality is a mask for its imperial function. Nietzsche, likewise, would see in human rights discourse not the fulfilment of noble ideals but the latest guise of reactive morality. This collapse of belief in justice does not necessarily imply nihilism. Instead, it forces us to ask: if justice is structurally corrupt, what remains? What does it mean to continue invoking it in courts, in protests, in philosophy? As we shall see in international law, justice persists as a name, a ritual, a performance invoked everywhere, materialized almost nowhere.

These modern critiques of justice find resonance in international law, where selective justice often serves the interests of the powerful. The International Criminal Court, in theory a vehicle for universal justice, often reflects a global power structure in which the Global South faces prosecution while powerful nations evade accountability. The uneven application of international law illustrates Fanon and Nietzsche's critiques on a global scale. In theory, the International Criminal Court (ICC) stands as the guardian of universal justice. In practice, it functions as a disciplinary tool disproportionately targeting the Global South. Its selective prosecutions and strategic silences reproduce what can only be described as a master–slave dialectic, a system where legal authority flows from power, not from principle.

Consider the case of former Philippine president Rodrigo Duterte. Accused of crimes against humanity for his deadly "war on drugs," Duterte was subjected to a preliminary investigation by the ICC, a symbolic moment that seemed to affirm global accountability. However, Duterte withdrew the Philippines from the Rome Statute in 2018 and rejected ICC jurisdiction, stating, "You must be stupid. That's bullshit to me" (Thomson Reuters Foundation, 2016) laying bare the limits of international law's enforcement capacity when national sovereignty is invoked. Although the investigation continues in theory, in practice, Duterte remains free, a sign of the ICC's constrained authority.

In contrast, Israeli Prime Minister Benjamin Netanyahu—whose government has overseen decades of occupation, settlement expansion, and disproportionate military force in Gaza—has faced no comparable reckoning. Despite mounting evidence and calls for accountability, international mechanisms repeatedly stall, divert, or equivocate. The ICC's 2021 decision to investigate alleged crimes in Palestinian territories sparked political backlash from powerful Western nations, including the United States. Justice is thus applied conditionally: those in the Global South are prosecuted, while those aligned with Western geopolitical interests are shielded.

This double standard reveals a deeper structure: international justice is not international in any equitable sense. Rather, it reflects what Fanon might call a colonial continuation, a system in which former empires and their allies retain judicial and moral authority over others. Nietzsche would call this a politics of *ressentiment*: the law of the weak wielded selectively by the strong. It is not justice but a performance of moral superiority that conceals the enduring logic of domination.

As Derrida argued that law is not justice and enforceability is never neutral. "There is no law without enforceability, and no enforceability of the law without force" (Derrida, 1992, as cited in Cornell et al., 2016, p. 925). In the ICC's case, force is exercised selectively and unevenly. The law is deployed where it can be, not where it should be. Justice, meanwhile, remains spectral, constantly referenced, never materialized. This global dialectic between the law's promise and its failure positions international justice as yet another ghost. It appears as a universal principle but functions as a mechanism of control. As with colonial law in Fanon's Algeria or morality in Nietzsche's Europe, justice becomes the justification for hierarchy. The master enacts law; the slave is made subject to it. Thus, we arrive again at the spectral: justice today is invoked with moral urgency but realized only through political convenience. Its promise continues to haunt the global order not because it has been lost, but because it has never been allowed to exist in full.

As we confront the limitations of justice within international law, literature offers an alternative vision. In works like Carpentier's *The Kingdom of This World*, justice is not bound by legal systems but is expressed through myth, memory, and revolt, a spectral force that continues to haunt even the most oppressive regimes. Alejo Carpentier's *The Kingdom of This World* (1957) unfolds a spectral conception of justice that Western legal systems fail to grasp. Set against the backdrop of

revolutionary Haiti, Carpentier's "lo real maravilloso", the marvelous real offers not merely magical flourishes, but a mode of perception wherein justice survives as ancestral myth, revolutionary potential, and a spiritual haunt that outlives tyrants and systems. In this world, justice is not executed by courts, but invoked by gods, carried through bodies, and preserved in song and memory. The novel, rooted in Caribbean history and Vodou cosmology, functions as a counter-genealogy to Enlightenment notions of reason and law, where justice is spectral, collective, and radically non-linear.

This spectral justice is first embodied in the character of Macandal, the one-armed fugitive and Vodou priest who organizes a mass campaign of poisoning against slaveholders. Though physically mutilated and later executed, Macandal resists juridical defeat by transforming into myth. He escapes justice not by evading capture, but by persisting through metamorphosis: "He had the power to take the shape of hoofed animal, bird, fish, or insect… He changed his shadow at will" (Carpentier, 1970, p. 28). Though burned alive in the public square, the enslaved declare "Macandal saved!" (Carpentier, 1970, p. 36). His execution, which the colonial authorities stage as a spectacle of juridical power, fails to kill him in the realm that matters: collective belief. Macandal becomes the first ghost of justice, a martyr not absorbed by law but resurrected through Vodou and myth.

Later, the Citadel built by Henri Christophe becomes the architectural embodiment of the failure of legalistic justice and the haunting persistence of memory. Christophe, once a revolutionary, rules as king with autocratic brutality, forcing thousands to construct his fortress. The Citadel does not endure as a monument to power but as a ruin haunted by spectral screams. The stone edifice, built to impose permanence, is haunted by the impermanence of justice. Like Macandal's flesh, Christophe's rule is consumed from within.

Carpentier's use of Vodou cosmology is key to understanding justice in this narrative. In contrast to Western juridical models, Vodou Loa (deities) offer a justice that is spiritual, ancestral, and nonlinear. Ogoun, Damballah, and Baron Samedi are not symbols of order but active agents of reckoning, vengeance, and memory. During the gathering at Bois Caiman, the insurgents sacrifice a black pig and drink its blood in a ritual pact of revolt: "Destroy the image of the white man's

God… let us listen to the cry of freedom within ourselves" (Carpentier, 1970, pp. 48–49). This justice is not contractual or codified, it is cosmological, rooted in ritual, blood, and rhythm. In the words of the houngan, "The white man's God orders the crime. Our gods demand vengeance" (Carpentier, 1970, p. 48). The Vodou spirits act not as lawgivers but as memory-keepers of historic violence, ensuring justice not through verdict but through vengeance and revolt.

Throughout the novel, Ti Noël, the long-lived observer, witnesses these cycles of revolution and regression. Even as Haiti achieves independence, the justice he yearned for is deferred. He sees new rulers replace old tyrants, revolts become regimes, and victories hollow out. Yet justice does not disappear. It remains a haunting demand, echoing through failed revolutions and magical transformations. Ti Noël's revelation is that justice, though never fully realized, cannot be eradicated. It exists in memory, in myth, and in revolt.

Carpentier thus expresses what law cannot: that justice is not a state to be delivered but a haunting to be sustained. It is affective, historical, and collective. While colonial justice attempts to extinguish revolt through execution and law, literature resurrects justice through the ghost. Carpentier's surrealist historiography is not escapist; it is insurgent. It insists that even when justice is buried in ruins or burned at the stake, it returns, not in courts, but in stories, spirits, and screams.

The spectral justice presented in literature brings us to a critical juncture: if justice is always deferred and haunted by its absence, what remains for us to build upon? Judith Butler offers a way forward by rethinking justice not as a legal institution, but as an ethical demand grounded in shared vulnerability and interdependence. Fanon and Nietzsche leave us with little hope in the redemptive power of justice as it exists. If justice is historically compromised, rooted in domination and *ressentiment*, and structurally inaccessible to the oppressed, what then remains? Can we continue to invoke justice in good faith, or must we abandon it altogether?

Judith Butler offers a tentative response, one that neither denies the crisis of justice nor retreats into nihilism. In *The Ethics of Nonviolence*, Butler reframes justice not as a juridical concept or an institutional ideal, but as an ethical demand rooted in human vulnerability and interdependency. Rather than justice as delivered by sovereign powers, Butler advocates for a politics grounded in shared precarity. "A political defense of nonviolence does not make sense outside of a commitment

to equality," she argues, emphasizing that the grievability of lives, the recognition that some lives are mourned and others are not, structures the possibility of ethical response (Butler 2020).

Butler's critique intersects with Fanon's notion of ontological exclusion and with Derrida's spectral justice. She maintains that justice cannot be measured or calculated; it resides in the incalculable value of life. "To be subject to a calculation," she writes, "is already to have entered the gray zone of the ungrievable" (Butler 2020). Justice, then, is not administered but demanded, not a result, but a relation. It lives not in legal codes, but in the capacity to recognize and safeguard lives that are otherwise rendered disposable. This vision is not utopian in the naïve sense. Butler acknowledges that violence and inequality are embedded in our social relations. But she insists on ethical resistance: "Even if none of us are freed of the capacity for destruction… that ethical and political reflection converges on the task of nonviolence" (Butler, 2020). The task is not to perfect institutions but to cultivate relational practices of care, refusal, and solidarity, practices that acknowledge vulnerability as a shared condition, rather than a justification for domination.

This critical turn reorients the question. If justice is impossible under current institutions, is it therefore useless? Or can it be reinvented not as a destination, but as a mode of relational struggle? Butler proposes no easy answers, but her account suggests that justice survives, not in verdicts or reforms, but in acts of collective care and mourning. Justice, she implies, may begin where institutions end in the demand that no life be deemed ungrievable, no suffering unseen. In this light, justice may remain a ghost, but one that speaks, not to condemn us to despair, but to call us toward an ethics beyond law. We do not exorcise the ghost; we learn to live with it.

Thus, to conclude Butler's vision of justice as an ethical relation invites us to confront the limitations of institutional justice and reimagine it as a demand for care and solidarity. As we have seen, justice has always been absent and yet persistently present, from its classical origins to its contemporary hauntings in law, literature, and revolution. Justice today exists more as a ghost than a realized ideal invoked but not delivered, haunting but not liberating. From the slave revolts of ancient Rome to the postcolonial betrayals of international law, from Nietzsche's critique of *ressentiment* to Butler's ethics of precarity, we find that justice has always been uneven, deferred, and entangled with power. What unites the diverse critiques in this essay is not the rejection of

justice, but a refusal to accept its dominant forms. Justice, in its institutional manifestations, may be broken. But as a haunting, a persistent demand, a collective memory, an ethical imperative it endures. As Derrida writes, “justice is incalculable, it is the very experience of the impossible” (Derrida, 1992, as cited in Cornell et al., 2016, p. 947). To confront the ghost of justice is not to banish it, but to listen. To let its unresolved grief and unfulfilled promises shape new forms of resistance, care, and community. Justice may be a ghost but ghosts demand witnesses. And in that witnessing, a new political imagination may begin.

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THE CRIMINAL, THE MOTHER AND THE POET:

EXPLORING PUBLIC FANTASIES IN THE 1950S INDIAN CINEMA

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Abstract

Cinema, particularly Indian cinema, has the subject of studying and trying to comprehend the nuances of post-partition India. In the wake of nationalism, this essay focuses on three films from the 1950s—*Awara* (Raj Kapoor, 1951), *Mother India* (Mehboob Khan, 1957) and *Pyaasa* (Guru Dutt, 1957)—to argue how each film portrayed a specific India that did not only align with the director's ideologies but also reflected the "need of the time". Instead of merely reviewing each film, the paper identifies common themes across the three movies including the states and its role in serving justice, the absence/presence of the 'Nehruvian Dream', and the films as a space to critique Indian culture and society. In-depth study of the dialogues and songs from the movies reaffirms that cinema, in the Indian landscape, has not only been for entertainment, but it leaves room for the audience to think beyond a simple plot.

Cinema serves as a legitimate metaphor for society (p. 289). Keeping this perspective in mind, this researcher plans to explore how popular films of each decade or year reflect societal issues and sometimes propose solutions. The early post-Independence era has been granted significant attention for its varying portrayal of the society and the State as optimism mixed with disenchantment among the creators and viewers alike. This essay focuses on three key films of the decade: *Awara* (Raj Kapoor, 1951), *Mother India* (Mehboob Khan, 1957) and *Pyaasa* (Guru Dutt, 1957) to explore how each film succeeded in its depiction of a certain India. *Awara* follows Raj Kapoor as Raj as he attempts to make an identity that is void of the 'Savage' and 'Vagabond' labels thrust on him. *Mother India* stars Nargis, who plays an abandoned mother against the feudal lord, while *Pyaasa* has Vijay (Guru Dutt) as the main character, a failed poet desperate to get his poems published.

Owing to the limited nature of the essay, it will not discuss each film individually but take up key themes and ideas that are prevalent across the movies. These include the presence, or lack thereof, of the state in serving justice and how the 'Nehruvian Dream' manifests in *Awara* but transforms or completely disappears in the other two films while the Indian culture and societal norms are also subject to critique.

Despite their differing storylines, the search for justice unites the three masterpieces, with each achieving justice through distinct paths. *Awara* begins with a court scene where Raj is being trialed for murder and once the extended flashback ends, we return to the court which implies that justice, if served, can only be found in the court and criminal justice system. Priya Joshi (2015), in her book *Bollywood's India: A Public Fantasy*, argues that *Awara* depicts 'faith in the redemptive power of a criminal justice system that can effectively isolate crime' (p. 31), leading Raj to choose a path away from crime by the end and he says, "I need this punishment. I'll deserve you [Nargis] only once I've served my time in prison. I'll be good" (Kapoor, 1951). Such blind faith in the system reflected the newly-independent population that dreamed of getting rid of the bad through punishments.

Contrary to this, *Pyaasa* embodies a different outlook on the justice system where Mr. Ghosh, with his suits and his money, is intent on punishing Vijay for being his wife's ex-lover such that he convinces Vijay's brothers and friend not to identify him correctly for money. While there is no

case to be solved or court justice to be served, the injustice is deeply rooted in the materialistic society that has been displayed, as is evident in the lyrics, "*Yeh daulat key bhookey// rawajon ki duniya// Yeh duniya agar mil bhi jaye tou kiya hai*" (Dutt, 1957). In comparison, since *Mother India* is set in a rural village, there is no police or courts present in the space and when mentioned once, the townspeople are unwilling to have the police interfere – "*Nahin nahin! hamare gaon mein kabhi police nahin ayi.*" (Khan, 1957). Thus, it falls on the wronged individuals to attain justice—Radha is content with giving Sukhilala his share for the rest of her life, but the angry Birju does not wish to back down against Sukhilala's injustices. Birju loses faith in the law or divine justice and abandons it to pursue vengeful means: stealing the crops to buy bangles, killing Sukhilala and then attempting to kidnap Rupa. Such a turn of events not only highlights the feudal system that existed before the ushering of a modern India, but it also gives rise to the anti-hero Birju who would rather die than fail in his revenge.

Furthermore, given that the "Ministry of Information and Broadcasting defined its role clearly within the framework of nation building. Indian producers and directors were urged to strive for…a suitable cinematic representation of the young nation" (Schulze, 2002, p. 72). The filmmakers' attempts at touching the "nation's body politic" (Virdi, 2003, p. 9) were reflected in *Awara* and *Mother India*, while *Pyaasa* relied more on a critique of the utopian ideology. As discussed above, *Awara* makes a case for justice being served but it was also an embodiment of Jawaharlal Nehru's Dream as Raj Kapoor reminisced, "…he [Nehru] wanted every Indian in this country to do something for the nation, to build it up into the beautiful dream that he had. He was a visionary…" (Joshi, 2015, p. 19). The vision was reflected in the ending where Raj and his father reconcile, and Raj accepts his prison with the hope that he will come out a better person, "I'll read. Study. As my mother dreamed, first I'll become a lawyer, then a magistrate. Then a judge" (Kapoor, 1951). These lines, along with the call to action 'Think about the children' (Kapoor, 1951), counterbalance the critique that Raj dishes out in his earlier monologue, "*Ye aprad se keere mujhe…us gande gutter se mile the jou hamari gandi chal se behta hai*" (I got these crimes from the gutter that is still overflowing) (Kapoor, 1951).

The nationalist agenda was also evident in Mehboob Khan's *Mother India*, perhaps most prominently in the character of Radha/ Mother India (Nargis). While the film begins with a regular

girl getting married and bearing children, the tragedies that unfold force her to take charge and bear burdens. As Brigitte Schulze (2002) notes, “The film depicts the icon of “the Indian woman” as impressive and emotionally moving metaphor for the submission to the nation state…” (p. 74) and displaces social corruption on individual sacrifices as the lyrics “*Duniya mein hum aaye hain tou jeena hi pare ga// Jeevan hai agar zehar tou peena hi parega*” (Khan, 1957) and the image of India’s map during one of the song sequences vividly paint. Ultimately, Radha solidifies her role as the savior and protector of all when she kills her son to protect Rupa’s virtue.

However, such nationalist ideas are not visible in *Pyaasa* that focuses on the disillusionment of the previous public fantasies about a prospering nation. Priya Joshi notes, “songs allow critique a space in the films” (2015, p. 33), hence the songs carry a greater social and political commentary than merely interruptions in the plot. Most notably, in the latter half of the film when Vijay (Guru Dutt) is at his lowest, drinking and wandering the streets, he laments, “*Jinhein Naaz Hai Hind Par Wo Kahaan Hai!*” (Dutt, 1957) This satire criticizes not only the politicians but the middle class, who under Nehru romanticized the past while letting the rot fester. When “the poet bemoans the state of independent India by showing the degradation it has brought upon its women” (Gadgil & Tiwari, 2013), Dutt addresses the wrongs of the people in failing to provide safety for the women, whether prostitute or otherwise.

Besides that, all movies are not merely concerned with the state but they also critique the societal norms that lead to the suffering of many. Justice Ragunath’s belief that “*Sharifon ki aulad hamesha sharif hoti hai; aur chor daaku ki aulad hamesha chor daaku hoti hai*” (The respectable’s child is always respectable and the thief’s child is always a thief) (Kapoor, 1951) dooms Raj before his birth. However, the 'Court of hearts' leads him to admit his wrongs. Similarly, in *Mother India*, Radha (Nargis) in a crucial scene is close to giving up her body in exchange for food but the statue of the goddess Devi prompts a change of heart. Her near sexual assault is horrifying but also a reminder of where the power lies in the rural areas. *Pyaasa* highlights gender and class differences. Raj’s poetry “*Jaane wo kaise log the jin ke pyar ko pyar mila*” (Dutt, 1957) is not well-received due to his lack of social standing. Similarly, Gulabo must flee for safety when stranded by a customer, pursued by a police officer. Such instances remind viewers that the problem also lies within the people.

Throughout the course of this paper, it becomes clear that three of the most important films of the decade, *Awara*, *Mother India* and *Pyaasa* are not mere entertainers but in the newly-born nation state of India, they were a way of transmitting ideas and reflecting public fantasies in the hopes that the people may work harder and the country may prosper. Each film, with its unique plot and transforming themes, gained popularity because it resonated with the audience and still lives in the memories of people today. It may not be far-fetched to claim that the cinema of 1950s, particularly these films, played a role in influencing people and being influenced by them.

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COLD WAR THROUGH THE LENS OF ODD ARNE WESTAD

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Abstract

The intense competition between the United States and the Soviet Union ushered in a world order that was dramatically different from preceding variations, making it a relatively rare occurrence in history. This shift was not driven by ideology alone, but by deeper structural factors and mutual threat perceptions that cemented the foundations of the Cold War. Engaging with Odd Arne Westad's *The Cold War: A World History* (2017), this paper critically analyzes the reasons for the Cold War, presenting it as a global conflict rather than a straightforward bilateral confrontation between two superpowers. By focusing on its global dimensions, the paper supports Westad's contention that its most consequential developments occurred in the Global South. Ultimately, the paper argues that the Cold War was less about one side's aggression and more about both sides acting on their fears and ideals, often at great cost. Policies like the Marshall Plan, the division of Germany, creation of NATO and the Warsaw Pact were not just strategic moves, but expressions of deep-rooted insecurity on both ends. While acting on one's ideals is not wrong, it is crucial to weigh the risks that such ideals pose to both society and international relations. The Cold War, in several ways, reveals the dangers of pursuing ideals without fully reckoning with their broader societal and geopolitical consequences.

The Cold War was not just a bilateral conflict between the United States and the Soviet Union, but a global struggle that redefined the contours of international relations. Like most significant changes in history, the Cold War was driven by structural factors. These included ideological differences and the vastly superior access to resources that the United States and the Soviet Union had over other states competing in the international system (owing to the continuous land mass that they controlled). It is important to note that ideological differences did not themselves create the post-war international system. In fact, it was only after World War II, when the US and the Soviet Union rose as superpowers, that ideological bipolarity pointed in a clear direction of conflict. In other words, the world order that emerged was an outcome of the complex interplay between pre-existing ideological divides and emerging geopolitical realities that together cemented the foundations of the Cold War.

Drawing on Odd Arne Westad's *The Cold War: A World History*, this paper critically analyzes the reasons for the Cold War, looking at ideological, political, economic and security considerations, all of which are intertwined. It further emphasizes that the United States and the Soviet Union were both actively competing for global influence. By framing the conflict as a product of mutual threat perceptions, this paper provides a more balanced view of responsibility for the Cold War instead of attributing blame to one side over the other.

The United States' entry into World War I was a turning point in its foreign policy, signaling a shift away from isolationism and positioning it as a counterweight to traditional European powers. At the same time, the 1917 revolution in Russia and its subsequent transformation into a communist state, presented a viable alternative to the capitalist model. The turmoil following World War I, coupled with the economic devastation of the Great Depression, enhanced the appeal of the Soviet model significantly, while also making it a target for rival powers. By 1941, when it aligned with the United States to fight in World War II, it was more powerful than ever, and yet increasingly isolated on the international stage.

As such, the end of World War II meant that the conflict between capitalism and communism became the central axis of global politics in the ensuing Cold War era. It principally marked the collapse of several European empires, creating a power vacuum that provided an opportunity for

new powers to assert their influence. This struggle for influence extended beyond Europe to encompass Asian, African, and Latin American regions. As Westad notes, “the outcome of World War II assured American global hegemony, with the Soviet Union and the Communist parties it had inspired as the only major challenge remaining” (Westad, 2017, p.43). The clash of worldviews meant that each superpower believed in the necessity of its own vision for international stability. In pursuing its own cherished principles, each side only validated the fear of the other - that it was bent on aggression. Most importantly, each side interpreted the actions of the other through the lens of its own anxieties and motivations.

Arguably, the United States and the Soviet Union were driven by nationalist agendas post-World War II. For the US, European recovery was essential not only for humanitarian reasons, but also for its own economic stability because a prosperous Europe would serve as a vital market for American goods, which, in turn, would prevent the spread of communism. The US thus employed economic instruments for political gains, most notably through the ‘Marshall Plan.’ Proposed by Secretary of State George Marshall in June 1947, the plan allocated over $12 billion – a substantial commitment – over four years to European countries that accepted the offer (Westad, 2017). This initiative not only addressed immediate post-war needs, but also aimed to establish long-term economic partnerships with European nations. In this context, Westad maintains that “Truman anticipated Soviet rejection of the offer, but he was willing to take the risk, since not to do so would have made the Marshall Plan a too obvious instrument for waging a Cold War against Moscow” (Westad, 2017, p.94). If the Marshall Plan were perceived solely as a tool for waging war against Moscow, it could have backfired by pushing neutral countries closer to the Soviet camp. By extending the offer, Truman could present the Marshall Plan as a genuine effort to aid in European recovery.

However, Joseph Stalin's primary concern with the Marshall Plan centered on Germany. He believed that “a neutral, or in the best case, socialist, Germany was the key to Soviet influence in Europe” (Westad, 2017, p.95), fearing that that US control of their zone, bolstered by the Marshall Plan, would turn Germany into “an arsenal for a future confrontation with the Soviet Union” (Westad, 2017, p.95). Stalin recognized that American economic assistance could lead to a rapid

recovery of West Germany, transforming it into a formidable economic and military power. This potential outcome threatened the Soviet Union, which had already experienced the devastating consequences of World War II and was wary of any resurgence of German power. To avoid this, Stalin was willing to forgo much-needed aid for Eastern Europe and for his own people. Therefore, by rejecting American aid and consolidating control over the Eastern bloc, the Soviet Union inevitably deepened the divide between Eastern and Western blocs.

After World War II, the United States utilized and implemented policies to prevent the resurgence of German militarism, as reflected in the decisions made at the Potsdam Conference. There, Germany was partitioned into four zones of occupation, with the Soviet Union assuming control over the eastern zone. By 1947, however, the Western powers' focus shifted towards containing the spread of global communism, which they saw as a greater threat than Germany's industrial capabilities (Westad, 2017). Consequently, the United States proposed merging the American, British, and French zones to establish a unified front against perceived communist expansionism. This decision was made without consulting the Soviet Union, provoking a strong reaction from Stalin, who felt cornered and threatened by what he saw as a deliberate effort to undermine Soviet influence in Europe. In response, he launched the 'Berlin Blockade' and reviewed security along the border of Eastern Germany, claiming that the unification posed a clear threat to the buffer zone that he had established.

As Western European countries experienced heightened insecurity amid the looming threat of Soviet expansionism, they turned to the United States for military support. As a response to those anxieties, the 'North Atlantic Treaty Organization' (NATO) was created in 1949, permanently linking the United States and Europe's security structures, and forming a collective defense mechanism according to which an attack on one member of the alliance would be viewed as an attack on all. Naturally, the formalization of this alliance sent a clear signal to the Soviet Union that Western nations were united in opposition. In 1955, largely as a response to West Germany's integration into NATO, the Soviet Union formed the 'Warsaw Pact,' creating a military alliance among Eastern Bloc countries. This tit-for-tat alliance formation deepened the divide between the two superpowers; each perceived the other's actions as further evidence of hostility and aggression.

In many ways, Westad challenges the traditional Eurocentric focus of Cold War historiography, contending "that the most important aspects of the Cold War were connected to political and social developments in the Third World" (Westad, 2017, p.160). The Vietnam War serves as a prime example. The US intervention in Vietnam can be seen as a significant failure of threat perception for many reasons: It misjudged the nature of the conflict and framed it as a struggle against a monolithic communist threat without recognizing the historical, cultural, and nationalist motivations driving the Vietnamese struggle for independence. The North Vietnamese, led by Ho Chi Minh, were not merely 'side characters' in the larger Cold War narrative. Their struggle had strong nationalist overtones and was fueled by a desire for self-determination.

In hindsight, the Cold War revealed the dangers of pursuing ideals without fully reckoning with their broader societal and geopolitical consequences. Acting upon one's ideals is not wrong, but it is crucial to consider what risks one is willing to take – both domestically and globally – in the pursuit of those ideals. During the Cold War, the constant fear of the opposing side's victory drove leaders to take actions that they otherwise would not have taken, resulting in terribly cruel and counterproductive outcomes. Not all ideals, I believe, are worth risking the future of the world for.

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MAPPING CRIMINAL CONNECTIVITY ACROSS LAHORE:

A 2013 NETWORK ANALYSIS OF REPORTED CASES

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Abstract

This study investigates the spatial and relational patterns of criminal activity in Lahore, addressing the challenge of understanding the geographical distribution and co-occurrence of crimes across police stations. It utilizes crime data from 2013, selected due to its comprehensive availability and clarity. While more recent data was inaccessible due to institutional constraints and data-sharing limitations, the 2013 dataset remains valuable for uncovering spatial and relational patterns in urban crime. The analysis identifies key patterns in criminal connectivity across Lahore, highlighting central police stations and clusters of related offenses. Using network analysis techniques, the study identifies critical areas for law enforcement coordination and resource allocation. Expanding the framework with socio-economic data and predictive tools can further enhance crime prevention strategies and improve community safety.

Introduction

The application of social networks has extended to understanding criminal networks and the relationships within them by identifying key actors, community subgroups, and hierarchical structures and dynamics (Sarvari et al., 2014; Calderoni et al., 2017; Rostami & Mondani, 2015; Duijn et al., 2014). Models have been used to analyze the formation of crime hotspots, predict crime patterns, and assess the impact of policing interventions (D'Orsogna & Perc, 2015). By leveraging these insights, researchers and policymakers have been able to gain a nuanced understanding of criminal behavior and its interaction with social and environmental factors, leading to more targeted and effective crime prevention strategies.

However, in the context of Pakistan, a comprehensive understanding of criminal activity through such networked approaches remains limited. Understanding the spatial spread and clustering of crimes is essential to uncover hotspots, repeat offenses in specific areas, or trends in criminal behavior that would otherwise remain obscured in isolated datasets. The absence of such analysis not only limits the ability to identify systemic trends but also hinders the development of data-driven policies that could address underlying vulnerabilities and optimize resource allocation for policing efforts. Detecting relationships or commonalities, such as repeated offenders, shared targets, or the mobility of criminal activity across neighborhoods, enables a holistic approach to crime prevention by addressing the interplay of several root factors that influence criminal activity. This paper seeks to bridge this gap by applying social network analysis to map and interpret the intricate web of reported criminal cases in Lahore, focusing on the spread of various offenses across police stations and the types of crimes reported, such as robbery, assault, and property-related crimes. This study is guided by the following hypotheses:

- **H1:** Police stations with similar crime type distributions are more likely to be connected in terms of co-occurrence patterns.
- **H2:** Certain police stations play a central role in the spatial spread of crime and act as influential nodes in the network.
- **H3:** Clusters of specific crime types are not randomly distributed but follow discernible geographic or socio-economic patterns.

Based on these hypotheses, the paper explores the following research questions:

1. How do various police stations across Lahore connect concerning the type of reported cases?
2. What co-occurrence or connectivity patterns exist between reported crimes across multiple police stations?
3. How do certain police stations influence criminal patterns and what policing strategies, such as hotspot-focused or community-based interventions, can be developed in light of these insights?
4. What factors can be inferred from the clusters of specific crime types reported together across police stations?

The paper begins with a review of existing literature on criminal network analysis and identifies the gaps that will be explored in the study. This is followed by detailing the data sources and the preprocessing steps undertaken to transform the data into a network representation where nodes and edges correspond to relevant entities and relationships. The paper then delves into the metrics and techniques employed to analyze the criminal activity network, and explores patterns in the network of police stations and offense codes, supported by visualizations and summary statistics of the network's structure. The key insights demonstrate the practical implications of the findings and highlight avenues for future research. The paper concludes by summarizing the contributions of this study and emphasizes its significance within the context of Pakistan.

Literature Review

The application of social network analysis (SNA) has significantly advanced the understanding of criminal networks, focusing on uncovering key actors, community subgroups, and hierarchical structures within these networks. Researchers have employed SNA techniques to analyze the internal dynamics of criminal organizations, identify central nodes, and assess the relationships between actors. Studies, such as those by Sarvari et al. (2014), Calderoni et al. (2017), Rostami & Mondani (2015), and Duijn et al. (2014), have utilized centrality measures, clustering coefficients, and community detection to map criminal relationships across various contexts, including

organized crime and cybercrime. These metrics have proven instrumental in identifying influential actors who control resources and information flow within criminal networks, thereby enabling targeted disruption strategies.

Despite the robust methodologies in these studies, certain limitations persist. Many existing works rely on static datasets that capture networks at a single point in time, failing to incorporate spatial dimensions. While Calderoni et al. (2014) and Duijn et al. (2014) have explored bipartite and co-participation networks to map interactions, these analyses often lack geographical insights, which are critical for understanding crime patterns in specific locations. This gap has been partially addressed by ToppiReddy et al. (2018), who integrated spatial data to analyze crime distribution and predict hotspots, offering a complementary perspective to traditional SNA. However, this approach has been primarily limited to non-Pakistani contexts, leaving a critical gap in applying these methods to localized networks in South Asia.

Moreover, research often emphasizes traditional SNA metrics such as betweenness and degree centrality but underutilizes advanced modeling approaches like spatial network analysis. The integration of these dimensions remains underexplored, especially in the context of law enforcement resource optimization and dynamic crime patterns. For instance, while D'Orsogna & Perc (2015) introduced crime hotspot typologies and evolutionary game theory to understand criminal behavior, their focus was theoretical, with limited applicability to specific network structures.

Addressing these gaps, our study expands the scope of existing research by analyzing crime networks in Lahore, Pakistan, with a dual focus on spatial dimensions. We aim to identify key crime hubs and high-centrality nodes, such as critical police stations, while examining how these hubs influence broader crime patterns. Unlike previous studies that primarily analyze actor relationships, our research incorporates crime distribution across geographic zones and temporal trends from 2013 to 2018. This approach enables a more comprehensive understanding of network dynamics, offering actionable insights for law enforcement to prioritize resource allocation and design targeted interventions.

By combining SNA techniques with spatial analysis, our study not only builds on the methodologies used in prior research but also adapts them to a localized context. This allows for the development of strategies tailored to the unique dynamics of criminal activity in Lahore, contributing to a more holistic understanding of crime networks and enhancing crime prevention and control efforts in the region.

Data and Network Construction

The dataset used in this project was extracted from the Data Research (DaR) Lab Pakistan repository, hosted on Zenodo, which provides open-access research data. For this project, the CSV format of the dataset was downloaded which provided case-level judicial data from the Lahore High Court, extracted from the District Judiciary Punjab's case management system, focusing on cases from the year 2013.

For our analysis, we specifically focused on police stations and their respective reported offense codes. In addressing data completeness, we removed rows with missing information and corrected duplicate entries, which were often caused by repetitive data entries, inconsistent spacing, or minor variations in the spelling or formatting of offense codes that led the system to treat them as distinct records. We noticed a few data entries from the years 2016–2018; as these years were inconsistent with the primary dataset's 2013 timeframe, we removed them to avoid introducing potential outliers in our results.

In our data representation, nodes, and edges are designed to capture the relationships and interdependencies between crime types and police stations, providing a framework for understanding the spatial and categorical dynamics of criminal activity in Lahore. Initially, the network is modeled as a bipartite graph with two distinct sets of nodes:

1. **Crime Types:** These nodes are represented by offense codes corresponding to different types of crimes, such as robbery, assault, or property-related offenses.
2. **Police Stations:** These nodes are identified by their names and correspond to the geographical units where crimes are reported.

An edge in this bipartite graph connects a police station to a crime type, signifying that at least one incident of that crime type has been reported at the given police station. The weight of the edge can be further refined to reflect the frequency of reported incidents, enabling a quantitative analysis of the prevalence of specific crime types across various police stations.

To facilitate deeper insights, the bipartite graph is then transformed into projected unipartite graphs to examine relationships within each node type. These projections are described as follows:

1. **Police Station Projection:** In this unipartite graph, nodes represent police stations. An edge between two police stations indicates that they share at least one common crime type reported within their jurisdiction. The weight of the edge can denote the number of crime types they have in common, offering insights into potential geographical or operational overlaps in crime patterns.
2. **Crime Type Projection:** In this unipartite graph, nodes represent crime types. An edge between two crime types signifies that both have been reported at the same police station. The weight of the edge reflects the number of police stations reporting both crime types, capturing patterns of co-occurrence that may point to systemic issues, such as areas prone to specific clusters of criminal activity.

By structuring the data in this manner, the network representation enables a detailed analysis of how crimes and locations are interconnected, offering a framework to uncover patterns, hotspots, and relationships that are critical for understanding and addressing criminal activity at both local and systemic levels.

Analysis and Discussion

Co-occurrence network of offenses

The network contains offense codes as nodes, with the edges representing the co-occurrence of crimes in the same police station. Two types of offenses reported at a particular police station have an edge between them. The resulting network is an undirected graph, having 100 nodes (offense codes) and 944 edges.

Global-Level Analysis

Metrics Used:

- *Average degree* — measures the average number of connections each offense code has to other offense codes based on co-occurrence.
- *Global clustering coefficient* — measures the likelihood that two offense codes connected to a common third offense code are also directly linked.
- *Average path lengths* — measure the average number of steps required to traverse the shortest path between any two offense codes.
- *Diameters* — measures the maximum shortest path between any two offense codes in the network
- *Density* — measures the ratio of actual connections (co-occurrences) between offense codes to all possible connections.
- *Degree distributions* — measures the distribution of the number of connections each offense code has in the network.

The values of the following metrics and the degree distribution graph are illustrated below:

Global Metrics	Values
Average Degree	18.88
Global Clustering Coefficient	0.488
Average Path Length	2.1
Diameter	4
Density (%)	19.1

Table 1 – Overview of network metrics used for Offense codes Network

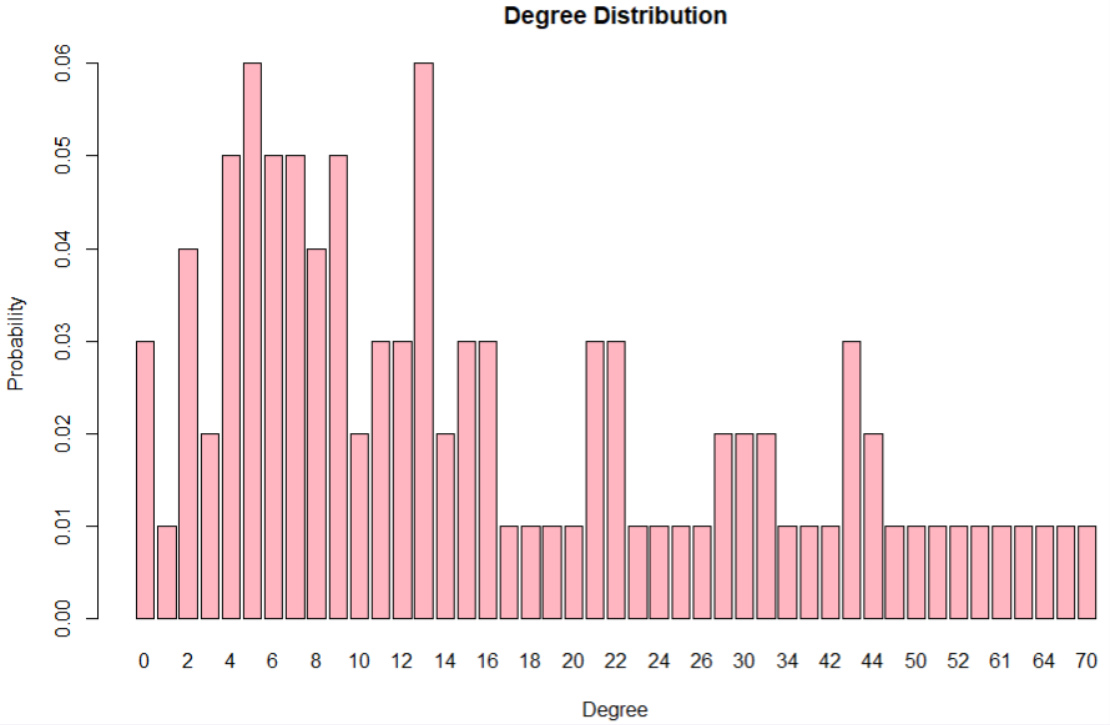


Fig. 1 – Degree distribution for Offense Codes Network.

As seen in Figure 1, the degree distribution plot reveals that most nodes have relatively low degrees, with peaks around degrees 5 and 13. This suggests that the network has a large number of low-degree nodes and a few high-degree nodes, indicating a right-skewed distribution typical of a scale-free network.

The global-level analysis of the network of 100 offense codes showed a high level of co-occurrence among different crimes within the same police stations. This indicates that certain crime types are interrelated and likely to appear together in interconnected clusters in specific areas or situations. The network, although tightly interconnected and compact with significant co-occurrences, does also show some exclusivity in crime types, with other offenses being more independent and not commonly appearing together. Hence, while some crime types are moderately connected, others are more central with a higher number of co-occurrences.

Centrality Analysis

Metrics Used:

- *Degree centrality* — measure how many direct connections each offense code has, indicating the level of co-occurrence with other crimes
- *Betweenness centrality* — measure how often an offense code lies on the shortest path between other nodes/offenses
- *Closeness centrality* — measure how close a node (offense code) is to all other nodes in the network

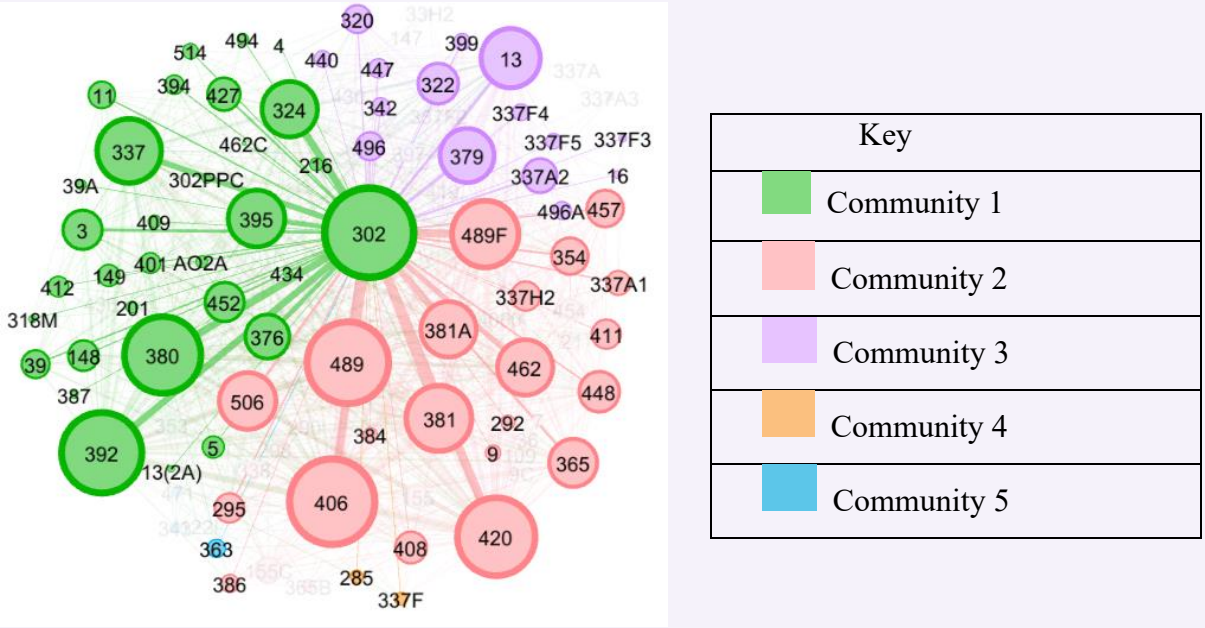


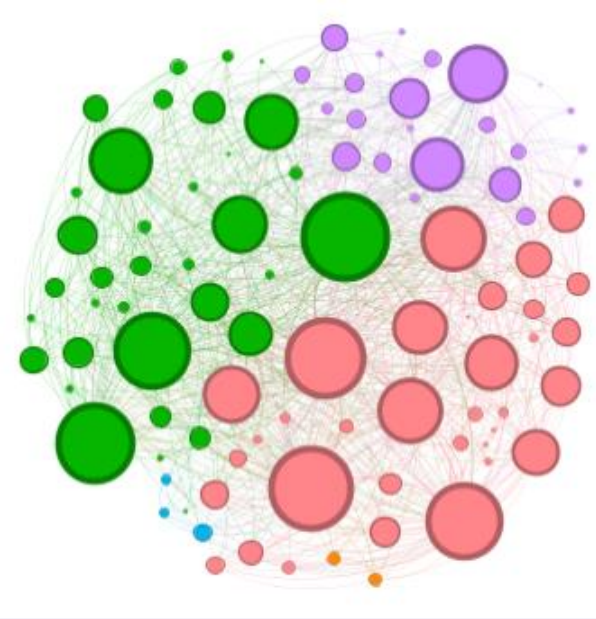
Fig. 2 – Connections of offense code 302

Offense 302, which is attributed to murder, frequently co-occurs with many other offense codes and serves as a critical bridge within the network, connecting multiple offense codes. Other common crime types across various police stations that frequently appear alongside other crimes are a criminal breach of trust (406), forgery of currency and banknotes (489), robbery (392), and cheating/dishonesty (420). Offense codes like 379 (theft), and 13 (unlawful assembly) also serve as common bridges, connecting diverse crime types and co-occurring with other types of crimes

of similar nature. Offense code 411, which alludes to dishonestly receiving stolen property, is strategically well-placed within the network for quick reach of other crimes. Crimes like unintentional murder (322) and collaborative action (37H2) are also positioned close to most other offenses, indicating their frequent involvement in diverse criminal scenarios.

Community Detection

Algorithm Used: For this network, the Fast Greedy Algorithm was used for community detection, which is based on the concept of modularity optimization. Modularity evaluates the density of edges within communities compared to edges between communities. High modularity indicates that nodes within a community are more densely connected to each other than to nodes in other communities. The communities formed reflect groups of offense codes that have dense internal connections (offenses that frequently co-occur) and sparse connections with other groups. The Fast Greedy Algorithm aims to maximize modularity, leading to the formation of communities with tight internal connectivity and sparse interconnections. The algorithm identifies these clusters based on the patterns of co-occurrence and creates communities where offenses are tightly interlinked.



Key
Serious & Violent Crimes
Fraud, Personal Harm, Religious Offenses
Property & Bodily Harm
Document Fraud, Abduction
Negligence, Assault

Fig. 3– Communities detected for Offense code network

Communities of Offenses: The communities have been formed based on similar types of crimes being reported together. The major community of serious crimes and violent offenses, illustrated in green, includes offenses of murder, rape, and armed robbery as well as other acts of rebellion including assault on public servants and criminal conspiracies. Another community, denoted by pink, combines crimes involving financial fraud like extortion and theft, personal harm like kidnapping and criminal intimidation, and religiously sensitive offenses. The community depicted in purple includes offenses regarding property damage and bodily harm, mainly homicides, hurt-related injuries, and robbery. The other two communities are very small, one constituting offenses of negligence leading to harm or danger, illustrated in orange, and the other including crimes related to forging documents, unlawful confinement, and abduction.

Comparison with seminal network models

The offense network has a low average path length as a random network. The offense network is most similar to the scale-free network in terms of the power-law coefficient, which suggests that the offense network has a few highly connected nodes (hubs). Its high clustering is due to the network being more structured, reflecting the property of a real-world network, including many scale-free networks. Hence, the offense network exhibits a scale-free structure.

Metrics	Offense network	Random network	Small-world network	Scale-free network
Average path length	2.103	1.91	3.906	3.208
Clustering coefficient	0.488	0.15	0.167	0.057
Power-law coefficient	2.054	10.27	11.887	3.239

Table 2 – Comparison of offense codes Network metrics with other network models

Offenses across police stations

The network contains police stations as nodes, with the edges representing the involvement of two police stations for the same crime. Two police stations having the same type of offense reported to them have an edge between them. The resulting network is an undirected graph, having 156 nodes (police stations) and 6112 edges.

Global-Level Analysis

Metrics Used:

- *Average degree* — number of other stations each police station is connected to. It shows how many other stations share at least one crime type with a station, on average.
- *Global clustering coefficient* — measures how often two police stations that are both connected to a third station are also directly connected to each other.
- *Average path length* — measures the average number of steps it takes to travel between two police stations in the network.
- *Diameter* — measures the longest shortest path between any two police stations. It shows the farthest distance between two stations in the network.
- *Density* — measures how many connections exist between police stations compared to how many could possibly exist.
- *Degree distribution* — measure the distribution of the number of connections each police station has in the network.

The values of the following metrics and the degree distribution graph are illustrated below:

Global Metrics	Values
Average Degree	78.35
Global Clustering Coefficient	0.759
Average Path Length	1.69
Diameter	3
Density (%)	51

Table 3 – Overview of network metrics used for Police stations Network

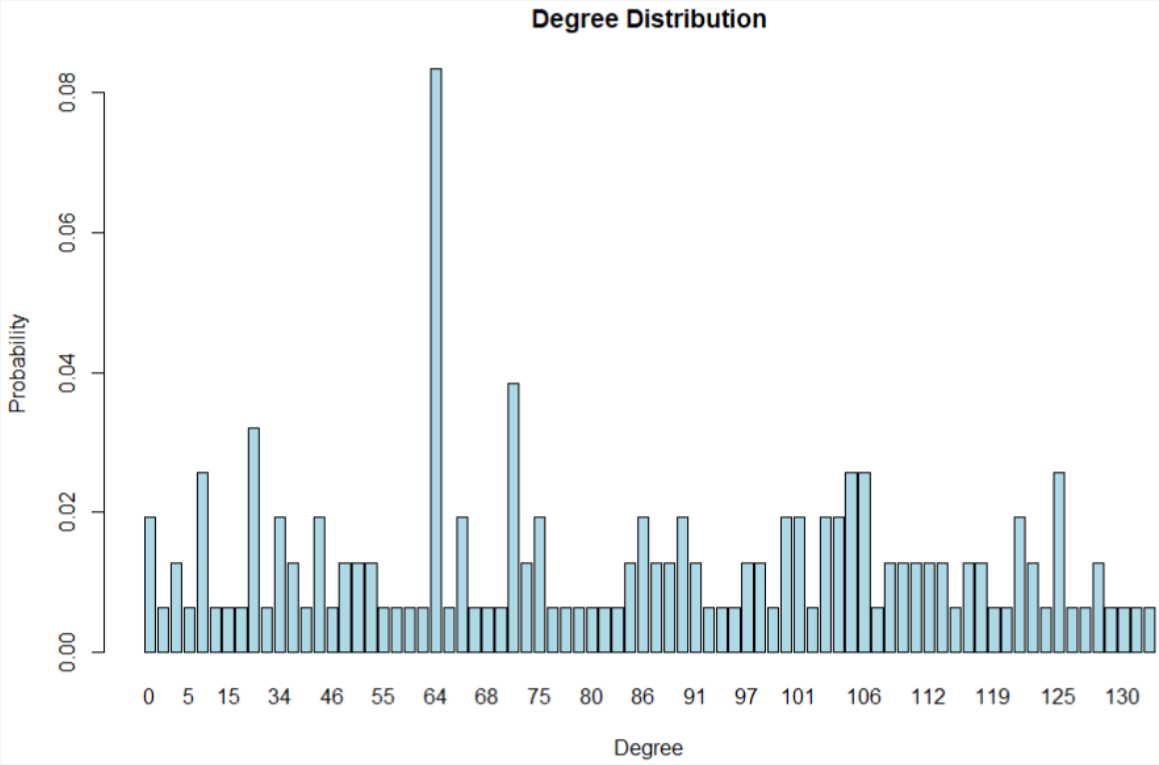


Fig. 4 – Degree distribution for Police Stations Network

As shown in Figure 4, the degree distribution displays a wider spread of node degrees compared to figure 1, with degrees ranging from 0 to over 130. Notably, there is a sharp spike around degree 65, indicating that a significant number of nodes share a common number of connections, possibly pointing to a hub-like structure in the network.

The global-level analysis of the network of 156 police stations as nodes reveals a highly interconnected structure where stations sharing crimes are linked, indicating regional crime patterns rather than isolated incidents. Tightly knit clusters suggest that stations with similar crime profiles influence each other, forming cohesive groups. The network structure enables crime trends to spread rapidly across stations, highlighting the interconnected nature of crime in the region. Key stations act as hubs with diverse crime connections, requiring focused interventions. Furthermore, the network's density shows that many stations are interconnected, reflecting the widespread sharing of crime trends across a broad area.

Centrality Analysis

Metrics Used:

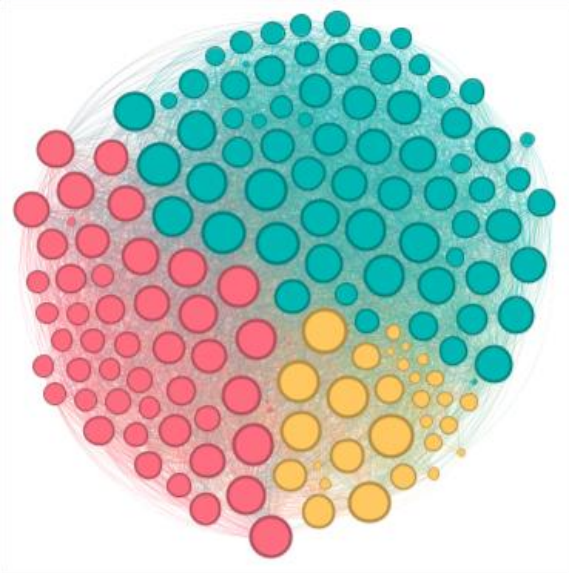
- *Degree centrality* — measures how many other police stations each police station is directly connected to through shared crime types. A station with high degree centrality shares more crime types with others.
- *Betweenness centrality* — measures how often a police station lies on the shortest path between two other stations.
- *Closeness centrality* — measures how quickly a police station can reach all other stations in the network through shared crime types. Stations with high closeness centrality are more "central" and accessible in the network.

Factory Area police station is the most connected within the network, directly linked to 137 other police stations, indicating a significant overlap in crime patterns. Since it is a highly economical and commercial area, the chances of crime being reported there are high. Other highly connected stations, such as Misri Shah (132), Nishter Colony (130), Raiwind (129), and Civil Lines (128), can serve as communication hubs, efficiently sharing information and coordinating multi-station operations. Sadar Jhang police station often serves as a bridge in the network, connecting two or

more stations that would not otherwise be directly linked and frequently lying on the shortest paths between other police stations. These stations could help in solving cases that span multiple jurisdictions by connecting otherwise distant or unlinked regions and assist stations in terms of resources faster in emergencies. Other stations with similar intermediary roles include City Shorkot, Sadar Kharian, Barki, and Shad Bagh, suggesting that these stations are critical connectors across distinct regions. The police station in Muslim Town is centrally positioned within the network, allowing quick access to all other stations, making it the most efficient node for reaching or connecting different parts of the network and passing on new, updated information to faraway stations where communication is slow. Stations like Saddar, Samanabad, Sadar Kharian, and Batapur are also well-placed for efficient access and coordination across the network, enabling rapid response and effective monitoring.

Community Detection

Algorithm Used: For this network, the Leading Eigenvector Algorithm was used for community detection. It identifies communities based on the eigenvectors of the network's adjacency matrix, where eigenvector centrality measures a node's influence by considering the number of connections. Given that our network consists of police stations with varying degrees of connectivity, this algorithm is well-suited for identifying dense clusters of stations with similar crime profiles. The algorithm groups stations that share high influence within clusters, reflecting those that frequently report similar crime types. By maximizing modularity, the Leading Eigenvector Algorithm creates communities where stations are tightly interconnected based on shared crime patterns, helping to identify regions with similar crime profiles. This approach ensures that the network structure reveals tight-knit communities of police stations linked by common offenses.



Key
Property Damage & Bodily Harm
Violent Crimes & Serious Offenses
Property & Theft Crimes

Fig. 5 – Communities detected for police station network

Communities of Police Stations: The communities can be categorized into three main groups based on the nature of the crimes and their geographic distribution. The first category in blue, Violent Crimes and Serious Offenses, includes serious crimes such as murder (302), attempted murder (324), and rape (376). These crimes involve direct harm to individuals and are considered severe offenses with significant societal impact. The second category in pink, Property and Theft Crimes, encompasses crimes related to theft and fraud, such as theft (379), dacoity (389), fraud (406), and criminal breach of trust (489). These offenses typically target personal belongings or financial assets, resulting in significant financial harm to victims. The third category in yellow, Property Damage and Bodily Harm, focuses on crimes that involve both physical injury and property damage, such as homicides (302), hurt-related injuries (323), and robbery (395). These crimes combine elements of violence with the destruction or theft of property, representing a mix of violent and property-related offenses. Grouping these crimes based on their nature helps to identify trends, allocate resources, and understand the different types of criminal activity prevalent in each community.

Comparison with seminal network models

The police station network has a low average path length (1.69), comparable to that of a small-world network (1.867), and a high clustering coefficient (0.758), indicating a highly structured topology. These features suggest that the network aligns well with the properties of a small-world network. While the network may exhibit a few highly connected nodes, this alone does not indicate a power-law degree distribution. Hence, the police station network primarily exhibits a small-world structure.

Metrics	Police station network	Random network	Small-world network	Scale-free network
Average path length	1.69	1.867	5.097	3.269
Clustering coefficient	0.758	0.149	0.297	0.036
Power-law coefficient	36.938	18.28	11.038	2.483

Table 4 – Comparison of offense codes Network metrics with other network models

Conclusion

This study applied network analysis to examine the spatial and relational patterns of criminal activity across Lahore's police stations, focusing on understanding how crimes are distributed and interconnected. Key findings reveal that certain police stations, such as Factory Area and Misri Shah, serve as central hubs for high-impact crimes like murder and criminal breach of trust, highlighting their critical role in shaping regional crime patterns. Community detection further uncovered distinct clusters of offenses, such as violent crimes (e.g., murder, rape) and property-related offenses (e.g., theft, robbery), each forming concentrated areas of criminal activity. This

indicates that crime is not randomly distributed but is influenced by geographical and socio-economic factors that create interconnected crime zones.

The network's centrality analysis demonstrated that stations with high-degree centrality, like Factory Area and Sadar Jhang, are key nodes in the flow of criminal activity, acting as bridges that link diverse regions. This insight is crucial for law enforcement, as these stations are in positions to influence and coordinate responses across multiple areas. Furthermore, the study's integration of crime-type co-occurrence patterns emphasizes the interconnectedness of different offenses, with certain crimes, such as theft and fraud, frequently appearing together. This suggests the need for holistic policing strategies that consider multiple crime types simultaneously rather than addressing isolated incidents.

By providing a network-based understanding of crime dynamics, this research contributes to the development of targeted, data-driven interventions. The findings offer actionable insights for optimizing police resource allocation, focusing on high-centrality stations and crime hotspots. In a broader context, this approach lays the groundwork for future studies that could incorporate socio-economic factors and predictive analytics to further refine crime prevention strategies and improve public safety in Lahore.

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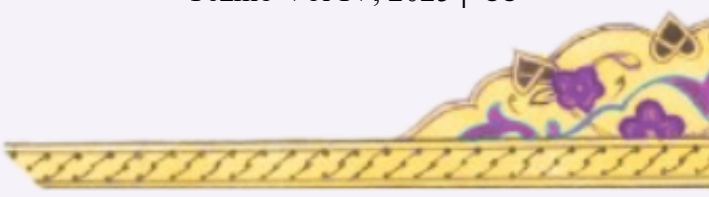

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