



## HONOUR KILLING AND GENDER-BASED DOMESTIC VIOLENCE: A CASE STUDY OF QANDEEL BALOCH

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### **Abstract:**

*Qandeel Baloch was a prominent social media star and feminist activist from Pakistan, who was brutally murdered by her brother Mr. Waseem in the name of honour killing. The incident of Qandeel Baloch is a subject of international scrutiny as it shed light on gender disparities, entrenched cultural norms, and social pressures. Honour killing and gender-based domestic violence reflect a negative impact on the country's image. It is very important to analyze how such events are being portrayed in the foreign press and how people have reacted and shown their feedback in terms of posts/ comments. This research work is focused to analyze the foreign press (The Guardian) online stories/news and readers' posts about the murder case of Qandeel Baloch via content analysis. The documentary selected is "Qandeel - The Guardian". Even numbered 50 posts selected based on "Top Comments" are chosen. The results showed that the majority of posts are favorable as compared to un-favorable and neutral posts. Moreover, the favorable posts pertain to parental support, women supremacy, fatherly support, complimentary support, condemnation, motherly support, and sympathetic statements. A multi-faceted approach to underpin such violence is the need of the hour to cater to honour killing issues in Pakistan which encompass legal reforms, education, awareness, and collective action campaigns at all levels of society to ensure the rights and safety of women across the nation.*

**Keyword:** Honour killing, Gender-based equality, violence, and Feminism.



## Introduction

The honour killing is worst direct physical violence against women which is marked by boundless suffering. Honour killings were recently criminalized in Pakistan. Yet these occur very frequently in most communities, including tribal regions: Sindh, Khyber Pakhtun Khwa (KPK), Balochistan, and Punjab. There are various names assigned to this illegal practice like *tor-tora* (KPK), *kala-kali* (Punjab), *siyahkari* (Balochistan) and *karo-kari* (Sindh) (Malick et al., 2001). Our thesis will focus on *karo-kari* in particular which is the main form of honour killing being executed in Pakistan.

According to the knowledge gained by interviews with notables of District Kashmore 'Karo-kari' is a composite word, which is used for 'black male' and 'black female' respectively, that are committing an illicit premarital relations or extra-marital relationship. Here, the female is labelled as a *Kari*; because of the perceived dis-honour that had been brought by her to family via illicit relationship with another man who is consequently labeled as a *karo*. Once a women is considered a *kari* then his male family members have the self-authorized justification to kill the women along with the co-accused *karo*. It is believed that by killing both will restore the family honour. Since men are more commonly have access to economical resources and outside of homes; therefore, they either flee from the scene or buy a pardon from the dishonored family. Mostly, in *Karo-kari*; men are less often killed then women in these crimes of honour.

This research is focused on a case study related to Qandeel Baloch who was murdered on account of bringing shame/ dishonour to family. The bodies of women are presented as the sole cause of violence victims and Qandeel's case sparked and shed light on issues of sexuality and gender on social media (Langah & Umrani, 2022). Thus, research in this area of violent acts is very crucial.

## Background of Honour Killing

Honor killing is also called "customary killing" which has deep roots associated with the culture and societies with strict norms where a woman, one of the family members is murdered on account of bringing dishonour or shame (Riaz, 2022). Historically, it exists in various regions of the world, including North Africa, the Middle East, and South Asia, where societal and social norms have a significant influence on family dynamics (Volpp, 2019).

## The Concept of "Honour" That Instigates Killing

This is evident that in groups and societies where Honour killings have a tendency to happen, the individual continually utilizes the notion of "Honour and shame keeping in mind to evaluate his own behavior and that of his colleagues. The person remain under continuous stress which forced him to prove his Honour. Considering the fact, it is stated that honour and shame are the constant preoccupations of individuals and societies; where domains of action are very well defined, non-competitive and non-overlapping" (Julian, 1966). There are many meanings for the word "Honour" honos, Honouris in classical Latin.



But, none of them appears to be helpful to bolster the supposition that the privilege to claim the honour requires killing in response, or that the feeling/emotion of Honour motivates towards violence when the Honour of the individual is in question or in danger.

Honra means self-respect, dignity or take great pride in<sup>1</sup>, where a man gets by motive of the dominant position that he holds, or by doing some incredible deed, or by any decency present in him.

Seen from this viewpoint, "Honour" has a sexually impartial implying that is to do with notoriety or glory, and is not attuned with violence or killing. On the other hand, the idea of "Honour which motivates vicious behavior has an alternate significance than that of notoriety and eminence. Here, the idea of Honour is not as a matter of course connected with rank or economic wellbeing and it can't be increased through individual activity. It must be retained, or lost. In addition to this, it enforces duties rather than bestows privileges" (Bourdieu, 1966).

#### **A brief to Qandeel Baloch Murder Case**

The original name of Qandeel Baloch was Fouzia Azeem in 1990 and was a social media star and famous model in Pakistan. She belonged to Punjab and lived nearby Multan in a village called Shah Sadrodin. People called Qandeel Pakistan's Kim Kardashian due to his boldness on social media vlogs. Qandeel Baloch was forced to have marriage in teenage with the local man of the village. After having one child she left the village and came to the city. In 2013, she was a very famous and active player in the Pakistani media. The sexually provocative videos that she posted online on social media made her famous (Hussain, 2019).

With time, Qandeel Baloch's provocative media videos and posts challenged the cultural norms prevailing in Pakistani society. Khoja-Moolji (2022) depicted that Qandeel Baloch challenged the Pakistani male-dominated society and played a vital role in the inspiration of the feminist public in social media and discourses. Alam (2020) finds the concept of "do-it-yourself activism" by utilizing social media as a platform for feminist activism, gender equality, and women's right and also sheds light on issues faced by women in patriarchal society. Hussain (2019) carried out discourse analysis of traditional and liberal values in daily Dawn newspaper from 1<sup>st</sup> July to 20<sup>th</sup> October 2016 regarding Qandeel Baloch murder case. The results indicate self-interest, individualism, sexual freedom and liberal values as pro-women indicators while religion, modesty, tradition and virginity were oppressive constructs.

In Pakistan, women are facing a lot of problems for their rights. Their identities are influenced by the culture, religion, and other legal values of the country. Honour killing is a form of violence common in South Asian countries. It is the darker side of many cultures and societies. Religious extremism or social backwardness is considered a basic element afterward honour

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<sup>1</sup> <http://www.spanishcentral.com/translate/honra>



killing. Unfortunately, Pakistan is also among the countries, where honor killing incidents are growing rapidly among all provinces.

The death of Qandeel Baloch sparked not only national but also international conversation about gender-based violence, women's rights, and honour killing issues in Pakistan. Therefore, the research will not only analyze both online stories/ news and online reader posts associated with the Qandeel Baloch murder case but also remedies and measures for the loopholes in the system.

### **Study Objectives:**

The following specific objectives will be achieved through this research study:

- ❖ To analyze and find out the online readers' posts in terms of categorizing positive, negative, and neutral posts depicted in the foreign press "The Guardian".
- ❖ Based on The Guardian online news/ stories and viewers' posts analysis; to suggest recommendations to loopholes that exist in the Pakistani system which have failed to curb such events.

### **Research Questions:**

Some research questions have been formulated for this study which are depicted below:

- ❖ How Qandeel Baloch Murder case was portrayed by its viewers in online reader posts? Positive, negative, or neutral?
- ❖ What loopholes exist in Pakistani legal system and recommendations to curb such events in general based on posts analysis?

### **Discussion:**

#### **Is Honour Killing a Muslim Phenomenon?**

Honour killing is the outcome of social relations amongst individuals of society that vary from different types of killings. It is represented by "the particular rationale of an Honour society" and a specific social comprehension of Honour and disgrace which is liable to be outsider and baffling to individuals from an alternate social foundation. Due to this reason:

*"If a woman refused to comply with the rules set down by her cultural community, her 'immoral behaviour' contaminated the whole family. If other strategies to make the women comply failed, the only remedy was for her male relatives to kill her in order to protect the family Honour. Thus, the murders were culturally sanctioned and designed to uphold a specific moral order"<sup>2</sup>*

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<sup>2</sup> Mikael Kurkiala, "Interpreting Honour Killings: The Story of Fadime Sahindal (1975-2002) in the Swedish Press", Anthropology Today, Vol. 19, No. 1, February 2003, pp. 6-7, 6.



The perception of Honour has a different meaning than prestige or reputation. Here, a man's Honour is accepted to be a hallowed esteem and something more valuable to him than even his life. It is a crucial component of life. The forfeiture of Honour is equivalent to death; and a perfect man lives for his Honour. Along these lines, a man might go to extremes with regard to this consecrated Honour by abusing other hallowed values and committing a grave sin, for example, killing. This opinion is as commonly found in western societies like 'Greece', 'Spain' and 'Italy' as in Muslim and Arab world. However, typical characteristics of honour killings are usually displayed by Muslim communities, due to misleading and conservative interpretation of some Quranic verses.

#### **Honour Killing in the Light of Pakistani Laws:**

'Honour Killing' Crimes in Pakistan are broadly dealt through two parallel legal systems: formal and informal. The formal one is criminal legal system based on statutory laws including: "Pakistan Penal Code and Shariat Laws with which the judiciary, and law enforcement agencies make efforts to curb these crimes. It is mostly implemented in urban areas of Pakistan.

On the other hand the informal system formed by religious interpreters and tribal leaders based on tribal and local cultural norms in this system 'local customary courts (*Jirgas* and *Panchayats*) make decisions according to their values which are respected and implement by the community" (Mai, 2007).

#### **Criminal Law Amendment Act-2004:**

Last major amendment in the criminal laws was made by the Government in 2004 in the form of "Criminal law Act" commonly known as "Honour killing law" it was the first ever effort of the state to address the subject issue (*Karo-Kari* or *siyah kari*) which was the need of the hour and strongly demanded by civil societies and international communities.

One of the accomplishment of Honour crime Bill 2004 was the introduction of proviso to "section 302 (C) of Pakistan Penal Code (PPC)", which ensures that maximum punishment should be accorded as per provisions of Qisas or Tazir and not left at the discretion of the courts, prior to this proviso, a wide space was available to judicial discretion under this section 302(C) and using this discretion courts usually dealt these cases as general cases and awarded less sentences to offenders. After the amendment in section 302 of PPC, a minimum of 10 years and maximum imprisonment up to 25 years can be given for the offence of "Honour Crimes".

The Bill however failed to overcome the provision of waiver or compounding due to which perpetrators can seek forgiveness from the relatives of the victim. Honour killing can be compromised considering it as a private dispute between two parties is one of the loopholes in the "*Qisas and Diyat Law*". Forgiveness can be given to murderers by the heirs of victim either under section 309 of PPC (without compensation, in the name of God) or under section 310 that is after receiving Diyat. Women are more prone victims of Honour related crimes. Under the current Qisas and Diyat Law, the 'Pardon' may be granted by family of the victims to the murders (usually one of the family members), or relatives may be influenced to accept diyat as



compensation. Impunity is the most important factor and encourages a person towards Honour killings in Pakistan. Due to this loophole perpetrators escape from punishment easily.

Subject legislation not only failed to address the issue of waiver or compounding but has also been criticized due to its failure in changing the perception of people and the social acceptance of such crimes.

### **Informal: Parallel Judicial System**

Besides formal legal system a parallel justice system operates in rural areas of Pakistan in which tribal chiefs, influential religious persons and village elders control the system.

Despite of no legal /constitutional recognition, this informal system is more influential than local administration within their respective society; and are in command of women's lives and sometimes they permit acts of violence against women. Despite of any form of local informal system such as "Tribal *Jirgas*", "*Faislo*", "*Panchayat*"<sup>1</sup> one thing is common that there is no representation of women in such systems. Moreover, tribunal members have no training neither there is a right of appeal.

Several women were accorded death sentence due to marrying against the consent/permission of their father and family. Members of the family execute these sentences and punishment and killed their women who went against tribal/customary laws just to restore their Honour.

In one specific case, where the crime of raping another man's wife was established, the judgment of permitting victim's husband to rape the wife of the criminal was passed by the tribunal and it was executed in front of the tribunal elders. This shows that, women's rights has no worth in the eyes of tribunal in front of 'male Honour'.

### **The Tribal Laws and Practices:**

Due to unofficial but significant support of Local Tribunals by the state officials of Pakistan, *Jirgas* continue to exist in various rural areas of Pakistan. Constitution of Pakistan endorsed against judicial structures but these tribunals are still working under the supervision of tribal leaders, persuasive feudal leaders and local politicians along with the support of the people. Consequently it can be concluded that no genuine effort has been made by the Government for reducing the influence of the *Jirga* systems.

Moreover, the efficiency of formal legal system is low as well as response time is slow due to various reasons including lack of proper infrastructure, language/literacy barrier and accessibility for citizens. On the other hand alternative is quick, less costly and are in close proximity of localities' therefore, rural areas more relied on informal judicial system for their dispute resolutions.





Furthermore, in Jirga system decisions are made in line with traditions therefore, more acceptable than that of decision made through formal judicial system which are not even understood by less educated masses and suspected to be impartial.

These contentions stem from an absence of comprehension of the tribal justice system in Pakistan. However, diverse guidelines and customs that are tailed by the different tribunals set up everywhere throughout the Provinces of Pakistan. No consistency of structure or laws exist as well as would compel the state to leave its obligation of ensuring fundamental rights security through its institutions. There are more disadvantages as compared to benefits for the system, particularly from women rights viewpoint. Tribunals work on standard codes established in patriarchy and overlook even Islamic codes of law, especially with respect to women.

#### **Honour Killing in Light of International Resolutions/Laws:**

The “UN charter, 1945”, is a document which declares the principles of equal rights for men and women and condemned any violence caused to women.

*“Women are entitled to the equal enjoyment and protection of all human rights and fundamental freedoms in the political, economic, social, cultural, and civil or any other field.”<sup>3</sup>*

In 2001, United Nations adopted the first specific resolution that is 66<sup>th</sup> in its 55<sup>th</sup> Session regarding elimination of criminalities in the name of honour. UN shows its concerns for "victimizing women and obligation of all states to protect and promote fundamental freedom and human rights of all human beings."

The UN General Assembly also took notice of Honour crimes in resolution 111 of the 55th session and in 179th resolution of 57th Session, asked the countries to investigate and deal with crimes of Honour Killing with iron hands.

Human Rights Committee in 2002 declared: “The commission of so called ‘honour crimes,’ which remain unpunished constitutes a serious violation of the Covenant”<sup>4</sup>  
Council of Europe and parliamentary assembly also passed resolution and adopted recommendations on April 30, 2002 and in 2009 to devised a comprehensive strategy to stop/combating the menace of Honour Crimes and adopted the recommendations.

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<sup>3</sup> Article 3 of UN Charter

<sup>4</sup> Adopted general comment 28 on article 3 of the International Covenant on Civil and Political Right

<sup>5</sup> <https://www.youtube.com/watch?v=jUVyz2OQjbc>



## **Research Methodology**

### **Research strategy/ approach**

Content analysis methodology according to (Wimmer & Dominick, 2011) pertains to the efficient investigation of media content covering both quantity as well as quality of content. So in this study, we have conducted content analysis to inspect the different types of images, points of view, discussions, and interpretations that accompany online news stories and audiences posts about the Qandeel Baloch Murder case and to determine how people portrayed, described, and justified this action in the online posts.

### **Population and sampling:**

The study analyzes online news stories and news posts on the Qandeel Baloch Murder case that occurred in Pakistan. The universe of this study is chosen as online reader's posts available on Qandeel - The Guardian<sup>5</sup>, which were 2960 posts/ comments. For each story, only the even-numbered posts of the first 100 will be selected for the analysis. For instance, if a story had 100 posts, then only posts with even-number 2, 4, 6,..., 96, 98, and 100 (maximum n = 50) will be analyzed for this study.

## **Findings and Results:**

### **Documentary "Qandeel" – The Guardian**

The documentary "Qandeel" was posted by "The Guardian" on 22<sup>nd</sup> September 2017 and has 1,736,623+ views up to date. Saad Khan and Tazeen Bari were the directors and producers of the documentary. It accompanies 2,960+ comments so far. The documentary starts with Qandeel's story via sharing her media appearances and videos. It is stated by the Journalist and filmmaker Madiha Tahir that she is compared to Kim Kardashian she is not rich and has upper-class benefits. She was just helping her parents by posting social media videos. Qandeel's sister is shown who states that they were 6 brothers and 7 sisters and her original name was "Fouzia". She was focused and wanted to support her family and become famous. In the documentary, Qandeel's village and the room are shown and it is stated that there was no TV in their house. Later they purchased through their brother and she became addicted to drams. Soon Qandeels was married to a man and she became a mother. After the divorce, she went to Islamabad and asked her father to make CNIC so that she gets the job. The sister said to her to make dramas on PTV as this is the only channel available to them. Qandeel's video says to the Pakistani Cricket team if they win the game then she will do strip dance for her.

In the documentary, it is stated that in 2016, Qandeel's Facebook page was widely reported in Pakistan for 'dishonoring the Baloch nation's name' therefore, the page was blocked. Latterly, Mufti Qavi is shown in the documentary as an Islamic scholar and says that she met Qandeel's father and asked me to visit her as followers are asking if he can meet him. Qandeels also took and wear

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the Mufti Qavi's cap. Next, in the documentary, Qandeel's press conference is shown where she admits that after the incident with Mufti Qavi, she is facing many threats from the unknown. Waseem, Qandeel's younger brother, confessed to putting sedatives in the family's food the night before and killing his sister. His brother confessed that she was dishonoring the family name of the Baloch through her Facebook videos.

In this chapter, the results of the documentary from “The Guardian” are depicted. The 50 comments are analyzed and categorized into favorable, un-favorable, and neutral posts. This section captures discussion relating to the first question “To analyze and find out the online readers' posts in terms of categorizing like positive/favorable (F), negative/un-favorable (U), and neutral (N) posts. For the term "positive", the researcher means any news post that includes some kind of justification or defense in favorable support of Qandeel's Baloch. Whereas the term "negative/ un-favorable" portrays those news posts which contradict or denies the actions of Qandeel's Baloch. Finally, for the term "neutral" is measured according to news posts that were impartial or unprejudiced. “Favorable”, “un-favorable” and “neutral” will be further categorized into ten (10) subcategories, including Fatherly Support Statement, Motherly Support Statement, Parental Support Statement, Qandeel Supporting Statement, Condemned Statement, Complimentary Statement, Women Supremacy Statement, Sympathetic/ Condolence Statement, Opposing Statement, and Neutral Statement. The 50 posts taken from The Guardian are given in Table 1.

**Table 1: Fifty posts taken from documentary “Qandeel – The Guardian” sorted by “Top Comments” dated as on 17-July-2022**

S.No.	User Profile with Date	Comments	Likes	Replies	Analysis	Category
1.	<u>Leonie Mac</u> <u>3 years ago</u>	Her father is the real example here. For a man of his years to be so accepting. Great to see	1.8K	9	Fatherly support statement	F
2.	<u>patnicks</u> <u>1 year ago</u>	One thing i really liked about Qandeel is the transformation she brought in her life and i m not talking about her physical appearance. I am talking her personality, ideas,	126	N.A	Qandeel support statement	F



		clear vision, looking beyond the ordinary. I mean just look at her background where she came from and where she reached. A completely self educated women, hats off!!				
3.	<u>dreamer</u> <u>2 years</u> <u>ago</u>	I love how the title just says 'Qandeel' No other words are required.	1.3K	5	Complementary statement	F
4.	<u>Dave Nix</u> <u>3 years</u> <u>ago</u>	She was the sole breadwinner of her family, she supported her parents financially ,wanted to give them everything, shame on her brother.	2.3K	45	Qandeel support statement	F
5.	<u>Raza</u> <u>2 years</u> <u>ago</u> <u>(edited)</u>	She was right, there would not be any qandeel in next 100 years in Pakistan. We respect her bravery ,she had been fighting with narrow minded people to her last breath.	376	5	Qandeel support statement	F
6.	<u>A</u> <u>wadood</u> <u>3 years</u> <u>ago</u>	Our maid has same story as Qandeel. I was stunned to listen. Except that after she fled to city she found a gentleman to marry. She still weeps remembering her daughter in village. Stories are heart	89	N.A	Neutral statement	N



		breaking dispersed around us asking for ears to share with nd souls for a moment of rejoice.				
7.	<u>N G</u> <u>4 years</u> <u>ago</u>	This is so unfair I feel so bad after watching this. Rest in Power Qandeel, you'll never be forgotten 🙏	574	5	Sympathetic / condolence statement	F
8.	<u>Burooj</u> <u>1 year</u> <u>ago</u>	I'm a Pakistani girl who looks upto this queen ❤️ ☐ may she rest in peace	64	1	Sympathetic / condolence statement	F
9.	<u>Emma</u> <u>Butterfly</u> <u>3 years</u> <u>ago</u>	For women who are oppressed, when they model, or do whatever to their heart's content, a career of their own IS ESPECIALLY EMPOWERING. Qandeel empowered herself for certain, and when I see her model, even being so-called "provocative," I don't find "shame" in it at all. I feel nothing but happiness for her, instead. :). She empowered herself and that is what matters. She was proud of her inner and outer beauty. :)	14	N.A	Qandeel support statement	F



10.	<p><u>Jamila Hadade</u> <u>4 years ago</u></p>	<p>I'm very moved everytime I watch a video about Qandeel. There's not enough words to describe such a beautiful, free flowing soul. As Qandeel. She was an amazing woman who tried to make a change in a society who treats women as 2nd class citizens. Women in Pakistan have no rights really. Qandeel tried to demonstrate that women have a mind and she showed her courageous efforts thru her vlogs. She wasn't trying to be a sex idol what she really was doing was trying to break barriers of oppression for women and unfortunately lost her life at the hands of her deranged brother. Too bad people in Pakistan have not graduated to levels of present times of the modern world. Regardless of how oppressed that society tries to make women there will always be an open window for these women to look out from. It's just too</p>	95	6	Qandeel support statement	F
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		<p>bad Qandeel had to loose her life. She was brave a wonder women customs and governments may try to control women but never their minds.</p> <p>May the spirit of Qandeel live forever in all of us, Ameen.</p>				
11.	<p><u>Monz Miller</u> 4 years ago</p>	<p>I absolutely believe her 200% about the fact that the 'cleric' was coming onto her. Look how happy he looked in the video sitting next to her</p>	213	N.A	Condemned statement	F
12.	<p><u>Amo1987</u> 3 years ago</p>	<p>Why people blamed her for pics with mufti amd nobody talks about mufti saab doing wrong??</p>	795	12	Condemned statement	F
13.	<p><u>Saadia Barlas</u> 2 years ago (edited)</p>	<p>Why wasn't anyone this supportive of her when she was alive, at that time everyone was cursing her and saying that she shouldn't expose her body for money. And now that she's dead everyone is like oh what angel she didn't deserve this. What the hell people</p>	348	3	Condemned statement	F
14.	<p><u>Benita Maiorano</u></p>	<p>I admire this young woman for taking control of her life.</p>	17	N.A	Sympathetic / condolence statement	F



	<u>1 year ago</u>	Thank you for sharing your beauty with the world Qandeel Baloch. Rest in peace				
15.	<u>Dove</u> <u>3 years ago</u>	I lived In Pakistanis for three years, everyone in the world has to stand up for Pakistani women and children	149	N.A	Women Supremacy	F
16.	<u>Nom Baite</u> <u>2 years ago</u>	Men talk about honour and manner but why is she on top search? 😏😏 Hypocrites	1.3K	14	Condemned statement	F
17.	<u>Nitesh Sahoo</u> <u>2 years ago</u>	Such a brave woman.... Rip love from indi	109	N.A	Sympathetic / condolence statement	F
18.	<u>iyotsna trivedi</u> <u>2 years ago</u>	Everyone remembers and feel guilty after loss of a lady who was so bold to express herself	40	N.A	Condemned statement	F
19.	<u>Tanvee Dadhich</u> <u>2 years ago</u>	Even though I came to know about her after her death and have seen this documentary around ten times...Being a girl I can still relate to her emotions and every time I see this video I miss her	4	N.A	Condemned statement	F





		too...love you Quandeel ❤️ □ from across the borderINININ May your soul rest in peace and 3:00 this is very true Pakistan won't have another Quandeel in 100yrs				
20.	<u>Priyan Mehra</u> 3 years ago	Glad to read all the comments and people coming out in her support... she deserved to live more than anything else... it breaks my heart	5	N.A	Condemned statement	F
21.	<u>Dal ila</u> 2 years ago	Seeing her parents like this hurts me and break my heart	82	N.A	Parental support statement	F
22.	<u>Chante White</u> 3 years ago	So sad killed for wanting to express yourself.. I feel so bad for her mother and father.	379	4	Parental support statement	F
23.	<u>Sara Seehar</u> 2 years ago	It's honestly so disheartening to see that for once when somebody actually stood up for themselves and their rights, they get killed.	6	N.A	Condemned statement	F
24.	<u>Christina Thomas</u>	Man this really hurt my heart 😞 She was	53	N.A	Condemned statement	F



	<u>3 years ago (edited)</u>	so beautiful this is such a sad story this world is so evi				
25.	<u>Heaven-Leigh Pierce 3 years ago</u>	I wonder how her son is now? Wonder if he is aware of her. Bless her spirit	106	N.A	Sympathetic / condolence statement	F
26.	<u>Rue Chawla 3 years ago (edited)</u>	<u>23:07</u> made me cry like a baby. Cant imagine how defeated he must feel that he couldn't protect his own child in her own home	2	N.A	Sympathetic / condolence statement	F
27.	<u>amy f. 4 years ago</u>	It's heartbreaking, that she died just for expressing herslwf	373	4	Condemned statement	F
28.	<u>Md Mostafizur Rahman 2 years ago</u>	Shame to Pakistani law where women life is fully unsafe,killing many talent.From Bangladesh love you Qandeel Bloch	71	6	Women supremacy statement	F
29.	<u>Nikki Jones 3 years ago</u>	When there is this much hate over pictures, you are in a dangerous space and need to watch yourself. Trying to change the minds of backward people is futile.	47	5	Condemned statement	F



30.	<u>Chon Tang</u> 4 years ago	Deep sorrow for her death, but deep inspiration she created makes her immortal	4	N.A	Sympathetic / condolence statement	F
31.	<u>Laura Tee</u> 1 year ago	If a woman's body is so sacred then why is it hidden and not worshipped?	150	9	Condemned statement	F
32.	<u>Isenmile Shamson</u> 2 years ago	Just like "Bloody Mary", I have to say she's a victim of unfortunate circumstances! Starting from forced marriage itself, everything made it worse for her!	57	N.A	Condemned statement	F
33.	<u>MJ Sheff</u> 2 years ago	What a strong woman. Pakistan needs more Qandeels	74	4	Condemned statement	F
34.	<u>Mik Noko</u> 4 years ago	She is better than any Kardashian!! She is a very strong woman. Rest in Peace Angel!!	124	N.A	Sympathetic / condolence statement	F
35.	<u>Khaing Wut Yi Hla</u> 1 year ago	Moral: Don't trust anyone, not even your family	5	N,A	Condemned statement	F
36.	<u>Komal G</u> 2 years ago	RIP QANDEEL! Love from India	26	N.A	Sympathetic / condolence statement	F
37.	<u>Nikki Ahmad</u> 4 years ago	god bless her eternal soul. may she rest in peace. she is the victory because she is	29	N.A	Sympathetic / condolence statement	F



		gone from this very unfair wrecked world				
38.	<u>beautiful journey 3 years ago</u>	Today when she died everyone support her but yesterday those days when quandeel was live they ashamed her this is the exact reality of our world	59	N.A	Condemned statement	F
39.	<u>Gabriella Ramirez-Marie 2 years ago</u>	I love how she was fight for her freedom of sexuality	102	N.A	Condemned statement	F
40.	<u>Ashley Lynn 10 months ago</u>	Her poor parents normally it's the parents in on it and you can see they do not believe in it and they loved her for who she was and that is so amazing	3	N.A	Parental support statement	F
41.	<u>Susan Carr 1 year ago</u>	Her father said " She was our Flower " SO SWEET !	14	N.A	Fatherly support statement	F
42.	<u>Ved 2 years ago</u>	Sadly it's problem of honour killing is exist in india also.	77	N.A	Condemned statement	F
43.	<u>BGivka 2 years ago</u>	She was a brave woman. Taking on that mufti wasn't smart though, as she had no protection...	27	N.A	Condemned statement	F
44.	<u>Angel V Pineda</u>	My deepest and sincerest condolences to her father and	1	N.A	Parental support statement	F



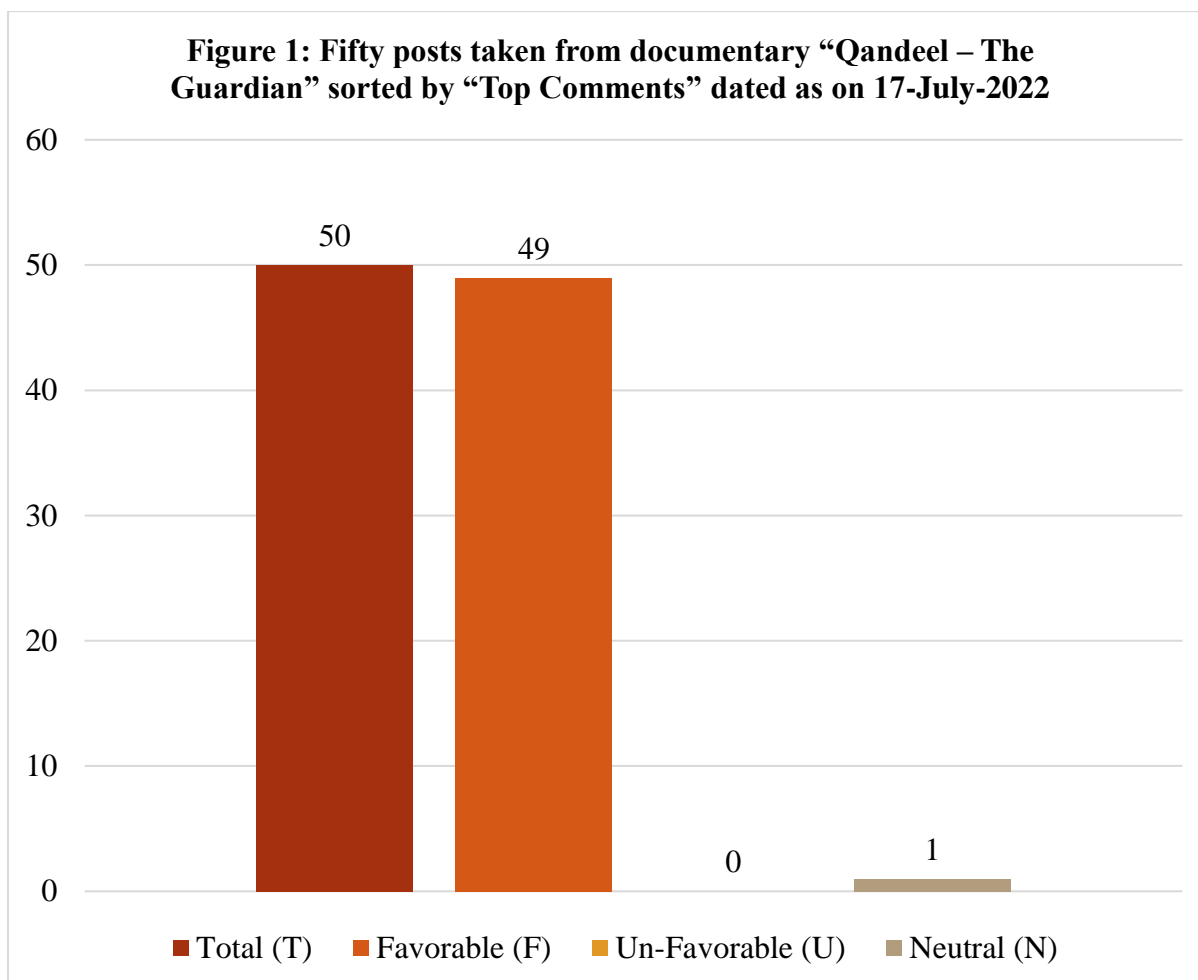
	<u>4 months ago</u>	mother. They are the real example of honor and love for a child. Where's the honor in killing a women like cowards. My heart breaks for both her sweet parents.				
45.	<u>Vivek Sah</u> <u>2 years ago</u>	The Brave Woman. Respect!	27	N.A	Qandeel Support Statement	F
46.	<u>mlvn</u> <u>3 years ago</u>	She was killed in the place she thought was the safest. Why God why?	378	8	Condemned statement	F
47.	<u>Urdu Boy</u> <u>4 years ago</u>	Thank you The Guardian for honoring her and the voice of many voice less. Slowly but surly the society which is being ruled by Mullahs and Military, will see the dawn of new horizon	17	N.A	Complementar y statement	F
48.	<u>Koser Parveen</u> <u>3 years ago</u>	This world wasn't for you my sweet heart may u rest in peace	65	3	Sympathetic / condolence statement	F
49.	<u>اتاليا جمال</u> <u>2 years ago</u>	I never blamed her for doing this type of thing or videos after and before her death, I'll always respect her, she was brave cuz no one could have the courage to	1	N.A	Qandeel Support Statement	F



		do this type of things in a conservative country like Pakistan. Love from Lebanon				
50.	<u>Vishwaje et Pandey</u> 4 years ago	Just amazing, she became what she wanted to from the beginning of her childhood. But the story ended very brutally. Watching every scene of this documentary was like experiencing story of a Brave angel. I don't know what to say.....	3	N.A	Qandeel Support Statement	F

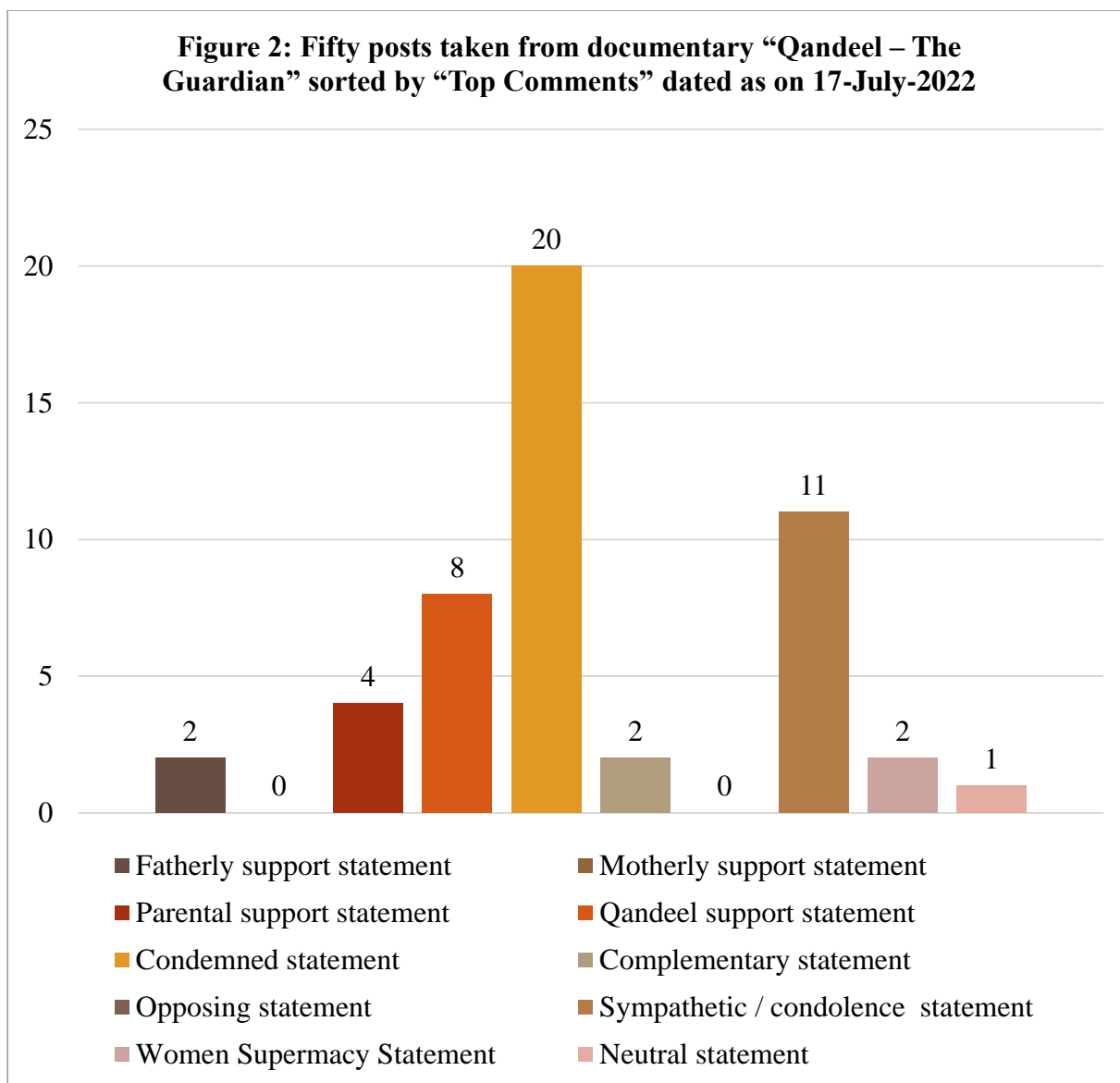
In Table 1, it is noted that most of readers are well educated and understand English well.





In Figure 1 the categorizing of Fifty posts taken from documentary “Qandeel – The Guardian” sorted by “Top Comments” dated as on 17-July-2022 is depicted. From the analysis of Figure 1, forty-nine (49) posts have favored, one (01) post has Neutral(N), and zero (0) posts have un-favored (U) comments regarding the Qandeel’s Baloch case. Thus, it is evident from the posts that most users have Favorable comments i.e. 49 mostly about parental support, women supremacy, fatherly support, complimentary support, condemned, motherly support, and sympathetic statements. Furthermore, this bifurcation is provided in Figure 2.

In Figure. 4.9, after analysis of 50 posts, the highest count pertains to condemned statements which are twenty (20) followed by Sympathetic/ condolence support statements having eleven (11) counts. The third highest count of users pertains to the Qandeel support statement has eight (08) counts. Parental support has four (04) counts. Fatherly support, women supremacy, and Complementary statements have two (02) count each. The neutral statement has one (01) count.



In Table 2, the top 5 posts taken from the documentary “Qandeel – The Guardian” sorted by “Top Comments” dated as of 17 July 2022 with the highest likes are presented. The highest likes received are 2.3K by the comment which talks about Qandeel's support to her family and condemned her brother. The second most comment with 1.8K likes is about Qandeel's father. The third and fourth most comments have equal with 1.3K likes each relating to Qandeel while the last (5th comment) with 795 likes is about the condemned statement.



**Table 2: Top 5 posts taken from documentary “Qandeel – The Guardian” sorted by “Top Comments” dated as on 17-July-2022 with highest likes**

S.No	User Profile with Date	Comments	Likes
1.	<u>Dave Nix</u> 3 years ago	She was the sole breadwinner of her family, she supported her parents financially ,wanted to give them everything, shame on her brother.	2.3K
2.	<u>Leonie Mac</u> 3 years ago	Her father is the real example here. For a man of his years to be so accepting. Great to see	1.8K
3.	<u>dreamer</u> 2 years ago	I love how the title just says 'Qandeel' No other words are required.	1.3K
4.	<u>Nom Baite</u> 2 years ago	Men talk about honour and manner but why is she on top search? 😏😏 Hypocrites	1.3K
5.	<u>Amo1987</u> 3 years ago	Why people blamed her for pics with mufti amd nobody talks about mufti saab doing wrong??	795

In Table 3, the first most replies of 45 are received against comment is same with highest likes as already depicted in Table 2. The second most replies of 14 got by the comment from a man who condemned. The third most replies of 12 got by the comment from a man who condemned and asked why people did not blame Mufti Qawi. The fourth most replies of 09 got by the comment from a woman who condemned and talked about women's supremacy while the last comment with again 09 which talks about the fatherly support statement.



**Table 3: Top 5 posts taken from documentary “Qandeel – The Guardian” sorted by “Top Comments” dated as on 17-July-2022 with highest Replies**

S.No.	User Profile with Date	Comments	Replies
1.	<a href="#">Dave Nix</a> 3 years ago	She was the sole breadwinner of her family, she supported her parents financially, wanted to give them everything, shame on her brother.	45
2.	<a href="#">Nom Baite</a> 2 years ago	Men talk about honour and manner but why is she on top search? 😏😏 Hypocrites	14
3.	<a href="#">Amo1987</a> 3 years ago	Why people blamed her for pics with mufti amd nobody talks about mufti saab doing wrong??	12
4.	<a href="#">Laura Tee</a> 1 year ago	If a woman’s body is so sacred then why is it hidden and not worshipped?	09
5.	<a href="#">Leonie Mac</a> 3 years ago	Her father is the real example here. For a man of his years to be so accepting. Great to see	09

### **Recommendations to Eradicate Honour Killings in Pakistan**

To address the honour killing issues in Pakistan, the involvement of various stakeholders like religious scholars, civil society, government, and the general public is the need of the hour. Given below are some recommendations based on our literature review to discourage honour killings in Pakistan:

#### **Government Steps against Legal Reforms**

- From the legal point of view since the inception of Pakistan, various efforts have been made to curb the crimes of honour killing and violence against women by making several amendments to "Pakistan Penal Code" in the shape of the introduction of "Qisas and Diyat law" or "Criminal Law Act- 2004" through which punishment extended a maximum of up to 25 years but failed to eradicate real issue that is waiver or compounding as per section 309 and 310 of PPC.
- Reforms in the judiciary and police are key to eradicating/minimizing honour killings in the country. In this regard, specialized training needs to be provided to law enforcement agencies along with judiciary staff to properly handle honour killing cases with care and without bias.



- Criminal Law should be amended to eliminate waiving or “compounding” in cases of Honour Killing and the state should become a complainant so that Honour killing shall be considered as a crime against the state.
- Access to the court should be extended and reforms should be made for the provision of timely and efficient justice even in rural areas.
- The government needs to have international collaboration with foreign countries and international NGOs to share the best experiences and practices in combating honour killings and gender-based violence.
- In last, the legal framework may be strengthened to explicitly criminalize honour killings and also make ensure that culprits receive appropriate punishments and prosecuted effectively.

### **Eradicate Honour Killings via Education Awareness**

Adults as well as children should be educated regarding honour killings through seminars, awareness campaigns, cultural programs, and different forums to change the conservative mindset of people. In this regard, national and international Non-Governmental Organizations (NGOs) can play a positive role in educating about the consequences and outcomes of honour killings and the importance of gender equality and human rights. It is important to mention that such campaigns should not be limited to urban areas but also rural areas of the country where such events occur more frequently. For achieving the same not only government premises, like universities, colleges, schools, and halls may be utilized but also mosques and community centers could be used to achieve the awareness purpose.

### **Promotion of gender equality and Women Empowerment**

Steps like access to women's education, economic opportunities, and leadership training are suggested to empower women and also promote gender-based equality. It is a fact that empowered women face less likely to be subjected to discrimination and violence.

### **Establishment of Shelters to Support Victims**

Shelters, as well as support centers, need to be set up through Pakistan for potential honour killing victims where they are provided rehabilitation facilities along with counseling and guidance.

### **Positive Role of Media**

- Media should play an important role, not just by reporting honour killing, but also should provide awareness regarding laws of honour killing and the implications of committing the subject crime. The positive role of media in promoting gender equality and displaying outlets that depict harmful cultural norms that perpetuate social violence plays an important role to minimize honour killings. It is also encouraged to create TV dramas, shows, and movies that addresses honor killing issues and promotes positive social changes.



- The media channels/ personals to establish hotlines for reporting potential cases related to honour killings and provision of protection measures to potential victims.

### **Community Engagement, including Religious Scholars**

- Religious scholars should be encouraged to promote the correct interpretation of Quranic Verses/ liberal views of Islam.
- Misinterpretation of Quranic verses that promote honour killing in Pakistan but it is not the only reason it could not be said that honour killing in Pakistan is only due to misconception of Islamic laws and punishment but like in the rest of the world it is closely associated with the concept of shame and is backed by different perceptions regarding honour and shame which support violence, considers the loss of honour equal to the loss of life, and sustains subcultures of various areas and sects of Pakistan where such killings in the form of "Karo-Kari", "wani" etc. tend to occur. People not only resist adopting different ideas, perceptions, or understandings of the concept of honour and shame but also get respect and admiration who following the norms of society. Moreover, who opposed are being ridiculed and excluded from the community.
- Collaborative measures among community leaders, religious scholars, and local organizations/ NGOs are needed to discourage traditional norms promoting honour killings. Consensus and use of their influence for change and condemn honour killing violence against women is required.

### **Research and Data Collection**

Finally, it is very important to gather data on honour killings and conduct research to properly have a clear understanding of factors and root causes contributing to these incidents. It is a fact in countries like Pakistan a few cases are reported or portrayed in national or international media. Therefore, evidence-based data and policymaking can lead to more effective strategies in tackling honour killings.

From the whole research, we can conclude that the concept of honour that instigates violence and killing has collective and gender-specific aspects and this insight exists not only in Pakistan or other Muslim societies but also found in Western societies such as Spain, Greece, and Italy long before the inception of Islam. Furthermore, the discriminatory justice system, biased attitude, and unofficial support of state actors and administration towards informal judicial system: tribal "jirgas" and "panchayats" which are more favored and implemented in rural areas of Pakistan due to proximity, efficiency, and prompt justice, crimes of honor killing persist in Pakistan Contrary to the fact that there is neither any legal provision in Pakistani, Islamic or International law for honour killing neither Human rights encourage honour killing. Moreover, controls and check and balances should be improved so that honor killing may be processed as a normal murder crime against the malafide intentions of any state officials.





## **Conclusion**

The results showed that The Guardian documentary top fifty (50) comments sorted by "Top Comments" were selected and were further divided into 10 sub-categories. The results depicted 49 favorable, 0 un-favorable, and 1 neutral post. The highest three counts were 20, 11, and 08 about condemned, sympathetic/condolence, and Qandeel's support statements, respectively. The post related to Qandeel's support for her family and condemned her brother received the highest 2.3K likes followed by 1.8K likes related to Qandeel's father's statement.

It is concluded that the viewers of English documentary were modern and educated which more favorably commented and opposed the honour killings. In a nutshell, it is pertinent to mention that addressing honour killings requires very long-term efforts and commitments from all levels of society. In order to change deep-seated cultural norms, mindsets, and attitudes will take a lot of time, yet with persistent efforts, progress can be made towards minimizing this tragic practice in Pakistan.



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