

Women of Pakistan say There is no "honour" in killing...



"The only way to rectify the family's honor is to have a wife, daughter, sister killed. 'Blood cleanses honor; the killers say.'"

Don't let them get away with murder

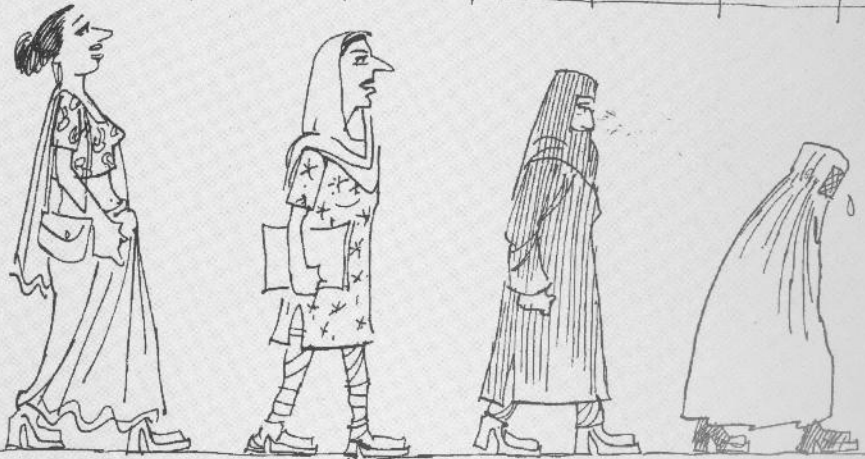


MURDER
IN THE NAME OF
HONOUR

"TO Honour is..
To love, to protect and to defend
There is no Honour in Killing....."

DIARY – 2017

1947 1950 1960 1970 1980 1990 2005



Research Supervision:

Tasneem Ahmar

Research Team:

Shaista Yasmeen, Saniya Jafree, S. Salman Zaidi,
Shujaat Ali, Nida Naeem, Zulqarnain Naqvi &
Nazar Iqbal

Guest Editor

Tahira Abdullah

Design and Layout:

Muhammad Aftab Ali

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Uks - A Research, Resource and Publication Centre
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Address:

Office: 202-203, 2nd Floor, Executive Center,
E-11/2-3, Islamabad, Pakistan.

Tele:

051 8430457, 2305152, 2305110

Email:

info@uksresearch.com

Website:

www.uksresearch.com

Facebook:

www.facebook.com/uksresearch


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With each new diary, Uks continues to further solicit our readers' interest and enthusiasm by presenting the media's take on the theme of the year. Digging out material from archives, including press clippings, and working towards obtaining the latest info, we aim to provide a comprehensive and holistic collection of news and views on the stated subject. Compiled data is closely scrutinized, including an analysis of print and electronic media designed to research how the media has projected or portrayed a particular theme. Conversely, critical issues neglected by the media yet relevant, even crucial to women's issues are also considered as themes for the Uks diary.

"Honour' Killing" in all its hideous manifestations has, therefore, been chosen as the theme for this year's Uks desk diary. While the entire diary will give you a look into the past and present of the theme, gathered from the print media, readers may question the fact that the focus of the editorial for this diary is the local entertainment industry vis a vis television plays. However, years of monitoring the media has clearly shown that the entertainment media, as much as news and current affairs reportage and opinion, has played an important role in influencing society as well as in reflecting the various shades of the social fabric.

The entertainment media is immensely popular among all shades of opinion of all generations across the nation. This popularity could also have become pivotal in bringing progressive ideas to the populace. However, for reasons best known to the producers and other vested interests, television plays, with a tiny exception, have become increasingly regressive, even frighteningly so where women are concerned. Where male characters are often shown as individuals in their own right, women are invariably categorized solely as mothers, daughters, sisters, wives. Women are not depicted as individuals, that is, human beings who wish to explore and reach their full potential, but as accessories, if not commodities, that simply exist to accommodate the male members of family and society. The role of women in almost all these plays is relegated to being homemakers; and working women are shown to be incapable of being 'good' mothers and wives.

With a large percentage of Pakistanis being illiterate, and at best semi-literate, the dearth of libraries, and other options for gaining knowledge being severely limited, people often acquire their idea of the ideal from television plays. Unfortunately, obscurantist ideas abound; girls should have only one aim in life, to marry and bear children. Polygamy is also being widely promoted with no consideration for the legal, social, emotional and economic issues involved in multiple marriages for each wife and the husband. Unmarried women are invariably portrayed as a 'burden' on their parents and brothers who treat them as temporary guests in their own home. Generally, girls and women are valued only if they are expert cooks, tailors and homemakers. Women's intellectual, professional and artistic abilities gain no credit; at best, the role of a female doctor or teacher is the sum total of their prowess - although professional women are usually projected as being unfit mothers and wives. Has the lead role of any play been a female mathematician or engineer for example? One who contributes to society and

humanity, as well as her family? Have the writers and producers of television plays never heard of so many known and unknown women in their field who beautifully fulfil the roles of professionals, contributing to society and the nation, as well as in their private roles and relationships?

It is essential that writers, producers and directors comprehend the damage the retrogressive role-playing depicted in these dramas is doing to various strata of society, especially the illiterate, who are already at the mercy of ill-qualified purveyors of tradition and religious dogma. Directly at stake is half the population of this country, the women and girls, and indirectly, every single Pakistani. Women are a part of society, what impacts on a woman will also affect those around her. A woman who has found the opportunity to utilize her talents in her field of interest, one who has fulfilled her aspirations, and remains a free and independent thinker, contributes much to the well being of society. Thus, positive portrayals of women achievers in various fields, who deserve respect and support for their efforts, would have a constructive and affirmative influence on the audience.

Not only is the storyline of most plays aimed at reinforcing the inferior status of a female as opposed to a male, but dialogue is constructed so as to support this contention. Girls and women are told that the "honour" of the family lies in their hands alone, that their needs and wants are subject to the agreement of male family members, that to be considered worthy they must sacrifice their aspirations and interests at the altar of male superiority. Commonly spoken dialogues aimed only at female relatives are, 'you are the "honour" of the family', or 'women are born to sacrifice and their aim in life is to enable their men to achieve their dreams', etc. - giving men the message that limitations and sacrifice are only for women and any perceived violation must be punished, even by death.

Along with this hammering message are issues of violence against women within the home (domestic violence) where images of men hitting and slapping and abusing women are viewed as acknowledgement of male superiority, to be emulated by male audiences.

The concept of "honour" has been exclusively intertwined with the males of a family. Strangely, the honour of a woman is not violated, no matter what her male relatives see fit to do, so why should a man's honour rest on a woman? Such age-old concepts hold no justifiable basis and propagating them through the media for the sake of ratings is unbelievably ignoble and completely unacceptable to every informed mind.

Television plays produced during the early years of Pakistan TV are still remembered for their positive projection of women; now we find pining, fainthearted, sacrificial lambs that go to the slaughter without a whimper. We must ask ourselves why this is happening, and we must work together with producers, writers, and other members of the media to climb out of this pit of female degradation. Women deserve better, and they need to speak out NOW to put a stop to this decay.

The consistently anti-women approach in most television plays poses a serious

challenge with viewers often being brainwashed by the misogynist messages imbued within the stories. For many in the audience, what they see on TV is simply a reflection of the real thing—like looking in the mirror—and their own behaviour changes accordingly. Thus, more and more women are denied the right to education and training, the right to choose a life partner, even to access public spaces such as parks, markets, and workplaces.

At Uks, we have sought to find ways to counter this deterioration in standards. We need to be proactive in containing and eliminating offensive text and graphics served up by the media in the guise of television plays and ingested by an unsuspecting public. In the absence of a corrective exercise, such content can prove to be a major destabilizing factor in establishing harmonious male-female relations in every sphere of life.

To this end, we feel the first step towards positive change is identification and recognition of anti-women, misogynist words, terminology, expressions, etc. whose negative connotations become clear when examined in the light of gender sensitive and gender balanced narrative. Along with recognition of such terminology we must call for a united effort inclusive of all those involved in the production of such content to do away with such means of expression, and initiate a conscious, concerted effort to utilize gender neutral and gender sensitive material and adhere to Uks's gender sensitive Code of Ethics, which all the Pakistani media has owned and endorsed.

With the explosion of different forms of media, individuals in diverse corners of the country and the world are being bombarded by information through multiple channels, not all of which is conducive to well being but all of which certainly leaves an impression. It is to our mutual good, therefore, to acknowledge this truth and endeavour to put forward positive content where possible. Television plays can and do impact viewers, often leaving subliminal messages that continue to affect an individual's perceptions long after the play has ended. Positive and realistic perceptions garnered from non-stereotypical, diverse versions of gender sensitive material will generate a healthy and inclusive ambiance within society that benefits all humanity.

To this end, and as many readers will already be aware of the Women's Media Complaint Cell established by Uks, presents a viable avenue for joining in this effort to abolish anti-women material and statements from the media. Please do visit the Uks website to convey your views and ideas and share your discomfort at the manner in which women are generally portrayed by the media, especially in television plays. Be a voice to be heard via the Media Cell, as collective action brings greater recognition. Every single Pakistani can play a role in this campaign and positive change will surely come. Each additional complaint lodged with the Cell will help Uks take the case forward to a future of quality media content, and diverse, balanced, sensitive gender portrayal, resulting in relevant, interesting, and realistic media content for audiences.

Have a safe and happy New Year!

Tasneem Ahmar

Why must the word "honour" in "honour killings" ALWAYS be in quotes?

Tahira Abdullah

The reason is not hard to comprehend – in fact, the title of a 2005 article sums it up: *"honour" killings in Pakistan: what "honour"? whose "honour"?* [brief excerpts appended]

For the past 36 years of the current women's movement in Pakistan (as distinguished from the movement for rights and political independence, in which our South Asian grandmothers and mothers so enthusiastically participated during our colonial and post-colonial past), we have been struggling for effective legislation in all spheres, paying particular attention to violence against women and girls (VAWG).

Within VAWG, we have focused on so-called "honour" killings (*sic*), with widespread activism and awareness-raising, including research-based evidence compilation; drafting and advocacy for effective laws and their enforcement, with legislators and policy-makers; and with the police and judiciary. Also, through public demonstrations, vigils and rallies; seminars and conferences; media sensitization (including the Uks Code of Ethics,* which is endorsed and owned by both the print and electronic media houses); and, most importantly, working directly with men and women of grassroots communities in the rural and urban areas.

Since 2004, the Sindh High Court and thence repeatedly the Supreme Court of Pakistan have declared Jirgas and Panchayats to be unconstitutional and illegal entities, which must not be permitted by the federal and provincial governments to continue to function (albeit informally) as a parallel adjudicating body, through the absolute control of feudal and tribal chiefs over their rural peasants, workers, bonded and "pledged" labour in modern day slavery. The law enforcement agencies were ordered not to permit the convening of such bodies, nor to allow their illegal orders to be implemented, including "honour" killings. But they continue unabated – with impunity.

Pakistan's leading legal experts, led by the renowned lawyer, Shahla Zia, drafted a strong Bill against "honour" killings and presented it to Parliamentarians and the Ministry of Women's Development (MoWD – now defunct). Civil society activists advocated and lobbied for it, but by the time it was vetted and approved by the MoWD, the Law Ministry, and the Standing Committees on Women's Development in both Houses of Parliament, it was diluted and changed almost beyond recognition. And that flawed version was enacted by Parliament in December 2004 – Pakistan's first law against "honour" killings.

The main loopholes then were the family's "forgiveness" and "compromise" clauses; and such killings not being defined as a crime against the state, which would make the state the guardian (*wali*) of the victim, thereby ensuring the crime being registered, investigated and prosecuted – with eventual conviction and sentencing by the judiciary – without family "pardon".

Thus, we continued our struggle for an amendment. There was reference to "karo kari"

(which goes by different names in different languages and regions of Pakistan) in other pro-women laws enacted between 2004-2013, but the glaring lacunae in the 2004 law were not removed.

In 2014, PPP Senator Sughra Imam tabled a fresh Bill in the Senate, but it was on no one's priority list. So our pressure continued. Finally, the PML(N) tabled a much-diluted and modified version of the Bill in 2016 and got it passed at a Joint Sitting of Parliament. But this is not enough. There are still flaws in the law – and they may even have increased with some of the changes in the draft Bill (described in several pieces towards the end of this diary).

For preventing Dishonour Killings, a number of steps are required on an urgent basis, e.g. repealing the existing discriminatory laws; removing VAWG/GBV crimes from the purview of the Qisas and Diyat law, which acts against the enforcement of the Anti-"Honour" Killing laws (2004 and 2016); abolishing all forms of Jirgas and Panchayats (by whatever name) – since they have been declared illegal and unjust parallel ADR systems by the Supreme Court of Pakistan.

Further, it must be recognized that no law can be effective or enforced without strengthening police capacity; increasing the number of women in the LEAs, particularly in senior positions; building **police capacity** to comprehend the laws and to diligently register, investigate and prosecute crimes against women; and, instead of increasing the number of women-only police stations, establishing a 24-hour women's police help desk at all police stations all over Pakistan.

All the LEAs, senior and junior police cadres, prosecution lawyers, medico-legal examiners, and all tiers of the subordinate judiciary need in-depth training on the pro-women laws enacted over the past 16 years, and sensitization on how to deal with cultural "rationalization", e.g. "sudden and grave provocation", concepts of "honour", and other illegal "justifications" for dishonourable killings.

Urgent reforms are required in our education curricula, textbooks and teachers' training manuals, to inculcate in our children the concepts of respect for women and girls, minorities, TGs and PLWDs – concepts of dignity, honour, human rights, equality, justice and non-violence.

There is no such thing as an "honour" killing (*ghairat kay naam par qatl*). It is quite simply a Dishonour Killing (*bay-ghairati ka qatl*) and a murder. It is a heinous crime, not just against the victim, but also against the State – for which there must be no impunity, and no tolerance or acceptability of the concept of "forgiveness" – no "compromise", no "waiver", no out of court "settlement" (financial or otherwise), or any other legal loophole. Justice must be done – and must be seen to be done too. The victim is dead, but society is still alive – or is it? Therein lies the answer to the title question.

Our message to all past, present and future Dishonourable Killers is: "Our **HONOUR** is NOT in your hands, your body, or your mind. Our honour is also not in our bodies, which you seek to control by brute force or by killing us. Our honour is **inherent** and **intrinsic**; it resides in our minds, hearts and souls, where you can NEVER reach; and which you will NEVER control".

* file:///D:/Documents/Uks/Code%20Of%20Ethics%20Final.pdf

"honour" killings in pakistan: what "honour"? whose "honour"?

Tahira Abdullah

*The journey of my life
From home to graveyard —
Like a dead body
I weigh heavy on the shoulders
of father, brother, husband, son.
Bathed in the name of religion,
Nailed to the coffin in the name of traditions,
I am buried in the graveyard of ignorance.*

In spite of Constitutional guarantees of gender equality and special affirmative action provisions for women,¹ gender inequality in Pakistan is obvious and well documented, not only by the indigenous women's movement, national and international academicians and researchers, but also increasingly by the Government of Pakistan (GoP).²

It could be argued that the GoP is being forced to recognise this, in view of the recent and increasing interest in the 'human face' of economic development by the United Nations (UN), the external donor agencies and the global women's movement. Another, and more pressing factor is that the government can no longer ignore the blatant manifestations of gender injustice at the national level.

There are many facets of the oppression of the vast majority of Pakistani women, such as a lethal mix of poverty; high levels of violence; retrogressive socio-cultural, religious and traditional tribal and feudal norms; patriarchal family structures; discriminatory legislation; negative impact of military-led and International Financing Institutions driven macro-economic policies on social-sector services,³ particularly on women and girls' food security, nutrition, basic and reproductive health; education and vocational skills training; lack of formal and remunerative employment opportunities and access. These result mainly from the still-prevalent norms of veiling and seclusion of women and gender segregation; lack of mobility, decision-making authority or participation in the public sphere; as well as lack of awareness or information on rights and options.

Of these and other facets, violence against women is perhaps the most horrific and intolerable, since on one level, its impact ranges from physical injury, e.g. battery, acid throwing, stove-burning, or organ dismemberment, to unwanted pregnancy resulting from rape or gang-rape, to death from so-called 'honour' killings. On another level, the emotional trauma and mental scars remain for life with the survivor, quite apart from and in addition to the stigma, shame and 'dishonour' with which the survivor of violence against women is doubly victimised, along with her entire family. Many such victims are subsequently cast off by their families, especially those who have been subjected to rape or gang-rape.

It is an unfortunate fact that not a great deal has changed over the past decade and a half in the situation of women

¹ "Journey", Atliya Dawood (1995), p. 19.

² Articles 25, 34 and others in the Constitution of 1973.

³ Vide GoP documents, *inter alia*: (i) *Pakistan National Report to the Fourth World Conference on Women, Beijing (1995)*, (ii) *Report of Commission of Inquiry on Women (1997)*, (iii) *Report of Expert Working Group on Women and Development for the Ninth Five-Year Plan, GoP (1997)*, (iv) *National Policy for Development and Empowerment of Women (2002)*, (v) *Report of the Working Group on Gender and Development for the Tenth Five-Year Plan (Medium-Term Development Framework, 2005-10)*, GoP (2004).

⁴ Especially the International Monetary Fund and the World Bank.

two major arteries of Islamabad – Jinnah and Constitution Avenues. Conservative estimates put the number at around 5,000 demonstrators, which was unprecedented for Islamabad. The CAGAHK statement issued on the occasion includes a list of ten demands pertaining to the clauses, which were changed in the GoP's version of the Bill regarding 'honour' killings.²¹

The CAGAHK campaign used varied means for mass mobilisation to raise awareness and to reach out to the majority of citizens, especially those in the rural areas, who remain unaware of both the issue and its legal ramifications. These included participation in the public and private electronic media – both radio and television talk shows and panel discussions; sending a number of statements to the print and electronic media; cataloguing and compiling statistics on 'honour' killings (by AGHS and HRCP, Lahore); preparation of banners, placards, flyers; and the publication of a booklet by AF.²²

Meanwhile, women's rights activists lobbied hard to get resolutions against 'honour' killings passed in the Provincial Assemblies and the NA. As a result, the Balochistan Assembly did pass a unanimous resolution condemning the practice of 'honour' killings and calling upon the federal government to enact a strong law against it. A similar resolution was almost passed in the Sindh Assembly, but it fell victim to procedural wrangling and disputed ownership. A similar fate befell the resolution which Ms. Mehnaz Rafi and Mr. Minoo Bhandara moved in the NA.

The drafter of the original Bill, Ms. Shahla Zia, managed to obtain a copy of the official Bill, as tabled in Parliament. She wrote a strong critique of it,²³ which formed the basis of the above-cited booklet published by AF. It also formed the basis of the four statements which CAGAHK issued between October and December 2004, before and after the passage of the official Bill in the NA and the Senate, and before the Presidential signature (in January 2005), which completed the enactment process.

None of these and other civil society statements received any attention from the government, nor were their demands met, especially those pertaining to the need for (a) removing provisions for compoundability through compromise and waiver,²⁴ (b) legislating the role of the State as *wali* (guarantor, guardian, heir), in order to register and prosecute 'honour' killings cases, and (c) expanding the definition of 'honour' killing in the Bill, to address the commonly permitted use of the pretext of 'grave and sudden provocation' by the perpetrators,²⁵ despite its being no longer permissible after the promulgation of the Qisas and Diyat provisions in 1990.

A recent update on the 'honour' killings issue vis-à-vis Parliament: a puzzling event occurred on 1 March 2005, when a Parliamentarian from the ruling PML-Q, Ms. Kashmala Tariq, sought to table and initiate debate in the NA, on an amendment to the official Bill, which was passed between October-December 2004 by Parliament, and which the President signed into law in January 2005. She had incorporated the demands of the CAGAHK into her proposed amendment. Sadly, however, despite receiving vociferous support from some of the opposition political parties (such as the PPP), her own party colleagues strongly opposed her, along with the MMA – the religious right. It goes without saying that her amendment was rejected by a large majority. How 'honour' killings could become a divinely ordained religious issue – and thus be sanctified beyond human interference – is beyond comprehension.

While a blatantly flawed law has been legislated in haste, and without sufficient public debate, its operationalisation and implementation remain unclear. The alarming statistics compiled by NGOs such as HRCP and LHRLA, as well as daily newspaper reports, show an unabated – in fact, increasing – incidence of violence against women in general and 'honour' killings in particular. With an inadequately trained and poorly paid police force, operating within the ruthless feudal and tribal milieu of the 68% rural population, and without substantive relief from the law courts, it is difficult to envision a positive outcome.

The queries in the title: 'what "honour"?' and 'whose "honour"?' thus will remain merely academic or philosophical issues, while thousands of Pakistani women and girls continue to be killed without compunction every year.

²¹ CAGAHK statement dated 6 October 2004: *Demand for Strong and Effective Law Against "Honour" Killings*.

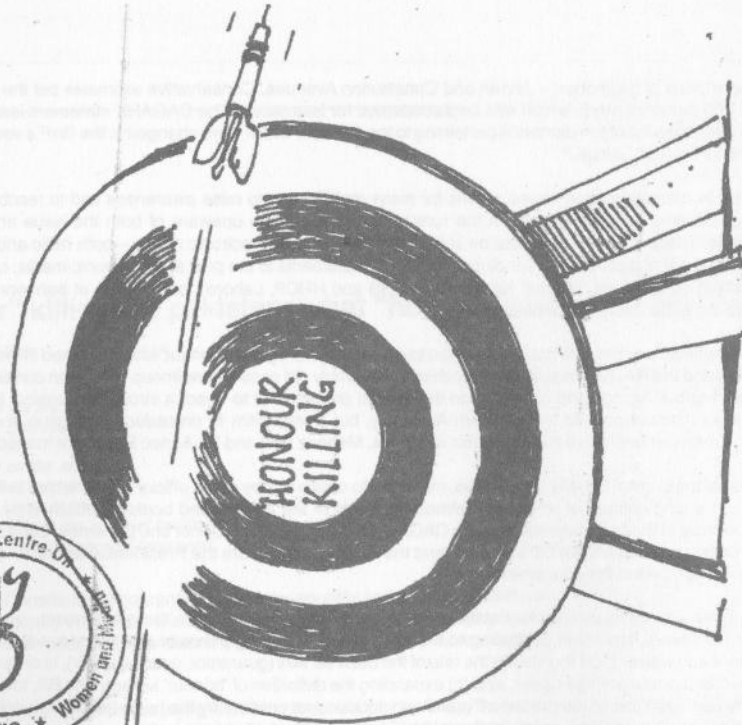
²² Op. cit. AF booklet (2004).

²³ Shahla Zia (2004).

²⁴ Popularly known as *muafinama* and *raazinama*.

²⁵ This pretext is often used by sections of the police and law courts.

POLICE FAIL TO NAB KILLERS OF
WOMAN SLAIN OUTSIDE LHC



Express Tribune — May 30, 2014

Women unite to take 'honour' out of killing in Pakistan

Kathy Gannon

SO MUCH divides two women who fought in the battle to take the "honour" out of killing in Pakistan. Naeema Kishwar shrouds herself in a burka, showing only her eyes. She belongs to a political party that has been linked to the Taliban.

And she comes from deeply conservative tribal lands where girls have been killed for going to school. Sughra Imam sometimes wears a scarf draped lightly over her hair, but often her head is bare. She belongs to a liberal party whose leader, Benazir Bhutto, the first female prime minister of this predominantly Muslim nation, was assassinated by extremists. She comes from a prominent Pakistani family and was educated at Harvard.

But at least one thing unites the two: they have spent their political careers fighting for women. Although they have never met, and usually are on opposite sides of the aisle, Kishwar and Imam became unlikely allies in the battle to pass a historic law to protect women from murder by members of their own families. In this country with a complex legal system that is a tapestry of Islamic Sharia law and British common law, legislation passed decades ago has allowed many of those who kill in the name of family "honour" to go free.

Innocent A family's honour can be "tarnished" by something as innocent as sitting next to an unknown man, or helping a friend elope with the man of her choice. Invariably the "honour" of a family is tied to a woman's chastity.

The law decrees that relatives of a murder victim can forgive the killer; they can even take money in exchange for the killer's freedom. Human rights groups argued that in the case of "honour" killing, this granted immunity to killers, because both victim and perpetrator are usually family members. Hardline Islamic groups, however, defended forgiveness as a religious edict from the Qur'an.

But the mood in the country began to shift in the past year with the rise of social media and a proliferation of television channels featuring dramas about girls who find love and fight back against sexual assault. The new channels started covering "honour" killings, and Pakistanis grew outraged over a series of grotesque murders that happened with such regularity they could no longer be seen as isolated cases: a daughter burned alive by her mother, a social media star drugged and strangled by her brother, a teenage girl ordered by a tribal council to be bound and burned like Joan of Arc for helping a friend elope.

"There are changes in Pakistan," says Imam. "Most of the people in Pakistan are young. They are searching for change."

After Imam became a member of parliament's upper house seven years ago, the poor who tilled the land in her constituency in Punjab province started coming to her with stories of a man who had killed his wife after seeing her talking to another man, or of a brother who killed his sister for having "illicit" relations.

"These were women whose names I didn't even know," she says.

"They had received no media coverage, and I thought: 'how do we protect these vulnerable women?'" She saw that the men who killed showed no worry of even going to jail. "No one was ever afraid. They never felt they would be punished. They knew they would be forgiven," Imam says.

She insists that Islam's provision of forgiveness was not intended to apply to premeditated murder. The provision was meant to end feuds, "to bring peace. It was not meant to be able to kill with impunity," she says. "The law has been perverted."

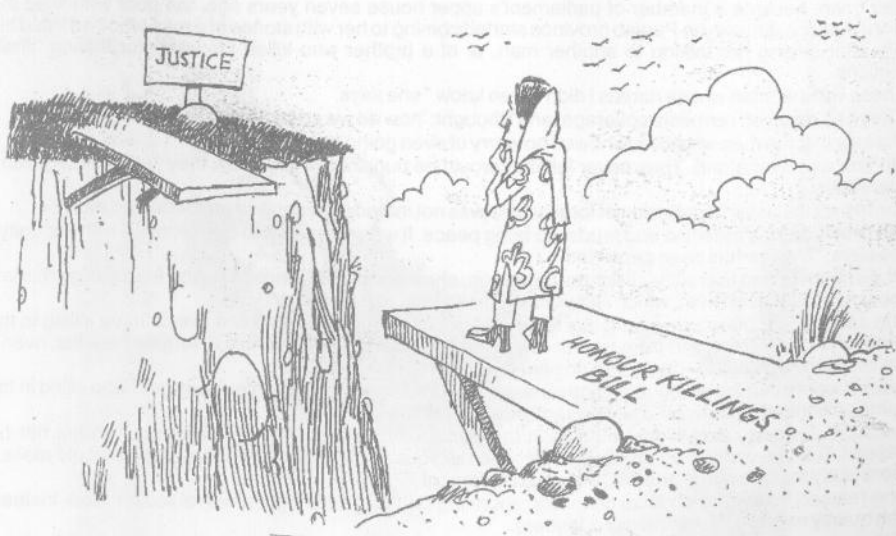
When Imam began to craft her bill three years ago, she wanted the killings removed from the Islamic law known as Qisas and Diyat, which allows the family to forgive a murderer. She spent hours poring over religious texts. The only solution she could find was to have killing in the name of "honour" removed from Islamic law altogether, making it impossible to forgive the killer, even if the sentence was death — the common penalty for murder in Pakistan.

"I didn't want even the mention of forgiveness in the law," she says. "I wanted someone who killed in the name of 'honour' to know he could be sentenced to death."

Because her party was in the majority in the Senate, she did not need a consensus to get her bill passed. But she wanted an agreement with the religious parties, because their support would make it more likely that the police and judges would implement it. She refused interviews on local channels, shunning publicity that might have raised hackles. Instead, she quietly negotiated with religious leaders.

There was a precedent. Pakistan's religious parties had made an exception once before when Pakistan passed its anti-terror bill. According to that law, a culprit cannot be forgiven even if sentenced to death. Imam, whose slight stature belies her tenacity, wore her fellow lawmakers down until finally they agreed

A Girl in the River: The Price of Forgiveness trained an international spotlight on the killings, and public



”مستحقوں کا ری کر جیوے نیماے“ شادی کا کیا
 ارادہ ہے جو اچھو کا کی غیرت کے قتل کے خلاف
 Khabrain — May 20, 2003

The Nation — December 3, 1997

On August 2nd the Senate refused to discuss a proposed resolution condemning the tribal practice of killing women for "honour" in Pakistan. Worse, a majority of the members of various parties in the Senate blithely abandoned the field to a retrograde minority unwilling to defy a despicable custom that is against all secular norms and religious laws. This has confirmed the international community's fears that Pakistan is an uncivilised country.

In April 1999, a young woman from Peshawar (Samia) was killed in Lahore in a lawyer's office by a gunman hired by her father because she sought a divorce from her abusive husband. The event so shocked the nation that at least 20 senators from the opposition and treasury benches issued a signed statement against the practise of killing women "to save the honour of a family". A watered-down resolution came up before the Senate in August. But by now many of the Senators had revised their allegiance to the law and ideology of Pakistan.

The worthy Speaker of the Senate, Mr Wajid Sajjad, was also no longer keen to support the resolution. So he agreed to take a vote on whether or not it should be discussed at all. This was a signal to most Senators to slink off to the cafe so that the few who were most adamant about the righteousness of "honour-killings" could strike it down by a "majority" of 20 to

2. In all this, the most shocking behaviour was betrayed by the secular ANP Senators and their leader Mr Ajmal Khattak, who were all in favour of defending the murderous actions of Samia's influential killers.

This is a disgraceful day in the history of Pakistan. The message to the women of Pakistan is that they should not trust the law to save them against the primitive tribal custom of killing for honour. This concretises the investigations of a recent BBC documentary on *karokari* in Sindh which reveals that "women-killers" tended to be let off in Pakistan because state institutions are inclined to put the dubious custom of "honour" above the law of the land. It is ironic, of course, that when the BBC documentary was shown, the reaction of many in Pakistan was that of incredulity and suspicion. Indeed, some people actually wrote to say that the BBC had been deliberately negative because of Western prejudice (how often do we hear such holier-than-thou comments these days!)

The Senate has now proved that the law in Pakistan is worth no more than the flimflam of a camel, as they say in Urdu. In fact, Islamic family law is explicit in its edict that a wife may seek



editorial Shame

divorce from her husband on an Islamic enable right and Islamic jurisprudence that a wife seeking divorce may not even give any reason for so doing. Of course, under Pakistan's Penal Code no one may murder to seek revenge or satisfy honour.

But conditions in Pakistan openly and violently militate against the law. Every day, newspapers report the murder of women by male family members on suspicion of 'dishonour'. The tragedy is compounded by the fact that the lower judiciary has begun to interpret the "honour-killing" of women" as a mitigating factor in murder cases. This is *jehadiya*, pure and simple, the pre-Islamic dark-age which the Holy Prophet (pbuh/sought to end.

The Senate, instead of choosing to stand by the Prophet (pbuh) in his mission to end male savagery against women, has chosen the *jehadiya* as its model. In so doing, it has confirmed the general Western misperception that "Islamic" law targets women unfairly. Therefore those who are angered by this Western opinion should take another look at our honourable Senators and decide whether they should be covered with glory or tarred

and feathered.
On 6 August 1999, the World Bank sent the Mission in Islamabad presided by finance minister Ishaq Dar with a memorandum on the violation of human rights in Pakistan on behalf of the ambassadors of the Pakistan Development Forum which keeps Pakistan afloat. Their message is clear. The Human Rights Commission in Geneva will take a dim view of the ruling party's handling of the Samia case, of the relentless attacks on civil society by representatives of state institutions, of the persecution of NGOs working for the welfare of the minorities and women, and of the abduction, imprisonment and harassment of journalists in Pakistan.
What kind of image is the state of Pakistan presenting to the world on the eve of the new millennium? How can we now argue that the decline of state institutions and the rise of a culture of cruelty towards human beings is owed more to 'functional' aberration than to law-making?

The human face of Pakistan is being systematically disfigured by our politicians, thereby inviting punitive measures from the world. That is why, for example, our just cause on Kashmir has been rejected internationally because we, rather than our cause, are seen to be lacking in morality. Now the Senate has veritably killed whatever 'honour' we had left in the eyes of the world. Shame. Shame. Shame.

The Friday Times — August 13, 1999



World Human Rights Day Women huge rally against 'Karo-Kari'

By Our Correspondent

Describing the custom as a shameful act, the speakers appealed to the authorities to make all our efforts against the practice. They also appealed to the people to raise their voice against those involved in such brutal and unjustified murders of innocent people.

The speakers condemned discrimination against women on the basis sex saying: "Islam sees man and woman as equal."

The chairman of Sukkur Blood and Drugs Donating Society, while addressing the participants of the walk, called for the equal rights for man and woman in all walks of life.

ANNUAL REPORT: The Human Rights Society of Pakistan, Sindh zone, on Thursday, issued its annual report on the human rights violations in Pakistan.

Abdul Tahir Ansari, chairman of the society, said in the report that serious HR violations were observed during the current year with rampant acts of murders, terrorism and harassment. The report claimed that the masses had lost confidence in the PML leadership due to the situation.

The report claimed that 1,200 people lost their lives only in

Karachi and 700 of them fell victim to terrorist attacks and torture. It put the number at 190 of those died in similar conditions in Hyderabad.

About 300,000 people are jobless in Sindh alone, it observed, claiming that the outgoing chief minister, Liaquat Ali Jatoi, relaxed a ban on appointments to provide jobs to 20,000 people. However, it registered, half of those given jobs were facing retrenchment from different institutions. Referring to the police atrocities, the report observed that some of the MPs from Muttahidi Qaumi Movement were subjected to torture in custody.

The chairman of the society has proposed in the report that the newly constituted military courts should reserve their judgments till the appeals, filed against these courts in the supreme court and a high court, are disposed of.

The report mentioned the incidents in which some journalists, including Idrees Bakhsh of Karachi and Naseer Sahmi, were subjected to intimidation.

It suggested that the scrutiny of cases involving political figures be carried out from 1985 to 1998 through a judicial commission.

It demanded that the reports on

extra-judicial killings between 1992 and 1996 be prepared and made public. It further demanded restoration of the Sindh assembly and powers of the speaker.

The report called for fixing the period of governor's rule and ensuring transparency in the ongoing process of accountability.

Dawn — December 11, 1998

Demo against Saima's killing

PZ Bureau Report

ISLAMABAD: The Joint Action Committee (JAC) for women's and citizens' rights Wednesday staged a protest demonstration against a brutal killing of Saima at ACHS legal aid office in Lahore.

The activists of JAC holding the placards in their hands, demanded the immediate arrest of the murderers of Saima, a 22-year-old wife of Peshawar, shot dead on Tuesday in the office of private Human Rights Commission of Pakistan (HRCP) for seeking the divorce from her addicted husband.

Turning Saima's murder a family 'honour', the demonstration said such killings were an abject in Pakistan and in many instances, the state, the judiciary and the police protected the desire of the family to avenge woman's freedom in the name of 'honour' instead of protecting her life and liberty.

The Frontier Post — April 8, 1999

Samia's family demands probe and FIR against Hina Jilani

PESHAWAR—The family members of late Samia Imran who was murdered in the office of Dastak at Lahore on April 6, 1999, has demanded of the authorities concerned to register their FIR against Advocate Hina Jilani for double murder.

A request has also been made with the government to hold thorough probe into the involvement of Hina Jilani in the abduction and kidnapping of Samia which led to the latter's murder.

This was said by Barrister Bacha, defence attorney for the family of Sarwar Mohmand while addressing a press conference here on Saturday.

Barrister Bacha said the Gulberg Police station in Lahore in whose jurisdiction the incident took place has refused repeated pleas of the family to register the FIR, copies of which were also sent to Home Secretary Punjab, IG Punjab and DIG Lahore.

Bacha, who is also Vice president of Supreme Court Bar Association, also informed that after the press conference, he is leaving for Lahore to meet some law experts and high officials of Punjab government to get the FIR registered.

He said if the FIR was not registered, he (Bacha) would move the high court for filing a case against Advocate Jilani and her sister Asma Jehangir on charges of kidnapping and abduction of Samia Imran and later in ordering the killing of driver Habibur Rahman outside the office of Dastak.

While raising criticism over the conduct of Asma Jehangir and Hina Jilani, Barrister Bacha said

the self styled custodians of human rights had not only themselves committed gross violation of human rights, but even have eliminated the only and the vital witness to give evidence on the motive in the murder of Samia.

By eliminating the alleged killer and potential witness, Advocate Hina Jilani had sought to cover up tracks exposing her involvement in the conspiracy to kidnap and abduct Samia, he alleged.

Barrister Bacha claimed that Asma Jehangir, Hina Jilani and one Nadir who reportedly wanted to marry Samia Sarwar after her divorce from her husband Imran, were all responsible for the gruesome tragedy which had ruined a whole family.

The details of the conspiracy would come to surface if the FIR was registered and a probe was ordered, Bacha observed.

If the Samia's father was allowed to meet her, the tragedy might not have happened, Bacha remarked.

The defence counsel for the family of Ghulam Sarwar also distributed among the press copies of the FIR sent to SHO Gulberg Police Station and other officials of the Punjab government.

According to FIR Samia 29, was married to her cousin Imran about ten years ago. Two sons, Asad 8, and Usman three were born out of the wedlock. About four years ago relations between Samia and Imran went sour and Samia came to her parent's house in Peshawar. Subsequently she passed her BA and was studying LLB in Peshawar University while living in her parent's house.

On March 19th, FIR added, Ghulam Sarwar and his wife went for Hajj where on 31st March they received information at Madina that their daughter Samia had sought refuge at Dastak. On April 2 the parents returned to Lahore.

According to the FIR, Ghulam Sarwar met Asma Jehangir who told him that she was not prepared to keep Samia at Dastak as she was already married, but Hina Jilani insisted on giving her refuge.

Samia met with her mother in Dastak's office but the former did not agree to accompany her parents and demanded divorce from Imran. Samia's parents then went to Peshawar and prepared divorce papers. On April 6, they returned to Lahore along with the parents of Nadir, the boy whom Samia wanted to marry.

They went to the office of Asma Jehangir along with the brothers of Ghulam Sarwar and driver Habibur Rahman. On seeing Driver Habibur Rahman, Hina Jilani went into a rage and started abusing. Samia also abused the driver and insulted us and tried to push us out of office Mrs. Sarwar said in her FIR.

Upon this driver Habibur Rahman became infuriated and he shot at Samia who fell on the ground.

As Habibur Rahman was trying to escape Advocate Hina Jilani ordered the guard to shoot him. The guard fired and killed Habibur Rahman on the spot.

The FIR blames Hina Jilani for provoking driver Habibur Rahman by abusing him and subsequently for ordering her guard to kill the fleeing accused and holds responsible for the double murder. Bacha concluded — APP

Pakistan Observer — April 12, 1999

LAHORE LANDSCAPE BY ZAFAR SAMDANI

Samia's murder: the condemned state of women

A chit of a girl is an expression one has often heard, one used. Once in a while, one comes across a person, tailor made for the expression. Shahtaj Qazibash is a case in point. It fits her like a specially made glove. She is, of course, no girl, not any more. But she is very much a chit of a woman.

But age is not to be confused with content. Recently Shahtaj displayed qualities which do not match the obvious meanings of the expression. The event was the widely reported case of the young woman from Peshawar, Samia Imran, who was murdered in cold blood in her lawyer Hina Jilani's office for seeking a life on her own. Shahtaj was not a witness to the brutal end to Samia's life. But she became a star witness for developments in its immediate aftermath.

She was apparently taken a hostage so that the murdered young woman's family could take a getaway. Shahtaj is still surprised that she "could return in one piece." She says: "I have been in some pretty difficult situations but none even remotely comparable with this one." She also wonders what made her captors free her. Perhaps they did not grasp the implication behind what they were leaving behind in the form of a pint-sized woman was evidence. They were possibly deceived by the fact that she is only a little woman.

All through the over 45-minute ordeal during which she was taken to a few places in Peshawar and a taxi with death

virtually chasing her, she remained calm. "I did not know that I could be so calm." But self control broke down. "I was returned to the office. I could offered a glass of water. I could not hold on to it." Here was obviously surface calm. But that was all she needed to get through the experience of being a hostage and to be taken to different destinations in the city. Some of them, like Mughalpura had become totally unfamiliar to her over the years. In the rickshaw, there wasn't much chance of identifying the route but once they her captor and Shahtaj took a taxi at the railway station, the world could see the world around her. The thought if she would return to it did not cross her mind during the nightmarish trip.

While she was concerned with the plight of women even earlier and had tried to something at her individual level, whenever she could contribute to helping women under pressure, she became associated with women's causes institutionally when she joined Hina Jilani in 1989. Soon they realised that women fighting irrational tradition and confronting families that wanted them to live according to the prescribed dispensation, needed more than legal and moral support.

They needed a shelter because

in most of the cities of the world where women in distress required protection. Pursued by powerful and determined antagonists and charged by their concept of honour, they hunted defiant women wherever they went. This realisation gave birth to the idea of Dastak. Legal aspects of cases were and are being looked after, the determined duo of sisters, Asma Jehangir and Hina Jilani. Shahtaj, not a lawyer, provides help on other counts. Dastak has had more than a few disturbing taps at its door. Some loud thumping experienced a knock accompanied by a bullet. It happened with Samia's case with Shahtaj on centre stage. Threats had been there in the past too but hands stayed short of pulling the trigger. All shelters for women have been experiencing threats from families of the women they manage backing of police. One girl was forcibly taken away from the Edhi Home in Karachi some months back, but luckily so far no killing had taken place. With the murder of Samia, a new misery has unleashed against the already oppressed women.

The most upsetting aspect of the tragic episode for Shahtaj was possibly not her abduction, possibly not even the murder of Samia — horrible though it was, for standing up to traditions of



The case has brought conditions for women in some areas of the country under sharp focus and offered insight into the kind of stress under which they must be living. The most pathetic example seems to be of Samia's mother. And she could not be the only one in that state. It is thinkable that a mother should arrange the physical elimination of an offspring under her personal supervision, if she had any will of her own.

Notes

Defending barbarism

It was shocking to see Senator Israrullah Zehri from Balochistan informing the Senate on Friday that the killing or burial of women alive for honour is a tribal tradition and should not be portrayed negatively. Responding to Senator Yasmeen Shahs statement on reports of five women being buried alive in Balochistan in the name of honour, Zehri asked members not to politicise the issue, as it was a matter of safeguarding the tribal traditions. The women, three of whom were teenagers, were first shot and then thrown into a ditch. It was reported that they were still breathing as their bodies were covered with rocks and mud, and their only crime was that they wished to marry men of their own choosing. Senator Zehri had the guts to defend such heinous act and said, These are centuries-old traditions and I will continue to defend them. Only those who indulge in immoral acts should be afraid, Senator Zehri added. As it is, this is an outrageous statement and coming from a Senator, it is totally unacceptable.

Defending barbarism in the name of tribal justice is a crime in itself. The Baloch Senator must immediately apologise to the nation for making such a statement. Hundreds of women die each year in Pakistan as a result of honour killings, who are often close family members, go unpunished. These so-called honour killings are based on ignorance and disregard of morals and laws. If a lawmaker of this country thinks that these cruel acts should not be highlighted negatively in public and are justified, the future of this country indeed is bleak. Senator Zehris statement bears testimony to the fact that ours is a patriarchal system where customs and rules are based on male chauvinism and there is a complete disregard for F-manitarianism.

Pakistan is still a male-dominated society where women are treated like a non-entity. Over here, violence against women takes a dismaying variety of forms, from domestic abuse and rape to child marriages and honour killings. All are violations of the most fundamental human rights. This is because Pakistani women face systematic discrimination from entrenched power relations that perpetuate the almost universal subordination of females. This leaves them highly vulnerable to being harmed physically, sexually or psychologically by the men in their families and communities. They live in fear of torture and violence, their basic human rights ignored. Our women have long fought for their rights. Despite this, Pakistan is very weak despite the allocation of 33 percent seats to women in parliament. Despite the presence of a law and the Womens Protection Act, the incidents of violence against women have not decreased. The patriarchal mindset of society is full of refusal to recognise women as equal human beings deserving of equality, human rights and justice.

Raising awareness of the issue of violence against women, and educating boys and men to view women as valuable partners in life, in the development of a society and in the attainment of peace are just as important as taking legal steps to protect women's human rights. Breaking the cycle of abuse will require concerted collaboration and action between governmental and non-governmental actors, including educators, health-care authorities, legislators, the judiciary and the media. A system based on equality and cooperation would lay the foundations for eliminating all forms of exploitation and oppression.

The Post - August 30, 2008

DON'T WORRY!
THIS IS JUST TO
SAFEGUARD TRIBAL
TRADITIONS



A quick Google search defines honour as "an abstract concept entailing a perceived quality of worthiness and respectability that affects both the social standing and the self-evaluation of an individual..." This is an apt concept in our social context. Individual worthiness and respectability affects our social standing within our family and wider community. Doing the honourable thing, being the honourable, magnanimous person, carrying our honour with shoulders back and head high are traits that are strongly associated with South Asian culture. The actions of one person determine the honour of the whole family and community. It may be an abstract concept, yet it carries with it a lot of responsibility in South Asian cultures. The problem in South Asia is that such an important, powerful tool of family standing and worthiness has been placed on the shoulders of the female members of the family regardless of age. Women carry the honour of the family name, uphold the family worth and their actions determine how high a father or brother can hold his head up among his peers and community. Unpacking this socially complex term reveals that such an important responsibility is placed on the same woman, who during her lifecycle from childhood to adolescence to adulthood, has no real say in the household. The same girl, who is often denied the right to receive an education, is obliged to carry out household chores instead. In Pakistan, in 2015 approximately 13.7 million girls were out of school. We are talking of the same girl

The writer is a barrister and UK solicitor who works with Aurat Foundation on law and governance issues



who is married off (without her consent, which as a child she is incapable of giving) while still a child often to a man twice her age. India has the highest number of child marriages in the world, with around 47 per cent of girls married off before they are 18-years-old. In Pakistan, we are not far behind, despite prohibitory laws in some provinces. It is the same girl who is offered as compensation to settle family disputes or to keep property within the family. The same woman who is not consulted before taking any major household decisions. The same woman who is not in control of her reproductive health, nor a decision-maker in her children's future. The same woman who dare not speak in front of a male elder and often unable to even challenge her own sons. The same woman who is unable to inherit property rightly belonging to her. A woman is given half of any inherited property and has half the word in evidence but carries on her shoulders the ever so important respect and credibility of the entire family. And if this abstract concept of family pride is violated, it is the men that are affected. She violates the honour, he is the one that is wounded by the violation. And then society says to men, you now have carte blanche to do what is needed to bring this so-called honour back that was so disdainfully stained by the one person in the house that has no say or power. Men set the standards of when honour has been violated and set the parameters of how far they may go to retrieve it. This patriarchal concept is not just taught to us by the men of the family, it is

ingrained in the women of the family as well. So a mother will be told to do what is needed to ensure that the daughter is doing everything to maintain the family name. As South Asian women, we are keepers of morality, at all ages and stages of our lives. In 2007, we saw a 70-year-old British Sikh woman convicted for the murder of her daughter-in-law who sought a divorce and was suspected of having an affair. In 1999, Saima Sarwar was shot dead by an assassin, in her lawyer's office in Lahore. Saima's mother arranged the killing because allegedly Saima brought shame to the family name for eloping with the man of her choice.

Surely, the logical thing would be to have the male of the house be the keeper of family honour and pride, and maintain its upkeep and ensure its compliance? Why is there such high expectation from the underprivileged, disadvantaged, unequal member of the household?

What conclusion can we draw from all of this? Women carry this abstract, tainted and arbitrary idea of honour so that men can wear it on their high shoulders and pronounce it proudly to the world. The same men can then declare revenge, arbitrarily, if they feel it's been violated. And the unsaid rule is that no community, no religion and no law will stand in the way of the person reclaiming this so-called honour they believe they have been deprived of. I say give the honour back to its rightful owner. Men should keep it, carry it and be responsible for it. We, women, find the load too heavy and the price too steep to be responsible for such a powerful abstraction of a man's ego.

پولیس اور روڈ پراساھی کی پیدوار گاروکاری

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These horrific 'honour' killings

AMNESTY's three-month old campaign against "honour killing" has not come a day too soon. Women groups in Pakistan have been protesting for quite some time against the widely prevalent practice of killing girls who defy customary norms in matters of sex and marriage. The induction of Amnesty International in this movement will no doubt lend weight to it and hopefully create a wide impact. The fact of the matter is that in this essentially patriarchal society of ours there are not many courageous souls who are willing to raise their voices against the murder of women carried out in the name of family honour. Had that not been the case, as many as 226 women would not have been killed in the country in 1998 alone in acts of honour killing.

Each such act is murder, pure and simple, and though the law recognises it as such, tribal traditions still have such a strong hold on society that quite often the law itself gets sidetracked, making it possible for the killer to remain uncaught and unpunished. The fact that such killings do not evoke the prompt response which they should from the authorities is perhaps even more shocking than the crime itself. Even supposedly liberal and progressive political leaders and jurists are known to condone such murders. They are usually treated as nothing more serious than minor tiffs between two families in which outsiders have no business to interfere. Of course, if an influential person is involved in such a murder case, he uses his clout to prevent any action against himself.

The time has come to put an end to such violence against women. It is paradoxical that women who enjoy such a poor status in society and have no standing in the family should become the focal point of a false and primitive concept of family honour which they are expected to uphold even at the expense of their own inclinations and preferences in matters of marriage. This perception is nothing but another instrument of oppression of women who are treated like the property of man with no

mind or will of their own. Even though many progressive judges have conceded that an adult woman has the right to make her own choice of partner in marriage, not many people are willing to recognize and respect this right. This becomes a major issue when land, property and the right of inheritance is also involved. This is an important human rights issue, not just because the right of life of women is at stake. Also related to it is the question of the emancipation and empowerment of women. Until it is conceded that women have their own independent identity and should not be expected to follow the man's bidding even in matters which concern them personally, women will continue to fall victim to such horrific crimes and social customs.

A two-pronged approach is needed to make an impact. First, there is the need to create a general awareness about women's rights and their status in society. For long have the patriarchs in our midst treated the female members of their family as chattels. Women have also submitted to this situation. It is time to tell them that as respected and equal members of society they also have rights of their own. Men should know that the time when they could treat women as lesser beings held hostage to their own whims and caprices is long past. Concurrently, there is need to lobby the government to make it aware of its legal duty to treat honour killings as crimes against women. It should move against the killers without the slightest demur, apprehend them and prosecute under the law. Strong action in the matter will deter many a future killer. It is to be hoped that the women groups and human rights activists in Pakistan will join hands with Amnesty to make the present campaign forceful so that it creates the desired impact. Let the killers and the law enforcement authorities know that they kill the country's honour and destroy part of its soul every time a woman is killed and the murderer is allowed to go scot-free.

Dawn — September 25, 1999

'Karo-Kari' Claims 123 lives in 3 months

KARACHI: As many as 123 persons including 93 women were killed in Sindh in the name of honour (Karo-Kari) since the start of this year. According to a survey, some 33 persons including 24 women were reportedly injured during the same period. Every Year, in Sindh, Karo-Kari claims thousands of lives in which

a man or a woman is brutally killed by their own close relatives. Among the other reasons, marriage against the will of family elders was the major cause of these killings. In some cases it is suspected that this custom has been used to satisfy some old enmity.

The News — March 24, 2000

These savage murders

CITING figures from a report issued by the Human Rights Commission of Pakistan, a news item in this paper mentions the number of honour killings in the country as exceeding 1,000 a year. The question that needs to be asked is: in the wake of the two-day national human rights convention held in Islamabad last April, what steps has the government taken to bring down the incidence of honour killings in the country? Merely condemning these killings as murder — as Chief Executive General Pervez Musharraf did at the conference — and stating that they have no place in our religion or law is not enough.

Firm action must back good intentions if any difference is to be made to the lives of thousands of women — and even men — living in mortal fear of being the next victims of honour killings or other such horrific practices that are prevalent in all the four provinces. The government has to ensure that honour killings are indeed treated as murder and not condoned as crimes of passion. If lacunae exist in the relevant law that make it possible to regard these killings as anything less than murder in cold blood then the law must be amended as has been suggested in the case of Section 300 of the Pakistan Penal Code.

Unfortunately, the task facing the administration on this score is a difficult

one. The issue of honour killings is not one that has so far elicited much attention, or for that matter sympathy, even in government circles. This was amply demonstrated when the suspended Senate refused last year to pass a resolution condemning this mode of murder in the wake of the Samia Sarwar case where the victim was killed at the behest of her own family. If this government is keen to rectify matters and demonstrate that it means business, should it not move to arrest those involved in the murder of the innocent girl and bring them to justice?

Is the administration so weak that it is unable to stand up to centuries of primitive, horrific tribal and feudal customs that have, unhappily, left deep imprints of twisted notions of honour on the minds of a large section of the people? Are the police and the courts of law not brave enough to examine the real motives that lie behind these so-called honour killings? In several cases, these killings are ideal cover-ups for other motives that can range from land disputes to other forms of enmity. Action against the perpetrators of this barbaric custom must be initiated now. Otherwise, the state itself will be responsible for the rising incidence of this heinous crime that is, perhaps, the blackest of all marks that dot the country's unenviable record of human rights.

Dawn — June 1, 2009

Young boy, women killed in Karo-Kari

KARACHI: Sept 26 (NNI): A young boy and a married woman were killed in Karo-Kari in village Muhammad Usman Gargej, near Warah Friday. Police said Amma aged 20, a married woman and Azizullah Gargej, also 20 years, were killed by Wazir Ali, the husband of the woman, with the help of his brothers Saifal, Shahzad and Mumtaz Gargej Friday at 12 pm. Muhammad Parayal. Brother of Amma brought the body to CMC Hospital for autopsy. As there was no Women Medical Officer, the dead body lay there for about six hours.

Parayal, while talking to newsman said that his sister was a girl of character. "She was regular in her prayers and considered mother had breast fed both of them. He said He said that Azizullah had filed a case against Wazir Ali, which is why he played this inhuman drama to get revenge. The Warah police have registered the case but no arrest was made till the filing of this report.

Muslim — September 27, 1999

'Honour killing' has nothing to do with Islam

She said the situation in the West is not good either. In the United States, she said, a woman is beaten every 20 minutes by her most intimate relation. "If adultery is a heinous crime, why men involved are not punished. Who visit the red light areas with impunity," she asked.

In her talk on the role of media, Shireen Mazari, editor of 'Pulse', criticised the use of the word 'honour' for this barbaric murder. "There is no honour" in the brutal acts, she said. Media has made a big mistake by calling it a "honour killing".

She regretted that our vernacular press distorted the facts in Samia Inam case and urged the columnists of English newspapers to take up the issue. Media also failed in establishing the fact that killing of women in the name of honour has nothing to do with Islam, she said. Failure of the electronic media in this case is

hours. At least two burnt victims are brought to the hospitals daily while countless are subjected to mental, physical and sexual torture in the streets, workplaces and within the four walls.

Shahnaz Bokhari said that the PWA data shows that "bride burning" accounts for the violent deaths of at least 300 women annually at the hands of their husbands or their families. She said that figures of three hospitals in the twin cities show that in the current year 190 burn cases were reported to have been brought to these facilities, out of which only two per cent survived and police cases were registered in hardly eight of these incidents.

Shahnaz Bokhari was bitter but eloquent. "Torture rests in the belief that man is superior. Violence is committed as there is no law to be punished for it. Women in our society are treated like a piece of furniture," she lamented.

because of government failure in extending support to the women. Instead it sided with the criminals, she regretted.

Shireen Mazari lamented that while Indians are raping and killing Muslim women in Kashmir, Muslim are raping and killing Muslim women in Pakistan.

Renowned lawyer Dr. Khalid Baigla said that no law allows killing of women. He urged the courts to be tough to remove the impression that "honour killing" is not manslaughter. In the verdicts, murders of women get concessions on the pretext of committing the crime "under grave provocation." He said people should be educated in this respect.

PPP MNA Naveed Qamar, Amnesty International Pakistan President Sajid Haider Zaidi, Professor Amna Nasir of the National Institute of Modern Languages and Shamsuddin Ali also spoke on the occasion.

The News — September 22, 1999

By Rasheed Khalid

ISLAMABAD: Speakers at the launching ceremony of an Amnesty International (AI) report titled 'Pakistan: honour killings of girls and women' here on Tuesday were unanimous in urging the courts to implement the law against murder in letter and spirit and do not give concessions while punishing killers in the name of 'honour'.

The event was organised by the Progressive Women's Association (PWA). In collaboration with the Amnesty International, Pakistan chapter. Diplomats, human rights activists and intellectuals attended the function.

PWA President Shahnaz Bokhari said at least one woman is beaten by her spouse every 30 minutes, two women are reported killed before every sunset and four rape cases are added to police registers every twenty-four

Honour killing a crime not custom

KARACHI (PPF) - "Honour killing" is not a tradition or custom of any region or province including Sindh but it is a criminal act committed by some criminal-minded people, supported by some jagirdars, Sardars and police authorities", said the political leaders and social experts at "All Parties Conference on Honour Killing", organised by the Participatory Development Initiatives (PDI), here on Monday.

Inaugural session was addressed by Mr. Ron Rimmer, Deputy Head of Mission, British High Commission Karachi, Secretary Kamal, Sikander Brohi Director of PDI and Dr. Arif, while the political session was addressed by Maulana Asadullah Bhutto President of Muttahida Majlis-e-Amal (MMA) Sindh, Zubair Ahmad Khan Provincial President Tehreek-e-Insaf, Rahim ul Haq Senior Vice President Pakistan Muslim League-

retary Pakistan People's Party Parliamentarian, Nayyar Hussain Hyder Additional Director (Investigation) and others.

Asadullah Bhutto said that Karo-kari and other honor killings were non-Islamic customs. He was of the view that no one had been given the right to kill any man or woman on just suspicion. MMA provincial chief said that honor killing was an international issue and it was not only related with Pakistan.

He rejected the allegation of NGOs that religion or religious parties were supporting the honor killings and assured in this regard the cooperation of religious parties. He said that it was Islam who first gave the respect and honor to woman, when she was treated like a slave.

He said that landlords and influential persons were providing the shelter to criminals, who were involved in these killings. He stressed on all political par-

ties and NGOs to work together to get rid of honor killings. Shazia Mari emphasized that mothers, the first institute for the children, should give their children a moral training to respect the lives of other people for the elimination of honor killings.

She said that ban on tribal jirgas should be implemented and the justice be provided through judicial system. She apprised the audience of various bills that were in way about the prohibition of domestic violence on women and providing protection to them.

Nayyar Hussain gave presentation on legal aspects of honor killing crimes and apprised the steps being taken by law enforcement agencies and police in this context. Rahimul Haq said that root cause of all problems was illiteracy and ignorance in the country. He said Pakistan could not progress and develop without increasing literacy ratio. He said that present gov-

ernment took steps to end menace of Karo-kari and the crime was declared a murder rather than honor killing.

Zubair Ahmad was of the view that government and judiciary system need to be reviewed. He urged political parties to play their role in eliminating the Karo-kari.

Ron Rimmer apprised the steps that the United Kingdom was taking for the promotion of women rights, human rights and good governance. He said that campaign "We Can Stop Honor Killing" organized by Oxfam had been sponsored completely for two years by the UK.

Ron announced the financial assistance of Rs 30.5 million that would be provided by Foreign Office in London, which would be spent on women rights and empowerment of women.

Qamar Bhatti, Dr. Arif, Areen Sheikh and others also addressed to the moot.

The Nation - April 25, 2006

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Women worries

Sir: According to a news report, the Jamaat-e-Islami has demanded that the government impose a dress code for women in the NWFP. It is sad to read that the Jamaat-e-Islami women MPAs cannot think beyond putting women in veil. They say that university-going and working women should be made to wear scarves and college girls should be made to wear 'dupattas'. Why can't these women choose what they want to wear?

There is no restriction on college girls and they can wear 'dupattas' if they choose to do so. The same applies to university students and working women.

I suggest that JI and MMA MPAs and MNAs should focus their energies on putting an end to the injustices and problems (illiteracy, honour killing, financial dependence and discrimination etc.) that Pakistani women face, rather than focusing on trivial issues that would only lead to more discrimination against women. Forcing women to do something is wrong! Islam does not allow the forceful implementation of anything!

FAWWAD SHAFI
Karachi

Honour killings

The local as well as the national dailies are highlighting the dreadful and shocking stories of killing of women. These killings are by hanging, burning and other cruel methods in highly barbarous manner. Such crimes are often committed by their relatives i.e. husband, father and brothers. Fifty-six per cent of the population of our country is living under constant threat to their lives from their male counterparts. The women are not safe even in their homes while their male family members are on job. They remain in constant fear for their lives or other assaults from the trespassers or intruders.

In this land of pure, the women are killed on various pretexts, some time in Karokari, the outdated tradition of tribal feuds or on the basis of baseless allegations of adultery etc. The killers often escape from the clutches of the Law. This state of affairs is quite dangerous as the relatives of the victim hold this in high esteem for their family prestige.

This matter should be taken up on merit when the killer is apprehended, as on various occasions the cases were completed by police as were presented by the public. Some times a family estate or money become the cause of killing which is always covered with other allegations.

It has also been observed that the women of tribal areas or having feudal background, cannot take a chance to marry the man of her own choice. Widows or divorcees of those families are not spared and are hacked down for there like and dislike. This unjust attitude towards the weaker sex does not end here; but the victims are chased to the sanctuaries also.

It is high time for the sane elements of the society such as writers, intellectuals and religious scholars to raise the voice against these killings whether for family honour or on other pretexts. Injustice and barbarism against the women folk is quite contrary to the rights which have been granted by our religion.

The Frontier Post — July 9, 2000

Brother kills sister Yet another honour killing in Fatehjang

FATEHJANG—Yet another incident of bloody honour killing was committed in village Pind of Terail Pach Jang district Attock.

Police said that an accused Akhtar has shot dead his own sister Rohina, a married young girl.

Babar, brother-in-law of the deceased lady also helped her brother killing her. Rohina's spouse was an Armyman. In his long absence from the home, the village girl entered into love with her co-villager Indud Hussain Shah.

She had eloped with Shah with her own consent. However village traditions forced her family to call a jirga of village elders for her return.

Elders and members of the Jirga forced Indud Shah and his Syed family to hand over Rohina back to her family. She was returned and started living with her parents.

However her real brother Akhtar was provoked by Babar, her brother-in-law and real brother of her former spouse and others village folk, accusing the young lady of still maintaining her love affairs with Indud Shah.

Both accused packaged conspiracy to kill the young girl when she was busy in wheat harvesting in the fields of her parents. Killers shot dead her by opening direct pistol fire on her body.

Pakistan Observer — May 4, 2001

Karo kari on the rise

ACCORDING to a report compiled by Madhwal, the horrifying crime of *karo kari* or honour killing is thriving. The study, based on media reports, notes that 753 women including 22 minors fell victim to *karo kari* between 1990 and 1999. Sindh leading with 453 cases, followed by Punjab with 204, Balochistan 69 and NWFP 27. Factoring in population size, the problem seems acuter in Balochistan and Sindh. However, these statistics do not reveal the complete picture, being based only on reported incidents. The actual volume of this crime must be much higher. A recent study by the Human Rights Commission of Pakistan, bears out these figures and reveals that the crime has risen from 110 cases in 1999 to 850 in 2000 and over 700 by September 2001.

The most conspicuous feature of the crime is that it mostly targets women. It is also apparent that the banner of *karo kari* is conveniently applied by many to get off with lighter sentences for murders actually motivated by revenge or plain greed. Most studies suggest this crime is encouraged by deeply ingrained gender bias, in turn validated by tribal traditions. More unfortunately, this bias is as deeply embedded among the police investigators and trial judges. Offenders either get off at the investigative stage, while trial courts accept this as a sudden provocation entitling the offender to a lighter sentence.

It is expected that the government, which has made strident claims about dealing with this issue, and equated *karo kari* with murder, should now actually do something. It has been proposed repeatedly that it may not be necessary for a victim's relatives to lodge the FIR. The Sindh administration's decision that the state, via the local SHO, should be the complainant, also has its pitfalls, given corruption and bias. Any citizen should be qualified to register an FIR, while NGOs be activated to begin monitoring the case after this. Also, postmortems of *karo kari* cases, where sentence has been light or there have been out-of-court settlements need to be undertaken. However, the litmus test remains whether the government has the will to make a test case of high profile offenders, some of whose crimes have been reported globally. Whether or not it will allow them to go unpunished, reinforcing the social biases that encourage the heinous practice, remains to be seen.

The Nation — January 31, 2002

Recommendations on honour killing law finalised

NCSW offices to be set up at federal, provincial levels

ISLAMABAD: National Commission on Status of Women (NCSW)

at a meeting observed, the recommendations on honour killing law have been finalised and would soon be sent to the government for approval.

The commission meeting chaired by Acting Chairperson, Dr. Faqir Hussain also decided to set up commission offices at federal and provincial levels to address women problems on priority. Law Committee of the commission has also presented its report on Hudood Ordinance noting there was difference of opinion on some articles of the ordi-

nance.

A committee comprising scholars, ulama and NGOs representatives was recommended to be set up to remove these lacuna so that the issue of gender bias is properly tackled. Moreover, it was also recommended to remove shortcoming in inheritance law so that the women are ensured equal rights.

The meeting recommended that Nikkah document be fully completed at Nikkah time not leaving any portion unfilled. Moreover, a survey would also be conducted to assess either women were employed against 5 per cent

The News — August 22, 2001

Honour killings, domestic violence claim lives of 981 women last year

Shahzad Munir

ISLAMABAD: Contrary to the fact that there is no honour in murdering women, domestic violence and the so-called 'honour killing' reportedly claimed lives of 981 women during the last year. Among them, 758 became victims of 'Karo Kari' and 223 succumbed to burn injuries as result of apparent acts of violence, burning alive but disguised as stove busting, clothes catching fire or accidents.

The data in this regard has been compiled from the reports published in 22 national newspapers and from other sources by research staff of Madadgaar, a joint venture of Karachi, and UNICEF.

Out of reported 758 cases of 'Karo Kari', forty-three in January, thirty-nine in February, thirty-eight in March, seventeen in April, sixty-one in May, seventy-six in June, eighty-one in July, ninety-four in August, ninety-four in September, seventy-five in October, forty-five in November and forty-two such horrific cases of Karo Kari surfaced in December 2001.

The LHRLA president, Zia Ahmad Awan, told this correspondent that the extent of this heinous crime is greater than the number reported in national print media. Honour killings are reported from remote rural areas and, less frequently, from towns and cities. The modes of killing vary somewhat. In Sindh, a 'Kari' (a black woman meaning bad woman) and a 'Karo' (a black man) are more ritualistically killed and hacked to pieces, often in view of and with the implicit or ex-

plicit sanction of the community. In Punjab, such killings usually take place by shooting and appear more often based on individual decisions, occurring in an urban context and not always perpetrated in public.

An analysis of the data on 'Karo Kari' killings divulged that during the last year in Sindh 453 cases were reported; in Punjab 204, in Balochistan 69 while in NWFP 27 such cases were reported by the print media. It was noted that 511 cases of 'Karo Kari' were reported against married women, 51 against unmarried girls, 7 against divorced women and 7 cases were reported against widows. In 182 news items the marital status of the victims was not mentioned. The Madadgaar's research also revealed that in 304 cases of 'Karo Kari' the perpetrators were husbands, in 154 cases brothers, in 30 cases fathers, in 26 cases sons, in 55 cases in-laws, in 26 cases uncles and in 68 cases familiar persons were the perpetrators.

In 'Karo Kari' cases, police often fail to take action against the perpetrators but on 13th November last year a case was reported in some prominent newspapers that the SHO of the Taluka police of Larkana lodged as complainant the first FIR of a 'Karo Kari' related murder on Monday, 12th November, in the light of newly framed strategy of the district government and police to combat this social evil. An unmarried girl, Shahzadi, aged 14, was killed on the pretext of 'Karo Kari' allegedly by her uncle in village Thiaru Luhar on the outskirts of Larkana, on 12th November. The accused Moula Bakhsh Luhar escaped after committing crime. The SHO of

the Taluka Police station on behalf of the state registered a murder case under Section 302 against three persons, including Moula Bakhsh. This is the first case lodged by an SHO on behalf of the state for 'Karo Kari' killing.

It is significant to mention that the Pakistan Law Commission has also shown concern over the rising incidents of honour killing in the country and the commission in its recent recommendations suggested exemplary punishments for the perpetrators of this horrific crime.

Meanwhile, burn deaths of 223 women reportedly because of domestic violence of accidents, proved to be an eye opener for this highly gender insensitive society as the causes of their deaths become controversial with claims and counter claims by the victims' parental relatives and in-laws. In 149 cases, it was reported that the clothes caught fire, in 41 cases stove exploded, in 43 cases the gas cylinder were blown up while in 49 cases women either died or critically injured mysteriously in fire related circumstances.

According to media reports, 40 women were reported burnt alive by perpetrators in the family. During the last year, 2,917 cases of physical abuse were reported against women. Out of acknowledged 2,917 cases of women abuse, there were 1,390 cases of murder, 1,049 cases of injury, 148 cases of torture, 64 cases of stripping, 41 cases of flogging and 43 cases of harassment against women were published in the prominent national and provincial newspapers.

The News - February 1, 2002

Honour Killings unjustified : SC

By Rafaqat Ali

ISLAMABAD, June 3: The Supreme Court has held that honour killings could not be justified on any ground, especially the killing of those family members of the accused who have no role in dishonouring of any person. Justice Sardar Mohammad Raza, writing for a two-member bench, observed that the court would not go deep into whether the honour killings were justified or not, but would only refer to the present case to determine if the plea of honour killing was at all genuine. The court made these observations while hearing a petition filed by Ghazanfar Abbas seeking rejection of lower courts verdict which had awarded him death sentence on three counts in an honour killing case. Convict Ghazanfar Abbas, son of Ijaz

Hussain Shah of Jalalpur Pirwala, had killed three family members of Manzoor after suspecting him to be involved in the kidnapping of his sister Ms Surriya alias Guddi. The petitioner tried to justify his act on the plea of 'honour'. The court, after examining the whole case, observed that it had come on record that convict Ghazanfar Abbas and his father suspected that Manzoor, son of Allah Ditta, had abducted Ms Surriya, who had been recovered from Karachi later. The court observed that if it was so the direct motive should have been available against Manzoor. "It is not justified that a person, in the name of honour, should come out to exterminate the whole family as the convict has almost done in the instant case." The court further

observed that the petitioner had not only killed Allah Ditta who had nothing to do with the abduction of Ms Surriya but also killed Ms Jewan Mai and Ms Nazeeb Mai. He went on to kill Ms Nasreen Mai and Fayyaz Hussain but luckily they both survived. "Such a desperate act and a blatant violation of law can in no circumstances be justified on the plea of unbridled sense of honour." Dismissing the appeal of the convict, the court observed: "We have no hesitation in holding, in the circumstances, that there exists no mitigating circumstances at all. In the instant case, the two courts below have not only imposed proper sentence but it was their duty to do so."

Dawn — June 04, 2002



Dawn — July 20, 2004

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میں نے ان کے لئے کہا کہ ان میں سے کسی ایک کو تارے میں جہاں
اپنے اصول سے جتنا سے جتنا ہے بقدر اوجہ کی روئے کی
ضرورت ہے تاکہ معاشرے میں بھڑکی آگ لگا سکے۔
انہوں نے کہا کہ ہر آدمی کی ایک اور اور تعلیم کی فائز
استقامت ضرور لگائی جائے تاکہ کچھ تعلیمی طور پر مضبوط
ہو سکے کہ ان میں جہاں جہاں ہے انہوں نے کہا کہ ہر آدمی دنیا
میں جو کچھ ہے اس کے لئے دنیا سے کچھ لگائی جائے اس میں کھلا
کے عرصہ کے لئے ان کے لئے اس کے لئے اس کے لئے اس کے لئے اس کے لئے

بعد ازاں مہمان خصوصی صوبائی وزیر برائے سماجی بہبود و ترقی
نسوان کا کاشف اقصیٰ نے اظہارِ خیال کرتے ہوئے کہا کہ
ہمارے ملک میں اواروں کو منظم کرنے کی ضرورت ہے

Jang — June 20, 2006

سودان کے رہنما شام احمد اور دیگر کارکنان ملحقہ سائنس دانوں کے ساتھ

سیدہ امینہ، سیدہ زینب و سیدہ فاطمہ

کہ ہمارے معاشرے میں گناہ کی حیثیت کا تعین کرنے کے لیے جو ایک ایسا انسان کی حیثیت سے "غیرت کے نام پر" عمل کیا گیا ہے اس پر غور کرنے والے کو کبھی کاغذ پر نظر نہیں آتا کہ گناہ ہمارے معاشرے میں جو عمل ہے جسے ہم اس کے خلاف فراموشی اور صحت کا نشانہ بنانا چاہتے ہیں۔ اس لیے ہم اس کے خلاف فراموشی اور صحت کا نشانہ بنانا چاہتے ہیں۔ اس لیے ہم اس کے خلاف فراموشی اور صحت کا نشانہ بنانا چاہتے ہیں۔

کتاب کی تقریب رونمائی

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تو علماء اسلام نے کار دکاری اور غیرت کے نام پر قتل کی مخالفت کر لیا۔ اس ترسیل کے دوران کھوکھریاں لٹائی گئیں۔ اس کے بعد قتل کی مخالفت کرنے والے علماء نے قتل کی مخالفت کرنے کے لئے جیل جہانم پر سزا دی۔ حادی کی ہے۔ قتل کے مطابق قتل کی کار دکاری اور غیرت کے نام پر قتل کو قتل کے برابر قرار دیا گیا ہے۔ اس جرم کے مرتکب کو زیادہ سے زیادہ سزائے موت اور عمر قید کی سزا دی جاسکتی ہے۔ سرکاری ارکان نے قتل کی منظوری کو ایک شاعر کا نام قرار دیتے ہوئے کہا ہے کہ اس سے حکومت کا سماجی انصاف دلانے کا وعدہ پورا ہوا ہے۔ ہر وہ قانون جو جرائم کا قلع قمع کر کے عوام کی سلامیت کا باعث بننا ہو ایک کارنامہ ہی ہوتا ہے۔ صرف قانون بنانے سے بات نہیں بنتی جب تک کہ اس قانون کو اس کی روح کے مطابق نافذ کیا جائے۔ ہمارے ہاں بیشتر قانون آج بھی وہی ہیں جو انگریز کے زمانے میں رائج تھے تو پھر کیا وجہ ہے کہ انگریز کے دور میں مجرم قرار واقعی سزا پاتا تھا اور ہمارے ہاں اسی قانون میں مجرم بری ہونے کی راہ واضح ملتا ہے۔ پھر نفاذ اور نیوٹوں کا فتور ہوا۔ 1861ء کا پولیس ایکٹ تبدیل کر کے جزیل پرویز مشرف نے پولیس آؤڈر نافذ کر دیا ہے۔ کیا اس سے جرائم میں کمی آئی؟ کیا پولیس کے قصور دانہ اور غیر انسانی رویوں کو گامی؟ جی نہیں اس کا جواب نفی میں ہے۔ پھر تبدیلی کا فائدہ، اگر اس سے شہریوں کو کوئی فرتی محسوس نہیں ہوتا۔ 1978ء کے حدود آؤڈٹس کے بارے میں تسلیم کیا گیا ہے کہ پولیس اس کا بے جا استعمال کرتی تھی۔ اسی بنیاد پر اب اس کے لئے ایس پی کے درجے کا محض تفتیش کیا کرے گا۔ بہر حال، کار دکاری اور غیرت کے نام پر قتل ہمارے ہاں ایک بہت بڑی معاشرتی برائی بلکہ جرم ہے۔ 21 ویں صدی شروع ہو چکی اور ہمارے بعض حلقے اب بھی تک پتھر کے زمانے میں رہ رہے ہیں، پھر کس طرح یہ عمری کیا جاتا ہے کہ 21 ویں صدی مسلمانوں کی ہے۔ بلکہ جزیل پرویز نے کہا تھا کہ 21 ویں صدی ایشیا کی ہے۔ جب تک ہم ایسے دھاتوں کو اپنی اچھ کے ساتھ فتم نہیں کرتے کس طرح دنیا کی مہذب اقوام کی صف میں آنے کا دعویٰ کر سکتے ہیں۔ اسلام نے عورت کو جس قدر حقوق دیئے ہیں اور کس مذہب میں نہیں، اس کا اعتراف خود غیر مسلم مصنفین اور دانش ور بھی کرتے ہیں۔ دوسری طرف ہمارا دعویٰ ہے کہ ہم نے یہ ملک اسلام کے نفاذ کے لئے حاصل کی، اور عورت کو اسلام کے مطابق حقوق ادا کرنا کتاب پر اظہم ہے۔ حقوق کی ادائیگی کوئی ایک طرف اللہ سے غلامانہ رسوم و رواج کے سمیٹ چڑھائے رکھنا ہے۔ آج 21 ویں صدی کے بجائے زمانہ جاہلیت میں دیکھ لے جانے کے مترادف ہے۔ کار دکاری اور غیرت کے نام پر قتل کا ترنگ میل واقعی ایک کارنامہ ہے۔ ہر طرح سے نافذ بھی اسی طرح کیا جائے جس طرح کما سے بنایا گیا ہے۔

2017

Mar

Friday 31

Notes

Karo-Kari

2002:

823
women
killed

2003:

221 dead
and counting



DAWN Group of Newspapers,
Haron House, Dr Ziauddin
Ahmed Road, Karachi 74200
Tel: + 92 (21) 111-444-777
Fax: + 92 (21) 508-7221
email: gm_circ@ dawn.com

Herald

LOOK OUT FOR THE
APRIL ISSUE

nō-kari

”پیار کا کھیل“ بھائی نے مہینہ لگ کر لی ماہی

Although a recent landmark judgment by the Sindh High Court banning jirga trials might give potential victims some reprieve, what is needed most at this point is a change in an archaic mentality found in all echelons of society with a more enlightened outlook. With the exception of a handful of human rights activists, there has been little attempt by society, including opinion makers and politicians, to root out this pervasive evil. Many in our ruling elite have actually been reluctant to discuss the issue for fear of either undermining their own positions in a feudal order or antagonizing those elements that hold tribal traditions, however pernicious and primitive, sacrosanct. Taking effective political action to eliminate karokari will only be possible when they realize that no tradition can be held superior to human life.

Dawn — June 23, 2004

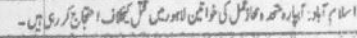
پھیوال (نمہ جنگ) یہاں سے 45 کلومیٹر دور مارن خیلو
میں سے پہلے نے ناجائز تدابیر کے شبہ میں اپنی اور جوان علاقہ یافت
نوجوان کو ہسپتال کا کھڑا کر کے ہلاک کر دیا۔ (رب رب)
مفتویٰ کی چند ماہ

تعلیم طلاق ہوئی تھی جس کے بعد اس کے بھائی کو شہداء (رب رب)
کے کسی اور نوجوان سے ناجائز تعلقات میں۔ بدھ کو علی الصبح فجر
باقی صفحہ 6 کا نمبر 2

بقیمہ - پیار کی کہانی

سے پہلے غلام علی بھائی نے اپنی بہن کو سوتے میں گولی مار کر ہلاک کر دیا۔ پھر کبار پولیس نے انھیں جیل میں لیکر پوسٹ مارٹم کرائے کے بعد غلام علی کے خلاف قتل کا مقدمہ درج کر لیا ہے۔

Jang — September 24, 1998



تین اور عید کی تینوں پر پشاور کیا اور سمیعہ کو لاہور لے آیا میرا دفتر صبح کی کچھ سے لے کر پچیس بجے ہوئے تو رشتہ داروں کو بلوایا

تلاقی پڑی لی! اعتقادِ ارسنِ فلسفین، دہل اور سمیع کے رشتہ دار کے کھرچھاپ مارے ملزم نہیں کچڑے کے اہم پڑاوری بھی ہے۔ پاپیس

وہ ظالم سرور مومنہ کی بیٹی ہیں اور اس کے قتل سے ایک قیمت نوٹ پڑی ہے

دستک میں دوشیزہ کے قتل کے خلاف اسلام آباد میں خواتین کا مظاہرہ

اسلام آباد (کے ٹی وی) اسلام آباد کی خواتین کی این جی اوز میں شملہ احمد کاٹلی نے شہر میں ایک دھواں خازن کے خواتین تنظیموں کا سیکرٹریٹ کے اندر اور

شک میں دو تیز مکے مل پر بے نظیر، محسوس

Khabin — April 8, 1999

Khabrain — April 8, 1999

Karo-kari is alive and well

THE HUMAN RIGHTS COMMISSION HAS reported 91 cases of honour-killing or karo-kari in ie first three months of 2005. This WAS expected after our parliament watered down the original draft law against karo-kart and the religious parties sided with it. After 91 women and men were attacked by their relatives, only 27 cases were actually registered. It shows that despite all the pions noise made by us honour-killing is alive and well and is going on as usual. The victims were mostly from Sindh, but there were signs of its spread into Punjab, Balochistan and the NWFP too.

Shockingly, reports from the United Kingdom say honour-killing has caught on among the Muslims there too. In the recent years the police in the UK has reported 123 deaths. This is evidence of "retribalisation" of the Muslim community if ever one was needed. The UK didn't have the disease; now it has, and the sickness has come from the "mother states". Pakistan tragically provides the model for this new savage behaviour. The biggest shock is that a majority in the parliament in Islamabad thinks that honour-killing is not a bad thing at all and has successfully taken the teeth out of the one PPP draft resolution that would have effectively discouraged the crime.

Daily Times — May 4, 2005

TV serial on honour killing

Staff Report

LAHORE: Ajoka Productions has produced a television serial on honour killings, based on a true incident that took place in a village near Gwadar.

Speaking to Daily Times on Wednesday, Ajoka's Shahid Nadeem told Daily Times on Wednesday that the serial, Taaqub, is about honour killing. He said the story revolves around a brother who has doubts about the character of his married sister.

Mr Nadeem said he was sitting at the deputy commissioner's (DC) office when the relatives of one Noor Hasan entered. They told the



A scene from *Khushhalpura*

his sister. He said Hasan had already killed a driver, who he suspected of having 'illicit relations' with his sister.

The cast of the play includes Savera Nadeem, Hassam Qazi and Javed Bahar. The first episode has already been shown on Prime TV; there are a total of seven episodes.

Mr Nadeem said another serial of Ajoka Productions, Khushalpur, was also under production. He said this was a comedy serial set in the walled city. The serial has been written and directed by Mr Nadeem; the cast includes Nayyar Ijaz, Ashraf Khan, Tippu, Fareeha Jabeen and Anita Kumpher.

Daily Times — August 31, 2002

Drama on honour killing staged

By Mobarik Virk

ISLAMABAD, March 29: Mahnoor is a young girl with starry eyes filled with dreams and is blissfully in love with Fareed, the son of a landlord in a southern Punjab village.

All of a sudden, she is caught in a complex web of vengeance and ancient traditions in which she is inviting death for herself as well as her lover in the name of honour. She then decides to get herself killed and protect the life of her lover. However, three other women, Sakina, Dai and Sardami, who in the past had been victims of these ancient black customs and traditions in the name of protecting men's honour, decide to save her life.

They not only help the young girl and her lover escape from the clutches of sure death, but also revolt against the system by standing up against their menfolk and challenging their authority.

"The drama *Maikoon Kari Karatnday Ni Maam* (They are killing me in name of honour O Mother!) was presented by Ajoka Theatre, brought to the federal capitol by Madiha Gauhar and Shahid Nadeem.

The play was presented at the stage of the Islamabad Club auditorium, and the spacious hall had never been full like it was on Saturday evening.

People, many of whom under normal circumstances would certainly not have liked to be squeezed from all sides, were eager to sit on the dusty carpet on the steps between rows of seats. Nobody wanted to miss the presentation.

The audience sat in rapt silence with eyes riveted to the stage where the chain of events unfolded so naturally. There were gasps of awe and dismay from the crowd which was completely taken in by the performers on the stage and not a single soul stirred in the audience packed in the auditorium like sardines in a can. And deservedly, the actors received a standing ovation at the end.

The drama was based on the same facts which people so frequently read in the newspapers, but few stir and raise a voice of protest or resentment against these ancient traditions and customs that allow killing of women in the name of honour.

The ugly custom is present under



different names in almost all cultures of the country. Unfortunately, these customs are not confined to villages or small towns in far-off areas where illiteracy is always cited as a major factor behind such incidents.

Incidents of honour killings are being reported in the big cities like Karachi, Lahore, Peshawar, Faisalabad, Multan, Sialkot, Rawalpindi and many others.

Al-Jazeera is striving to create awareness about this social menace in the society which is obviously patronized by the age old feudal system. Madeeha Gauhar and Shahid Naderⁿ along with their comrades have been engaged in this 'Jihad' against such black customs for almost 20 years now and have made a big impact through their consistent efforts.

Shahid Mahmood Nadeem, the writer of the play, said the long struggle of Ajoka Theatre had started making an impact on the society.

"I am pleased to see this crowd here in Islamabad where we were certainly not expecting such a response. This shows our efforts are meeting with a certain amount of success and we feel pleased about this change," Shahid Nadeem said in his brief speech at the end.

Earlier, before the start of the play, Madecha Gauhar introduced the play and highlighted the long struggle her theatre group had been involved in to create awareness about such ugly traditions in the society.

Dawn — March 30, 2003

غیرت مند شوہر نے بد چلن بیوی کا قصہ تمام کر دیا

مقتولہ چار بچوں کی ماں تھی اور ملزم سے 20 سال قبل شادی ہوئی تھی

پنڈی گھیب (نمبر ۱۵۰ سانس) غیرت مند غلام ہے۔ چٹھن بڑی کاقدہ قیام کر رہا مشکوک کہ جس سال محل ظلم بنگ بھار سے شادی ہوئی تھی اور اب وہ چار بچوں کی ماں بھی نکال آئے محل سے واپس اور اداس ہے۔ پندرہ پنڈی گھیب قیام حاضر ہو گیا۔ واقعات کے مطابق وہ سال محل میں موضع غاموہی تحصیل پنڈی گھیب کے بنگ بھار غاموہی تحصیل نے گاؤں کی ایک عورت سماتا رعیشاں شادی کی تھی جس کے بطن سے چار بچیاں ہوئیں ایک عرصہ تک

بنگ بھار کو اپنی بیوی کے حال جان کر شب و روز اس دورانہ وہ گھر گھر سے بھاگ گئی تھی۔ پانچ ماہ محل میں وہ تیسری مرتبہ اپنے آشیانوں کے ساتھ بھاگ کر فیصل آباد پہنچی تھی۔ جس کا ظلم بنگ بھار کو بڑا صدمہ پہنچا تھا۔ شہر و قریب بنگ بھار نے قصہ اس دورانہ کے سب سے بڑا واقعہ کے ذریعہ اور کیا کر کے وہ شہر دیکھ کر ہرگز نہیں رہا۔ وہ قہر سے بھر غلام نے آکر محل سے تھوڑا پنڈی گھیب کیس کے حوالے

September 14, 1998

Ausaf — September 14, 1998

Bill against honour killing soon: Rahila

KARACHI: Rahila Tiwana, deputy speaker of the Sindh Assembly, said here on Friday that karo-kari or "honour killing" was "blatant terrorism" and a bill would be presented in the assembly soon to get rid of this menace.

She made the observation while speaking at a workshop on "Honour killing of women: Problems in the law and changes required," organized by Aurat Foundation, a non governmental organization.

She said karo-kari was a sensitive issue and members of the parliament have the responsibility to end this menace. I will present a motion in the Sindh Assembly soon," she assured. She said women were also facing black laws like Hudood Ordinance.

The former student leader said a women's think tank was on the anvil, which would deal with issues relating to the

exploitation of women in any form. She said it was unfair to hush up cases of karo-kari through compensation because it saves the culprit. She said there should be no parallel law like the jirga system.

She said when a woman was considered equal to a man as a voter, the same principle should apply at every plane. She said the menace of karo-kari affects men, women and children equally. She said it was high time to do away with private jails run by feudal oligarchy.

Shama Mithani, an MPA of the PPP, said karo-kari was a blot on Pakistani society. She said an FIR should immediately be registered against persons involved in karo-kari and prosecution and punishment in these cases should be in accordance with the normal law.

Shumaila Nazar, an MPA of the Muttahida Qaumi Movement, said her party was ready to lead a movement against honour killings.

Naila Inam, an MPA belonging to the PML(F), said the jirga system helps the culprits involved in "karo-kari." She said in Sindh women allegedly involved in "karo-kari" were handed over to feudal lords for "protection," in which situation they were actually sexually abused.

Afia Twig, a leader of the Pakistan Tehreek-e-Insaf, said a cell against karo-kari should be established to contain the menace and NGOs should be empowered to deal with the issue. Maryam Palijo of Sindhyani Tehreek said awareness was necessary to combat karo-kari and other forms of discrimination against women. Masroor Hafeez, an official of the Millat Party, said the feudal system was responsible for "karo-kari" and other abuses against women.

Tanzeem Rizvi of the PPP (SB) said unless the socio economic system of Pakistan was changed, abuses like karo-kari would thrive. Night

Mangi from the Sindh Democratic Alliance regretted an FIR in a karo-kari case was not registered without the consent of the local feudal lord. Sharifun Nina, a PPP MPA, said there should be a law against domestic violence.

Zia Ahmed Awan, coordinator of the Lawyers for Human Rights and Legal Aid said there were as many as 785 cases of karo-kari in Pakistan in 2002. He said 1,474 women were abused, 1,474 murdered and 984 sexually abused, while there were 175 cases where women were burnt to death in 2002. He said the South Asian Subcontinent was the least gender-sensitive region in the world. Anis Haroon, director of the Aurat Foundation, said karo-kari should not be called "honour killing" since it was a great dishonour. She said it was not a crime of passion but a blatant murder.

Daily Times - April 26,

2017

Apr

Saturday 01

Sunday 02

Monday 03

Honour Killing Provinces urged to enact laws

SUKKUR, May 5: The Federal Government has advised the provincial governments of Sindh, Punjab, NWFP and Balochistan for legislation that would leave the courts with no option but award maximum punishment to the accused involved in honour killings. This was stated by the chairman, Parliamentary Human Rights Commission (PHRC), Riaz Fatyana, while talking to newsmen

on Monday. He said that in recent months cases of Karo-kari had increased at an alarming rate, and in most of them innocent women had fallen prey. It was also discovered that more than 90 per cent of Karo-kari killings were motivated due to money, property or family disputes, while the factor of honour astonishingly remained missing. Riaz Fatyana said that Prime Minister Mir Zafarullah Khan Jamali had taken

serious notice of the large-scale Karo-kari killings in Sindh, and upon his directive a delegation of the PHRC had recently come to Karachi to ascertain facts and to devise a future strategy. He said a women think-tank was set up by the Sindh government, headed by the deputy speaker, Sindh Assembly, Raheela Tiwana, which was assigned the task of formulating recommendations for

legislation against Karo-kari. He said that the bill would be soon presented in the Sindh Assembly. He stated that the proposed amendment in the law, however, could make honour killings a bigger crime than murder. Riaz Fatyana said that the PHRC would soon undertake a visit of upper Sindh to meet the rural people and NGOs.—APP

Dawn — May 6, 2003

It's a man's world!

IT WAS a sad day for the women of Pakistan. The house by whose liberalism, democratic credentials and its erudition one felt one could swear any day let the Pakistani women down on Monday when it upheld by a overwhelming vote a motion to reject even the consideration of the resolution to condemn the practice of 'honour killing'. One could not believe that it was the same house which had put up such a gallant fight against attempts by a government of the massive mandate to get the CA-15 bill passed.

The PPP's Iqbal Haider and his party colleague, Aitzaz Ahsan, who is also the leader of the opposition in the Senate, were trying to move a highly watered down resolution on 'honour killing'. But the ANP led by Ajmal Khattak scuttled the move effectively by joining hands with the PML senators.

The ANP leader took the plea that even this watered-down version of the original resolution was not acceptable because, as he put it, by association it would be considered as if the original resolution had been passed. One would like very much to hear what his party leader Asfandiyar Wali who had given many to understand that he and his party were against 'honour killing' would have to say about the ANP's performance in the Senate on Monday on this particular issue.

The ruling PML and the chairman, Waseem Sajjad, realising which way the wind was blowing, did some quick thinking and then went along with the upholders of the custom of 'honour killing' without showing any compunction even.

The original motion was tabled by the PPP's Iqbal Haider soon after Samia Sarwar was killed in the HRCP offices in Lahore on April 28. It was a joint motion and had carried the signatures of Raja Zafarul Haq, Mushahid Hussain,

Justice Dr Javed Iqbal, Fiza Junejo, and Anwer Bhinder (PML), Khuda-i-Noor (JWP), Habib Jalib (BNP), Dr Hayee (BNM) as well as a number of Senators from the PPP and the MQM, including that of Jamiluddin Aali.

Most of the PML senators from the NWFP had vehemently opposed the resolution. And, though the ANP senators did not make any scene, yet it did appear that they did not feel very comfortable with the thrust of the resolution. So, the consideration of the motion was kept pending by consensus for all these months.

Meanwhile, Iqbal Haider tried to amend the resolution in order to make it acceptable to all parties. So, a completely watered-down version of the resolution was attempted to be tabled by Mr Haider on Monday. But before he could do so, Haji Abdul Rehman of FATA started ranting and raving and made it impossible for Iqbal Haider to even read out the new resolution. As a triangular verbal match ensued among Mr Haider, Haji Rehman and the chairman, cracks began appearing on the opposition side with both Ajmal Khattak and Khud-i-Noor loudly disagreeing with Mr Haider that the amended resolution had their approval.

Raja Zafarul Haq and Mushahid Hussain who were present earlier did not return after the Mughreb prayers. Realizing what was happening, Aitzaz Ahsan took the floor and asked the chairman to let Iqbal Haider table the resolution and then get it voted. He said he would not mind even if it were defeated. Though he insisted that the PPP still stood by the original resolution yet had agreed to water it down in order to take the whole house along.

But Haji Rehman opposed even that and in his own words he advised the chairman not to waste

the time of the house in this "khu-rafat" (irreverent discussion). And Ajmal Khattak, then rising on a point of order, stunned the galleries, perhaps even his staunchest liberal and secular followers by supporting Haji Rehman.

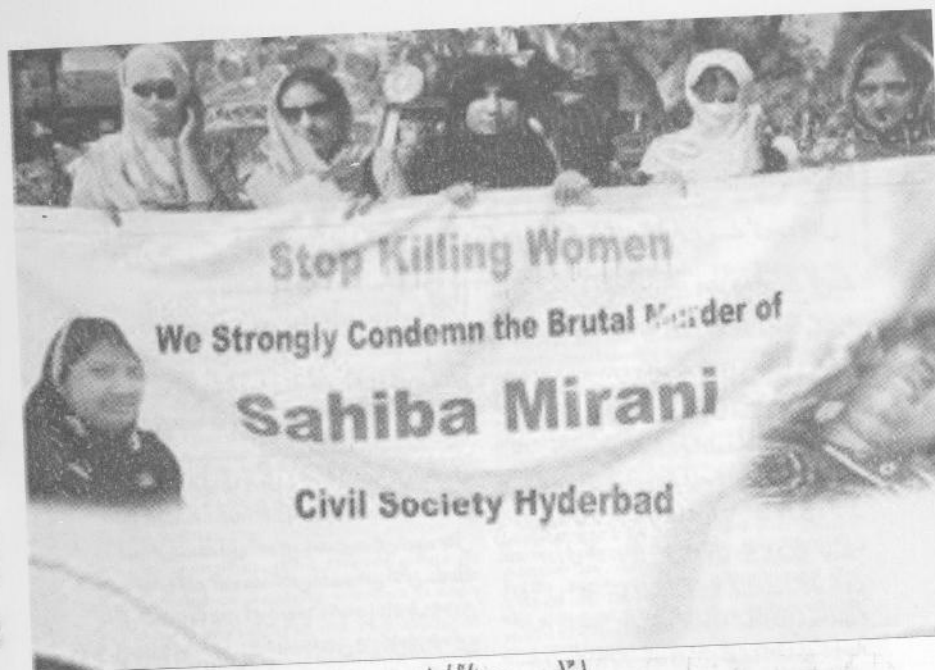
It was at this point that the chairman made some swift moves and within minutes he had the resolution scuttled before it could even be tabled. When Aitzaz and Iqbal Haider insisted that a head count be made, the chairman happily asked all those who opposed the consideration of the resolution to stand up.

Among those who stood up one saw all the PML senators, including Dr Javed Iqbal, Anwer Bhinder, and Yaseen Wattoo, Dr. Hayee Baloch of the BNM, Khuda-i-Noor of the JWP, Maulana Fazl of the JUI and all the ANP senators. Only four were in favour of considering the resolution — three from the PPP (Aitzaz, Iqbal Haider and Ihsanul Haq Piracha) and the fourth, Dr Jamiluddin Aali. The rest of the PPP senators and the entire MQM group were absent.

Even if all the PPP and MQM senators had voted for consideration of the resolution, they would still have lost because the rest of the house overwhelmingly had desired otherwise.

Technically speaking, the chairman was on a sticky wicket as he had allowed Ajmal Khattak to move his motion without first suspending the rules. This, Aitzaz and Iqbal Haider tried to point out, but by then Haji Abdul Rehman and Iqbal Haider had started shouting at each other with the former moving towards the latter in a menacing manner.

The chairman found the situation ideal to adjourn the house and avert any further discussion on the technicalities of the matter. Dawn — August 3, 1999



Samia's case

DEATH of every human being diminishes humanity, killing leaves it bleeding as well. There can be no justification for killing of one human being by another, be that "honour killing", an ingenious phrase coined to arouse the horror of the gullible Westerners to whom everything outside the four corners of their world and not falling within their set standards is primitive and brutal savagery. O.J. Simpson's killing of his ex-wife, in a fit of jealousy on seeing her with her boyfriend, does not fall within the category of "honour killing". Since it happened in a "civilised society", it was, therefore, simply a "crime of passion" and he got off scot-free.

But the abhorrence should not stop at "honour killing". Extra-judicial killings in false police encounters, killing in the name of religion, because of sectarian and ethnic differences or even judicial killing, allow me to say, after the so-called "due process of law" all are condemnable. There are many causes for which one can gladly die, but there is no reason strong enough for which one should kill another human being.

The death of Dolly, as Samia Imran was fondly called by all those who knew her from her baby

hood, diminished humanity ever so much, left it profusely bleeding. Samia's death has left me diminished — not only because I am part of humanity, but also because I knew her since she was a kindergarten-going petite child of four. I still remember her thick eyesight glasses, braces on her teeth — holding her father's hand: "Yes sir", "No sir", were the only answers you could get to every question put to her.

For the death of Samia Imran her father, Ghulam Sarwar Khan, her mother, her brother and her uncle are charged in the FIR lodged with Gulberg Police Lahore. Next to Samia's father, I, Barrister Baschaa, have come in for a lot of flak from different quarters. On the day it was announced that I was to defend Samia's father and his family in the court of law, I started getting calls from ladies of the realm — all calls carefully orchestrated, using the same language, same words as if they were calling from the same number and were given and rehearsed the script: "Why are you defending Samia's murderers in a court of law? You must be ashamed of yourself, blah, blah, blah".

My simple answer to them was that who was I, and who were they, to pronounce Samia's father and his family guilty of the charge of murder without having been tried and proved guilty in a court of law. Their guilt was for the courts to determine. Very politely I tried to impress upon them that in our attempt to prove ourselves more liberal than the next door neighbour, the holier-than-thou attitude should not detract us from allowing everyone, however heinous crime he or she may be accused of, the right to be defended by the counsel of their choice who should make sure that they were given a fair trial. The practice of lynching by a frenzied mob has long gone out of fashion in civilised societies.

But more than the trade of the misguided ladies some of the respected journalists and columnists who ought to have known better, or if for some reasons they did not, they should have tried to find out the truth before asking for my 'public execution'. To quote some examples of the more pronounced pronouncements: M. Ziauddin writing in "Dawn" of May 8 said, "Even some of these level-headed Pakhtons like Barrister Baschaa who are well known for their civic sensibilities and their respect for the rule of law have taken the posi-

tion that since honour killing was an accepted thing in the Pakhtoon culture, the killing should not be regarded as a crime". To the extent that "honour killing" is accepted as a last resort — and those who practise it have their reasons for it — Ziauddin is right. But, where and when in God's name have I supported the practice or approved its continuation in the Pakhtoon society?

What justification does Barrister Baschaa have to defend a callous father who had killed his daughter in cold blood? asks M. Aurangzeb from Quetta. The answer is: the same justification which every civilised society allows every human being as his fundamental right: the very essence of jurisprudence. The philosophy of law is that no one is to be condemned unheard. No person shall be deprived of life and liberty save in accordance with law (Article 9 of the constitution of Pakistan).

However, Ardeshtir Cowasjee's was the most unkindest cut of all. He could have verified the facts before lowering my reputation in the eyes of the right-thinking readers of "Dawn". Cowasjee says: Samia's family retaliated and engaged Barrister Baschaa. Baschaa filed an FIR against the two sisters accusing them of having abducted Samia ("Dawn", August 8). Nothing can be further from truth. An FIR has been registered against Ms Asma Jehangir and Ms Hina Jilani with the police, filed by Samia's father through a local magistrate court. A lawyer by the name of Ashtaq Ahmad, I think, appeared in the matter in the lower courts and now Barrister Jehanzeb Rahim has been briefed in the Peshawar High Court, so I have heard.

At no stage and in any capacity was I associated with the case, inside and outside the court, against the two sisters. My token association with the defence of Samia's family has also ended since I wasn't playing any useful role in the case.

BARRISTER BASCHAA
Peshawar

Dawn — August 22, 1999

انٹرنیٹ کے نام پر خواتین کا قتل 'مسودہ قانون تیار'

مسودہ وفاقی کابینہ کے آئندہ اجلاس میں پیش کیا جائے گا

اقوام متحدہ کے شیش آفس بحین کمیشن کی طرف سے پاکستان میں بھی ادارہ قائم کریں گے 'زبیدہ جلال

ڈائریکٹر 'ہین آئی' وفاقی وزیر برائے تعلیم پر ادارہ قائم کیا جائے 'انٹرنیٹ کے نام پر خواتین کے قتل کے بارے میں ایک خصوصی آرڈیننس کے ذریعے سوچو

صفحہ 7 نمبر 15

انٹرنیٹ کے نام پر خواتین کا قتل 'مسودہ قانون تیار' خصوصی قانون پاس ہو گا اور ایک مستقل کمیشن برائے شیش آفس بحین کے طرز پر ادارہ پاکستان میں بھی بنایا جائے گا اور جلد ہی اس کے قیام کا اعلان کر دیا جائے گا' انہوں نے کہا کہ اس بارے میں وزارت قانون و خزانہ سے ضروری کارروائی مکمل ہو چکی ہے اور جلد ہی ایک آرڈیننس کابینہ میں پیش کیا جائے گا اور یہ اصولی طور پر منظور ہو چکا ہے انہوں نے کہا کہ رواں ماہ کی دس مارچ کو ہونے والے اجلاس میں وہ اہم تجزیہ ہوں گی' ایک 2 اجلاس میں مستقل کمیشن برائے شیش آفس بحین کے بارے میں آرڈیننس پاس کروانے 'دوسرا بچوں کے متعلق خصوصی جیلیں اور این کی سزائی کی گواہانے

زبیدہ جلال 15

Ausaf - May 9, 2000

A SPEAKERS' CORNER: AMNA ZAMAN



There is no honour in killing

Documentary filmmaker Sharmeen Obaid-Chinoy has once again been successful in making Pakistan proud. Her recent documentary *A Girl in the River: The Price of Forgiveness* was shortlisted for an Oscar nomination.

Like her previous Oscar-winning documentary, *Saving Face* *A Girl in the River: The Price of Forgiveness* is a work that raises a issue that is common in Pakistan but is not given the urgent attention it requires.

The documentary highlights the problems faced by acid attack victims in Pakistan and how they are struggling for their rights and for justice to be served. It also highlights the issue of honour killings in the country, which in many parts of the country, is a longstanding cultural tradition. Every year, more than 1,000 women are killed in the name

of honour by their family members.

More filmmakers like Sharmeen Obaid-Chinoy need to come forward and bring to the fore issues that are common but considered taboo and controversial in our society.

What amazes me is that honour killings have existed in this modern age of enlightenment for far too long, but our prime minister only vowed to act upon it and eradicate them after the documentary received an Oscar nod. Why is it that for any major step we always wait for a push? Root problems and issues must be the highest priorities for any government. Building roads, metros, motorways is also very important for a nation, but when fundamental issues are not addressed, these developments and efforts all go in vain.

Until and unless legislation is passed to criminalise honour killings and its strict implementation is ensured, these vows are of no use for the public. It is about time that we realise the importance of life that is granted to us by God and in order to move forward as a nation, we must eradicate such evil practices. Indeed, there is no honour in killing!

The Express Tribune - January 22, 2016

HRCP report

266 'honour-killings,' 163 'stove-deaths' around Lahore region

By Our Staff Reporter

LAHORE, Jan 19: The Human Rights Commission of Pakistan said here on Wednesday that there was a significant increase in the quantum of reported violence against women. It said that the increase could be gauged from the estimate that while at the beginning of the 90s a woman was reported raped every three hours now this figure had gone up to a rape every two hours. (The word 'reported' is used throughout this article since in many cases a crime might have been committed but not reported to the police, the traditional source of information for a crime reporter.)

It's report, *The Dimensions of Violence*, chronicling reported cases of violence against women (cases reported in Lahore's national newspapers) says that in the 11 months of 1999 up to the end of November a total of 266 women including 40 girls had been killed by relatives or family members. It said that these murders were apparently carried out by the accused in a bid to save "family honour". The report says that in 82 cases the women were killed by their brothers, followed by 52 instances where the husband was the alleged killer. As if this wasn't enough around 15 per cent of those killed were young girls. When it came to catching the killers, the HRCP report says, no more than 35 people have been arrested. And, in a quarter of all cases, no FIR had been filed after the women's murder.

The *Dimensions of Violence* then goes on to chronicle cases of burn victims as reported in Lahore's national dailies saying that in over half the 272 reported cases the victim was a recently married woman. In fact, in 201 of these 272 incidents (or close to three-fourths) the victim was cooking. The HRCP report says that while some of the cases might have been genuine accidents the chance that all of them were mishaps seemed quite unlikely. The 272 cases of stove-burning that were recorded included 48 girls and caused the deaths of 163 of the victims. However, not a single person was held and an FIR was registered in mere 22 cases. The HRCP says that this meant that it was quite easy to disguise a deliberate incident stove-burning as an accidental death.

MURDER CASES: The HRCP says that for the first 11 months of 1999 a total of 675 women were reported murdered. This included 85 who were under the age of 18 and

402 married women. The figure of 675 also includes the 266 women who were killed on a matter of so-called 'honour'. Over 71 per cent of the accused (in 480 cases) were relatives, mostly husbands, brothers or fathers and in over 35 per cent of cases (241) the women had been killed after being "suspected as having either a bad character or a friendship/relationship" with another man. For these 675 reported murders no more than 77 accused were arrested — in fact, complaints of over 150 murders were never registered.

RAPE: A total of 597 women including 295 (over 49 per cent) were reported raped in the Punjab. Almost as many of the women, 286 to be precise, were gang-raped. In 140 cases, local police did not register even an FIR for the crime while mere 74 people were arrested for the 597 cases.

KIDNAPPING: A total of 713 women were kidnapped during the first 11 months of 1999; and over half, 368 to be precise, were girls. The HRCP says that police is especially "notorious" for not dealing with kidnap cases properly, especially when women are involved. In almost a third of cases, 232, not even an FIR was registered. A total of 12 people were arrested and only 26 of the 713 kidnapped women were reported as having returned to their homes.

CUSTODIAL VIOLENCE: Forty one cases were reported of the either rape or torture of women in custody by police personnel; This included six girls and the distressing aspect was that all cases of rape were gang-rape, implying that whenever an opportunity presented itself, the whole "gang" of policemen on duty took part. Of the 41 reported cases only in five was anyone arrested.

SEXUAL HARASSMENT: A total of 146 cases were reported of women (including 49 girls) being either molested or of an attempt to rape being made. However, sexual harassment as perceived (and dealt with) in other developed countries was not issue here and the cases reported were always of situations where the situation got so out of hand that a relative [of a victim] tried to make an issue out of it — and the matter gained sufficient attention to make it way into a newspaper report. However, in over a third of cases of sexual harassment no case was registered and only nine people were held, and that too for a short period.

Dawn — January 21, 2000

Legislate honour killing as a crime

THE FEDERAL GOVERNMENT HAS ASKED THE PROVINCIAL governments to provide details of honour killings that took place between January 1998 and December 2003 to assess the extent of the problem so that it can take appropriate measures to address it. A commendable step if it does actually lead to concrete measures to curb this heinous custom. Like its predecessors, this government too has proved quite vocal in its condemnation of society's treatment of women in general and even shown concern about the various state institutions, policies and laws which encourage these retrogressive attitudes. But so far it has not been able to translate its rhetoric into action. We hope this particular decision will also not fall into this category where facts are collected and a report compiled which is then shoved into a corner of a government office, left to gather dust and be buried under more paperwork.

It should not prove too difficult to gather statistics about the number of honour killings in Pakistan in the last five years. However, once these have been collected, the government should immediately pass legislation which treats honour killings as a crime. ■

Daily Times — February 21, 2004

NA to debate bill on honour killing: PM

By Our Staff Reporter

ISLAMABAD, July 28: Prime Minister Chaudhry Shujaat Hussain has said the government will introduce four bills on important issues, including honour killing and terrorism, during the current session of the National Assembly. Talking to reporters after presiding over a meeting of the Pakistan Muslim League and its allied parties in the Parliament House on Wednesday, the prime minister said the government wanted to amend the Anti-Terrorism Act, 1997, the defamation act and laws governing medico-legal affairs. Chaudhry Shujaat said the bill on honour killing would only be approved after seeking guidance from the Council of Islamic Ideology. He said the government wanted to curb honour killings in the country and it had been proposed that even the word 'karo-Kari' would not be used in future. He said no one would be

allowed to kill any person in the name of honour. Highlighting salient features of other bills, the prime minister said the defamation laws would be amended under which those indulged in character assassination by levelling baseless allegations would be punished. He, however, made it clear that the bill would not affect the freedom of press in any way. The prime minister said a sessions judge would be bound to announce his decision in a defamation case within 90 days of the filing of the case under the proposed law. An appeal could be made in the higher courts against the decision of the sessions judge, he added. The purpose of introducing a medico-legal bill, he said, was to provide protection to doctors and remove hurdles in the way of necessary medical treatment to the injured in serious conditions without waiting for

preliminary investigation. Through the bill to amend the Anti-Terrorism Act, 1997, steps had been suggested to provide legal protection to churches and imambargahs in addition to mosques. Without elaborating, the prime minister said the word 'churches' and 'imambargahs' would be added to the word 'mosques' in the law. Chaudhry Shujaat claimed that all the allied parties would support the PML in the introduction of these bills. The meeting decided that in future before presenting any bill in the house it would be discussed at length in the parliamentary party meeting. Later, the prime minister called on Speaker Chaudhry Amir Hussain and discussed with him various aspects of proposed bills. Chief whip of the PML Sardar Nasrullah Dareshak and People's Party Patriots MNA Dr Sher Afgan Niazi were present during the meeting

Dawn - July 29, 2004

Daily Times
Tuesday, May 13, 2003

Man gets life in jail for honour killings

HYDERABAD: An additional sessions judge of Shehdadpur, a town in district Sanghar, on Monday sentenced a man to life twice in a double murder case. Ghulam Hussain Machi killed his relative, Ms Soyi, and Yaqoob Machi on the pretext of Karekari in a suburban area in 1999. —Staff Report

Daily Times — May 13, 2003

Vehari honour killing case

Falaksher fights for Fatima's rights

■ His lawyers say family could get off scot-free

Staff Report

MULTAN: A contention has developed between two parties in the murder case of a woman who was allegedly strangled by her brother and parents in Luddan on January 28.

Lawyers representing Falaksher in the Fatima Bibi murder case have said that the police did not register the case when he approached them and did so when her uncle approached them later on. Enrichmanul Haq Siddiqui and Lalma Enishman, representing Mr Sher, told the court that the police should have registered the case on Mr Sher's complaint which was filed on March 27. The police instead accepted her uncle, Abdul Karim's, complaint two days later, on March 29. The main accused person in the case was Fatima's brother,

et, Mohammed Yousaf. Mr Sher's lawyers told the court that since her uncle filed the case on behalf of the family it could be cancelled later on if they decided to forgive her brother, the accused. This could mean that the entire case could be dismissed against the nine people.

The nine people included Fatima's father, brothers and members of a punchayat, who had allegedly decided Fatima should be killed for the family's honour.

Fatima had been married to a man called Allah Bakh against whom she had filed a separation suit earlier on. After filing the suit she went to live in a dargah, or women's shelter. While she was living there her husband registered a case against Falaksher saying he had kidnapped Fatima. Mr Sher received pre-arrest bail. Fatima later on made a statement saying

that she had not been kidnapped and was living at the dargah of her own free will.

Mr Sher has said that Fatima was then produced before a court and she sought protection from her family who had threatened to kill her. On January 25, the court decided that Fatima could live where she wanted to. However, the investigating officer gave her into her brother's custody on January 26. Mr Sher has alleged that her brother then called a punchayat on January 28 and pressed her to make a statement against Falaksher. When Fatima refused to give a statement against her brother and parents then allegedly strangled her with her own scarf. They then allegedly acquired a death-certificate saying she had died from natural causes from Dr Mohammed Anjad of the Luddan Rural Health Centre.

"My daughter, Fatima was kidnapped by Falaksher and he had also filed a separation case in the court. He is now exploiting the situation with the help of NGOs. There was no punchayat and Fatima was not murdered and died of heart failure," Fatima's mother, Roshan Bibi told reporters.

"We endorse Roshan Bibi's statement as true because Fatima was sick when she returned to her parents," said Yousaf Syal, Muhammad Aslam and Hafiz Muhammad Hanif, relatives of Ms Fatima.

Daily Times learnt that Mr Sher had submitted an application on March 16 to Vehari District Police Officer Syed Javed Ali Shah for the murder case. The DPO referred the application to Assistant Superintendent of Police Munir Ahmed Zia for inquiry. "We are investigating this case

from all aspects and those involved will not go unpunished," said Vehari SSP Sardar Zafar Iqbal.

The Vehari judicial magistrate accepted Mr Sher's petition on April 1 seeking that Fatima's body be exhumed so that the real cause of her death be investigated. Mr Sher's lawyers have asked on behalf of their client that guards be deployed at Fatima's grave so that her family cannot steal her body.

Mr Sher has also demanded legal action be taken against the medical officer of the rural health centre who had allegedly issued a fake death certificate and also action against Zafar Hussain, the police sub-inspector, who had given Fatima into her brother's custody despite court orders that she could go wherever she desired. The court has adjourned the hearing until April 5.

Notes

آواش لے جاؤ

خبریں بیوی بچوں کے لیے

مقامی فوج نے آواش لے جاؤ کو قتل کرنے میں ملوث افراد کو قتل کر دیا۔
 پھول (نامکندہ جنگ) کا پھول (نامکندہ جنگ) کے شہر میں ایک
 ملازم نے اپنی بیوی اور اس کے آٹھ بچوں کے قتل کر کے
 موت کے صاف ستارے پتھر کے علاقے میں پھول (نامکندہ جنگ) پھول
 انہوں نے دیکھا کہ گھر پر ہمیں خون میں لٹ پڑی ہے۔

آواش لے جاؤ

اس کے لیے انہوں نے کوئٹہ کا پھول (نامکندہ جنگ) کے شہر میں ایک
 گھوڑی دے کے پھول (نامکندہ جنگ) کے شہر میں ایک
 انہوں نے آواش لے جاؤ کو قتل کرنے میں ملوث افراد کو قتل کر دیا۔

Jang — February 17, 2000

پیاد کاھیل

سرسبز ہلالی بچوں کے لیے

مقامی فوج نے پیاد کاھیل کو قتل کرنے میں ملوث افراد کو قتل کر دیا۔

پیاد کاھیل

مقامی فوج نے پیاد کاھیل کو قتل کرنے میں ملوث افراد کو قتل کر دیا۔
 اس کے لیے انہوں نے کوئٹہ کا پھول (نامکندہ جنگ) کے شہر میں ایک
 گھوڑی دے کے پھول (نامکندہ جنگ) کے شہر میں ایک
 انہوں نے آواش لے جاؤ کو قتل کرنے میں ملوث افراد کو قتل کر دیا۔

Jang — March 11, 2000

کاروکاری کے افراد میں عورت سمیت تین افراد کا قتل

مقامی فوج نے کاروکاری کے افراد کو قتل کرنے میں ملوث افراد کو قتل کر دیا۔
 اس کے لیے انہوں نے کوئٹہ کا پھول (نامکندہ جنگ) کے شہر میں ایک
 گھوڑی دے کے پھول (نامکندہ جنگ) کے شہر میں ایک
 انہوں نے آواش لے جاؤ کو قتل کرنے میں ملوث افراد کو قتل کر دیا۔

Jung — April 6, 2002

Daily Sahafat — November 12, 2000

Crimes of 'honour'

PAKISTAN, where the regularity with which honour killing is reported is matched only by the frequency with which the perpetrators go unpunished, would do well to take a leaf out of Belgium's book. On Monday, a court in Mons handed down lengthy sentences to the parents and siblings of Sadia Sheikh, shot dead in 2007 after moving in with a Belgian man and refusing to submit to an arranged marriage. Her brother Mudusar, who confessed to killing her, was sentenced to 15 years in prison, her sister Sariya to five and her parents Tarik Mahmood Sheikh and Zahida Parveen — who are believed to have ordered the killing — 25 and 20 years respectively. While the sentences were lesser than those asked for by the prosecutors, the latter nevertheless consider their case successful, given that Mudusar had repeatedly said his family had nothing to do with the murder. Most importantly, the sentences are long enough to be prohibitive. In contrast to Pakistan, where the honour-killing debate is still at that mediaeval stage where

the practice is defended by some in the name of custom, the Belgian state has said that it will vigorously pursue any such case.

With the conviction comes also the need for Pakistanis to reflect on how adherence to archaic logic in matters of tradition shames them. This is not the first time that people of Pakistani extraction have been accused of such a crime. In June last year, Canadian courts sentenced Muhammad Parvez and his son Waqas Parvez to life imprisonment for killing 16-year-old Aqsa Parvez in 2007 because she refused to wear the hijab. Other countries, too, have seen such cases and while the crime is not limited to the Pakistani community, we seem to almost head the list. Perhaps this is because in Pakistan, the state's stance on honour killings has been too soft. Most such cases either do not reach the trial stage, or the prosecution's case collapses for want of thorough planning and investigation. Ridding Pakistanis of the notion that honour killing is a defensible crime entails coming down hard on the perpetrators.

Daily Dawn — December 15, 2011

Curbing honour crimes

FOR once, news about two women who were declared 'kari' is positive. A jirga held in the Chak area of Shirkarpur district had decreed that they should be murdered. Had the crime been carried out, the women would have suffered double injustice of the most serious nature given that they were declared 'kari' not because they were suspected of extramarital relations, as is usually the case, but because they had been kidnapped by some men of a rival tribe. Fortunately, media reports raised the alarm. After receiving instructions from the inspector general of the Sindh police, the local police swung into action and recovered the women from a house in Dur Mohammad Shar village.

This success should be followed up by the police making every effort to pursue and bring to book the organisers of the jirga that decided to play judge and jury. Locals believe that police are delaying this

task because the organisers of the jirga have been provided shelter by influential political elements. All such suspicions must be put to rest in order to send out a strong signal that crimes in the name of honour will not be tolerated. The media, as this case illustrates, has a crucial role to play here. If news of the intended crime gets out, the probability increases that the law will intervene or that the perpetrators will stay their hand. This case should encourage reporters and news organisations to make renewed efforts to publicise any and all instances where someone's rights are being threatened. Moreover, the media constitutes an important tool for shifting the societal mindset towards a more progressive trajectory and in shaping a society that resists crimes of honour. Such practices have not yet been controlled in their entirety in Pakistan, but as this case illustrates, the battle can be won and lives can be saved.

Daily Dawn — March 8, 2012

Fate of honour killing bill undecided

Staff Report

ISLAMABAD: The fate of a bill seeking amendments to the criminal law and Pakistan Penal Code Bills 2005 remained undecided on Thursday as Law Minister Wasi Zafar objected that the members must get consent of their parliamentary parties before moving the bill.

MP Bhandara and Kashmala Tariq, members of the National Assembly who had introduced amendments to the law and moved the bill in the lower house of parliament, said the bill should be referred to the concerned committee.

Mr Zafar objected and said it was "an unfortunate precedent that the treasury members were moving their bills without discussing it in the parliamentary party meetings".

MP Bhandara said every member had the right to bring a private member bill without any prior approval of the parliamentary party. He said parliamentary parties had not approved any of the items on the day's agenda, and that the bill passed earlier did not address the real issue of compound ability.

Kashmala Tariq said the law passed by the parliament in January was incomplete and did not address the issue in its real terms.

She said the proposed bill was about amendments to the law already passed. She said Islam never allowed killing any human being in the name of honour, while

the Hudood laws that included the Pakistan Penal Code were not Islamic in nature either.

Syed Naveed Qamar of the Pakistan People's Party Parliamentarians said if members had to have the approval of their respective parliamentary parties before moving a bill in the parliament, it would adversely affect the legislation process.

Liaquat Baloch said since the minister did not oppose the bill at the time of introduction it should be taken up now. However, National Assembly Speaker Chaudhry Amir Hussain started debate on the Balochistan issue without remarking on the proposed bills.

Daily Times - March 25, 2005

NA delays karo kari bills for the 3rd time

■ NA speaker adjourns proceedings due to lack of quorum

Staff Report

ISLAMABAD: The National Assembly (NA) on Tuesday deferred for the third time the clubbed identical bills submitted by the MP Bhandara and Kashmala Tariq against karo kari, despite their insistence on referring the bills to the relevant House committee.

The members had sought amendments to the Pakistan Penal Code and the Code of Criminal Procedure to check the menace of honour killing in Pakistani society.

MP Bhandara expressed his surprise that the bill was once again put on the agenda despite the speaker's ruling to refer it to the relevant committee as Shahid Akram Bhinder, minister of state for law, justice and human rights, did not oppose the bill when it was presented before the House.

The NA speaker, however, reminded Bhandara that Wasi Zafar, federal law minister, later opposed the bill on the grounds that the leader of the House did not

formally clear the bill before its presentation.

Both MP Bhandara and Kashmala Tariq did not press the bill but asked for the bill to be referred to the committee as Sher Afgan, federal minister for parliamentary affairs, said the bill would be deferred until the next rota day.

Two other identical bills of Kunwar Khalid Younis and Begum Mehnaz Rafi seeking amendments to the Pakistan Citizenship Act, 1951, were also deferred.

Younis and Rafi said that many people were facing problems in obtaining Pakistani citizenship. They said that according to the law, any woman marrying a Pakistani man could obtain Pakistani citizenship but a man marrying a Pakistani woman could not, which was against basic human rights and Islamic laws.

Sher Afgan said that both bills needed improvement and the government would submit these bills itself after taking both the movers in confidence and meeting their concerns.

Earlier, Samia Raheel Qazi, Nayyar Bökkhari and Mehnaz Rafi condemned the use of force against female students seeking their degrees by protesting against the OPF Girls College administration. Later, the speaker adjourned the House till today (Wednesday) apparently in protest of the pointing out of quorum by Manzoor Hussain Wasan of the Pakistan People's Party Parliamentarians. Wasan pointed out quorum when Sher Afgan was about to oppose Belum Hussain's bill seeking the establishment of a separate high court for the Islamabad territory.

The NA speaker said it was regretful that a member of the opposition had pointed out quorum on a private members day. "The private members day is basically meant for the opposition," he said. The House could take up only 10 of the 93 agenda items for the day as most of the time of the nearly three hours and 45 minutes proceedings was consumed in points of orders.

Daily Times - April 13, 2005

Tragedy is a small word

Marijs Zaidi

RAWALPINDI: Hours before a wedding at a government-run shelter in Rawalpindi, the 'innate bride' was informed that her marriage has been called off as the would-be groom was murdered by her brother.

It was a marriage of choice and honour killing seems to be an obvious reason for the murder. The alleged killer fled from the scene and was not arrested till the filing of this report. The police security around Darul Aman shelter was beefed up soon after the incident was reported.

The victim of domestic violence is Sumera Nazir, 23, a middle school graduate from Kallar Syedan, a tehsil in Gujar Khan district. The area is known for forced marriages and other gender insensitive practices. The incidence of domestic violence in the district is very high and has made lead stories in national and international media. The ghastly story of

Zahida Parveen, whose eyes were blinded and nose chopped off, comes from the same area. In 2001, the government sent her to the US for eye and nose reconstruction surgery.

Sumera Nazir told this correspondent that she was forcibly married off by her brother in August 2003 to a person who was speech impaired, unemployed and illiterate. The decision to push her into such a marriage was a punishment for her refusal to give in for a 'vatta satta' (exchange) marriage deal. After two years, she asked the court for 'khula' and took refuge in Darul Aman as she felt that her life was at risk.

"It was difficult to break the awful news to the girl," said the facility in-charge. She said that the news was communicated to her by the SHO Sadiqabad Police Station. She said that the SHO visited the Darul Aman shelter twice and has beefed security measures at the government facility for women in distress.

The News - January 2, 2006

Evil practices

Despite the presence of a law imposing the death penalty for those found guilty of committing honour killings and the recently enacted Women's Protection Act, the incidents of violence against women have not decreased.

Most women have an knowledge about their rights, thus quietly suffering whatever misery befalls them. It is the government's job to create awareness about women's rights and their gist treatment. The situation in the urban areas is a little better because there the women are more aware of their rights due to education, and are thus asserting themselves in different fields. The situation in the two areas is the exact opposite and women there are literally treated like chattel. The law enforcement forces themselves are involved in the patronage of men.

It is the responsibility of the government to do more. A campaign to educate women must be initiated all over Pakistan, because only then will such evil practices be eradicated.

SABA ANWAR,
KARACHI

The Post - September 4, 2007



سجھڑیاں (جنگل) کیوں غیرت کے نام پر قتل ہو جاتی ہیں

پاکستان کی آبادی 15 کروڑ 50 لاکھ ہے اور 25 لاکھ لڑکیاں اور 25 لاکھ لڑکے ہیں

25 لاکھ لڑکیاں لاپتہ ہیں، ہر سال 25 لاکھ لڑکیاں جسم فروشی کا وندہ اپناتی ہیں

25 لاکھ لڑکیاں ہر سال غیرت کے نام پر قتل کی جاتی ہیں، اقوام متحدہ کی رپورٹ

اسلام آباد (سٹارٹنگ ونگ) پاکستان کی آبادی 2007ء میں 25 کروڑ 50 لاکھ ہو جائے گی۔ جس کے باعث بدقسمتی ہوئی آبادی کیلئے غذا اور ساقی پانی کی فراہمی انتہائی دشوار ہو جائے گی۔ اس بات کا اکتھار بچہ کے روز اقوام متحدہ کے پاپیٹین فیزم میں ایک ٹی اے کی جانب سے جاری کردہ سالانہ رپورٹ برائے 2000ء میں کیا گیا۔ پاکستان کے بارے میں رپورٹ میں دی گئی تفصیلات کے مطابق پاکستان کی کل آبادی 2000ء میں پندرہ کروڑ 50 لاکھ تھی۔ آبادی میں اضافہ 1990ء سے لے کر 2000ء تک 20 لاکھ رہا۔ شری علاقوں میں آبادی کا تناسب 35 فیصد ہے جب کہ آبادی میں اضافہ 40 فیصد سالانہ ہے۔ صرف 10 فیصد خواتین کو زندگی کے وقت تجربہ کار نرسنگ سٹاف کی فہرستیں میسر ہیں۔ جس سالہ 1980ء میں 10 لاکھ لڑکیاں 12 لاکھ لڑکے تھے۔ رپورٹ میں کہا گیا ہے کہ ترقی پذیر ممالک میں زندگی کے دوران اموات کی شرح پانچ لاکھ

Ausaf — September 21, 2000

Karo-kari killings in Sindh

THIS is apropos of your editorial, 'Condemnable to the core' (Oct 29), regarding the case of young Tasleem Solangi, who was thrown before dogs under the custom of karo-kari.

This heinous crime has been claiming the lives of thousands of innocent people throughout the province of Sindh every year.

Most of the incidents occur in small villages where the woman killed as kari is buried at home without performing any formal rituals.

Only a few of these cases come to light like the case of the unfortunate Tasleem Solangi.

Karo-kari has basically been a custom practised by certain Baloch tribes. Historically, the practice had been alien to the liberal society of Sindh, which came face to face with it in the 13th century when a magnanimous wave of Baloch migrants crossed into

Sindh after Mongols invaded their land.

But this custom was very sporadic and confined only to some of the Baloch tribes settled in Sindh.

No Sindhi ever indulged in this heinous practice, which was further reduced during the colonial rule as severe penalties were introduced both for the individual offender and the erring tribe.

However, there has been a surge witnessed in the crime for some time. During my tenure as director, Centre for Information and Research in SZABIST, we conducted a study on karo-kari killings. It came to light that in most of the cases the victims were from middle and lower income groups.

An interesting fact came to light that the women who earned were very rarely killed.

The background interviews showed that as the killing of a

woman who earned a reasonable amount could disturb the family budget, it was resorted to only in rare circumstances.

The investigations revealed that usual causes for killing women were husband's dislike for his wife, desire for second marriage, to extract money, to get a new woman in penalty from the rival tribe and to disgrace a rival.

It also came to light that more than 80 per cent of karo-kari killings took place only in two (former) divisions of Sindh Larkana and Sukkur.

One of the most important findings in this study was that almost 85 per cent of the cases of karo-kari were committed in the tribes of Baloch origin.

One of the most important factors responsible for karo-kari killings in Sindh has been the role of the police.

The study showed that the police failed to register even

those cases of karo-kari killings which were reported in the press.

Then the rate of apprehending the offenders was abysmally low. The basic reason for this state of affairs has been that most of the policemen are recruited locally.

Being part of these tribes themselves, they consider the karo-kari a family matter relating to honour and not a murder. Then the political and administrative structure of the country is such that several tribal leaders are either sitting in the legislative assemblies or exercise considerable influence over the state apparatus on the basis of their electoral strength. In the absence of changes in the law and behaviour of the police department, the chances to slash the practice of karo-kari are not bright.

DR MUHAMMAD ALI SHAIKH

Dawn — November 6, 2008

14-yr-old 'kari' returns from the dead after being shot five times

Noor Jehan dragged herself out of a ditch where her cousins had left her for dead after declaring her kari with her landlord

By Mahim Maher
Photo by Akhtar Soomro

KARACHI: Fourteen-year-old Noor Jehan has no regal airs despite her name, but for anyone who listens to her story, it will immediately become clear that she has risen like a phoenix from the flames after being shot five times and left for dead in a ditch near Baqai hospital.

The Gadap police had Noor Jehan admitted to Ward No. 26 at Jinnah Postgraduate Medical Centre on Monday after she underwent initial treatment for her gunshot wounds at Baqai hospital. She was shot in the arm, both legs and the stomach as a result of which her limbs were fractured and part of her intestines had to be removed. Amazingly, however, she was alert and lucid and extremely particular about the details of her experience with death.

Noor Jehan claims that she was shot point blank by her revolver-wielding paternal cousins - Khadim and Sajjan - both in their mid-thirties or forties. She said that they had brought her to a jungle in the New Karachi area where they wanted to finish her off. Once shot, she fell into a ditch where they were standing near and the men checked if she was dead.

"We've shot her five times, she should be dead," she reported them as saying. "They thought I was dead." Then, they sped away in their Datsun. Noor Jehan dragged herself out of the ditch and all the way to the road where a nearby chowkidar called the police and helped her. "We know she dragged herself because there was a trail of blood all the way back," said Gadap constable Nuseer Ahmed, who accompanied Noor Jehan to JPMC with a female razzakar as part of police protection. No female police officer accompanied her.

According to Noor Jehan,



Khadim and Sajjan tried to kill her after declaring her a kari. "We've killed the kari, so what makes you think we will spare you," she recalls them as saying to her.

The case developed in Ratodero where Noor Jehan lived with her father Jamal, mother Sharifa, 10-year-old sister Irfan, 4-year-old brother Amer, one, Noor Jehan said that she helped her father who worked on the lands of a zamindar named Ghulam Brohi used to visit their house a lot, which apparently her cousins Khadim and Sajjan objected to two months ago.

"They killed Ghulam Brohi and my father presented them a Quran following which we fled the village," Noor Jehan claimed. On April 18, the family fled to a Ramzan Brohi who ran a cattle pen in New Karachi where they stayed for three days. According to Noor Jehan, Khadim and Sajjan, who she says are common dacoits, found them and separated the family. They blindfolded her and took her away to a desert place and now she does not know where her family is.

According to Noor Jehan, she knew since childhood what kari kari is. "When I became

slightly aware of the world around me I found out that my aunt and cousin had been killed in kari kari also," she said. What is particularly striking about Noor Jehan is that she is very forthright about what she says happened to her. She bears none of the marks of a 'victim', she did not appear weepy, hysterical or upset when questioned in detail about her shooting. "How do you think it feels to be shot," she retorted when asked the rather obvious question. Noor Jehan's attitude defies definition. But this much is clear that she is a survivor.

Aside from the ordeal she went through with her assailants, Noor Jehan also had a hard time when she was brought to JPMC. One ward discharged her and she went back and forth to several departments until a senior administrator intervened and had her placed in ward No. 26. "Just don't make me go home," she said. "I am the government's responsibility now."

The Gadap investigation police said that they had tried to contact the family in Ratodero to no avail. They said that any decisions will only be made after her treatment is completed. An FIR has been lodged against unidentified men.

Daily Times - April 26, 2006

'Compromise' after double 'honour' Killing

By Zahid Jan

DIR: The families of two-honour killing victims were forced by an illegal jirga, comprising of local khans and maliks, to agree to take no action against the killer and to keep the case quiet, sources have revealed.

The murderer told the jirga that he would kill another four of five members from each respective family if they refused to strike a deal with him and reported the killings.

Bakht Rawan killed his cousin Badshah Zada on July 16 when he suspected him of having illicit relations with his wife. Rawan then killed his wife, who was also his cousin and mother of their one-month old baby.

Salih Rehman, the brother of Zada, had last month charged local khans and

maliks with forcing he and his family to accept the deal put forward by Rawan. The jirga then warned the fathers and brothers of both victims that more of their family members would be killed if they rejected the deal. The jirga then used force to secure the thumbprint of each father on a document that declared them willing to accept reconciliation with Rawan.

The jirga refused to give either details of the document or its copy to the aggrieved parties. But it did warn them that they would incur a Rs 0.5 million fine if they tried to bring Rawan to justice.

However, Rawan had himself already surrendered to the police in the hope that he would be released once the jirga secured reconciliation with all parties.

"We did not agree to any

reconciliation which pardons the killer, we were forced to do it as we are weak and powerless. The document declaring the reconciliation is fake; our thumbprints were taken by force and thus do not accept the document," said Qabil, the father of Zada, and Mubarak Jan, the father of the woman.

Both men said that they and their families had been receiving threats and that, fearing for their lives, they had gone into hiding. The families have asked the government to ensure their protection and to guarantee that Rawan is brought to justice. They have also demanded that the government ensure that Rawan is not released on the basis of the fraudulent reconciliation document.

Daily Times - August 11, 2006

Honour killings in NWFP

39 lost lives in first four months

ARIF YOUSAFZAI

PESHAWAR: Despite government claims to root out the curse of honour killing, as many as 39 persons have been killed in the name of honour in the first four months in 2006 in different parts of NWFP, claimed Oxfam campaign officer Ali Gohar.

"Of the total 39 male and female fallen prey to the evil practice of honour killing, 14 were assassinated in January, nine in February, 10 in March and six in April. These are all registered cases while the number of unregistered incidents could be many times high," Oxfam campaign officer disclosed.

Addressing a news conference Wednesday, Ali Gohar said honour killing was a blot at the face of Pakistani society that had claimed lives of 245 persons in 2005 and 363 in 2004 in NWFP

Ali Gohar said honour killing being an un-Islamic and uncivilised practice had been going on since long but it was a matter of regret that it could not have been put an end despite tall claims on the part of the past rulers and especially present government.

Asked how he being a Pakhtoon defined honour killing, he said the phenomenon had no specific definition and it was perceived differently in different parts of the country, however, he added that he thought any innocent male or female who was killed in the name of honour was honour killing.

Further asked if someone killed a girl who was happened to be guilty so if it would be honour killing, Gohar said he could not call it honour killing because he was bound to follow the Islamic injunctions and cultural norms of Pakhtoons in this regard.

"It will be quite unjustified to confine honour killing to women alone. It includes male, female and children because when a male or a child is killed in the name of honour what will we call it," Oxfam representative observed.

He agreed to the idea that some elements in the country were exploiting the issue of honour killing by maligning the Pakhtoon society for their personal interests but as far as Oxfam was concerned it was dealing with the issue realistically.

He said Oxfam had already embarked on an anti-honour killing campaign in Pakistan, Afghanistan, India, Bangladesh, Nepal and Sri Lanka while the campaign was going to kick off in NWFP from today (Thursday).

The campaign that would continue till 2011 is titled "We can put an end to Honour

Killing" and the movement is being started as pilot project in seven districts that include Peshawar, Mardan, Kohat, Nowshera, Swabi, Charsadda and Swat, he informed.

Gohar added Oxfam would take along other NGOs working in this regard while its scope would be spread to union council level, adding the basic aim of the campaign was to raise awareness among cross-section of society to their role to curb the evil practice of honour killing.

He said during the campaign the special workshops and public gathering to be held in all seven districts against the ill practice. Oxfam would arrange special events in which it would promote local games Kabaddi and arrow throwing (Makha) tournaments organising declamation tests, cycle race and literary functions, Gohar said.

Living in the shadow of death

The inside story of two daughters and brother of a courageous woman killed in the name of honour

Behroz Khan

DIR: Two young daughters of a slain woman and their maternal uncle are on the run for more than a year to save their lives, as the killers of the woman threatened to eliminate them if they continued to pursue the case of her death.

The agony of Sayada Jannat Khatoon, 21, and second year students at Dir Girls College, her younger sister Rabiya Shah, 15, and student of class 8th and their courageous maternal uncle, Mian Pervez Yousaf, a lawyer by profession, started from Darora village of Dir Upper.

The ordeal of the helpless uncle and his nieces continue to haunt them while moving from place to place to hide wherein the provincial as well as district government keep a criminal mum to lay hands on the killers of Zubaida Begum, 56, who was killed along with another younger daughter, Shomaila Shah, 19, in the middle of the night by relatives on July 1, 2006.

The reason behind the killing of the educated and dynamic lady was that Shah Zeb, a nephew of her late husband, had been taunted by some people of the village that Zubaida Begum was working with NGOs, a term symbolizing infidelity and obscenity for the mostly illiterate Malizai Pashtun tribesmen obsessed with self-defined religious teachings.

A retired teacher, she was one of the most active women councilors in the previous district council and a women rights activist. She took responsibility for the upbringing of the three daughters after the death of her husband and worked hard to meet expenses of the fam-

ily and education of the girls. Five armed persons led by Shah Zeb broke into her house at around 1 am, knocked the door of the room after introducing himself where she was asleep with her daughter Shomaila Shah.

Being close relative and living as the next-door neighbour, Zubaida Begum opened the door without any hesitation. Shah Zeb and his accomplices opened fire on her and the girl killing Zubaida Begum on the spot and injuring Shomaila, who later succumbed to her wounds in hospital on the third day of the terror unleashed by the gang, which is notorious for crimes in the area.

The surviving sisters were fortunate enough and were spared perhaps because they were sleeping in a separate room that night. Shah Zeb is absconding since then, but the police arrested one of the co-accused Ali Zar, who confessed before the investigating team to have accompanied Shah Zeb on that night and entering the house of the slain women. Irfan, Niaz Muhammad Said Khan are the other characters of the bloody drama and are still at large.

Said Khan went to Saudi Arabia after the murders, but is back in his village because he is reportedly suffering from cancer. The group is now after the life of Mian Pervez Yousaf, who is not ready for compromise on the blood of his sister and niece and his determination has put his own life in danger.

The local police informed him of the danger and offered to depute security guards for his protection, but he turned down the offer. Yousaf moved out of his native Gandigar valley to live with his sister and nieces in Darora village,

but again left the village after the murders in cold blood and is presently residing in Dir town with his wife and the two girls. "It is very difficult to live in a society like this. My life is in danger. There is no security," Yousaf said.

Since he is under threat, Yousaf has bought a house in Dir Lower to pursue the case of the deceased women and to find a sanctuary where his remaining family is safe. "I will die but will do my best to bring the killers to justice," said a firm but uncertain Mian Pervez Yousaf.

It is tragic to learn that police officers showing interest in arresting the murderers and raiding their houses have been transferred and posted outside the district. Furthermore, Yousaf is not able to sell his house and a piece of land in his village because his opponents have warned the people not to purchase the property. Shah Zeb's relatives working in Saudi Arabia collected money to pay those taking part in murdering the woman, locals informed. "This is a common practice here. Relatives and friends donate money for such causes," said Yousaf.

Former advisor to Prime Minister on Women Affairs, Nikofar Bakhtiar was a ray of hope for the desperate family and she had visited Dir Lower soon after the death of Zubaida Begum and her daughter to ask the district administration of Dir Upper to act. She also warned that the federal government would send force to take action against the absconding murderers, if the provincial government failed to provide justice to the victims.

Mian Pervez Shah, Sayada Jannat Khatoon and Rabiya Shah were

invited to Islamabad to meet Prime Minister Shaukat Aziz, who not only promised to take care of the education of the girls, but conferred the prestigious Fatima Jinnah Gold Medal Award on late Zubaida Begum for her courage and services for women. The hapless family now looks towards the Federal Minister for Women and Youth Affairs Sumaira Malik to rush for their help.

On top of this, a jirga of elders comprising notables from Dogram, Nihag Dara and Warai area of the district on April 12, 2006 warned locals that anybody reporting incident of honour killing or filing a case with the police regarding such incident would be liable to death and the jirga would implement this verdict because taking up cases of honour killing to courts bring a bad name to the area.

Chief of the jirga, Faiz Muhammad Malik, is on record and his statement published in the newspapers argued that the jirga consisted of 4,500 people. "We stick to our verdict that honour killing is permissible and the person committing honour killing will not be liable to any punishment. We will also not allow the aggrieved party to report the case to police or approach the court. We will kill violators of the verdict," he declared.

People await intervention of the MMA government and the police action against growing ratio of crimes including killing of women in the name of so-called honour and demand investigation into incidents like blasting of a vehicle owned by the Family Planning Department, burning of a school and throwing hand grenades to target CD shops in Dir town.

The News — July 10, 2006

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Jul

Saturday 01

Sunday 02

Monday 03

ہنگامی انٹرنیشنل کی توہین کا اطلاق کیا جائے

رسم بخلاف قرار دہا جس کی تو منظور کر لیا جائے گا اور اس کے خلاف اجتماعی مسئلہ نہیں، خیال نمودار شاہ

مسئلہ سندھ کے لئے عذاب بن گیا، قادر مکی، موجودہ نظام کاروکاری کا سدباب نہیں کر سکتا، ابوالخیر محمد ذہیر

تجداد (ماہرہ جنگ) سندھ اسمبلی کی وائی انگلر
راہیلہ ڈانٹے کیا ہے کہ کاروکاری کے تحت اس کے خلاف
بادانے قانون کی توہین کرنا چاہئے، یہ غیرت کا نشانہ ہے۔ انہیں
سب سے زیادہ تو ان کو پتا کرنا چاہئے۔ دوسرا یہ کہ
انہیں وائے انگلر کے ذریعہ ان کے خلاف کاروکاری کی رسم کے
ساتھ ہی طرح ہوتے والے سیاسی و مذہبی اثرات کے
موضوع پر آواز کو سندھ کی حکومت میں شکوکہ کیا جائے گا۔
کر رہی ہیں۔ راہیلہ ڈانٹے کیا ہے کہ کاروکاری پر اہل
دراستہ گردی تو ان کا اطلاق کیا جائے گا اور ان کو پتا کرنا چاہئے۔

Editorial Medieval mindsets

Such an oddity it is that while Pakistan is unable to tame an evil practice on its own territory, another country is able to employ strict laws against perpetrators who follow the practice. It is welcome that Pakistani-American Mohammad Ajmal Choudhry was sentenced to life in prison in Brooklyn, New York, for orchestrating the murder of two people in Pakistan in the name of 'honour', who had helped his daughter escape from what appears to be a forced marriage. That is the difference between a legal system that is well developed and applicable to all who violate it, versus Pakistan's maladroitness criminal justice system that lets those with medieval mindsets dating back centuries to get away with the most heinous of crimes. It is evident that certain sections of overseas Pakistanis remain trapped in time warps of sorts where they do not seem to have changed their regressive mindsets. They continue to adhere to medieval notions of 'honour' and backward practices, despite living in advanced societies. One regularly comes across cases of 'honour' killings and forced marriages that involve Pakistanis living in the West.

It is an anomaly that Choudhry, having moved to a culture that prides itself on ensuring free will for citizens, forced his daughter to marry a man of his own choice — violating her basic human rights. Prior to marriage, he had his daughter held by relatives against her will. Soon after the 2013 murder of the two innocent people in Pakistan, Choudhry was arrested in the US. However, what about the people who committed the murder on Pakistani territory? Have our own law-enforcement agencies done anything to apprehend the culprits? May there be mercy for those who cross the paths of such people because they continue to carry with them the medieval ideology of killing in the name of 'honour', possibly seeing no wrong in murder. We can only hope that Pakistani authorities follow in the footsteps of Brooklyn prosecutors and put the murderers behind bars. Furthermore, Choudhry's example should be remembered by overseas Pakistanis who remain stuck in backward mentalities.

Jang — April 14, 2003

The Express Tribune — May 11, 2003

عسکر کے نام پر قتل

اسلامی نظریاتی کو تسلیم کرتے ہوئے اسلامی نظریاتی کو تسلیم کرنے کے لئے اس کے خلاف اجتماعی مسئلہ نہیں، خیال نمودار شاہ

مسئلہ سندھ کے لئے عذاب بن گیا، قادر مکی، موجودہ نظام کاروکاری کا سدباب نہیں کر سکتا، ابوالخیر محمد ذہیر

سیکس برسرِ خواتین کا روکاری کا شکار

کراچی، 14 جون 2003ء: سندھ اسمبلی کی وائی انگلر
راہیلہ ڈانٹے کیا ہے کہ کاروکاری کے تحت اس کے خلاف
بادانے قانون کی توہین کرنا چاہئے، یہ غیرت کا نشانہ ہے۔ انہیں
سب سے زیادہ تو ان کو پتا کرنا چاہئے۔ دوسرا یہ کہ
انہیں وائے انگلر کے ذریعہ ان کے خلاف کاروکاری کی رسم کے
ساتھ ہی طرح ہوتے والے سیاسی و مذہبی اثرات کے
موضوع پر آواز کو سندھ کی حکومت میں شکوکہ کیا جائے گا۔
کر رہی ہیں۔ راہیلہ ڈانٹے کیا ہے کہ کاروکاری پر اہل
دراستہ گردی تو ان کا اطلاق کیا جائے گا اور ان کو پتا کرنا چاہئے۔

Jang — March 8, 2003

Book on honour killing gets Akhtar Hameed award

By Sher Baz Khan

ISLAMABAD, Nov 27: Beyond the Honour, a book by Tahira S Khan that reveals suppression of women in the male-dominated Pakistani society, won the Akhtar Hameed Khan Memorial Best Book Award 2006 at a ceremony held at the National Library here on Monday.

Belonging to a landed aristocratic family of Punjab, Ms Khan has witnessed women suffer, being killed and beaten by their near and dear ones in the name of honour. She is well aware of the marked boundaries, which, if crossed by women, could invite severe punishment and even death.

In her research-oriented book, findings of which can be empirically verified, the authoress has discussed different dimensions of honour killings and the very norms that made men treat women as their property and subordinates.

The theme of the book is one of the burning issues the Pakistani society is faced with at present amid growing militarisation and radicalisation.

Ms Khan is an associate professor of Gender Studies at the University of Denver, USA, and the subject of her book is a reflection of her feelings, emotions and association.

Speaking on the occasion, Ms Khan said there was an old adage that 'charity begins at home', and

that the award was the best recognition she had ever received at home.

"This award means a lot to me," she said.

Akhtar Hameed Khan Resource Centre (AHKRC) and the Council of Social Sciences (COSS) Pakistan had organised the event in association with the Rural Support Programme Network (RSPN).

The selection committee comprised renowned social worker Dr Rubina Saigol, Dr Saba Gul Khattak of Sustainable Development Policy Institute (SDPI) and Dr Inayatullah of COSS.

The committee had unanimously selected Ms Khan's book for the award as honour killing in Pakistan was an under-researched issue and the book was based on solid research on the topic.

Dr Zarina Salamat of COSS said books on rural/urban development, peace, poverty and its alleviation, and gender discrimination were considered for the award.

On the occasion, Akhtar Saleem Khan Memorial Lecture was also delivered by Shouib Sultan Khan, a winner of Sitara-i-Imtiaz and Hilal-i-Imtiaz.

A moving documentary was also shown to the audience on the life and achievements of Dr Akhtar Hameed Khan.

Dawn — November 26, 2006

Lovers tied to tree stoned to death

MULTAN: A man and woman were tied to trees and stoned to death by angry relatives who accused them of having committed adultery, police said on Tuesday, adding that two people had so far been arrested over the incident.

Police said that the couple, both in their early 40s, were killed on Sunday in the central Punjabi village of Donga Bonga when relatives of the woman threw a barrage of rocks at them.

Speaking by telephone from Multan, local police chief Zafar Bohkhari described the incident as "a case of honour killing", adding, that police had arrested "two brothers of the woman".

He said that the accused had reportedly discovered the pair, who were relatives, "in a compromising position and killed them in a rage" - with the help of other relatives - by tying them to a tree and killing them with bricks.

Bokhari went on to say that another relative of the victims had reported the

killings to the police who opened a double murder case against the two brothers and two other relatives who allegedly took part in the killing.

Donga Bonga police officer Haji Mohammad, who identified the woman as Ellahi Hussain and the man as Hafeez Shah, said that the attackers had dragged the couple from a house with a rope tied around their necks and then tied them to the trees, where they proceeded to smash their heads with stones and bricks.

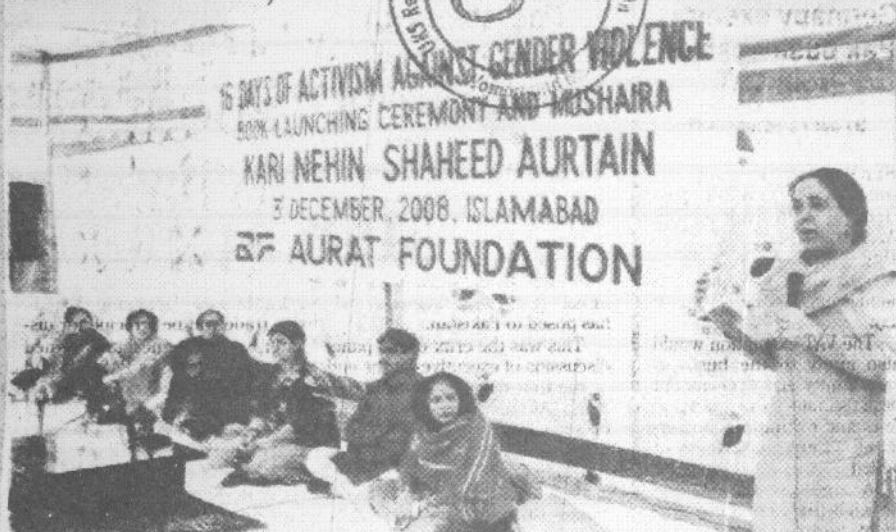
He added that police were conducting raids to arrest two others relatives suspected of involvement.

One of the brothers of the woman, Maqbool, told police after being taken into custody: "We saw them sleeping together and we could not tolerate this immoral act and decided to punish them."

In 2005, President General Pervez Musharraf had a law enacted by parliament to impose the death penalty for those found guilty of committing honour killings. AGENCIES

Daily Times — February 1, 2007

'Kari Nahin, Shaheed Auratien' launched



Myra Inman Islamabad

As part of ongoing activities to commemorate '16 Days of Activism against Gender Violence', a book declaring 'kari' women as martyrs was launched here on Wednesday.

Compiled and published by Aurat Foundation, the book titled 'Kari Nahin, Shaheed Auratien', is a collection of articles, poems and thoughts of gender sensitive persons working in social, political and human rights organisations. Also mentioned are the statistics of violence against women, especially honour killings and other heinous customary practices.

Intending to create awareness among the masses and send a message to the people sitting in the corridors of power, the book also lobbies for the Bill on Domestic Violence that is lying pending with the Ministry of Women's Development.

To pay tributes to all those women who have been and are the victims of societal violence, especially those martyred in the name of honour, the book is dedicated to them and their sacrifices.

The book presents a complete picture of national and interna-

tional policy commitments of the government regarding women while regretting that there is no national policy on violence against women.

The launch of book was followed by a thought-provoking 'Mushaira' in which women rights activists and poets expressed the feelings of women, majority of whom experience violence in one way or the other during their lives.

Those who presented their emotional and passionate poetic verses included Mehmooda Ghazla, Farhana Shamim, Aliya Mirza, Mumtaz Begum, Shamim Ikramullah, Fehmida Riaz, Farhana Wahga, Marvi Sermed and Mehboob Sada.

Dealing with the issue — from psychological violence faced by a little girl in the form of gender discrimination to brutal alive of women in the name of honor — the poets made many eyes wet while describing the feelings a woman pass through different stages of life.

Speaking at the launch, Rakhshanda Naz of Aurat Foundation said that recent research had revealed that 90 percent of women face violence in one form or the other in the country. "A so-

ciety cannot be called civilised until it has zero tolerance for violence against women," she added.

Justice Majida Rizwi said that there was a need to reach victims of violence in the rural areas, as they were not able to enjoy the freedom available to women living in the urban regions. "The government and civil society should chalk out a mechanism to provide legal protection to women living in the far-flung areas as the most heinous cases of violence happen in those areas," she stressed.

Human rights activist Tahira Abdullah said that the days of activism should be about violence against women instead of dedicating them to gender violence. "It's the men who inflict violence on women most of the time and the terms we use should reflect the fact," she said.

A postcard urging all segments of the society to join hands to end violence against women was also launched on the occasion. The message inscribed on the card demands zero tolerance for violence against women from both the government and society and calls for elimination of anti-women customs and traditions.

— Photo by Muhammad Hanif Khattak

The News — December 4, 2008

اور سب سے اہم یہ ہے کہ ایک نئے دور میں نئے نئے کام کی کوئی کمی نہ رہے۔

[illegible][illegible]

لیکن کوئی چکر

یہاں پر ایک اور عجیب و غریب واقعہ پیش آیا۔ ایک شخص نے ایک دفعہ ایک شخص کو دیکھا کہ وہ ایک شخص کو دیکھ رہا تھا۔ اس نے اس سے پوچھا کہ "تو نے اس کو کون سا شخص دیکھا؟" اس نے جواب دیا کہ "میں نے اس کو دیکھا ہے۔" اس نے پوچھا کہ "تو نے اس کو کون سا شخص دیکھا؟" اس نے جواب دیا کہ "میں نے اس کو دیکھا ہے۔"

کی تیند سڑایا

کھیں بولا

کے روز نہ ہو آج کا دن کے موت کی

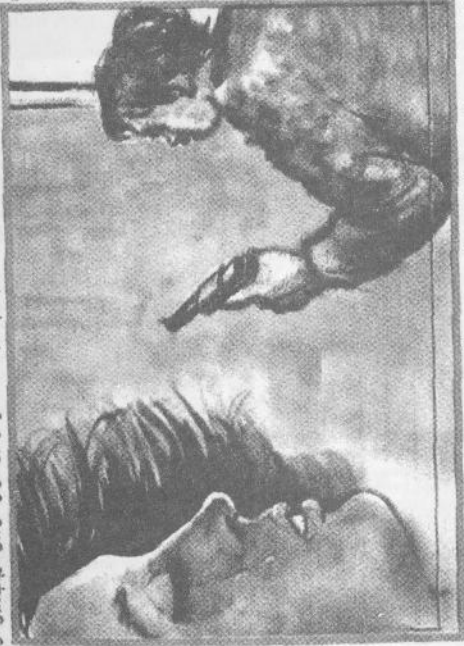
انسانی ہے جو شاید یہ ازل سے

جہانے کو ڈر کچھ نہ ہے ایسا غیر

بازن میں اس رشتے کو تنگ دلاس

کی کہد چھپو، تاکہ انہوں کو کسی کے پاس نہ پہنچا سکے، تاکہ اور لوگوں کی طرح غلط فہم نہ ہو۔ سرت، پہلے کی جرم میں یہ سہوہ داران کی اور ان کے اہل گھر کو سہوہ داران کے گھر کی خدمت کے لیے لے کر گئے۔ سہوہ داری کے اعلان کے بعد، جرم نہ چھپا کیوں کہ فحش، شرعی فحش ہیں۔ تاکہ ان کی فحش باتوں کے خلاف سدھار کے لیے ان کو افسوس کے ساتھ نہ بھیجے تاکہ وہ شرکاء غلط نہ بن سکیں۔ ان کو سزا دے کر ان کو توبہ کی دعوت دے تاکہ غلطی نہ کریں۔

میں نے جہز دینے (خطا) دہلائی اور 35/40:3 اور میں
جالتے رہا۔ سو اس قدر اور اس قدر میں سال) معمول کی
کروا رہا تھا کہ میری عمر بیشتر کی امور میں سال سے کہ
تھیں کہ وقت قاتل دہلائی سے پہتا کہ کہ تھے
ظاہر میں ہوا کہ اس کے لئے جہاز بنا ہے، ۱۸:۱۸
تو یہ جہاز میرا بنا گیا ہے، دوسری طرف قسمی کی خطیب
ہے، چھ سو زلف کا رخصت کرانے کے پاس جا کر
تھیں، یعنی ایک چھوٹا سا کھانا کھا کر چلے گئے۔
ہو گیا ہے، ۱۸:۱۸



Honour killing cases go unreported in Dir

By Javed Khan

DIR: The incident of honour killing at Matar Nilg Darra in Upper Dir district a couple of weeks ago was not reported to police as a jirga held in April this year had warned to kill those reporting the honour killing incidents to police or filing a case in court.

Though the jirga verdict was widely condemned and the provincial government had taken some ostensible actions to ensure government writ but non-reporting of the incident has exposed government's failure to handle the issue properly and in line with the laws of the land.

Even no one in the area was willing to tell about the killings or give some information in order to avoid any anticipated action by the jirga. The local people were scared of breaking the incident to police and were even denying the incident. Two persons, Hameeda and Gul were killed on suspicion of having illicit relation in Matar on July 20. It was second incident of honour killing in Upper Dir in July. The concerned police station even denied occurrence of any such incident in that area, when this correspondent contacted the police station on July 21.

A Khail-based journalist broke the news but police denied it. "No one was willing to confirm the incident when I started investigation about the happening but a local of Wari enjoying a good official position only informed me about the incident but gave names of the victims as well as killers," the journalist said.

He said the people were tight-

lipped because of the jirga, as no body would like to risk his life by breaking such an incident. However, when again contacted on Saturday, the police station of Wari not only confirmed the killing but also informed that a case had been registered. "Yet no one has registered the FIR but police on its own registered a case against the accused, Sher, after a week following raiding the area and confirming the incident," the police official said. He said the aggrieved party had not lodged the FIR but police was party in the FIR.

It merits a mention that the jirga had advised local journalists not to report honour-killing incidents to their respective organisations.

Meanwhile, Salih Rehman, the brother of another honour killing victim in Dir said his cousin settled personal scores with them under the cloak of honour killing as his brother, Badshah Zada, had never developed illicit relation with the wife of his cousin, Bakht Rawan.

His brother was killed on July 16. He also informed that the local Maliks of Nawo were forcing them to strike a deal with the murderer and hush-up the matter. "My brother was innocent but was killed for the crime he had never committed," he added.

Salih informed that his brother was earning his bread and butter in Kashmir and had returned just 12 days before the incident. "We had cut-off all of our inter-family relation and were banned on each other's house. So how a person can develop illicit relation in such a situation," he argued.

The News - August 2, 2006

Walk against honour-killing

OUR STAFF REPORTER

LAHORE - South Asia Partnership Pakistan (SAP) in collaboration with Women Workers Help Line, Kashf Foundation and Shirkat Gah organised a walk in solidarity with the women's rights activists outside Lahore Press Club on Monday.

A large number of activists of women NGOs participated in the walk to mark the international day for women rights activists. They were holding placards and banners inscribed with the slogans to end violence against women and honour killing. They also chanted slogans for their rights.

They demanded equal economic opportunities to the women so they could save their rights. They said women were being exploited by their families in the name of values. The activists urged media and civil society to launch an awareness campaign to end the violence against women.



LAHORE: Supporters of Women Workers Help Line shout slogans against torture on women during a protest demonstration on Monday.—Staff photo

The News - November 30, 2010



In the name of 'honour'

Sir: It is a sad day for human rights. The tragic and heart-breaking murder of a young, newlywed girl at the behest of her own family outside the Lahore High Court (LHC) shows the deplorable state our judiciary, legislature and cultural emotions are set in. Where was the police when she was pounded with bricks? She was well within the judicial compounds of a metropolis! However, the state's failure to protect her does not end here. Honour killings as acts of murder are not considered a crime against the state but an individual within familial settings. Since such killing has deeply entrenched notions of morality and honour, the police and judiciary are reluctant to

intervene, implicitly allowing the male dominated jirgas (tribal courts) in semi-autonomous tribal areas to take charge. Laws are meant to protect the weak but the controversial Hudood Ordinance constricts women's abilities to exercise independent decision-making.

The 1990 Qisas and Diyat Ordinance lets the concerned parties decide the victim's fate. Should the perpetrator be reported, pardoned or required to pay diyat (blood money) thus keeping state scrutiny at bay? The alarming appeal and vehemence of this ancient beast leaves little to report, leaving a rather dismal picture of the actual number of deaths. If this is

the attitude of society towards exercising free choice, Ferzana Iqbal's father was not wrong to admit that he had done the right thing. The recent development to make honour killings part of the Anti Terrorism Act, liable to seven years imprisonment, is also being met with scepticism. The government should out rightly ban such foul practices without the ability of perpetrators to pay diyat and buy their freedom.

MOBEEN SHAH

UK

Daily Times — May 29, 2014

End to honour killings against women stressed

FROM OUR CORRESPONDENT

SWABI - Collective efforts and joint struggle are the prerequisite for eradication the honour killing and scuttling the violence against the women in our society because our societal structure is totally different and if we failed to take prompt meaningful steps it would put more innocent souls on sword.

This was stated by different speakers in a one-day seminar which was arranged by Oxfam Great Britain and continued till late Saturday. The seminar was attended by religious scholars, social workers, lawyers and representatives of the local government. The most interested was the view expressed by religious scholars who said that in our "male dominant society" the people should not look for the

pretext to kill the females.

They said Islam wants that the process of the witnesses should be completed and when it proves that a couple was really involved in such practice then there is punishment for both of them and only the male or female should not be targeted.

They said our pious religion does not allow the killing of the women without concrete witnesses and those who ignored these facts would violate the principles of our religion. They said Islam is a perfect code of life and it does not allow anyone to base only doubt for the killing of any person.

The social workers declared that it was not an easy task to work against the honour killing in our society due to people sticking with outdated customs and whatever they say or claim

that was considered absolutely right. They recognized that without imparting of modern education to the people it is an uphill task to achieve the targeted objectives. However, they said that their awareness campaign against the honour killing had already yielded positive results.

They vowed to continue their struggle against the honour killing and violence against the women which had already taken a big toll of the females.

They said they had involved everyone in their struggle and that was the reason that they succeeded to march towards their goal steadily.

They said those societies who ignored the female role in the development of their nations they failed to make progress and become prosperous.

Pakistan Observer — March 5, 2006

A melodious voice silenced with bullet

Javed Aziz Khan



Aymaan Udas

PESHAWAR: A melodious voice was silenced with bullets when an upcoming female Pashto singer and poetess, Aymaan Udas, was shot dead inside her flat on Dilazak Road here Monday.

The news of the murder of Shamim, popularly known as Aymaan Udas, shocked the artiste community as well as thousands of the fans of the good looking and melodious singer. The melodious and sweet voice of Aymaan Udas was silenced at the peak of her career wherein she struck unparalleled heights over the last few months. In her early 30s, she was divorced (and had got married for second time last month).

Usman, spouse of the budding singer and lyricist, told the Peshawar police that brothers of Aymaan were against her second marriage as well as her singing. He said that on Monday two brothers of Aymaan, Alamgir and Ismail, allegedly shot her dead when he (spouse) left his flat to fetch milk

The accused fled the scene after committing the crime.

According to police, they have lodged the first information report in the case and had raided several spots to arrest the killers. Immediately after the killing of Aymaan, it was largely suspected that militants might have killed her because several male and female singers as well as drama artists claimed to have received threats from certain militant groups, asking them to quit the profession or face action.

However, her husband later disclosed she was killed by her own brothers for breaking the family traditions by marrying for second time.

Aymaan got popularity in very short period of time after she appeared on television only a few

months ago. Her popular songs included 'Laka da gal peshan azgho ki usam' and 'Zama Da meeny na tobi ba na na kom meena; Da jajan meena ajeba da bia ba na kora meena' (Like a flower I live among the thorns; And I swear I will never ever indulge in love as the love of my beloved is strange (painful)).

'Mra shuma ashna khu' (I waswado ki usam, janana sta da waswado ki usam) (I still live among the living beings though I died long ago. Because I still live in your (beloved) dreams).

Aymaan had expressed her utmost confidence, grief and pain in her songs. She knew she will not die even after her death and she will live to rule the hearts of her fans.

The Nation - April 28, 2009



BY HUMA YUSUF

Anachronistic CII

LAST week, the Senate's Functional Committee on Human Rights called for disbanding the misogynistic and retrogressive Council of Islamic Ideology (CII) and suggested that its budget be reallocated to the National Commission on the Status of Women. Such insightful and inspired thinking from the upper house is a treat — and testament to why democracy is the only way forward for Pakistan.

The case for disbanding the CII is strong. Its headline-making recommendations — making child marriage and the 'light' beating of one's wife permissible, amongst others — have already demonstrated that it has nothing to offer Pakistan in 2016. Its input on issues ranging from co-education to contraception and women in the workplace are anathema to present-day Pakistan where women are breadwinners, top scorers, record-breakers, Nobel laureates and more.

The CII has long outlived its mandate. Tasked in 1962 to review Pakistani laws, the council should have been disbanded after submitting its report (several decades late) in 1996. On a more fundamental level, the council is redundant. Pakistan's Constitution — and the Federal Shariat Court — are sufficient to ensure that our laws are compatible with Islam.

The fact that the council is deeply politicised furthers the case for its dissolution. Only the most naive would fail to acknowledge that the CII is a sop to religious political parties that muster no traction at the ballot box. It offers a way for Pakistan's political parties to appease the religious right without making concrete concessions. Most members of the council, including the current chairman, are partisan. This means that the council is vulnerable to being co-opted — as it was under Zia — to push through repressive political agendas.

If we lived in a perfect Pakistan, the CII wouldn't last another day. Sadly, we do not. We live in a Pakistan where people denounce their compatriots as infidels; where clerics come on air to incite violence against already persecuted communities; where a famous qawwal and a free-spirited civil rights activist are shot on the streets of our most thriving metropolis; where family members kill, strip, torture, and maim their daughters and sisters to preserve so-called honour; and where women are the first to criticise how other women dress and label them immoral. We live in a Pakistan where the CII should be an abhorrent anachronism but, instead, articulates the prevailing mindset.

The question of what the state should do with the CII is, in other words, a question of what it should do about the high tide of extremism in the country. The past decade of bloodshed and horror has made it clear that

the government can no longer turn a blind eye. But if it pushes through progressive legislation and clamps down on intolerant and regressive voices, extremist ideologies will only percolate in madressahs, on social media, in Al Huda classes. The Taliban narrative of an Islamic public resisting a secular state will become more entrenched. Mob justice will become more commonplace. The state will lose further credibility.

Imran Khan seems to be clumsily making this point in his defence of the Khyber Pakhtunkhwa government's decision to fund Darul Uloom Haqqania. But his is not the way forward either. To support a seminary with a dubious and violent track record before it has implemented significant reforms is obviously a form of pandering to the religious right, and it is patronising of Khan to pretend otherwise.

The challenge for the government in a post-Zia Pakistan is to address extremism — and the excesses of bodies like the CII — without its actions being reframed as a clash between

In a perfect Pakistan, the CII wouldn't last another day.

secularism and Islamism. It should go without saying that there is absolutely no space for the government to become involved in religious debate or jurisprudence. But it can shape the environment in which religious discourse takes place, and reorient the conversation to be one between reformists and fundamentalists.

What does this mean in practice? Genuine and comprehensive madressah reforms and regulation; even more stringent laws against sectarian hate speech; a continuing crack-down against all violent extremist groups; protections for free speech and freedom of expression; support for civil society interfaith and other dialogue initiatives; the reduction of political space for religious parties that have no electoral mandate.

In its early incarnations, the CII was required to be headed by a judge and comprised lawyers, judges and some ulema. It is a reflection of Pakistan's trajectory that religious 'scholars' have outstripped civilian voices. Perhaps the government should consider replacing the council with a body as was originally intended, expanded to include women's and human rights groups, free speech advocates, youth ambassadors and minority representatives. Such a council could set the tenor for informed and inclusive discourse on key issues, and help a deeply radicalised society make peace with itself again. ■

The writer is a freelance journalist.

huma.yusuf@gmail.com Dawn, July 4, 2016

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Friday 01

Saturday 02

Sunday 03

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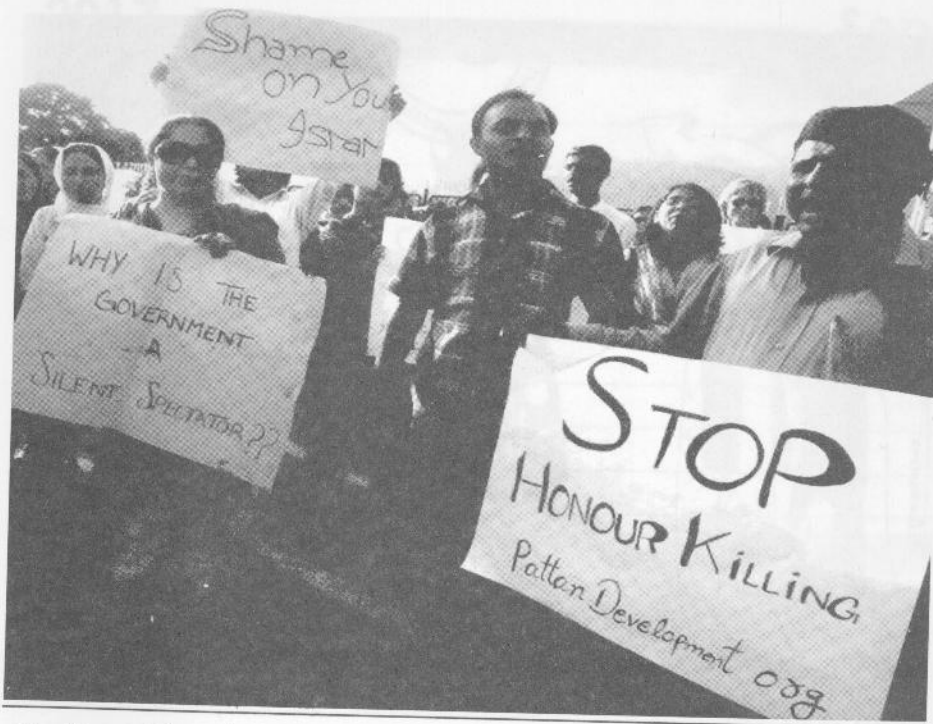


Dawn — January 23, 2004

Honor Killing in Pakistan Leaves Sisters Dead

Two murders this week have caused a stir in Pakistan. On July 29, Kosar and Gulzar Bibi, sisters ages 22 and 28, were shot by their brother, 35 year-old Nasir Hussain, the night before their weddings. Reports said that Hussain objected to his sisters marrying men they had chosen themselves, and he wanted them to marry someone in their extended family. Mehar Riaz, senior police officer, told reporters "the brother shot dead both sisters yesterday and fled the site. It is a simple case of killing for honor." The father of the siblings, Atta Mohammad, said that his son "ruined my family, he destroyed us, he destroyed everything." This "honor killing" followed the murder of social media star Qandeel Baloch, who was strangled to death by her brother later stated he was "not embarrassed" of the murder. According to the *Washington Post*, 1,000 Pakistani women die in "honor killings" every year. Last month, Pakistan's law minister announced that parliament would be voting on bills that addressed "honor killings" and increased rape convictions. Many times the offenders of these killers receive no legal consequences because other family members don't press charges against them.

August 4, 2016



Telling The Stories Of The Victims Of 'Honor Killings'

By Beenish Ahmed

Farzana Parveen was 25-years-old and three months pregnant when she was stoned to death by members of her own family outside of a court house in Lahore, Pakistan as passersby watched on, making no efforts to save her. The story sent shockwaves through the country and even led to death sentences for those involved. But cases like that of Parveen, who was killed because she married against her family's wishes, are sadly prevalent. It's just that they don't often make the news, much less face trial. In patriarchal societies like Pakistan, women often bear the burden of a family's honour — which their parents or spouses might feel is compromised when a woman marries according to her own wishes or else seeks a divorce. In some instances, male relatives or husbands have lashed out at women because of a mere suspicion that she is having an extramarital relationship. While a man may well be involved with her, the vast majority of those killed under the pretense of maintaining a family's honour are women. "Honor crimes" stem from "a desire to control the behavior of women and girls within a community," especially in terms of their relationships and sexuality, according to a United Nations 2014 report which estimated that around 5,000 women around the world

murdered by their families in such crimes, though the number might be four times that high. The majority of cases are believed to be in South Asian countries like Pakistan, but few capture headlines the way Parveen's case did. Had she been killed in her home village nearly 60 miles from the bustling metropolis, it's unlikely that anyone would have heard of her tragic fate. "It's a very common practice," Rafia Asim, who tracks figures on honor killings for the Human Rights Commission (HRCP) of Pakistan told ThinkProgress in an interview. She notes that there's an "aspect of domestic violence" to honor crimes, but what differentiates them is "the element of honor or supposed honor that is felt by the male members of the family of a woman. In honor crimes, there will always be a woman in the equation." Asim, who oversees a team of monitors across the country says that she receives reports of about 30 honor killings each month from only about 60 districts out of more than 200. "They are basically our eyes and ears on the ground," Asim says of the dozens of monitors that have gone through international training programs to be able to identify and report crimes like honor killings to the HRCP. According to the monitors' findings as well as some media reports, the HRCP counted more than a thousand people were killed in honor-

related crimes in Pakistan last year, a 15 percent increase over the previous year. Since many of these deaths occur in remote and volatile areas, a small fraction of these were ever reported by national media outlets.

"The majority of the cases that we get are not in any newspapers," Asim said. "The areas that we work in, there are no NGOs there, there are no journalists there anymore, so there's no news coming out of those areas. The reports that we get [of honor killings] are the only ones, really." While she does make her findings public, they're often buried in annual reports that don't often get cited by national or local media — and don't allow for up-to-date figures or disaggregate information by the specific localities where the crimes may be committed. That's why Asim thought it was so important to create a centralized platform to display the startling figures — and make note of the human stories behind them. Asim participated in a data bootcamp sponsored by the International Center for Journalists last May where she teamed up with journalists, designers, and developers to create an easily updatable platform to keep viewers informed of instances of honor killings in the country.

The brutal price of love

The gruesome way in which the ears and nose of a man in Multan were cut off by armed men for marrying a woman of their tribe is a barbaric reminder of just how obdurate certain segments of Pakistani society are in denying adults the right to marry whoever they want. The grotesque incident also shows that while a country like Pakistan may have good laws on its statute books — the recently passed Women's Protection Bill being a case in point — there is a lot more to be done in terms of changing social attitudes towards women. This is particularly true for the rural areas though it is by no means restricted to them for the simple reason that patriarchy and misogyny are states of mind and can be found in the most unlikely of places and in the most unexpected of people.

The action by the police in harassing the victim and his family and of a local union council nazim who allegedly patronised the attackers is also disappointing but typical. According to the victim's family, the police refused to register a case after the woman's relatives had shown up earlier and severely beaten up one of his brothers. Iqbal — the man whose ears and nose were cut off — is a cobbler and that also probably is another indicator which explains why he had to undergo such a harrowing ordeal. Whether one likes it or not, the truth is that large swathes of Pakistani society are class-ridden and stratified. People who happen to be at the so-

called lower rungs of society, such as labourers, drivers, waiters or cobblers cannot even dream of marrying girls who come from families deemed to have a higher social standing. It is obvious that Iqbal made this terrible mistake and he and his family has had to pay for it dearly.

One now waits to see what kind of justice he and his family and his wife receive from the federal and provincial governments. Those police officials who have harassed his family members and abetted the terrible crime need to be sacked and tried in a court of law. Of course, it goes without saying that the men who cut his ears and nose off should be immediately arrested and given exemplary punishment as well because that is the only way to send a strong message to others who may have the same barbaric and medieval thinking. One would also strongly advise a federal minister from the area, who visited the victim in hospital and then proceeded to absolve the police of any wrongdoing, not to interfere with the legal process. The minister is also reported to have explained the incident away by saying that the victim's family and his wife's clan had an old enmity — surely, minister, that doesn't justify what happened to Iqbal? Other than the perpetrators of this brutal act, and the police officials who harassed Iqbal's family, the investigation also needs to account for the conduct of the local union council nazim who, according to Iqbal, acted to protect his attackers. Since the police itself is party to the crime, or at least involved in it according to the victim's account and because it often tends to get away scot-free in such cases, it would be best for the government to investigate the incident through a judge of the superior courts.

The News — January 5, 2007

Nothing honourable

Remarks by the Chief Justice of Pakistan, Iftikhar Muhammad Chaudhry, made at a seminar in Karachi that there is nothing honourable about honour killings and that they have nothing to do with any religion are welcome. Some might find this to be a case of stating the obvious but given the disturbing frequency with which such crimes take place in society, all such comments, especially from the country's highest judge, are welcome. The message that 'honour killing' is nothing but premeditated murder and finds no sanction in religion is something that needs to be taught all over the country, especially in the backward rural areas of interior Sindh, south Punjab, Balochistan and NWFP where they appear in various forms and names. Regrettably, a considerable swathe of Pakistani society seems to find nothing wrong in such crimes, mostly because it sees women as nothing more than property or a barometer of a family or clan's so-called honour. To preserve this sense of 'honour', very strict and confined boundaries are set for women and if they venture out they risk even their life.

The boundaries are always set by men and they can be as stringent and unreasonable as not being allowed to ven-

ture out of the home — not even for pursuing an education or employment — or not talking to anyone outside the premises of the home. This misogynist strain runs so strong that women who may enter into conversation with males in their village who may not be their family members are looked at with suspicion and their character is questioned. Obviously, no such conditions or judgments are made on the men in their family and they are free to go about and do whatever they wish. Such double standards are taken in everyone's stride but it is the women who end up suffering the most — and in the majority of cases they do it silently. The murders happen when a man feels that his family's 'honour' has defiled so much so that killing the woman who has done this is seen as a way of purging the clan's name of the taint. This becomes even more complicated because of the presence of laws like the Qisas and Diyat ordinance which allows for a compromise between the victim's family and the murderer in the form of a pardon or payment of compensation. Since most cases of 'honour' killings are carried out by a husband, father or son, many murderers get off with no punishment at all. An important and much-needed step is for parliament to legislate against such bad laws.

The News — September 19, 2008

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Notes

Dual policy:

The socio-economic issues afflicting women, such as Karo-Kari, vinni, domestic violence, poverty and exploitation, still shame us as a society. Our women are not empowered to lead their lives respectably and do not enjoy economic freedom. The irony is that on the one hand the government organized seminars, walks and rallies to create more awareness among women about their rights and motivate them to participate successfully in various sectors of society, while on the other hand Mukhtar Mai voices her discontent with the regime for not meting out justice with another two victims of male oppression. The government brags about increasing the representation of women to 33 percent in the Assemblies and raising the quota for government jobs from five to 10 percent, but this seems superficial unless fundamental issues such as irrational customs, gender bias, education for rural women and dignified wages are ensured. The government should realise that women's participation in various fields of life would naturally increase, if their basic issues are resolved.

NADIA SALEEM,
LAHORE

The Post — March 12, 2007



[illegible]

Khabrain — June 24, 2004

Nothing Changes

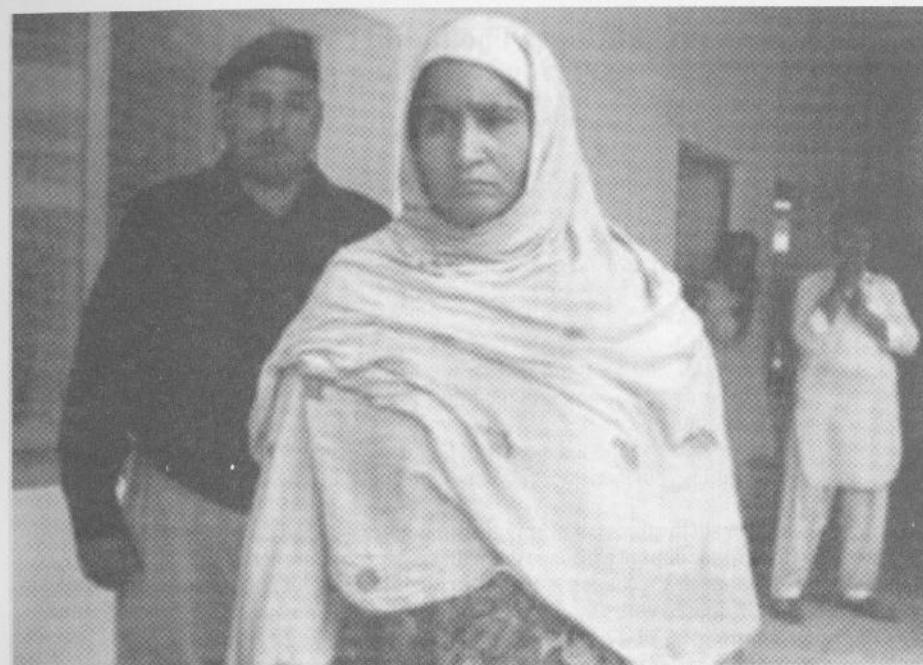
Recent reports have highlighted Qandeel Baloch's connections to bookies in Dubai and allegations of blackmail against the social media celebrity, claiming she was exhorting celebrities by using videos and images for blackmail. This does not change the current debate on the custom of honour killing and the laws that support the exchange of bloody money and the culprit being by the victims family. Qandeel could have been pious or promiscuous, it does not matter. Using this new revelation as a means to detract from her honour killing would show a lack of tact, as the real issue is not if she was good or bad, but that girls get murdered by criminals who the state doesn't not adequately punish.

The media has a role to play in highlighting the real issues, and any story such as this, which attempts to sideline the real issue, should not be used to draw more readership. Qandeel Baloch's case does not signify the entire struggle against honour killings, but her murder did bring the debate to the forefront in a very real and ugly way. Whether she was or was not a criminal is of absolutely no consequence posthumously, nor is anything else, except the conviction of all those involved in her murder, and the logical extension of using her death as a catalyst to prevent further honour killings.

Qandeel deserves justice now, just as much as she did before. The law protects citizens from extra-judicial murders, regardless of character or creed. This is the role of the state - to be a neutral arbiter and the only body with the legitimate monopoly over violence. Honour killings and extra-judicial murders, regardless of motive, are crimes.

If the state and legislature does not accept them as such, it means that the state is not one at all, that its executive arms share power with illegitimate power holders; an unacceptable arrangement for any citizen.

The Nation — August 1, 2016



Woman arrested for honour killing of daughter

By Afp and Chris Summers For Mailonline April 28, 2016

Man stabs his 16-year-old sister to death in Pakistan 'honour killing' - because she was using a mobile phone

A Pakistani man used a kitchen knife to murder his sister after flying into a rage when he caught her using a mobile phone.

Hayat Khan, 20, attacked his 16-year-old sister Sumaira at their home in the Orangi Town neighbourhood of Karachi on Wednesday.

Senior police officer Azfar Mahesar said the brother later threw her out of the house where she lay on the steps as neighbours gathered to help.

A woman using a mobile phone, in particular to speak to a male non-relative, is seen as highly taboo among conservative elements in Pakistani society.

Speaking to AFP from his jail cell, Khan said: 'She was talking to someone at the entrance of the house, I asked her who was there and she replied why are you bothered it's none of your business. I am free to talk to anyone.'

I just wanted to scare her off with the knife but it hurt her fatally.

He added: 'Of course it is very sad, I wish I could also die.'

Mobile phone footage shot by an unknown onlooker showed several men and boys standing around Sumaira, who was seen dressed in a red tunic and orange headscarf and draped in a blanket as she writhed in pain.

A young boy is shown fighting back tears as one man says in Pashto: 'Let's take her to a hospital in a car.'

Another man replies: 'It's almost here, it's coming brother.'

Abdul Hakeem, a local resident, said: 'She was taken by car to a private hospital but she died before she arrived.'

Mr Mahesar told AFP the police had taken the unusual step of making themselves the complainants in the case, in order to avoid a loophole in the law that allows the relatives of the victim to forgive the killer.

He said: 'We have registered the case on behalf of the state as we don't want to give the family the option of settling the case outside court.'

The move came after Sumaira's father Inayat Khan told her on 11 April that he was in danger and said he feared for his son.

Hundreds of women are murdered by their relatives in Pakistan, but the country's government has failed to take any action.

A Girl in the River: The Price of Forgiveness, which tells the story of a survivor of an attempted 'honour killing', won the Oscar for best documentary short earlier this year.

Pakistan amended its criminal code in 2005 to prevent men who kill female relatives escaping punishment by pardoning themselves as an 'heir' of the victim.

But it is left to a judge's discretion to decide whether to impose a prison sentence when other relatives of the victim forgive the killer, a loophole which critics say is often exploited.

Prime Minister Nawaz Sharif has vowed to eradicate the 'evil' of honour killings but no legislation has been tabled.

Pakistan 'honour' killings: The mother who burned her daughter alive for marrying the wrong man

Kathy Gannon

'I have killed my daughter. I have saved my honour. She will never shame me again'
Parveen Rafiq closed her hands around the neck of her youngest daughter, Zeenat, and squeezed and squeezed until the girl was almost dead. Then, in the tiny apartment where the family lived, she doused the 18-year-old with kerosene and set her on fire. Neighbors saw the smoke and rushed to the home. Someone inside, apparently one of Rafiq's daughters-in-law, was screaming, "Help her! Help!" But the door was bolted from within. Moments later, they heard Rafiq scream from her rooftop "I have killed my daughter. I have saved my honour. She will never shame me again."

The countries with anti-women laws;

Zeenat's crime was marrying a childhood friend she loved, defying her widowed mother's pressure for an arranged marriage and, in the mind of her mother and many of her neighbors, tarnishing her family's honour.

Her macabre death on June 8 in the eastern city of Lahore was the latest in a series of increasingly gruesome "honour killings" in Pakistan, a country with one of the highest rates of such killings in the world.

In one case, a mother slit the throat of her pregnant daughter who had married a man she loved. In yet another a jilted suitor doused a teenage girl with kerosene and set her on fire.

In the city of Abbottabad, a teenage girl was tortured, injected with poison and then strapped to the seat of a vehicle, doused with gasoline and set on fire. Her crime was helping a friend elope.

The old order of misogyny and extremism is falling apart, is really crumbling Marvi Sermid, political commentator and women's rights activist. A jirga, or council of local elders, ordered her killing and dictated the manner of her death. The vehicle was parked in a public place, outside a bus stop as a message to others.

The brutality and rapid succession of killings horrified many Pakistanis. The numbers of such killings have climbed in lockstep with their sometimes-public spectacle. Last year, three people a day were killed in "honour" crimes in Pakistan: a total of 1,096 women and 88 men, according to the independent Human Rights Commission of Pakistan. In 2014, the number was 1,005 women, including 82 children, up from 869 women killed a year earlier. The true numbers are believed to be higher, with many cases going unreported, activists say.

Some human rights and women's rights activists believe honour killings have been inching up and showing greater brutality as the older generation tries to dig in against creeping change. Over the years, more women have been going to school and working outside the home, even among lower and lower middle class, and use of social media has helped women raise their voices.

"The old order of misogyny and extremism is falling apart, is really crumbling," says

Marvi Sermid, a political commentator and women's rights activist. Conservative Muslim clerics are furious over the creeping change and are fighting back with regressive changes targeting women, she said.

The changes are a serious challenge to the status quo in Pakistan, where centuries of tradition and culture have tied the idea of a woman as a pristine and untouched commodity to a family's honour. Deeply conservative traditions have been further strengthened by decades of governments and military dictators who have often carried the support of religious hard-liners with legislation enshrining the old ways.

But more than 70 percent of Pakistan's 180 million people are under 30, and among the younger, more tech-savvy generation, some are vocally challenging the traditions of their elders to an unprecedented degree.

Salman Akram Raja, a lawyer, said the young are pushing traditional boundaries even if the state is lagging behind and even if the conservative old guard is lashing back. "I don't think this archaic order will win," Raja said. "But it is going to go down violently."



ABBOTTABAD: Police escort blindfolded suspects accused of killing and setting fire to a girl on the orders of a jirga as they appear at a court on Thursday.— AFP

Jirga kills girl for 'helping friend elope'

14 members of village council arrested

SAID ALAM KHAN/AGENCIES
PESHAWAR

A teen girl in Abbottabad district was drugged, strangled and then her body set ablaze because she helped her friend elope, police said Thursday, announcing the arrest of 14 people in a twist on the grim practice of 'honour killings'.

Ambreen, 16, was set ablaze last week in the town of Donga Gali, about 50km northeast of capital Islamabad on the orders of a village jirga (council), said district police chief Saeed Wazir.

The girl's mother, Shamim Bibi told police her daughter had helped elope a couple from the nearby village of Makol in defiance of cultural norms.

"The jirga then (on April 29) took her to an abandoned place outside the village and made her unconscious by injecting her with some drugs," said Wazir.

"Then they seated the girl in a Suzuki van in which the couple had escaped. They tied her hands to the seats and then poured petrol on her and the vehicle." The vehicle was set ablaze. "I hadn't seen such a barbaric attack in my whole life," he said.

The honour killing was ordered as punishment for what the council deemed irreparable damage to the village's reputation. The couple appeared to have escaped.

"Police have arrested 13 members of the jirga who ordered the murder of the girl," district police chief Khurram Rasheed said. The victim's mother and brother were also arrested because they supported the jirga's decision.

A local anti-terrorism court on Thursday remanded the suspects

into police custody for two weeks on murder and terrorism charges.

Locals said the couple ran away on April 23. They believe they have contracted a marriage and are now living in hiding.

According to the statements of the accused, an elected nazim of a village council (Pervez) headed the jirga at the house of the owner of the van (Naseer Ahmed) on April 28 where they discussed the elopement of Saima.

The jirga in its decree accused Ambreen of facilitating Saima to elope with a boy she loved. It also found Naseer guilty as his van was used by the eloping girl. The jirga decided that both Ambreen and Naseer must be punished for earning a bad name to the village and an example should be set so that no girl can dare marry without consent of their family.

As per the decision, Ambreen was called outside her house on the night of April 28. She was first given drugs to make her unconscious and then strangled. Later her body was tied to the back seat of the van and the van was set ablaze at Donga Gali last Friday. Another vehicle parked near the gutted van also caught fire and was burnt out.

Ambreen's father Riasat, a labourer who works in Balochistan's Gadani area returned to his village soon after the incident. Sources said that victim's family is stated to be the poor one, while family of the girl who has eloped is relatively well-off.

Graphic images of Ambreen's mutilated body made rounds on the internet and sparked outrage among people. After seeing those

pictures, a local resident approached journalists to highlight the issue and present the true story, so that justice could be done.

Soon after the tragic incident, Khyber Pakhtunkhwa Chief Minister Pervez Khattak and National Assembly's Standing Committee on Human Rights ordered stern action against the culprits.

CM's adviser on information Mushtaq Ghani, who also belongs to Abbottabad district, met with victim's family. He condemned Ambreen's killing in strong words and said that the jirga was illegal and it has no status, because it was not consisting of elders but of infamous people.

Locals said that holding jirgas is a common practice in the area but this is the first time an incident of this type has taken place. Women are being killed in the name of honour in Pakistan, but it is rare to hear that a facilitator of an eloping couple is punished to death.

DPO Khurram Rasheed said that head of the jirga, Pervez, had confessed to the crime. He said that police traced the accused through mobile data and they were picked up one after another. He said that FIR has been registered against the jirga members in the case under Section 302 of Pakistan Penal Code and Section 7 of Anti-Terrorism Act.

Jirgas, or tribal councils, are often called parts of Pakistan as a means of local conflict resolution, but their edicts have no legal standing under country's law.

More than 500 men and women were killed in honour killings in the country last year, according to

the Human Rights Commission of Pakistan. Many of those crimes are carried out by relatives who say the victims have brought shame on the family.

Few cases go to court, but among those that do, attackers are often forgiven under a clause of law rooted in Islamic law. Legislation is currently pending at Pakistan's parliament to close the loophole, which many say encourages such attacks.

Activist Samar Minallah said such jirgas can make such decisions to teach a lesson to other women in the community. "Until and unless you take strong action against these jirga members and their supporters in the community, no law can help to stop the brutal killing of women for honour," she said.

Pakistan amended its criminal code in 2005 to prevent men who kill female relatives escaping punishment by pardoning themselves as an " heir " of the victim. But it is left to a judge's discretion to decide whether to impose a prison sentence when other relatives of the victim forgive the killer - a loophole which critics say remains exploited.

"A Girl in the River: The Price of Forgiveness" - a film telling the story of a rare survivor of an attempted honour killing - won the Academy Award for best documentary short in February. Amid publicity for the film, Prime Minister Nawaz Sharif vowed to eradicate the evil of honour killings but no fresh legislation has been tabled since then.

The Nation — May 6, 2016

Where is the 'honour' in honour killings?

Two sisters, Kausar and Gulzar Bibi, hailing from a town in central Punjab became the latest victims of "honour" killing on the eve of their wedding. They were shot dead by their brother for opting to marry outside their caste. The other brothers of the deceased said that the culprit Nasir was opposed to their marriage, but the rest of the family members including their parents wanted the marriage to go ahead. Nasir fled the site after shooting his sisters. Reports suggest that the two sisters had developed a liking for the men they were about to marry in Karachi, where the four worked until recently. The sisters were able to persuade their parents for the marriage, but Nasir was opposed to them marrying outside their caste. A relative of the family claimed that Nasir killed his two sisters with the consent of his brothers.

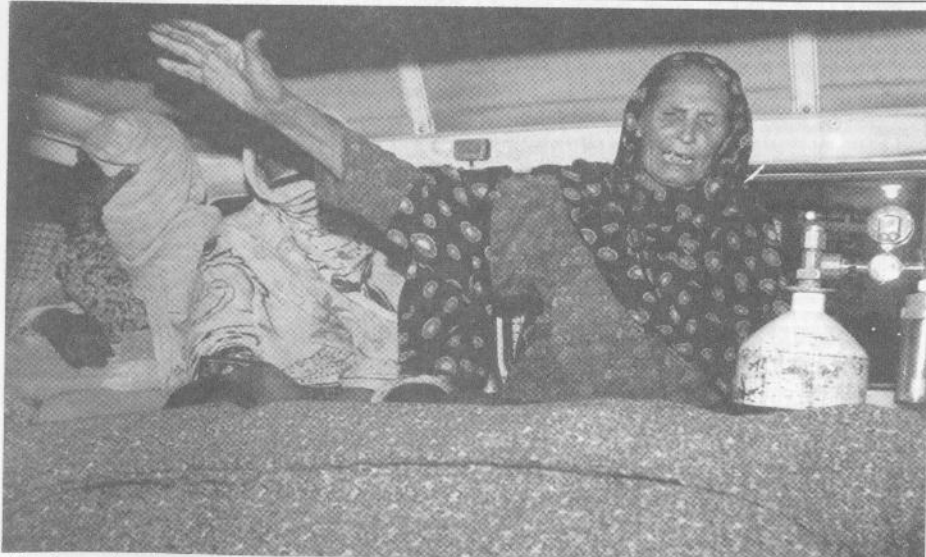
Although a case is registered against Nasir under Section 302 of the Pakistan Penal Code, it is highly unlikely that the culprit would receive the punishment under the current law with its glaring loopholes. The current laws allow the victim's parents/guardians to pardon the murderer, and the state cannot take any action against the perpetrator. Approximately, 500-1,000 women are killed in the name of honour in Pakistan every year.

Following Sharmeen Obaid-Chinoy's documentary on honour killings in Pakistan, the issue was highlighted worldwide. Prime Minister Mohammad Nawaz Sharif had vowed to fast-track the bill against [dis]honour killings, but cases of such killings are still on the rise. There is an urgent need to introduce a law against this menace. Strict punishments should be outlined for the alleged perpetrators, and the condition of forgiving the murdered should be eliminated. The recent killing of social media celebrity Qandeel Baloch also highlighted the need to introduce strict measures. A positive development from her case was that the state barred her family from pardoning her brother. Loopholes that allow culprits to get away without any consequences should be addressed by the government. Following the murder of Qandeel, many government figures including the federal law minister Zahid Hamid had vowed to introduce the bill in parliament in a few weeks.

More than the implementation of law, there is a need to change attitudes of Pakistan's patriarchal society where the murder of women in the name of honour is considered a norm. Women are made a symbol of honour for menfolk in their families. The attitudes develop right from their childhood as parents instruct their children to follow certain norms that propagate superiority of males in society. There is blatant endorsement of the notion of male superiority and women being second-class citizens — disposable and dispensable. There is hardly ever news of a male being killed for bringing disgrace to his family. Why is it always the female whose actions hurt the so-called honour of the family so much that even their loved ones do not shy away from taking their lives? Although the implementation of stringent laws is necessary to curtail the practice, the change needs to come at the fundamental level to rid Pakistan of this evil against women.

The male-dominated society of Pakistan would change the day the birth of a girl is celebrated with as much joy as that of a boy. Things would change for females when starting from the home, preferential treatment to male members is discarded for equal treatment of all children. Violence against women will end when violence against all weaker beings — children, animals — is condemned in categorical terms. And the dishonour of "honour" killings will vanish from our society when females of the family are loved and valued, and not looked at as items of "honour" in validation of misplaced male ego and entitlement.

Daily Times — August 2, 2016



A family member of a pregnant woman who was stoned to death by a mob wails over her body in an ambulance at a local hospital in Lahore, Pakistan. The father of Farzana Parveen and four other men have been charged with killing her after she married against the family's wishes and their trial was set to begin on Monday, police said.

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First case of honour-killing in Western Europe

In the first case of its kind in Western Europe, a Danish court has prosecuted an entire family for the honour-killing of an 18-year-old Pakistani immigrant. Will the case set a precedent for other European countries dealing with similar incidents?



The ruling was as historic. Last week, a court in Copenhagen practically convicted an entire family for the role it played in planning and executing the honour-killing of 18-year-old Ghazala Khan. It could set a precedent for the rest of Europe as countries seek to mete out punishment for similar crimes.

The Danish court sentenced the Pakistani immigrant's father to life in prison for his influential role as patriarch in the planning of the murder. The brother who actually carried out the act of murdering Khan has been sentenced to 16 years in prison. Other family members were also slapped with long prison sentences for the role they played in the crime.

The trial rivetted Danes and also drew major international attention. Denmark's Berlingske Tidende called the convictions a "sensation," and the daily Jydske Vestkysten called it a "historic one for the entire world."

Last September, Khan died after her brother shot her, execution style with his pistol in the village of Slagelse. Her Afghan husband — whom she had married just two days before the shooting — survived the attack, but only after an emergency operation.

The deeply religious Muslim Pakistani immigrant family disapproved of her speedy mar-

riage because it didn't conform with their religious views.

What's most striking about the case is that the court doled out the most stringent punishment to the girl's father, who didn't actively participate in the crime.

The court also sentenced the girl's aunt to 14 years in prison for luring the young woman to what she thought would be a reconciliation meeting with her family. Instead, the aunt had tricked her by inviting her niece to her own killing. The aunt will be deported from Denmark as soon as she finishes her sentence.

In preparing for the trial, which was based mostly on circumstantial evidence, prosecutors untangled a crime that had been premeditated and meticulously planned by the family.

Prosecutor Jeanette Andersen described the verdict as "very satisfying."

It sends a strong message to other families who may be considering similar killings that such cases will not be tolerated in Denmark. "Moderate immigrant organizations also issued statements supporting the convictions."

Honour killings have "nothing to do with Islam," declared the Danish organization Muslims in Dialogue. "They are cold-blooded indifference."

— Spiegel

The Nation — July 8, 2006

DIBALPUR: A husband has slaughtered his wife and two innocent children in the name of honour killing within the Saddar police jurisdiction in Dibalpur. Mohammad Ikhrum hailing from Fakhar Town had married to a second wife Kausar a few years ago. Kausar had two children Kashif and Samina from her first husband who used to live with their stepfather. Muhammad was suspicious about the character of his wife and he used to have quarrel and skirmishes with her wife over this matter. He got infuriated over this matter and slaughtered his second wife Kausar, stepson Kashif, stepdaughter Samina while they were sleeping at night. Police reached the site and took the bodies into custody. Police shifted the bodies to Tehsil Headquarters Hospital for post-mortem. **ONLINE**

Samia's former husband has 'criminal record'

By Waseem Ashraf Butt

GUJRAT: As police investigation into the alleged murder of Samia Shahid, a British national of Pakistani origin, continues in Jhelum, more details about the past of slain woman's family have surfaced.

Some people of Pandoori (the native village of Samia Shahid in Mangla police precinct) told some newsmen on condition of anonymity that accused Chaudhry Shakil, a cousin and former husband of Samia, had a criminal record.

They said Shakil had faced 18-month jail on charges of firing and injuring Gul Zaman, a resident of Dhok Sahi near Pandoori. Their claim was confirmed by Mangla SHO Aqeel Abbas who said the shooting had taken place over a land dispute.

Shakeel had also contested the last local bodies elections for the slot of a general councillor

of his village in November 2015 but lost.

The villagers said a paternal aunt of the deceased woman had also died under identical circumstances nearly 25 years ago since she had also sought divorce from her husband which her family was not ready to accept.

That aunt was later found dead at her parents home but her brother Chaudhry Shahid, the father of Samia, and other family members had then declared that she (aunt) had committed suicide.

They said the matter went unnoticed at that time as nobody approached police. SHO Abbas said he was not aware of the fate of Samia's aunt.

Chaudhry Shahid, also a nominated suspect in the case lodged by Syed Mukhtar Kazim, the second husband of the deceased woman, had initially told police on July 20 that her daughter had died of heart attack

and kept on saying so until Saturday last when he reportedly changed his statement by telling the inquiry team comprising some senior police officials that Samia had committed suicide. "Samia's family including her father and cousins are known for using strong arm tactics to maintain their influence in the area," a resident of Pandoori said.

Dawn tried to seek comments of accused Ch Shahid and Shakeel but their cell phones were switched off.

Sources said the inquiry team had grilled Shakil, on an interim bail till Aug 6, during his personal appearance on Saturday to record his statement. The investigation team had also recorded the statements of two other suspects Shahid and Mobeen and complainant Kazim.

Two female suspects in the case, including Imtiaz Bibi, the mother and

Madiha Shahid, the sister of the deceased, were yet to record their statements. Both had reportedly returned to Pakistan after Samia's death. To counter the argument of Shakil that Samia was his wife until her death as there was no divorce between them, complainant Mukhtar Kazim had produced divorce certificate and documents of his marriage with the deceased before the investigation team.

Sources said police had sent the documents to the Ministry of Interior for their verification from the UK. The ministry would approach the Foreign Office which would assign the task to officials concerned in the Pakistan High Commission in the UK.

Dawn — August 1, 2016

Editorial Medieval mindsets

The possible honour killing of a British-Pakistani woman has been in the news since late last month, when she was found dead in Pindori, Punjab, while visiting relatives. A member of parliament from her British constituency and the woman's husband allege that she was murdered by relatives who disapproved of her second marriage. They maintain that she was lured to her village in Pakistan to be killed in the name of honour as her first marriage, to a first cousin, was unsuccessful. Her family initially insisted that she died of natural causes before her father changed tack and said that she may have committed suicide. A second post-mortem revealed bruise marks on the woman's neck whereas the first report claimed that there was no evidence of brutality, leading credence to the view that there was initially an attempt to cover up a possible crime.

The only reason there was a second investigation is because the British MP from the victim's constituency raised a hue and cry as her current husband in Dubai refused to accept the initial version of the story. Indeed, he was prudent not to trust the local authorities' version without a proper investigation. The MP has written to the prime minister urging an impartial inquiry. The authorities here have an explanation to give, not only regarding how the woman came about her death but also as to any cover-up that was attempted initially. If there was a cover-up, which seems likely, it points to the acceptance that honour killings have in our society, with the police not averse to assisting perpetrators in getting away with committing heinous crimes. One other aspect that this event highlights is that many Pakistanis living in Britain have not broken out of the shackles of medieval practices. Stories of honour killings of British women have come up previously despite perpetrators living in much more socially advanced societies, with zero tolerance for such practices. This shows that mere legislation against honour killings may not be enough. What is also needed is a change in mindsets and societal rejection of such crimes.

Express-Tribune — August 4, 2016

HONOR CRIMES

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VISUALIZING HONOR CRIMES IN PAKISTAN

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Visualizing Honor Crimes in Pakistan offers up-to-date, location-based information

جعفر آباد: کاروکاری ایک قبیح رسم

کاروکاری ایک ایسی قبیح رسم ہے، جس نے بے شمار بیٹیوں، بہنوں اور بیویوں کو اپنے باپ، بھائیوں، شوہر اور دیگر عزیزوں کے ہاتھوں زندگی سے محروم کر دیا ہے۔ اخباری اطلاع کے مطابق جعفر آباد میں غیرت کے نام پر دو خواتین کو قتل کر دیا گیا، تھانہ شہید ملک محمد علی کی حدود میں واقع گوٹھ کنڈی کے رہائشی بلاول نوشیروانی نے اپنی حاملہ بیوی مسماۃ بصرہ کو نوجوان سعد اللہ کے ساتھ سیاہ کاری کا الزام دے کر گلے میں پھندا ڈال کر قتل کرنے کی کوشش کی، تاہم خاتون کی جانب سے مزاحمت پر ملزم نے فائرنگ کر کے اسے قتل کر دیا، ادھر ملزم بلاول کے چچا زاد بھائی غلام مرتضیٰ نوشیروانی نے بھی اپنی بیوی مسماۃ کلثوم کو مقامی دیہاتی در محمد سے تعلقات کا الزام لگا کر فائرنگ کر کے ہلاک کر دیا۔ ملزم بلاول نے پولیس اسٹیشن پہنچ کر آ کر قتل سمیت گرفتاری دے دی۔ اس قبیح رسم کے خاتمے کے لیے بلند بانگ دعوے کیے جاتے ہیں لیکن آج دور جدید میں بھی یہ اپنا وجود رکھتی ہے۔ کسی بھی انسان کو سفاکیت سے قتل کرنا کسی طور درست امر نہیں۔ حقیقی معنوں میں اسے ختم کرنے کی ضرورت ہے۔

Jahan Pakistan — June 16, 2013

بقیہ نمبر 31 قتل 42

2011ء پاکستان میں غیرت کے نام پر 675 خواتین کو بے دردی سے قتل کر دیا گیا

اسلام آباد (نیوز ایجنسیاں) انسانی حقوق کے ایک سرکردہ گروپ کے مطابق پاکستان میں رواں سال کے پہلے 9 ماہ کے دوران اپنے خاندان کی عزت پر دھبہ لگانے کے الزام میں کم از کم 675 پاکستانی خواتین اور لڑکیوں کو قتل کیا گیا۔ یہ اعداد (باقی صفحہ 52 پر نمبر 42)

دشوار قدامت پسند اسلامی ملک پاکستان جہاں خواتین سے دوسرے درجے کے شہریوں جیسا سلوک اور گھریلو تشدد کی خلاف کوئی قانون موجود نہیں ہے میں تشدد کی سطح کو ظاہر کرتے ہیں جس سے خواتین دوچار ہیں۔ خواتین کے حقوق کے بہتر تحفظ کیلئے کچھ پیشرفت کے باوجود انسانی حقوق کے کارکنوں کا کہنا ہے کہ حکومت کو ان مقدمات میں قاتلوں کیخلاف کہیں زیادہ عدالتی کارروائی کی ضرورت ہے جنہیں پولیس اکثر نجی خاندانی معاملہ کہہ کر خارج کر دیتی ہے۔

Ausaf — December 21, 2011

اسلام آباد (نیوز ایجنسیاں) آف پاکستان کی خواتین نے کہا ہے کہ خواتین کو زندہ رہنے کی تہلیل ہے۔ فی ٹی وی سے منظر کرتے ہوئے انہوں نے کہا کہ انہیں بائیں کرنے والوں کا بلوچ

Aaj Kal — August 30, 2008



BY HUMAY YUSUF

Murder, not honour

Another Oscar nod for Sharmeen Obaid Chinoy; another moment of introspection for Pakistan. Four years ago, Chinoy's award-winning documentary on acid attacks inspired parliamentary and media debate on the issue and revived activism against the heinous practice. It also sparked new conversations about the growing role of Pakistani women as national icons, and the fragility of our national identity, which takes criticism of even the most heinous practices to be a form of treachery if it is for a Western audience.

Now *A Girl in the River: The Price of Forgiveness* has stirred a fresh debate. Chinoy's film about a rare survivor of an 'honour' killing was nominated last week. While congratulating the filmmaker, the prime minister vowed to do no less than eradicate the 'evil' practice. If Chinoy goes on to win the award, he may have to, at a minimum, raise the issue in a parliamentary session. I have not yet seen the film, but there can be no doubt about the urgency of its subject matter. The Aurat Foundation estimates that around 1,000 women in Pakistan are killed annually in the name of 'honour'. These numbers are likely underestimates. And they are rising. According to the Human Rights Commission, the number of 'honour' killings jumped 15pc between 2013 and 2014, when 1,005 cases were reported. Men are also victims of 'honour' killing, but the incidence of this is far less frequent. The increase in the number of 'honour' killings reflects an improvement in reporting as national and regional media outlets infiltrate even the most remote rural areas of Pakistan, and stringers are increasingly aware of women's rights. But it also reflects the changing times.

Pakistani women are more educated, have greater exposure to global political and cultural norms, and increased access to technology, including mobile phones. Formerly rural areas are becoming urbanised, leading to greater flows of people and goods through once isolated areas. Women in cities are increasingly working outside the home. These societal changes mean that women have wider networks of acquaintances, independent resources, opportunities to make choices — and so more ways to offend their families' 'honour'.

In spite of the rapid social transition, attitudes towards 'honour' killings — including the widespread notion that the practice is part of our culture — stubbornly persist. We are simply not as alarmed as we should be by the level of support for the practice. According to a 2013 Pew Research

Centre poll, 84pc of Pakistanis wanted Sharia law as the country's official law, and 89pc among that percentage said that adulterers should be stoned to death.

My family recently helped a man locate his daughter after she eloped. He explained that he was under great pressure to take action against his daughter to defend his 'honour'. Other men in his village warned him that he would be cut off from the community, his family members ostracised and denied access to communal resources if he didn't take serious action. No one wanted their daughters getting the wrong ideas about what was permissible if his was able to get away with an elopement.

If the prime minister wants to eradicate 'honour' killings, these are the attitudes he must confront. A good start would be to stop referring to the practice as 'honour' killing and start calling it murder. Under our penal code, the crime is treated as a murder, but in everyday practice, moral

distinctions are drawn, against which quotation marks are a poor defence. Changing the language around an issue can help to change attitudes as those who are now esteemed for upholding their family or community's honour would be reframed as base murderers.

Attitudes towards 'honour' killings stubbornly persist.

By talking about murder, we can also shift the conversation about 'honour' killings away from an outdated and inappropriate one about indigenous values to a more

pragmatic one about the failings of civilian law-enforcement and our criminal justice system. The murder of women on supposedly moral grounds continues because punitive action against their killers has been weak. Police fail to apprehend killers — and sometimes even collude with them — and enable parallel forms of justice, like jirgas. They also fail to check the flow of guns and acid used to attack women. Courts, meanwhile, fail to prosecute killers for lack of evidence, or as laws that allow for easy pardons see many going free.

One hopes Chinoy's nomination will get the Anti-Honour Killing Laws (Criminal Laws Amendment) Bill 2015 back in parliament. The bill, which lapsed in October, seeks amendments to the Pakistan Penal Code and the Code of Criminal Procedure to remove loopholes that allow killers to get off scot-free. But new laws can only do so much in the face of old ideas. To really eradicate the practice, we have to redefine our notions of what is honourable.

The writer is a freelance journalist.

humay.yusuf@gmail.com

Dawn — January 18, 2016

Transfer of probe in Abbottabad girl's murder case demanded

Supporters of 14 suspects say they are innocent and framed due to political rivalry

By Ikram Junaidi

ISLAMABAD: Supporters of the 14 suspects, who have been arrested in connection with the murder of a 16-year-old girl in Abbottabad, here on Friday claimed that all those under the police custody in the case were innocent.

Speaking at a press conference at the National Press Club, they alleged that the mother of the deceased was involved in the murder and that the case was registered against the 14 people due to a political rivalry.

They demanded that the inquiry should be handed over to the Counter-Terrorism Department (CTD) as police had become a party.

However, the father and an uncle of the deceased told *Dawn* that they were satisfied with the inquiry and the supporters of the suspects were trying to twist the case.

In the first week of May, the charred body of the girl was found in a burnt vehicle at Donga Gali.

There were rumours that the victim was burnt alive on the decision of a local Jirga. It was also alleged that her mother was behind the murder.

Some people said the girl was mentally disturbed and her death could be an accident. But the body was found tied to the seat of the vehicle.

The father of the deceased worked as a labourer in the ship-breaking industry near Karachi.

Speaking at the press conference, Shahida Rehman, the chairperson of Ababil Human Rights Organisation, said police investigated the mother but declared her innocent.

She said the police had not yet submitted the challan of the case to the court.

She claimed that the suspects belonged to the PPP and Sardar Rajabdad, the uncle of the deceased, was a PML-N leader.

The two groups have an old rivalry, she added.

She said the father of the deceased was in Karachi and had to collect donations to reach Abbottabad but the police recovered Rs300,000 from his house.

"It shows that the mother might have received the money from the killers of the girl," she alleged, calling upon Interior Minister Chaudhry Nisar Ali Khan to take notice of the case.

Mohammad Daud, a resident of the

village, said Jirgas were held to settle disputes but they never announced punishment against any person.

Another resident, Sardar Mohammad Saleem, said the 14 people were innocent.

But Sardar Rajabdad, the uncle of the deceased, told *Dawn*: "National and international media showed sympathy with us and have been reporting the case minutely but a woman, who claims to be working for human rights, is trying to save the suspects." He said the police had found fingerprints of some of the suspects from the house of the deceased and they (suspects) also admitted their involvement in the murder in front of a judge.

The father of deceased told *Dawn* that though he reached home a few days after the incident, he did not suspect that his wife was involved in the murder.

"My wife told me that in the morning when she woke up the door was found to be unlocked and our daughter not in the house. My wife thought she might have gone to the house of some relative or school. However, after a while, she started looking for her and then her body was recovered," he said.

"I asked the police if they have recovered Rs300,000 from my house but they denied. We are fully satisfied with the investigation," he said.

Dawn — July 16, 2016

'Space shrinking for progressive women in Pakistan'

Zubair Qureshi

Islamabad—Pakistan is no longer a safe country for bold, independent-minded, progressive women and with every coming day, space is shrinking for them. Women of the Awami Workers Party (AWP) and members of civil society on Monday staged a protest demonstration outside the National Press Club condemning social media celebrity Qandeel Baloch's murder and called for exemplary punishment to her killer(s). One could see the alarmed young female participants of the protest demo at the rise in number of the incidents of honour killing in Pakistan.

Qandeel's blood they said would not go in vain and would pave the way for revolution. Tooba Syed a member of the AWP said woman's life and reputation are always at stake and they are sacrificed in the name of honour, property disputes.

Madeeha Tahir another young member of the AWP said social media was bombarded with comments of men on the murder of women. This is high time they should withdraw one step and let women speak on this gory incident, she said.

Asmat Shah Jahan a senior member of the party said state, society and media should equally be held responsible for Qandeel Baloch murder. She also called for reforming the anti-honor killing law. She also urged womenfolk to actively participate in progressive politics of Pakistan. Human rights activist and a proponent of women rights Tahira Abdullah who was in mourning, said Women Protection Bill presented by Shehla Zia in 2004 was diluted by the parliament of that time. She called for implementation and adoption of the original bill purged of all the loopholes. About the number of deaths each year in Pakistan in the name of honor she said 'officially the number of deaths of women in the name of honour (around 1,200) is far less than the real figure. The original figures are around 6,500, she said.

Pakistan Observer — July 19, 2016

2017

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اس
لڑکی
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پرمورت لوزیائی بنائے والا مرد ہے۔ جو اسے
مقام تک پہنچاتا ہے وگرنہ کوئی
خود فوجیہ سے

ملا رہے جب یہ ہیرت چھپ رہی ہے۔ حوا میں پر تیزاب
چھینکے کاٹل ہو یا مرد کے جرائم کے طور پر مصوم بچوں کو
بھڑکری کی طرح دشمنوں کے حوالے کر دیا جاتا ہے جو ان

کے ساتھ جانوروں جیسے
لوگ برتتے



ہم بین الاقوامی سطح پر غیرت کے نام پر بیٹے فلمیں پیش کر کے ایوارڈ تو وصول کر
رہے ہیں لیکن انہوں سے آج بھی ہم فرسودہ روایات میں جکڑے ہوئے ہیں

نہیں کرتی۔ آج ہم چودہ سو برس پیچھے لوٹ گئے ہیں جب
بچپن کے پیدا ہونے والی لڑکیاں زندہ ملا دیا جاتا تھا۔ ہم بین
الاقوامی سطح پر غیرت کے نام پر بیٹے فلمیں پیش کر کے ایوارڈ تو
وصول کر رہے ہیں لیکن انہوں سے آج بھی ہم فرسودہ روایات
میں جکڑے ہوئے ہیں اور ہمارے عکسراں نہایتی جمع خرچ
کے سواے کچھ کرتے دکھائی نہیں دیتے۔

ہیں اس وقت بھی یہ غیرت نہیں جاتی۔ لڑکا کسی لڑکی کو پسند
کر لے تو ٹھیک لیکن اگر لڑکی کسی لڑکے کو پسند کرے تو
غیرت جاگ جاتی ہے۔ اور یہ غیرت مندر لوگ کہتے ہیں
اسلام غیرت کے نام پر قتل کرنے کی اجازت دیتا ہے
حالانکہ یہ جھوٹ ہے۔ اسلام ہر طرح قتل کو قتل ہی قرار دیتا
ہے۔ ہم سب جانتے جانتے ہیں اس معاشرے میں غیرت کے نام

صبا ناز عنایت

ایک لڑکی کی حراج کی غیرت کے نام پر

جانی ہیں۔ صدیوں سے جاری اس فرسودہ روایت سے آج
بھی خواتین موت کے کھاٹ اتاری جا رہی ہیں۔ البتہ تو یہ
ہے کہ اس قدر کم کر پڑے جسے اور باشعور لوگ بھی معیوب
نہیں سمجھتے، معاشرے میں اپنی عزت بچانے، لوگوں کی کین
طعن کن کر بغیر بچ جانے خواتین کو روایات کی جھینٹ
چھو دیا جاتا ہے۔ اکیسویں صدی میں بھی یہ عمل
ہمارے معاشرے کا ناموس بن کر رہ گیا ہے۔ اس کا
ذمہ دار کچھ حد تک ہمارا سبیل یا بھی ہے جو قتل کو
اپنے ریشہ نگ یو حانہ کے لیے استعمال کرتا رہا لیکن
اس کی میت کو کاٹ دیا دینے کوئی نہیں پہنچتا۔ ہم اس
معاشرے کا خاصہ ہیں جہاں آج بھی لڑکیوں کو کاٹنے کے
راستہ دیوتا توڑ کر لائیں، اپنی سانس بھی اپنے باپ، بھائی،
شوہر، بچپا، دادا، ماموں سے بچ کر لینی پڑتی ہے اور باقی
رہی کسی کسر بچا نہیں اور جگہ کے فیصلے نکال دیتے ہیں۔
روایات کا پابند بنا کر لڑکیوں اور بچپوں کی شادیاں جب
قرآن شریف سے کر دی جاتی ہے تاکہ جائیداد خاندان میں

Ausaf — August 3, 2016

Honour killing – a legal perspective

Wahdana Bilal and Maria Haq

On July 15, Pakistani social media celebrity Fousia Azeem, better known as Qandeel Baloch, was strangled to death in Multan by her brother Waseem for "bringing disrepute to... [their] family honour".

Derided by many for her allegedly 'immoral' actions, Qandeel is now just one more hapless victim in the long line of Pakistani women who have been killed in the name of honour over the years.

According to the annual report of the Human Rights Commission, 1096 people died in honour-related incidents in 2015 alone, 1008 of them women. The attackers were often close family members of the victims. These numbers show a disturbingly sharp increase from the previously reported figures of 1000 deaths in 2014 and 869 in 2013. The reason for this upward trend in honour-killing numbers can be traced to the loopholes that exist within the Pakistani legal system which allow the perpetrators of these crimes to escape punished and encourage others to follow in their path.

In relation to the general offence of Qatl-e-Amd or intentional murder, the Pakistani penal code permits the families of the deceased to pardon their killers under section 309 or accept 'blood money' as compensation in place of the prescribed penal sanctions of death or imprisonment under section 310. This is in accordance with the Islamic principles of Qisas and Diyat. Thus, prior to 2004, if the perpetrator of an honour-killing was the heir of the deceased, the law, rather absurdly, permitted the killer to pardon himself under these provisions.

The Criminal Law (Amendment) Act 2004 tried to rectify this irrationality by amending section 305 of the penal code to exclude the accused from the list of people who could pardon the perpetrator. While this was a step in the right direction, it left room for the other relatives of the deceased, and often of the accused as well, to allow the killer to escape with total impunity. This loophole allowed what is essentially a crime against the state to in essence become a private family matter, usually resolved by the men of the family amongst themselves.

The 2004 act tried to deal with this issue by authorising the courts to punish the offenders in such cases, even after they are pardoned by the families of the deceased, on the basis of aggravated circumstances (faisad-fil-arz) under section 311 of the Penal Code.

However, Pakistani courts have historically taken a conservative approach towards this matter with the Lahore High Court holding it to be "obvious that a murder committed on account of ghairat (pride) is not the same as qatl-e-amad pure and simple and the persons found guilty of qatl committed on account of ghairat do deserve concession which must be given to him." (Ghulam Yasin vs The State). While attitudes may steadily be improving, they do not appear to have reached the point where the discretionary authorisation granted by section 311 will likely be employed often.

As noted by the Supreme Court of Pakistan, the 'iniquitous and vile' act of killing in the name of honour violates Article 9 of the

Many honour-killing cases remain undocumented due to the lack of a confidential reporting system and the hesitance of families to invite censure upon themselves from a deeply conservative society

constitution which provides that "no person shall be deprived of life...except in accordance with law". The provisions of the penal code permitting this violation to go unchecked are in violation of Article 8 of the constitution which provides that any law inconsistent with rights such as those provided by Article 9 shall be void to the extent of such inconsistency.

The continuous rise in the number of honour killing cases reveals a more deep-seated issue with the patriarchal nature of Pakistan's society. It is this that hinders the implementation of what little protection the law currently affords to the victims of such crimes. The courts are often more eager to serve as the moral guardians of a women's honour rather than on punishing those who violate the sanctity of the law. Policemen working in collusion with the offenders often fail to properly record murders as 'honour killings', thus taking them outside the scope of the special provisions created by the 2004 Act.

In addition, many cases remain undocumented due to a lack of a confidential reporting system and the hesitance of families to in-

vite censure upon themselves from a male-dominated and deeply conservative society.

Honour killing cases highlight Pakistan's failure to discharge its international law obligations. In March 1996, Pakistan ratified the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). By doing so, it undertook to "provide legal protection for women's rights on an equal basis with men and to guarantee the effective protection of women against discrimination through competent national courts." (CEDAW, Article 2(c)). It is also obligated to "take appropriate measures to modify social and cultural patterns that discriminate against women".

Specifically, with regard to honour crimes, in the 2001 United Nations General Assembly Resolution 55/69, member states such as Pakistan have been asked to intensify legislative and social efforts to combat this issue, including establishing support systems such as safe shelter, counselling and legal aid for the potential victims of such crimes, all of which Pakistan has failed to do. In addition, Pakistan is bound by the provisions of the International Covenant on Civil and Political Rights (ICCPR).

The Human Rights Committee has stated that the "commission of so called 'honour' crimes which remain unpunished constitutes a serious violation if the ICCPR", in particular articles 6 (right to life), 14 (the equal rights of men and women before courts and tribunals) and 26 (equal entitlement of men and women to legal protection). Pakistan's shortcomings will tarnish its international reputation and negatively affect the international community's faith in its ability to fulfil its promises.

With the untimely death of Qandeel Baloch the issue has returned under national and international spotlights. A surprisingly large section of society has condemned her murder and the daughter of the prime minister, Mariam Nawaz, has promised that an anti-honour killing bill will be put before the National Assembly within weeks.

In the event that the bill is passed, it will remain to be seen how far the new law goes in plugging the loopholes of the current system and providing real justice to victims and their families. Until this is done, many more Qandeels will depart this world before their time and no amount of empty rhetoric will fill the void that they leave behind.

The writers are pursuing a career in legal studies.

Email: mariahaq123@gmail.com
wahdanaibilal@hotmail.com

The News - August 5, 2016

Who killed Qandeel Baloch?

Sher Ali Khalti
Is the murder of the social media star a typical case of honour killing?

In a society obsessed with discriminatory gender roles, Qandeel Baloch was guarding the honour of her family by providing for her elderly parents. Her brothers, who killed her, had failed to fulfill that responsibility.

"I am receiving life threatening phone calls from Mufti Abdul Qavi. My life is in danger and it is the responsibility of the government to protect me," Qandeel had told reporters 25 days before her death. She had also asked the interior minister,

"Her father has changed his statement thrice"

the FIA, and a senior police officer in Islamabad for security. But nobody paid heed, because they believed it was a gimmick to achieve fame.

The 26-year-old social media star was murdered in her own house. Her brother Waseem held her hands and feet as her cousin Haq Nawaz strangled her, accord-

ing to reports following a polygraph test. The two men had given her sedatives, police believes. She was on the ground floor, and her parents say they were sleeping unaware on the roof of the house. "I have no regrets," Waseem told reporters during a police press conference last month.

The murder is being seen as a typical honour-killing - a common phenomenon in south Punjab. In most such cases, the parents are co-conspirators, and use their right as complainants to pardon the suspect.

But Qandeel's brother-in-law believes that is not the case. He told me her father had stopped her from coming to Multan because he knew her brother

begrudded her. He says Waseem had been angry since her video and photographs with famous cleric Mufti Abdul Qavi came out on social media. "Her parents were the only people in the family who were happy with her," he told me.

Nabeela Ghaznifar, a spokeswoman for the Inspector General of Punjab police, said that the parents cannot pardon their son in this case, after the addition of Section 311 to the violations.

"Her father has changed his statement thrice," a stationhouse officer in Muzaffarabad told me. "The autopsy report contradicts his statements." According to report, she was killed between 9pm and 10pm, but her parents say she was killed between 2am to 3am

when they were sleeping. The sedatives given to Qandeel were her father's medicines, Waseem has said. But he also says his father had stopped him from killing her thrice, saying she was not home when she was. Qandeel's mother has

said Mufti Muhammad Qavi had been provoking Waseem and her former husband Ashiq, the SHO said.

Mufti Qavi has denied the allegation, but was questioned by the police. In a written statement he said he had not been in contact with anyone in Qandeel Baloch's family after her murder, and had nothing to do with the murder.

Another police official told me a third suspect, Basit, may also be involved. He was waiting outside the house and fled with them to Dera Ghazi Khan.

There are conflicting reports about Basit. He is believed to be a taxi driver, but some police officials say he was also a relative of Qandeel. Mufti Qavi has denied reports that Basit is related to him. ■

Friday Times — August 5, 2016

Right minds for changing mindset about honour

SAADIA GARDEZI LAHORE

More than the laws, it is the societal perspective on so-called honour crimes that needs to be changed to end this inhuman practice. This was the conclusion of sitting arranged by the Human Rights Commission of Pakistan on Monday.

The consultation titled "Honour, law, rights and wrongs: Searching for a way forward", was participated by members of civil society, including lawyers, journalists, activists and sociologists.

It was noted that the person who attacks someone for honour gets more sympathy, socially and legally, than the victim.

However, while minds cannot soften to the idea of women being equal citizens, free to make their own choices, the law can be amended to make it clear to judges and courts that murder on the pretext of honour is a crime against the state, with no scope for compromise or waivers.

The main subject of this consultation was to introduce those in attendance to the fact that 'honour' killing was declared mandatorily punishable by Criminal Law Amendment Act (No. 1) 2005 which introduced amendments mainly for the murder in the name or on the pretext of 'honour'.

A new Anti-Honour Killings Bill is currently in the Senate to amend further

the 2005 amendment. Recommendations were made by participants on the contents of the proposed bill.

The session started with an introduction by HRCP director IA Rehman and former National Commission on Women chairperson Khawar Mumtaz while Human Rights Lawyer Asad Jamal moderated the sitting.

The 2005 Amendment changed the law to include murder in the name of honour as an offence to be necessarily considered as fasad fil arz (mischief on the earth) leading to imprisonment for a term not be less than ten years or life imprisonment or death as tazir (punishment other than qisas or diyat) even where the offence was waived/forgiven by the legal heirs/walis of the victim.

The amendment took away the discretion of awarding punishment previously vested with the court. However, the change in law has never been implemented. Qandeel Baloch's murder case may be the first time that there is scope for this amendment to come into use.

What happened that the conviction rate remains low? The reasons as stated by Tehsin Shah (ex-IGP Police), Azam Nazeer and Abid Saqi (both advocates of the Supreme Court and Members of Pakistan Bar Council), is the prevailing

social culture that does not see honour killing as a crime. This culture is the same that judges and police officers subscribe to.

Abid Saqi said that additional session judges are under the compulsion, enforced by former CJ Iftikhar Chaudhry, to decide on a minimum on six death penalty cases. To avoid this, they dismiss or acquit cases relating to honour, using old statutes of compromise and waivers, so that the cases do not turn into cases that require the death penalty by law.

Moreover, Habib Gill, Additional Inspector General of Police (Finance) Punjab, said that the real amendment has to happen in the laws that guide Federal Investigative Report procedures and evidentiary laws, especially section 154 of the PPC.

Forensic evidence is only used as corroboratory evidence, and alone it is not admissible. He said: "With regard to evidence, laws we are still stuck in the 1800s. The FIR needs an alternative, as it is a highly complex and archaic way of submitting direct evidence. Direct evidence by the victim, or those at the scene of the crime has legal precedence over police evidence as well as circumstantial evidence, and this needs to change in today's age of CCTV cameras and investigative innovations."

The Nation — August 2, 2016



BY NAZISH BROHI

Honour & deviance

YOU either stay in your sanitised comfort zone, or you step out and get inured to contempt for women. Some events, though, still leave an imprint.

Like the time the local administration in Multan decided to regulate women acting in popular, frequently seedy, theatre plays. The district government's monitoring committee issued guidelines on dance moves and demanded that all actresses named after women in Islamic history legally change their identities because they were an insult to their namesakes.

When these women went to register their protest, they were told to first to do wuzu (ablution) before meeting the committee because they were paleet (impure) and were about to appear before the pak (pure).

That was over a decade ago. The court case demanding Qandeel not use 'Baloch' as her name because of the disrepute she brought to the ethnicity shows continuity, though none of the thousands who use Baloch as a surname took issue with it. That a country that is an avid consumer of pornography would condemn risqué behaviour in others is not surprising. The gaze of judgement seldom turns inwards.

Some years ago, Afiya Zia and I co-authored a paper on honour killings for which playwright/director Khalid Ahmed translated Shailendra's song Kaanton se kheenck ke anchal. Cavorting in a truck laden with hay, Waheeda Rehman flung out a clay pot, shattered social conventions and immortalised the song in the Indian movie Guide. But embedded in the jubilation was the price she was willing to pay. This is the decision many women across Pakistan have to make when they tear through social conventions. The jeenay ki tamanna and mamey ka iraada is congruent: the desire to live (as they want) requires the will to die.

Placing women on a continuum of

purity and impurity is a recurring trope across many cultures: the virgin and the harlot, the home and the street, the pedestal and the brothel. Both ends, however, exist exclusively for fulfilling male desires. Women deemed impure cannot gain respectability. The pure ones live their lives in fear of being pushed down to the other side. There are caveats though. Resort to religion can help make the disreputable respectable, and class privilege can protect against the label of the prostitute.

The honour code earlier was a governance code in the absence of state supervision. However, in its current incarnation, it frees men from responsibility because honour lies not within their

own actions but elsewhere. Like in folk tales across the world, men's life, soul or strength was outsourced: the magician's life in a parrot in a faraway land; Ravanna's life placed in a box and given to a hermit before he left for war; the giant whose heart was in an exotic egg.

Hence in the general perception honour killing is not aggression but reaction. The perpetrator is reactant as the victim of a moral crime and the killing is an act of the restitution of honour. Some years ago, I spoke to Hukumdin during the trial hearing of his son, who had bludgeoned his sister to death. He said of his daughter, "She was like a suicide bomber. She pursued what she wanted without thinking of anyone else, and it killed her and destroyed everyone around her in the process." When I questioned him about the nebulous 'it' that killed her, he answered "Khudi" (selfhood).

There is a change though. Two decades ago, parliament declared

honour crimes a cultural prerogative. Now with the Prevention of Anti-Women Practices law passed and additions made to the Pakistan Criminal Code that disable forgiveness for family members, the prime minister himself has pledged to pass a specific law on honour crimes.

Earlier, the state itself reserved the right to punish women for sexual transgressions under the Hudood Ordinance. Now not only can that no longer be invoked, the state has registered itself as a complainant in some recent cases of women being punished for sexual transgressions.

Previously, women have been killed inside the court premises while the judges looked on; now people have been sentenced with the maximum punishment for honour killings. In the past, people have looked to religion as justification for honour crimes whereas now most religious authorities condemn such murders. And earlier communities were unequivocal about their condemnation of women accused of bringing dishonour. But before burial, henna was applied on Qandeel, which in her home district of Dera Ghazi Khan is symbolic; it is meant for girls and women who die without having sinned, free from accusations of wrongdoing.

The earlier mode of collective, interdependent living made conformity to community standards necessary and public performances of honour desirable. That mode is finishing. Social structures are in a fight for survival of the status quo. In the long term, it won't work. But in the interim, women's lives will remain the battleground.

The writer is a researcher and consultant in the social sector.

Dawn — July 28, 2016



BY REEM KHURSHID

The spectacle of silence

IN 1986, Elie Wiesel won the Nobel Peace Prize. In his acceptance speech, the writer and Holocaust survivor said, "We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented."

Thirty years later, despite the dramatic expansion of press freedoms, the 'democratisation' of information through the internet, and the ability to record and disseminate through cheap and accessible technologies, immense chasms of silence still endure. Atrocities committed by individuals, groups and states are still whitewashed. We are still silent or silenced. More insidiously, we can be complicit in silencing by engaging in the obverse — by contributing to dangerous narratives. Nowhere was this more evident, or the consequences of it more horrific, than in the case of Qandeel Baloch — a survivor reduced to a statistic.

Fuelled by sensationalism and indiscretion, and the media were abettors in a crime committed against her by one or more individuals: invasion of privacy. By partaking of details of her private life, we legitimised their theft and use. Given Baloch's account of her marriage, we forced a woman to acknowledge her association with her alleged abuser, an association she took extraordinary measures to distance herself from. Disclosure was her right to exercise, not ours. We engaged in a speculative narrative that ultimately put her life at risk — one that was neither integral to any news report nor in the public's interest. These were no Panama Papers. Qandeel Baloch's main line of defence was protecting her identity, and a puff piece circulated through social and mainstream media removed that defence — making us also complicit in the murder that silenced her.

The press — watchdogs of our democracy, but a capitalist institution nonetheless — is keenly aware of its audience's — or rather, consumers' — appetite for spectacle and rubbernecking. This is why, in lieu of on-scene footage, TV news channels' graphics teams will scramble to animate explosions over Google Earth images or CGI re-enactments of crime scenes, or, if all else fails, pull from their archives an animated suicide bomber sprite to stride across their news ticker on a loop. This is why they draw red circles and arrows over grainy CCTV and mobile phone footage, hovering over the gory, 'impor-

tant' pixels — because we watch it. Meanwhile, the survivors' loved ones are also watching. They'll get to their too; the image of a bereaved elderly woman is practically a trope.

Our omissions, or wilful silences, are also telling: not enough is said of those who are 'disappeared' or displaced. Little time or attention is devoted to demands for justice, often lasting no longer than the news cycle.

When it comes to those who survive we fare no better. The press will proliferate images of survivors of abductions often mere moments after their rescue,

Qandeel Baloch's main line of defence was protecting her identity, and a puff piece circulated through social and mainstream media removed that defence.

sometimes still in restraints, despite the fact they cannot be reasonably expected to consent to being photographed in the immediate aftermath of such trauma.

Survivors of sexual violence, even minors, are similarly exploited. Worse still, we engage in morose conceptions and second-guessing of survivors' accounts if they don't conform to our image of a 'victim'. For the sake of an image to accompany a voiceover or piece of text, or speculation to pad a report by a few more lines or minutes, the press will violate a victim's or survivor's personhood and autonomy more than they already have been — because we consume it. Meanwhile, the proliferation of such images and narratives stays with survivors; they are traumatic, triggering reminders they will have to be repeatedly subjected to.

None of these serve the public's interests. We bear witness and give voice, but to the wrong things and for the wrong reasons. We rob individuals of their

truth: a humanity defined by more than the injustices inflicted on them. In our endless mediated chatter, we drown out their voices and turn them into news fodder, simultaneously rendering them visible and invisible.

This cacophony is toxic to us all. In *The Society of the Spectacle*, Guy Debord wrote, "Spectacle is the sun that never sets over the empire of modern passivity." The ways in which we engage with media risk alienating and anesthetising us to our social duties towards one another. One of these duties is to amplify the voices of the disenfranchised over those who disenfranchise, be they civilian or state. Sides are inevitably taken; neutrality is something of a myth. Silence and speech are both acts that have the capacity to hurt or to heal.

We live in times of unprecedented media access and diverse, robust discourse — countless others before us have fought for this. State overreach is not the answer, neither is self-censorship. Self-regulation, however, is one. A certain degree of advocacy is inherent in ethical journalism; in reporting the news, decisions must be taken that support survivors and victims as much as possible.

We can help set those standards by refining our relationships with attention and distraction, news and voyeurism — by seeing ourselves as interconnected citizens rather than isolated consumers, as flesh and blood rather than digital ether. While fighting alongside the media to preserve freedoms of expression and information, our behaviours must evolve to reflect our ability to command those rights to their full force — to, above all, serve the public's interests while safeguarding the rights and dignity of individuals.

By lowering the noise on the irrelevant and harmful, and by actively cultivating the space for survivors to speak out, we might finally claim to speak truth to power. Those we lost might finally be able to rest in power.

Maybe then, we will speak to and with those who have survived — and for those who have not — rather than of them. As Ralph Ellison wrote in *Invisible Man*, "Who knows but that, on the lower frequencies, I speak for you?" ■ The writer is a freelance contributor.

Dawn — August 8, 2016

Mother of six stabbed to death for 'honour'

By Imran Chaudhry

LAHORE: A mother of six was stabbed to death by her addict husband in the name of 'honour' in Mnaga Mandi, while three other people, including a woman, were killed in different areas of the city on Friday.

The deceased woman has been identified as Salma Bibi, wife of Amin and resident of Manga Mandi. Station house officer (SHO) of the area informed media that both husband and wife often quarrelled over some domestic issues. He said Amin also used to torture his wife while his neighbours tried to resolve the issue every time. On the day of incident, he said, Amin and his wife Salma, again

quarrelled over some issue during which the accused got infuriated and repeatedly attacked his wife with a knife. As a result, the SHO added, she received severe multiple injuries, while the accused managed to escape the crime scene.

Upon being informed, locals of the area reached the house and found Salma lying in a pool of blood. The injured was taken to a local hospital where she succumbed to injuries. Police shifted the dead body to the city mortuary for autopsy and registered a case of murder against Amin.

Separately, two people, including a mother of two, committed suicide by swallowing poisonous pills over some issue in two different

areas.

In the first incident, one Asia Bibi, wife of Ismail and resident of Ghost Bazaar, Hanjerwal, ate poisonous pills after quarrelling with her husband over some minor domestic issue. The family members took her to a local hospital where she expired.

In another incident, Talat, a resident of Raiwind City, also took poisonous pills over some domestic issue. Police said that Talat married a few years ago but faced some serious domestic problems. Upon being informed, locals took him to a nearby hospital where doctors pronounced him dead. Police handed over the dead bodies to their heirs after completing legal

formalities.

Meanwhile, a 22-year-old man was shot dead by an unknown person near Motorway in Hanjerwal area. The deceased has been identified as Akeel Abbas of Niaz Baig Village. Police said that some passers by spotted the dead body lying in pool of blood beside the motorway and informed the police. According to details, some unknown people shot him dead and later threw his body in fields near motorway.

Police has registered a case of murder against unidentified persons on the complaint of deceased's brother Shakeel and shifted the body of city morgue. Police has started further investigation to trace the blind murder.

Daily Times — August 20, 2016

Qandeel's brother 'not embarrassed' for killing her

Her brother, arrested a day later after her father filed a police complaint against him for the killing, appeared in court briefly Sunday ahead of another hearing set for Wednesday.

A vigil held late Saturday in Lahore was attended by dozens of mourners, while an online petition entitled "No Country for Bold Women" and a demand in g accountability over Baloch's death had gained more than 1,600 signatures Sunday.

Some of Baloch's more notorious acts included volunteering to perform a striptease for the Pakistani cricket team, and donning a plunging scarlet dress on Valentine's Day.

She also posed for selfies with a high-profile mullah in an incident that saw him swiftly rebuked by the country's religious affairs ministry.

She told local media she had received death threats in the wake of the controversy, and that her requests for protection from authorities had been ignored.

Initially dismissed as a Kim Kardashian-like figure, she was seen by some as empowered in a country where women have fought for their rights for decades. In her final Facebook post on July 4 she wrote how she was trying to "change the typical orthodox mindset of people" and thanked her supporters for "understanding the message i (sic) try to convey through my bold posts and videos".

"Qandeel was an extremely astute individual who knew that what she



Qandeel Baloch being carried in a coffin by social media celebrities at a funeral in Shah Sadaq On village-APP

AGENCIES
MULHAN

The brother of a murdered Pakistani celebrity said Sunday he is "not embarrassed" to have killed her, as Qandeel Baloch's death reignited polarising calls for action against the "epidemic" of honour killings.

The strangling of Baloch, judged by many as infamous for selfies and videos that by Western standards would appear tame, has prompted shock and revulsion. "Yes of course, I strangled her," Baloch's brother Muhammad Wasim told reporters

doing was more than being the most loved bad girl of Pakistan," columnist and activist Aisha Sarwari told AFP.

Her killing "defines yet another setback for the women of our generation... This makes it harder for women. Period".

"Many in Pakistan have laid blame for her death on her bold and provocative public acts," noted Benazir Jatoi, who works with the Aurat Foundation, a local NGO working on women's legal and political empowerment.

"Qandeel has put a face to the countless ordinary Pakistani women that are murdered because society has given carte blanche to men," she added.

Filmmaker Sharmeen Obaid-Chinoy, whose documentary on honour killings won an Oscar earlier this year, slammed Baloch's murder as symptomatic of an "epidemic" of violence against women in Pakistan.

Obaid-Chinoy's film "A Girl in the River: The Price of Forgiveness" was hailed by Prime Minister Nawaz Sharif, who in February vowed to push through anti-honour killing legislation. No action has been taken since then.

QANDEEL BALOCH LND TO REST IN DKG KHAN

Qandeel Baloch was laid to rest on Sunday in her ancestral village near Dera Ghazi Khan. Earlier, her funeral prayers were offered in Shah Sadaq-ud-Din area near DG Khan where a good number of her relatives attended the Namaz-e-Janaza.

The Nation — July 18, 2016

The killing of social media star-let Qandeel Baloch has galvanised Pakistan's civil society. Her violent and untimely death (she was all of 26) at the hands of her brother has led to outpourings of shock and grief from across our social divisions, and has brought to light a vibrant demographic of young, web-savvy women who look upon self-expression as a fundamental and inalienable right. It's as if Qandeel, in her brief career as a raging Internet celebrity, had touched the hearts and tickled the fancies but also expanded the imaginations of young Pakistanis.

She was born Fauzia Azeem, one of twelve siblings, into a poor family in Dera Ghazi Khan. Married at 17, she quickly fled her allegedly abusive husband and sought shelter in Darul Aman. Thereafter she held a string of jobs before auditioning in 2013 for the popular TV show Pakistan Idol. In her audition Qandeel Baloch (she had already taken on this enigmatic stage-name) was obviously cast as a "disaster" candidate: her attempts at singing were met with pained expressions on the judges' faces and were complemented with kooky "coiled-spring" sounds signifying a mechanical error. Though Qandeel went along with the ditzy role ascribed to her by the show's producers (she tottered in on very high heels and wrung her hands repeatedly), she

editorial Candle in the Wind

was keen to make an impact: she was exuberantly dressed, armed with English phrases, and belted out some genuinely melodic notes before being escorted off the stage by one of the judges.

In her subsequent engagements with the public, Qandeel adopted a more radical strategy. Instead of relying on television, she turned to the unregulated and potentially explosive circuitry of Facebook; instead of sticking to a "safe" girl-next-door image, she began to peddle the persona of a faux-naïve, helplessly sensual dilettante. Dressed in revealing outfits like tank tops and frocks, she held forth in a cutesy, hiccupping voice on such disparate national obsessions as the dysfunction of Pakistan's cricket team, the ethics of celebrating Valentine's Day, and the prospect of her own arduous-filled marriage to Imran Khan, whose surname she deliberately mispronounced, in the way an Indian actress might. All this was interspersed with repeated usage of the word "Ilike", a trendy American tic, and her smirking renditions of Urdu poetry.

In other words, Qandeel was pitching herself as a new kind of Pakistani entertainer, one who com-

bined humour, fashion, and the modern-day drama of relentless self-documentation with a good deal of titillation; and from the surge in her followers on Facebook, who eventually numbered more than a million, as well as the impassioned and frequently vitriolic comments posted under her videos, it was easy to see how the formula was working. Love her or hate her, you couldn't ignore Qandeel Baloch.

Alas social media, while quick to give exposure, offers its "stars" none of the protections afforded by traditional mediums such as TV and film; and herein lies a crucial, fatal difference. For while she gained notoriety quickly, Qandeel could not have translated her viewership just as easily into money; nor did she burrow 'her way into "showbiz" with the backing of powerful patrons.

In the last month of her life, Qandeel exhibited an urgent desire to overcome the limitations of her career as a social media sensation. First she tried to amp up her relevance by taking selfies in a hotel room with Mufti Qavi of the Ruet-e-Hilal Committee; then she put out a risqué music video – again combining provocative images with a sociological subtext – lampooning soci-

ety's controls on women's bodies. According to news reports, she was hoping to parlay the publicity (and liberal goodwill) generated by these stunts into a lucrative gig on Indian reality TV show Big Boss. And all the while she was managing the pressures exerted by her still-provincial family: telling TV anchors she had received death threats from her brothers (whom she supported financially) and declaring that she planned to leave the country with her parents after Eid. (In that last assertion we can sense the swing and ballast of her game plan, a thrilling escape followed by a more secure career as a TV celebrity.)

Sadly, the mores of a moribund society closed in on Qandeel before she could realise her desire for liberation. In the end, while visiting her parents over Eid in Multan, she was strangled to death by one of her brothers, a self-confessed drug addict who later said he had killed her for "bringing dishonour to the Baloch name." We need not take that statement at face value, and should analyse the deed for all manner of base motivations. But in the meantime we should remember Qandeel Baloch as the first of her kind, a talented, self-made artiste who tested the limits of our sensibilities, and who came to embody, in her colourful life and terrible death, the lingering chasm between our social media and our social reality. ■

Friday Times - July 22, 2016

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BY KAMILA HYAT

The passage of the law on rape required an even bolder stance from the National Assembly, given that the Council of Islamic Ideology had prohibited DNA evidence from being used. The legislation passed by the National Assembly orders the collection of DNA and forensic testing in all cases of rape — although, realistically speaking, one wonders how this will be implemented given the situation in hospitals outside

ILLUSTRATION BY ROHAIL SAFDAR

Pakistan stands up for its women

Meanwhile, the anti-rape law serves the cause of justice somewhat better. By stipulating in-camera trials and the use of technological aids such as video testimony of victims and witnesses, it seeks to mitigate the humiliating ordeal rape victims are subjected to in court. This measure, along with that mandating the projection of their identity in the media, should encourage more victims to come forward and pursue justice. Excluding questions about their character from evidentiary proceedings is likewise a progressive step: a victim's sexual history has no relevance in a rape trial. However, the definition of rape and consent in criminal law remains incomplete and outdated, a shortcoming that the anti-rape law does not address. Thus although both the recently enacted laws are a step in the right direction, they are certainly not the last word on the serious crimes themselves.

PROSECUTION, THAT TOO SUCCESSFULLY, AGAINST PERPETRATORS OF

Such shortcomings previously facilitating an increasingly gruesome prevalence of 'honour killings' in Pakistan would soon be undermined by a new legislation passed by the country's parliament on Thursday. The historic *Islamic Inheritance Bill* that acknowledged how such crimes are carried out in conformity with Islamic law, would be the first step towards punishing such crimes in accordance with family members. By stripping them off their right to pardon the murderers as well as maintaining prison sentences of 25 years, the parliament has finally responded to those calling for strict punishments for the cowards. Even though to law is a powerful enough to completely root out any aberrant practices from society, an effective implementation of a comprehensive legislation can definitely act as a deterrence. Hence, this much-awaited progress by the authorities in dissuading the country from an evil it is already considered synonymous with should be greatly applauded.

However, this epidemic would not be overcome overnight. Many legal experts have already pointed out some limitations in the amendment that was originally introduced to counter the loopholes in the existing framework. The authorities, thus, need to initiate a discourse against clauses that can still assist murderers in evading the punishments they rightfully deserve, especially with regard to substitution with simple murder. Lawmakers should, hence, strive for legislations that make a clear distinction between simple murder and honour killing by establishing electronic evidence in lieu of testimonial evidence as stipulations of an investigation. No perpetrator of any crime committed on the pretext of honour should be allowed any sort of reward or relief from either investigating officers or relevant courts.

It would be unfair, though, to expect the authorities alone to achieve significant progress without any assistance from the civic society. As long as the societal mindset is not revolutionised to incite virtues that create an enabling environment for females – both inside and outside the vicinity of their homes – lasting results should not be expected. Indeed, someone who kills another person in cold blood only deserves lengthy imprisonment and not forgiveness. The state should definitely ensure that all notions of 'honour' are removed from acts that take away the right – to live – guaranteed by the constitution.

However, a murderer is not alone in the crusade to physically remove all those elements that risk bad naming (on his family). Also responsible are those members who engage in preferential treatment of their sons over their daughters or those institutions that expect women to be subservient before the misogynistic ideals of society. Daughters and sisters would continue to be murdered for allegedly bringing shame to their families as long as their bodies are looked upon as mere vessels emboldened with honour and dignity. Even those who are murdered are forced to comply with the inflated aspirations regarding how they should treat their own lives. All citizens aside, Prime Minister Nawaz Sharif should be appreciated for at last realising his promise to take action against hooligans in laws with regard to honour killings. If the state actually succeeds in getting after the effective implementation of all discussed debates, Pakistani women would finally be able to enjoy a life free, desirable and deserving.

Dr. Farhat Ishtiaq, the author, is a senior lecturer at the University of the Punjab, Lahore.

Honour laws

In the last two years, an anti-'honour' killing bill has passed the National Assembly, and the National Assembly passed a revised version of that bill has now been passed by the National Assembly sitting of parliament and, despite some imperfections, should make it easier to prosecute and convict those who kill in the name of 'honour'. Previously, those who killed their wives, sisters and daughters could get off scot-free simply by pressuring one of their own family members to pardon them. The original version of the bill would have allowed family members to grant a pardon only if all family members passed by parliament this week. The revised bill will allow family members to grant a pardon only if the death sentence has been awarded to the perpetrator, in which case the convicted person will serve a life sentence instead. This will have the real-life effect of essentially voiding the death penalty in such cases since the families will most likely go on and up having to issue the punishment that other 'honour' killers will not receive the punishment that other killers would, but still try to receive. Even so, a discretion and a pardon would be the norm for those who are involved in the FF's honour killings. The bill is popular for its respecting with it even the FF's religious and political parties shied away from it. And the government deserves some credit for finally allowing it to pass, even if it would have been better had the original text of the bill been retained.

In the same joint session, parliament also passed an anti-rape bill that will allow DNA testing on both the victim and the alleged culprit. Passing this bill was particularly bold since the Council of Islamic Fiqh had specifically rejected allowing DNA testing. It had also previously rejected women's rights bills introduced by the Khyber Pakhtunkhwa and Punjab governments in the past, taking its advice to wait. Should the Gil bill win on these grounds, it would be the first time parliament has passed bills passed by parliament and reject them, the government should follow Punjab's lead. The anti-rape bill, too, was long overdue since DNA testing has been a standard investigative tool around the world for many years and will make it much easier to prove rape cases even when witnesses are not available to confirm the victim's account. There will be logistical issues, though, since DNA testing is not widely available throughout the country, and the government will have to think about making funding available for labs for this purpose. The police will also have to face punishment if they refuse to use DNA testing. Taken together, these two bills should be seen not the culmination of the fight to ensure justice for victims of rape and 'honour' killings but the first step in an uphill struggle. In the case of the 'honour' killing bill, judges will have the sole authority to decide what qualifies as an 'honour' killing, and there is a danger that societal pressures will simply lead to still more killings to be done, both in order to maintain the status quo and to ensure that the quality in the eyes of the law and in creating a society that sees these crimes for what they are rather than 'just desserts for 'immoral' women'.

Beyond The Grave: A Letter From Qandeel Baloch

By: Haniya Ahmed July 19, 2016

It's me. The girl who was killed in the name of honor, Qandeel Baloch. I was receiving death threats for some time now but our government did nothing about it. Knowing the fact that I'm not safe, I went to live in Multan with my family. Because nothing's safer than your closed ones around you, right?

I believed that too until my brother gave me a pill and then started strangling me. I fought for my life. I tried to push him away but he was totally in control of me. I became pale, my face was bruised and swollen. I was losing all energy to save myself and then my world became blank. And then I was no more.

Today I want to confess it's not my brother who killed me, it's you.

I did not hide. I did not lie.

It's each and everyone of you. You all killed me. I was always bold in confessing things and so today for the last time I'll be bold again. You all are hypocrites. I did things publicly, maybe because of fame or publicity, but yes. I did not hide. I did not lie. You people do acts worse than what I did. But the difference is, you all are hypocrites. I had the audacity to say THIS IS WHO I AM, whereas, you didn't. I really hope your honor is restored now. You guys enjoyed watching my videos for pleasure. You guys watch all sorts of videos in private and enjoy them. If I stopped making such videos, you'd crave and check my page again and again to see if there's any post from me. Just when you step out of your room after watching my videos, you'd say "this girl should be killed" Hypocrites!

You didn't even know my story.

Maybe I became 'Qandeel' from 'Fauzia' because I had no choice? Maybe I changed because of something that happened in my past? Maybe, if you had given me time to live, I would have changed and I would have been a different girl? Who were you to judge me? To take away my life? To label me as a sinner? You people are blind in the name of religion, right? What does Islam say? Does it entertain honor killings? Are the lives of women so worthless? You hate the West but they don't kill you for being who you are, they don't have their 'honor' between the legs of a woman. They don't consider themselves a better judge than God. They live and let live. You want to call me a bad woman? Go ahead. But let me tell you that you're no less. We just have different ways. But sadly in my country we kill the people who stand up publicly showing who they want to be. I never even harmed anyone, in fact, I had the courage to speak about certain things. It was just me. I was outspoken, I couldn't be a hypocrite like others. I chose to be this way because it was MY life and He gave it to me.

You were no one to step in between and kill me just for the sake of your so called honor.

Where is this honor when men stare women publicly on streets, when daughters are killed even before they come into this world, when little girls are raped, when wives are beaten up by their husbands, when religious minorities are targeted

Where is this honor when men stare women publicly on streets, when daughters are killed even before they come into this world, when little girls are raped, when wives are beaten up by their husbands, when religious minorities are targeted, when a transgender is not treated instantly in a hospital because the doctors are not sure of the 'gender'? Where is this honor when the same society that killed me for making videos, enjoys watching such videos for their pleasure? But everything I wanted to say is gone with me now. I request you to leave my matter in His hands now. For once, look at your own selves and don't talk about me.

Thank you for killing me, at least some people changed their perspectives about me after I died. You helped me get the fame I had longed for. You killed me to restore the honor that I took away from you but let me tell you, my name will be remembered as another girl who was killed for your honor. I will be praised by many. And this society will continue to produce rebels and more Qandeels in the future, no matter what their fates are. You killed me to restore your honor, but you'll never get that honor. It's my promise. I'm not dead. I'm alive and my name will always be there because this isn't over. The war against honor killings will continue to be fought.

Love despite your hate,

Yours truly, Qandeel Baloch.

2018

January

Sun	Mon	Tue	Wed	Thu	Fri	Sat
31	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	1	2	3
4	5	6	7	8	9	10

February

Sun	Mon	Tue	Wed	Thu	Fri	Sat
28	29	30	31	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	1	2	3
4	5	6	7	8	9	10

March

Sun	Mon	Tue	Wed	Thu	Fri	Sat
25	26	27	28	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
1	2	3	4	5	6	7

April

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	1	2	3	4	5
6	7	8	9	10	11	12

May

Sun	Mon	Tue	Wed	Thu	Fri	Sat
29	30	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	1	2
3	4	5	6	7	8	9

June

Sun	Mon	Tue	Wed	Thu	Fri	Sat
27	28	29	30	31	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
1	2	3	4	5	6	7

July

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	1	2	3	4
5	6	7	8	9	10	11

August

Sun	Mon	Tue	Wed	Thu	Fri	Sat
29	30	31	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	1
2	3	4	5	6	7	8

September

Sun	Mon	Tue	Wed	Thu	Fri	Sat
26	27	28	29	30	31	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	1	2	3	4	5	6

October

Sun	Mon	Tue	Wed	Thu	Fri	Sat
30	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	1	2	3
4	5	6	7	8	9	10

November

Sun	Mon	Tue	Wed	Thu	Fri	Sat
28	29	30	31	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	1
2	3	4	5	6	7	8

December

Sun	Mon	Tue	Wed	Thu	Fri	Sat
25	26	27	28	29	30	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31	1	2	3	4	5

REPORT
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FOR WOMEN

PAKISTAN

AUGUST 1997

amnesty international

PAKISTAN

Violence Against Women in the
Name of Honor



HUMAN RIGHTS ARE WOMEN'S RIGHTS

What Is Honour
Killing?



A pilot study on:

'Honour Killings' in Pakistan
and Compliance of Law

By
Maliha Zia Lari



Uks - A Research, Resource &
Publication Centre on Women and Media

Islamabad Office:

Office: 202-203, 2nd Floor, Executive Center, E-11/2-3, Islamabad, Pakistan.

Tel: +92 51 8430457, 2305152, 2305110 | Fax: +92 51 8313310

Email: info@uksresearch.com | Website: www.uksresearch.com