

## Analyzing the Behavior of X Users towards the “Honor Killing” Incident in Baluchistan: A Corpus-Based Sentiment Study

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### Abstract

The current study aimed to investigate public reactions on platform X regarding the honor killing incident in Baluchistan, where a couple was murdered for having a secret marriage. For this purpose, the researchers compiled a corpus of 100 tweets using *Orange* data mining software through an official X API key. The researchers utilized the *Sentiment Analysis* and *Tweet Profiler* tools of the software to see the frequency and intensity of emotions and sentiments. Using Ekman's emotion classification, the researchers identified the sentiments categorized as: joy (83%), surprise (11%), fear (4%), and sadness (2%). The highest recorded positive sentiment score was 0.419, while the highest negative score was 0.458. Thematic analysis of the corpus revealed positive themes, including the affirmation of regional identity and advocacy for the oppressed. In contrast, negative themes encompassed media silence and gender-based violence. The study suggests that future research should explore print media and other social platforms to gain a more comprehensive understanding of public discourse.

**Keywords:** Baluchistan, Honor Killing, Pakistan, Gender Discrimination, Sentiment Analysis, Orange Software.

### Introduction

In today's world, both men and women should have equal rights, opportunities, and responsibilities. On the other hand, gender inequality remains a persistent and deeply embedded issue across many societies, especially in developing countries like Pakistan. Pakistan is culturally and religiously patriarchal, which strengthens male dominance and limits women's roles in both social and personal life (Khan et al., 2025). Practices such as Purdah, son preferences, and rigid general roles are widely accepted and lead to systematic gender inequality (Hussain, 2021). This cultural rigidity lays the groundwork for many forms of violence based on gender, such as honor killings, which are sometimes typically justified in the name of protecting family prestige. According to the United Nations Development Programme, UNDP (2017), Pakistan has ranked 133<sup>rd</sup> out of 160 countries on the 2017 *Gender Inequality Index*, with a GII score of 0.541, placing

it among the most unequal nations in the world. Each year, Pakistan reports thousands of honour killings. Though many of them go undocumented (Human Rights Commission of Pakistan, HRCP, 2021). Only 2.5% of rape cases in this country result in a conviction (UN Women, 2020). Baluchistan has the lowest female literacy rate in the country (Pakistan Bureau of Statistics, 2019) experiences these inequalities and gender-based violence more acutely than other regions. Provinces like Baluchistan, where the female literacy rate remains lowest, are more likely to face the impact of patriarchal norms and honor-based violence. To understand the roots of this inequality, it is crucial to examine the tribal and historical structure of Baluchistan. Baluchistan, Pakistan's largest underdeveloped province, is deeply embedded in a patriarchal and tribal structure where male authority rules governance and social life. Tribal laws such as *Riwaj* and the *Sardari* system controlled by chieftains (Sardars) effectively overrule lawful systems such as police and courts, with control often concentrated under the male tribal leader (Kakar et al., 2016; Zahra, 2024). Within this system, women are limited to only four walls (Kakar et al., 2016). Furthermore, Kakar et al. (2016) also stated in their study that customs humiliate women's status, like mental and emotional strain, restricting them from having equal educational opportunities. Moreover, Baluchi literature and social textbooks uncover deeply rooted stereotypes that normalize women's suppression and advocate male dominance (Sultan et al., 2019). In the presence of government laws, the social and cultural limitations have strengthened a setting where traditional violence, such as forced marriages, honor killings, and punishments, are endured and rarely questioned. The Baluchistan cultural setting is deeply entrenched in historical norms that protect patriarchal governance and fixed gender roles. Sociocultural life is institutionalized around tribal norms, where social integrity and respect for elders, especially male leaders, are favored over human rights, particularly for women. The concept of honour (izzat) and shame (sharam), according to tribal norms, is linked to women's dressings, social progress, and interactions (Zahra, 2024). Females are more closely observed; in conclusion, even fundamental rights like attending school or going to the market are often viewed as humiliating. According to Kakar et al. (2016), fixed cultural norms such as purdah (women's isolation), early marriages, tribal conflicts settlement, including e.g., Swara) are even now observed in some remote areas. These rigid cultural norms not only limit women's freedom justify harsh punishments such as honour killing whenever traditional norms are violated such as tragically showcased in the recent Degari double murder.

In July 2025, a video was shared from the Degari (Sanjidi) area near Quetta, Baluchistan, that video-graphed a violent public execution of a couple later identified as Bano Bibi and Ihsanullah, subject to honor killing, systematically carried by Jirga (Shahid, 2025; Shahid & Ahmed, 2025). "Accused of an illicit relationship," the victims were cruelly shot and killed with the consent of their families, including Banos' mother. Bano Bibi was shot seven times, and Ihsanullah was nine (Pakistan Today, 2025). This incident sparked outrage on the national and international levels. According to Pakistan today (2025), the video was an outrage nationwide, triggering the Baluchistan high court to take Suo Motu action and hand over the case to the Anti-Terrorism Squad. According to Satar (2025), at least 11 suspects were arrested, among them Banos' mother, brother, and tribal elders. Sarafray Bugti (Chief Minister of Baluchistan) strongly objected to the killings and named it a test case to question the extrajudicial authority system (Association Press of Pakistan, 2025). This case demonstrates institutional breakdown in restraining extrajudicial punishments, unveiling the government's minimal access in remote areas justice execution. It also points out the urgency of modernization of law and policy and the abolishing of illegal Jirgas, whose decisions persist to violate basic human rights, whoever goes against their fixed tribal norms (Shahid & Ahmed, 2025; The Times of India, 2025).

## Research Methodology

This study adopted a mixed-method research design, integrating both quantitative and qualitative approaches. The quantitative paradigm involved statistical analysis of data using software tools to identify and visualize the dominant sentiments and emotions. The qualitative part of this study involved interpreting statistical data and tweets content to derive deeper meanings and themes. For the quantitative analysis, the data was processed using Orange (Demsar et al., 2013). This provided statistical insights such as sentiment scores and emotion categorizations. To complement this, the qualitative approach employed thematic analysis, which allowed the researchers to explore the underlying narratives and contextual meanings behind the sentiments and emotions expressed in the tweets.

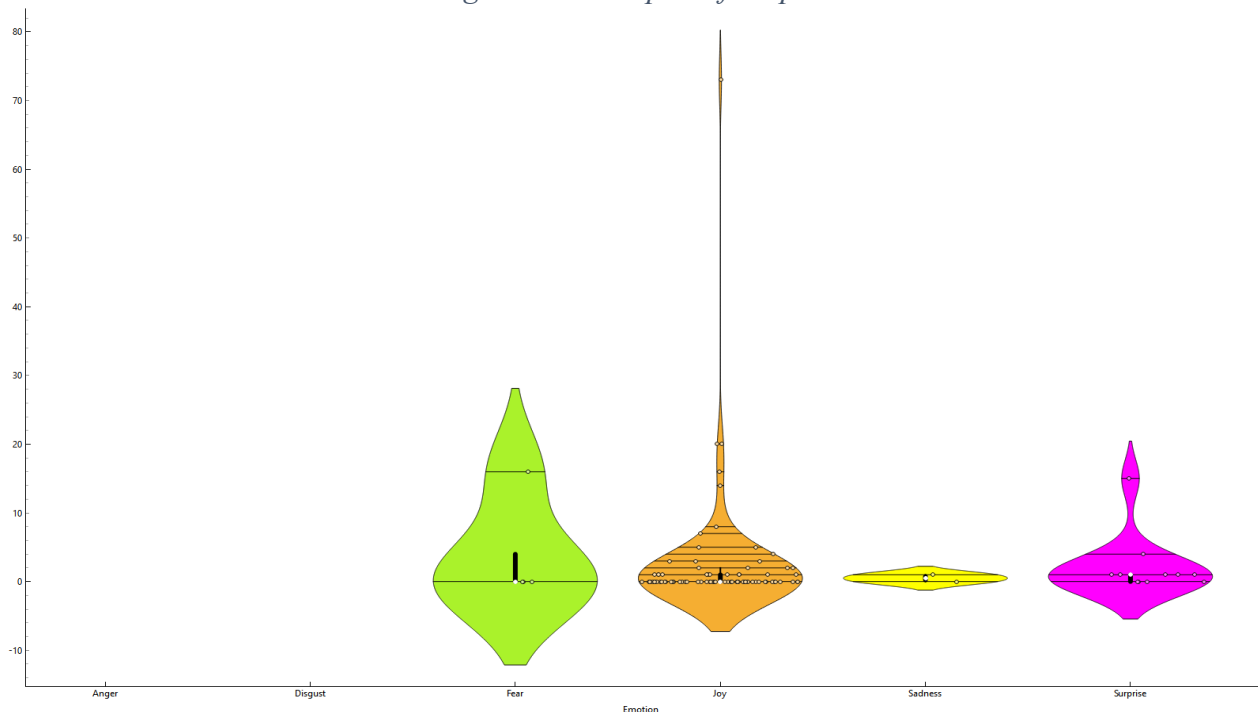
## Corpus Design

The dataset (corpus) for this study was compiled from *X* (a.k.a. *Twitter*), using the *#Baluchistan* and *#HonorKilling* as search terms. Tweets were retrieved using the Twitter API key, which was obtained from the X official developer page. A total of 100 tweets were mined and compiled. The data were then saved in CSV format through the *Save Data* feature in Orange and securely stored on a researcher's desktop (Breeze & Hassan, 2024).

## Corpus Analysis

Once the tweets were collected and stored safely, the corpus was re-uploaded into *Orange* for preprocessing and further analysis. The preprocessing stage included tokenization, stop-word removal, and formatting for compatibility with the analysis tools (Breeze & Hassan, 2024). The following figure 1 is a violin plot showing the distribution of different features such as *tweets*, *retweets*, *likes*, and *sentiment score* of the corpus under analysis, where the highest sentiment score is recorded for the emotion of fear:

Figure 1: Violin plot of corpus



## Sentiment Analysis

The first phase of analysis involved identifying the sentiment polarity of each tweet (positive, negative, neutral, and compound). These sentiments were visualized using the *Data Table* feature

of *Orange*. This visualization facilitated an overview of sentiment distribution across the corpus (Breeze & Hassan, 2024). The extracted sentiments distribution, both positive and negative, was performed through Kernel Density Estimation (KDE), which works under the following formula:

Figure 2: Kernel Density Estimation Formula

$$\hat{f}(x) = \frac{1}{nh} \sum_{i=1}^n K\left(\frac{x - x_i}{h}\right)$$

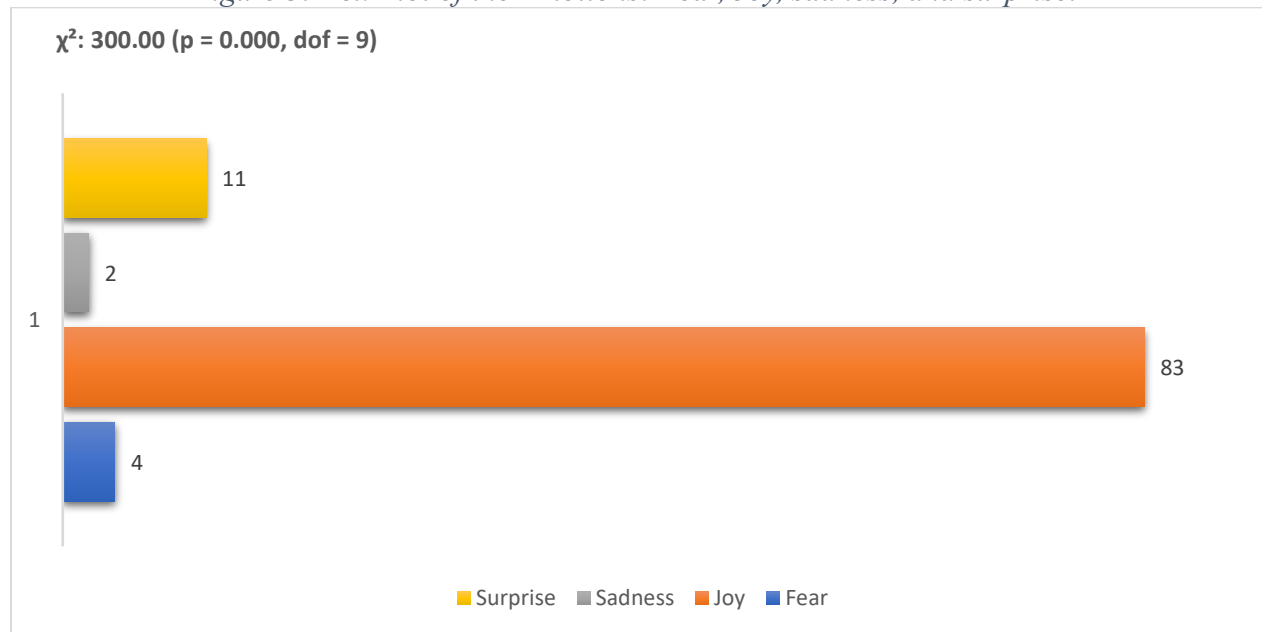
Where:

- $\hat{f}(x)$  = estimated density
- $n$  = number of data points
- $h$  = bandwidth (controls smoothness)
- $K$  = kernel function (e.g., Gaussian)

### Emotion Analysis

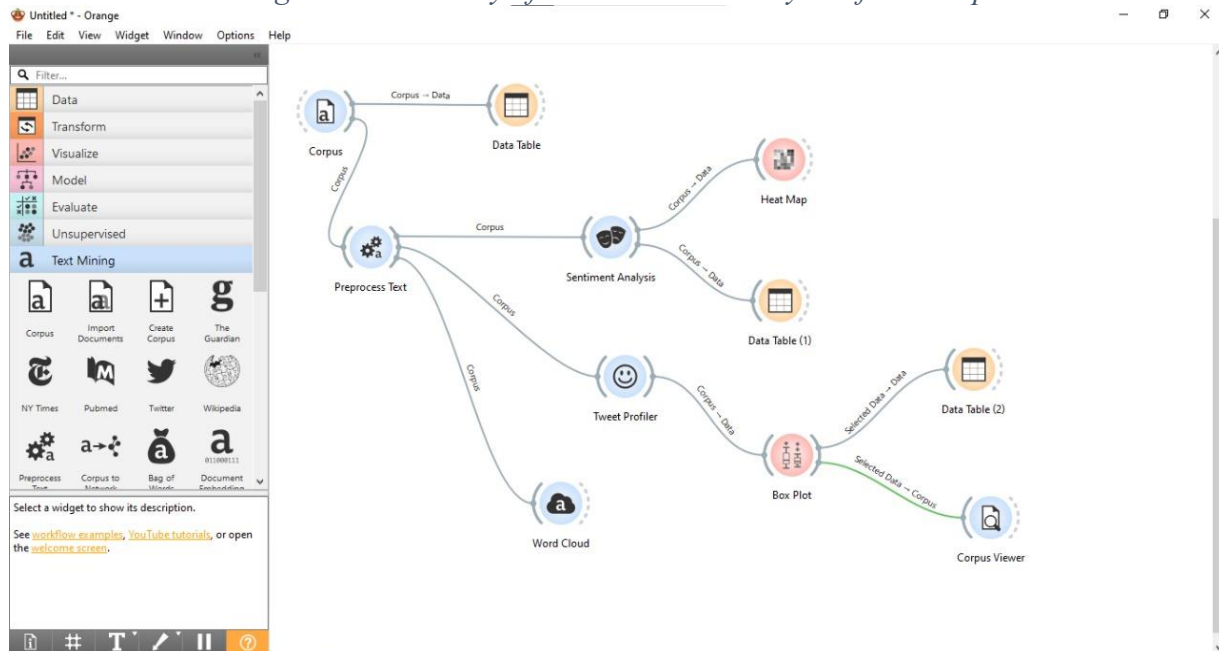
The second phase involved emotion detection using the *Tweet Profiler* widget in *Orange*, which categorizes emotional content. The results were displayed using *Box Plots*, showing the frequency and variation of each emotion across the dataset. As shown in Figure 3 below, the frequency of each emotion is visualized through a horizontal bar graph and a distinct color pattern:

Figure 3: Box Plot of the Emotions: Fear, Joy, sadness, and surprise.



This process helped to identify the dominant sentiments, emotions, and themes present in the tweets' corpus. Additionally, the *Data Table* was utilized to further analyze the emotional labels linked to specific tweets. Keywords extraction was conducted to determine the most frequently occurring terms associated with each sentiment category. A *Word Cloud* was created to visually represent these keywords, highlighting the prominent linguistic patterns within the corpus. Figure 4 below illustrates the overall hierarchy of the features used for corpus analysis.

Figure 4: Hierarchy of the Sentiment Analysis of the Corpus



### Thematic Analysis

To provide deeper interpretive insights, thematic analysis was applied to the tweets. Following the guidelines by Braun and Clarke (2013), this part of the study involved coding the data, identifying recurrent patterns, and developing themes that represented the underlying narratives. For example, tweets labeled as *negative/positive* were further examined to understand why they conveyed negativity/positivity, exploring the socio-political or cultural contexts embedded within them.

### Theoretical Framework

This study is grounded in two theoretical frameworks:

**Ekman's Theory of Emotions:** This framework helped the researchers to categorize and understand the basic emotions expressed in the tweets (e.g., anger, sadness, fear, etc.). Ekman's classification supported the interpretation of emotional expression in textual data (Ekman, 1992).

**Braun and Clarke's (2013) Thematic Analysis Framework:** This approach guided the thematic analysis process. It provided a structured method for identifying, analyzing, and reporting patterns within the data, allowing for a rich and detailed account of the themes derived from the corpus.

### Results and Discussion

This study aimed to identify the dominant emotions and sentiments expressed in the tweets of X users regarding the Baluchistan honor killing incident. The researchers utilized various sentiment analyzers available in the *Orange* software to visualize these emotions in different ways. For instance, in Figure 1 below, the emotions identified are represented through the Heat Map feature of the software. The Heat Map illustrates the intensity of emotions using color coding, where dense colors indicate higher emotional intensity, while lighter colors represent lower intensity. In the figure, emotions are visualized using three distinct colors: blue represents negative emotions, magenta indicates less intense emotions, and yellow signifies the least negative or most positive emotions. Each tweet is colored according to the intensity of emotion conveyed within its content. The figure also shows that positive sentiment, happiness, is represented by the yellow color, while the most negative emotions, such as fear, sadness, and anger, are represented by blue. The magenta color represents the average negative emotions, such as disgust:



Figure 6: Word Cloud of most frequently occurring keywords

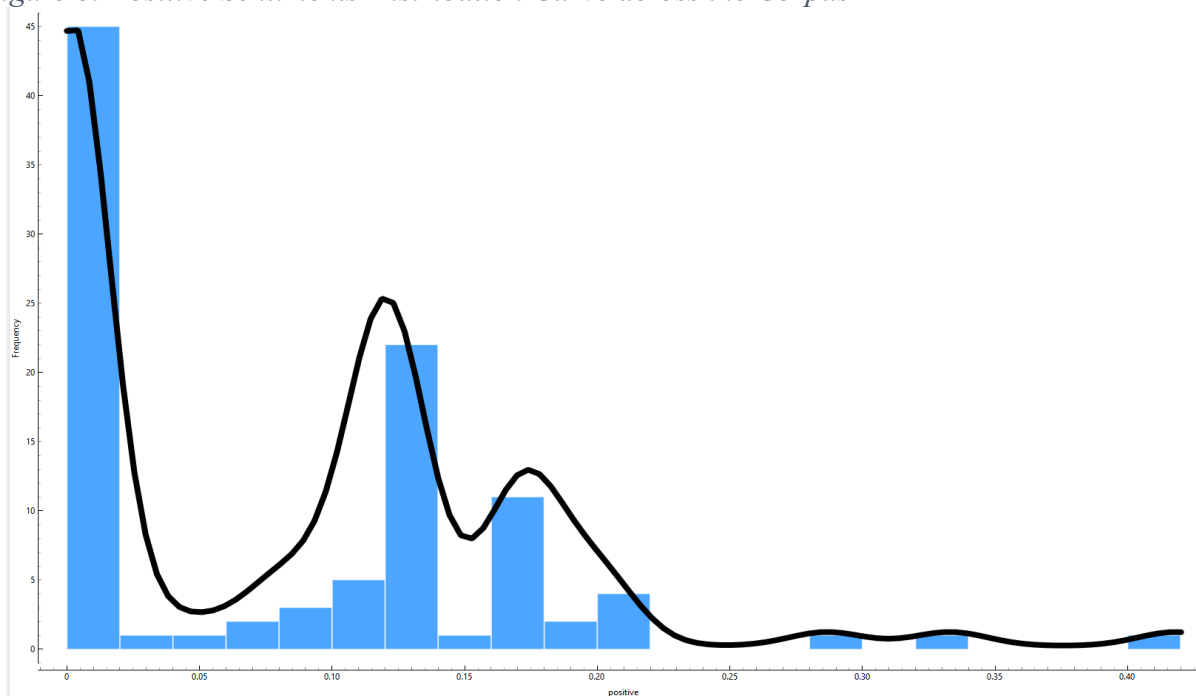
Figure 7 below represents a data table generated using the *Orange* data mining tool. This comprehensive dataset consists of 100 tweets that reflect public perceptions regarding the Baluchistan incident. It includes various details, such as the author's information, the date of each tweet, and the content of the tweets themselves. A prominent feature of this table is the “positive” sentiment score, which quantifies the extent to which each tweet conveys a positive sentiment. The sentiment values within this dataset vary between 0 and 0.183, providing valuable insight into the overall tone of public discourse surrounding the incident:

Figure 7: Data Table of the Positive Tweets

include title	Content True	Author	Date	ngua	ccatio	ber of	r of R	Reply	nor Ni	Desc	Tweet	ollowin	ollowe	r Listed	nor Ver	ngitu	attitud	positive
1	RT @MoedhNj: Why Bal...	@chaudhr...	2025-07-2...	en	?	0	95	?	Abd...	?	28238	128	97	0	False	?	?	0.122
2	Son of Baluchistan @Ja...	@MianDan...	2025-07-2...	en	?	0	0	?	Mia...	Paki...	48	62	9	0	False	?	?	0
3	RT @ImtiazAlamSAFMA...	@PTIfamily...	2025-07-2...	en	?	0	20	?	Sur...	?	23183	829	86	0	False	?	?	0.172
4	@amnestysasia Innocen...	@Zur213	2025-07-2...	en	?	0	0	@a...	Zur21	IMR...	198...	4836	3640	1	False	?	?	0.117
5	RT @ImtiazAlamSAFMA...	@Johnybra...	2025-07-2...	en	?	0	20	?	Joh...	?	187...	1189	194	0	False	?	?	0.172
6	@rarerose_ This is not j...	@Xee11973...	2025-07-2...	en	?	0	0	@ra...	Xee	?	740	191	6	0	False	?	?	0
7	@RahulGandhi Denial is ...	@Azi_Drebel	2025-07-2...	en	?	0	0	@R...	Mu...	The ...	4813	538	114	1	False	?	?	0.183
8	RT @MoedhNj: Why Bal...	@awaresnes...	2025-07-2...	en	?	0	95	?	awa...	?	245...	1094	762	1	False	?	?	0.122
9	RT @MoedhNj: Why Bal...	@metamam...	2025-07-2...	en	?	0	95	?	Anj...	Paki...	25254	1505	234	0	False	?	?	0.122
10	RT @SarmacharYab Kala...	@azadadk...	2025-07-2...	tl	?	0	59	?	azad	?	9537	817	536	1	False	?	?	0
11	@haniya_ live From Bal...	@bhaskar5...	2025-07-2...	en	?	0	0	@h...	swa...	?	18565	1673	194	1	False	?	?	0
12	#baluchistan #Nohonoou...	@Palwasha...	2025-07-2...	qme	?	2	0	?	Pal...	Puk...	79725	419	83904	73	False	?	?	0
13	RT @ImtiazAlamSAFMA...	@akbarzul...	2025-07-2...	en	?	0	20	?	Zul...	?	11017	570	86	1	False	?	?	0.172
14	Baluchistan zindabad ht...	@QaisarM...	2025-07-2...	es	?	0	0	?	qais...	poli...	1168	484	465	0	False	?	?	0
15	This is the act of coward...	@CyberFar...	2025-07-2...	en	?	0	0	?	Far...	?	73	1	0	0	False	?	?	0.13
16	RT @MoedhNj: Why Bal...	@imadalizai	2025-07-2...	en	?	0	95	?	Ima...	Entr...	58794	3294	410	1	False	?	?	0.122
17	@grok @adbulhaleem ...	@SaadiUm...	2025-07-2...	en	?	0	0	@gr...	Sal...	I'm ...	293	169	11	0	False	?	?	0
18	@geonews_urdu Ye Balu...	@Saimash43	2025-07-2...	cs	?	0	0	@g...	Samia	co...	3769	391	112	0	False	?	?	0
19	1/2Seven millennia whis...	@Barrister...	2025-07-2...	en	?	1	0	@B...	Barr...	Aut...	3802	2124	270	0	False	?	?	0
20	RT @MoedhNj: Why Bal...	@Ameenk...	2025-07-2...	en	?	0	95	?	Am...	?	980	247	44	0	False	?	?	0.122
21	RT @ImtiazAlamSAFMA...	@kiyamusi...	2025-07-2...	en	?	0	20	?	m...	I'm ...	55513	878	1508	5	False	?	?	0.172
22	Lord shree kalki Krishna ...	@DilipSa41...	2025-07-2...	en	?	0	0	?	Dil...	one...	14503	3	168	0	False	?	?	0.082
23	... جب ماہ رنگ لانگو سبھی نا...	@QaziAze...	2025-07-2...	ur	?	3	0	?	Qaz...	Ana...	149	67	237	0	False	?	?	0
24	RT @ImtiazAlamSAFMA...	@MrZainR...	2025-07-2...	en	?	0	20	?	Sye...	He/...	121...	4021	6775	20	False	?	?	0.172
25	RT @ImtiazAlamSAFMA...	@FarrukhR...	2025-07-2...	en	?	0	20	?	Farr...	A c...	3558	565	134	0	False	?	?	0.172
26	RT @sarathustra_3: Spok...	@MrZainR...	2025-07-2...	en	?	0	2	?	Sye...	He/...	121...	4021	6775	20	False	?	?	0

However, the positive sentiments vary across the dataset, as Figure 8 below shows the distribution of positive sentiment within the corpus of the tweets. The bars represent the intensity of positivity in each tweet, and the Kernel curve line shows the flow of positive sentiment across the corpus. This kernel curve is a part of the Kernel Density Estimation (KDE), which works as an agent to smooth the data and shows the probability density function of the corpus in the context of the current study:

Figure 8: Positive Sentiments Distribution Curve across the Corpus



### Dominant Positive Themes in the Corpus

**Affirmation of Regional Identity.** A powerful theme emerging from the Baluchistan-related tweets is the strong statement of regional identity. In a digital space where minority voices often get

suppressed, many users from Baluchistan make a conscious effort to state who they are and where they come from. This is more than just a statement of location; it is a declaration of pride, presence, and political awareness. By doing so, they push back against the invisibility they often face in national conversations. One notable example of this can be seen in the tweet: “Proud Son of Baluchistan @JamalRaisani”. In just a few words, the user is making a bold statement that being Baluch is something to be proud of, not hidden or denied. Similarly, other tweets like “Long live Baluchistan zindabad” express collective pride and solidarity, often used during political or social moments of tension. Even more neutral statements like “Hailing from Baluchistan” carry a strong message when shared in spaces where Baluch identity is underrepresented or stereotyped. These declarations function as a form of symbolic resistance. When users proudly state their origin, they reclaim space in a digital world where their stories are often pushed aside. It is not just about being visible, it is about being unafraid to be seen. Especially in a country where ethnic and regional identities can be polarized or marginalized, saying “I am from Baluchistan” becomes an act of courage and cultural self-defence.

***Speaking Out for the Oppressed.*** One of the strongest sentimental waves in the Baluchistan-related tweets is the public’s empathy for victims of violence. Many users express their heartbreak and frustration over brutal incidents, especially those involving enforced disappearances, killings, and abuses of power. These tweets are not just expressions of pain; they also serve as urgent appeals for justice, compassion, and action from both national and international platforms.

*Figure 9: Concordance lines of the lemma "couple"*

@amnestysasia Innocent couple killed by criminals in Baluchistan by involvement of establishment https
of coward people of Baluchistan , who killed a married couple as honor killing . Islam forbids this ! Every man
She was so outraged at that brutal murder of the couple in Baluchistan . She said , maar k a ...
Barbarism Murder of Couple in Baluchistan , Satazkai tribe lynching their own Balochistan Women
grok translate in english the talk in the video of couple murdered in Baluchistan

For example, one user tweeted: “@amnestysasia Innocent couple killed by criminals...”, tagging a well-known human rights organization to draw global attention to the tragedy. In another tweet, someone wrote: “The social fabric of Baluchistan is disintegrating due to violence...”, showing concern not just for individual victims but for the overall breakdown of community life. These messages reflect a collective grief that goes beyond the personal; they speak for a society struggling with ongoing trauma. A recurring hashtag, “#Baluchistan #ZeroToleranceForViolence”, appears in several tweets, often accompanying reports of violence against civilians. Its repetition is not just symbolic; it is strategic. It ties local injustices to broader global movements against brutality, such as those focusing on gender-based or political violence. By doing so, users not only intensify their cause but also make it harder for others to ignore.

***Constructive Criticisms for Systemic Reform.*** Another important theme in the dataset is the way users engage in thoughtful, constructive criticism. Instead of just expressing anger or frustration, many tweets reflect a deeper desire to improve the systems that affect Baluchistan. These users are not simply expressing frustration; they are asking hard questions and pushing for transparency, justice, and reform from those in power. For instance, a user tweeted: “Why is Baluch Nationalist publications censored?” a question that not only exposes media suppression but also demands accountability. Another example is: “Query your government in Baluchistan regarding the disappearance of Baluch youth”, where the tweet directs attention to state responsibility in cases



of enforced disappearances. These questions are framed not as attacks but as civic concerns, highlighting how users want their region to be treated with fairness and justice. Such tweets reflect a kind of digital activism rooted in the hope for institutional change. People are not giving up on systems; they are engaging with them critically, believing they can and should be better. Another tweet states: “Media silence prevails until crises erupt in Baluchistan”, pointing out selective coverage and pushing for more balanced journalism. These kinds of observations do not just critique, they challenge media and government actors to do better.

***Global Awareness through Social Media.*** The tweets also reflect a growing trend of global digital advocacy, where users strategically tag international figures and organizations to gain attention for Baluchistan’s issues. These tweets reveal users’ understanding of how digital platforms can connect local struggles with global conversations. By reaching out beyond national borders, users aim to bring pressure, attention, and accountability from a broader audience. A clear example of this is the tweet: “@amnestysasia Where is your presence now?”, directly calling out Amnesty International for its lack of visibility during moments of crisis such as the recent couple-killing incident in the province. Another tweet reads: “@RahulGandhi Denial is a phenomenon that only flows in one direction...”, using irony to critique political silence on regional issues and cultural rigidity. These users are not just complaining; they are using social media as a diplomatic channel, appealing to external supporters and guardians. The act of spreading the online posts of journalists and human rights advocates is another strategy utilized by social media users. For instance, a retweet from @ImtiazAlamSAFMA stating: “Interrogate your government about the enforced disappearances in Baluchistan” shows how users enhance calls for justice made by influential voices. These digital strategies reveal how Baluch users are becoming increasingly skilled in navigating global networks to make their concerns heard.

***Preserving Cultural Roots and Stories.*** Many tweets in the dataset focus on the beauty, culture, and long-standing history of Baluchistan. In a media environment often dominated by conflict narratives, these users take the time to highlight the richness of their region. This theme is about reframing the image of Baluchistan not as a place of only struggle, but as a land of heritage, tradition, and deep cultural values. One user, for example, shared a tweet saying: “Kalash, Baluchistan | Scenic Beauty...”, accompanied by images of natural landscapes. This moves away from political messaging and instead celebrates the physical beauty of the land. Another powerful tweet reads: “Seven millennia of history whispered through Bolan’s antiquity...”, which poetically speaks to the historical depth of the region, inviting others to see Baluchistan as a cradle of civilization rather than a battleground. Cultural pride is also shown in tweets that share music, poetry, and language. While some are short and visual, such as images of traditional dress or food, others use storytelling to pass on historical memory. These cultural moments online help shift perceptions and allow outsiders to see a side of Baluchistan often ignored in mainstream discourse.

***Visibilities as Resistance.*** Finally, many tweets reflect a quiet yet powerful form of resistance, simply making Baluchistan visible. In contexts where the region is ignored or deliberately silenced, even small gestures like posting the name of a village, sharing a landscape photo, or declaring one’s origin act as statements of resistance. Visibility itself becomes a form of protest. One example is the tweet: “RT @SarmacharYal: Kalash, Baluchistan’s cultural gem...”, which highlights a specific location and presents it in a positive light. Another subtle but intentional post reads: “@haniya\_\_live Origin: Baluchistan” a basic tweet that does more than it seems. It places Baluchistan into public timelines, refusing to let it be forgotten or erased. These small acts of naming and sharing contribute to a larger effort to resist erasure. In the face of media silence, state censorship, or global indifference, these posts say: “We exist. We are here. We matter.” This kind

of resistance does not require slogans or hashtags; it operates through visibility, presence, and pride.

## Negative Sentiments in the Corpus

Figure 10: Data Table of negative tweets

Data Table - Orange

Info  
100 instances  
4 features  
No target variable.  
17 meta attributes (24.4 % missing data)

Variables  
☒ Show variable labels (if present)  
☐ Visualize numeric values  
☒ Color by instance classes

Selection  
☒ Select full rows

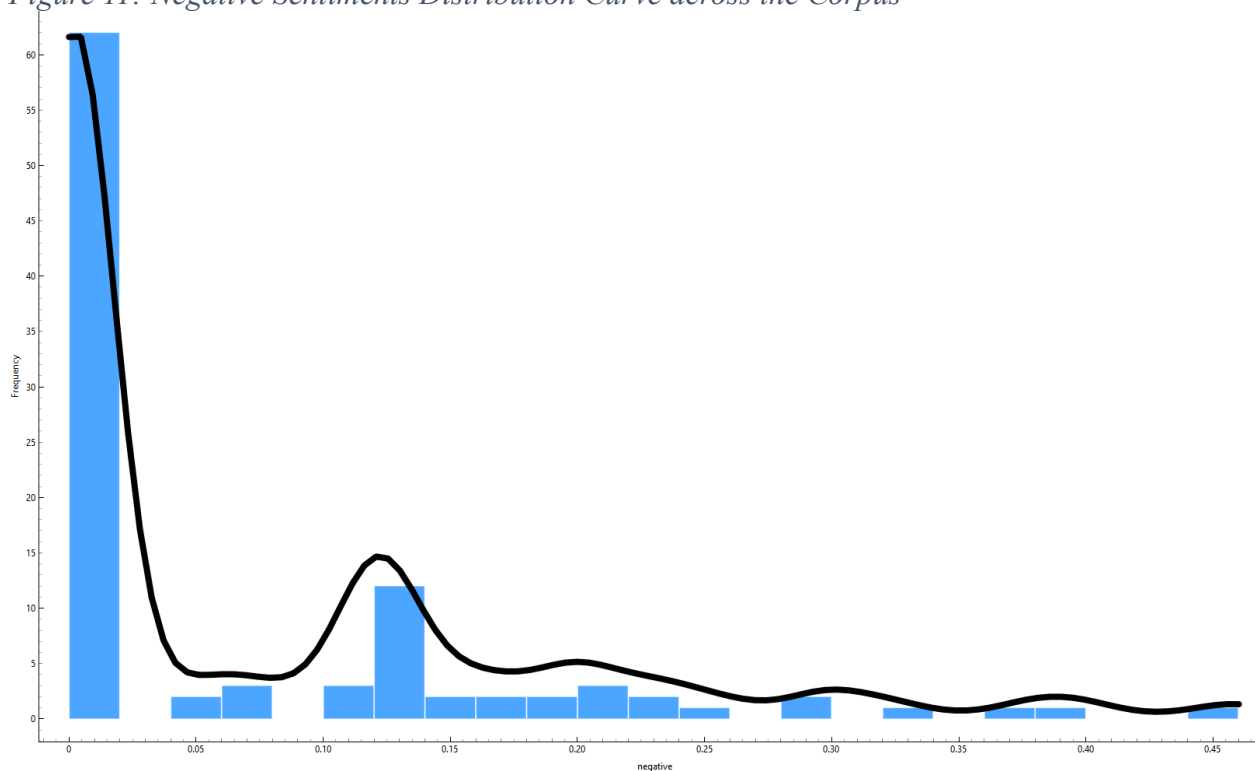
Restore Original Order  
☒ Send Automatically

100 | 100 | 100

include title	Content True	Author	Date	ngua	ocatio	ber of	r of Ri	Reply	nor Ni	r Desc	Tweet	ollowin	ollowe	r Listed	nor Ver	ngitu	atitud	positive	negative
1	RT @MoedNj: Why B...	@chaudhr...	2025-07-2...	en	?	0	95	?	Abd...	?	28238	128	97	0	False	?	?	0.122	0
2	Son of Baluchistan @J...	@MianDan...	2025-07-2...	en	?	0	0	?	Mia...	Paki...	48	62	9	0	False	?	?	0	0
3	RT @ImtiazAlamSAFM...	@PTIfamily...	2025-07-2...	en	?	0	20	?	Sur...	?	23183	829	86	0	False	?	?	0.172	0.121
4	@amnestysasia Innoce...	@Zur213	2025-07-2...	en	?	0	0	@a...	Zur21	IMR...	198...	4836	3640	1	False	?	?	0.117	0.398
5	RT @ImtiazAlamSAFM...	@Johnybra...	2025-07-2...	en	?	0	20	?	Joh...	?	187...	1189	194	0	False	?	?	0.172	0.121
6	@rarerose_ This is not...	@Xee11973...	2025-07-2...	en	?	0	0	@ra...	Xee	?	740	191	6	0	False	?	?	0	0.203
7	@RahulGandhi Denial ...	@Azi_Drebel	2025-07-2...	en	?	0	0	@R...	Mu...	The...	4813	538	114	1	False	?	?	0.183	0.199
8	RT @MoedNj: Why B...	@awarenes...	2025-07-2...	en	?	0	95	?	awa...	?	245...	1094	762	1	False	?	?	0.122	0
9	RT @MoedNj: Why B...	@metamar...	2025-07-2...	en	?	0	95	?	Anj...	Paki...	25254	1505	234	0	False	?	?	0.122	0
10	RT @SarmacharVal: Kal...	@azadakd...	2025-07-2...	tl	?	0	59	?	azad	?	9537	817	536	1	False	?	?	0	0
11	@haniya_live From B...	@bhaskar5...	2025-07-2...	en	?	0	0	@h...	ਸ੍ਵਾ...	swa...	18565	1673	194	1	False	?	?	0	0
12	#baluchistan #Nohon...	@Palvasha...	2025-07-2...	qme	?	2	0	?	Pal...	Puk...	79725	419	83904	73	False	?	?	0	0
13	RT @ImtiazAlamSAFM...	@akbarzul...	2025-07-2...	en	?	0	20	?	Zul...	?	11017	570	86	1	False	?	?	0.172	0.121
14	Baluchistan zindabad ...	@QaisarM...	2025-07-2...	es	?	0	0	?	qais...	poli...	1168	484	465	0	False	?	?	0	0
15	This is the act of cowar...	@CyberFar...	2025-07-2...	en	?	0	0	?	Far...	?	73	1	0	0	False	?	?	0.13	0.297
16	RT @MoedNj: Why B...	@imadalizai	2025-07-2...	en	?	0	95	?	Ima...	Entr...	58794	3294	410	1	False	?	?	0.122	0
17	@grok @adbulhaleem...	@SaadiUm...	2025-07-2...	en	?	0	0	@gr...	Sal...	I'm ...	293	169	11	0	False	?	?	0	0
18	@geonews_urdu Ye Ba...	@Saimash43	2025-07-2...	cs	?	0	0	@g...	Samia	co...	3769	391	112	0	False	?	?	0	0
19	1/2Seven millennia wh...	@Barrister...	2025-07-2...	en	?	1	0	@B...	Barr...	Aut...	3802	2124	270	0	False	?	?	0	0.154
20	RT @MoedNj: Why B...	@Ameenk...	2025-07-2...	en	?	0	95	?	Am...	?	980	247	44	0	False	?	?	0.122	0
21	RT @ImtiazAlamSAFM...	@kiyamusi...	2025-07-2...	en	?	0	20	?	m...	I'm ...	55513	878	1508	5	False	?	?	0.172	0.121
22	Lord shree kalki Krishn...	@DilipSa41...	2025-07-2...	en	?	0	0	?	Dili...	one...	14503	3	168	0	False	?	?	0.082	0.063
23	... جب ماہ رنگ لانگو سب...	@QaziAzee...	2025-07-2...	ur	?	3	0	?	Qaz...	Ana...	149	67	237	0	False	?	?	0	0
24	RT @ImtiazAlamSAFM...	@MrZainR...	2025-07-2...	en	?	0	20	?	Sye...	He/...	121...	4021	6775	20	False	?	?	0.172	0.121
25	RT @ImtiazAlamSAFM...	@FarrukhR...	2025-07-2...	en	?	0	20	?	Farr...	A c...	3558	565	134	0	False	?	?	0.172	0.121
26	RT @zarathustra_3: Sp...	@MrZainR...	2025-07-2...	en	?	0	2	?	Sye...	He/...	121...	4021	6775	20	False	?	?	0	0.377

The above Figure 10 presents a data table generated using the Orange data mining tool. It includes 100 tweets related to the topic of Baluchistan, along with different details such as the author, date, and tweet content. One of the key columns shown is the “negative” sentiment score, which reflects how negatively each tweet is expressed. The negative sentiment values in this dataset range from 0 to 0.398. This variation can be seen in Figure 11 below; the Kernel curve shows the variations in emotions across the tweets in the corpus:

Figure 11: Negative Sentiments Distribution Curve across the Corpus



### ***Dominant Negative Themes in the Corpus***

***Honour Killings and Gender-Based Violence.*** The most discussed issue in the dataset is the ongoing problem of honour killings in Baluchistan. These are cases where women are often killed by their family members because they are believed to have brought "shame" to the family. People on X express their sadness, fear, and anger about these acts. For example, one X user wrote: "She was killed in the name of honour, and the world stays silent. #JusticeForBalochWomen". Tweets like this show that many people are heartbroken by the murder of the couple in Baluchistan. A big concern in these tweets is the lack of action from society and the justice system, as shown in the figure above. People feel that the government, police, and media often stay silent or ignore these crimes. Another user asked: "How long will honour be used to excuse murder? Another daughter buried in silence." This shows how tired people are of seeing the same pattern of women being killed and nothing being done about it. It also points to a bigger problem: when those in power do not speak up or take action, it sends a message that these killings are acceptable. This silence makes women feel unsafe and unprotected. But many users are not staying silent. Through their tweets, they are demanding change. They are speaking up not just for the women who lost their lives, but also to challenge the harmful idea that killing someone can ever protect a family's "honour." As one user said, "There is no honour in violence. There is only shame in silence." This shows that people are not just angry, they are also trying to change the way people of the society think. They want a future where women are safe, respected, and free to live without fear. The tweets call for justice, protection, and a change in both culture and law.

***Media Silence and Selective Coverage.*** One of the most continuing frustrations shared by users in the dataset is the neglect of Baluchistan by the national mainstream media. Many feel that the region only receives attention during moments of such incidents, such as the couple killing that propagates a negative image of Baluchistan across the country and also on the international arena, and even then, the coverage is often brief or superficial. This selective visibility reinforces feelings

of marginalization, suggesting that the everyday struggles, aspirations, and voices of Baluch people are not considered worthy of national discourse. Tweets like “Media silence prevails until crises erupt in Baluchistan” highlight this deep sense of exclusion and invisibility. The neglect is not limited to absence alone; it also includes censorship and the silencing of alternative media. For example, one tweet asks: “Why are Baluch Nationalist publications banned?”, drawing attention to how independent Baluch voices are actively restricted. This raises questions not just about visibility, but about freedom of expression. When the stories told by Baluch people are either ignored or erased, it becomes harder for them to advocate for their rights or correct harmful misconceptions. Another tweet, “Query your government about missing Baluch youth”, reflects the vacuum left by the media in covering urgent issues like enforced disappearances. In response to this neglect, many users have turned to social media to fill the gap. However, the burden of documentation and awareness-building now rests on individuals rather than institutions. This irregular responsibility adds to the sense of frustration and disillusionment among Baluch users, who feel they must constantly fight for visibility.

***Fear and Threats in Digital Spaces.*** A significant number of tweets reveal the personal risks associated with speaking out about sensitive issues in Baluchistan, for example, gender discrimination, domestic violence, and cultural and religious conservatism when it comes to female rights. Users often face harassment, abuse, or threats simply for discussing the said issues. One tweet alarmingly notes: “Received menacing threats for posting truths about Baluch youth”, revealing how voicing the truth can lead to personal danger. These experiences silence not only the individuals targeted but also discourage others from engaging in critical dialogue. This harassment is not limited to anonymous trolls; it sometimes comes with political accusations. For instance, the tweet: “Accused of being anti-national for discussing missing persons” reflects how people are labelled as traitors or separatists for highlighting injustice. This strategy not only weakens their concerns but also creates a hostile environment where objections become risky. The fear of being misunderstood or attacked leads many to stay silent or withdraw from online spaces altogether. As a result, the digital sphere becomes less inclusive and more threatening. Instead of serving as a platform for free expression, social media begins to reflect the same power imbalances present in offline society. For Baluch users, speaking out is not just a matter of courage; it is a calculated risk. This theme reflects how deeply politicized and dangerous the act of truth-telling has become in certain contexts.

***Ethnic Stereotyping and Stigmatization.*** Ethnic discrimination against Baluch people is another reappearing concern in the dataset. Many tweets expose the use of harmful stereotypes that portray Baluch individuals as backward, violent, or untrustworthy. These generalizations fuel social division and justify discrimination in both policy and daily interactions. For example, one user shares in the context of the couple-killing incident: “Ye Baluchistan wale kitne zalim hy”, a deeply offensive statement that dehumanizes the entire community. Another tweet claims: “Baluchistan residents are ruthless...”, reflecting a dangerous mindset that paints an entire population through the lens of suspicion and fear. These stereotypes are not merely persuasive; they have real consequences. They contribute to public apathy when violence occurs in Baluchistan and can shape national policies that treat the region as a security threat rather than a part of the citizenry. Such stigmatization also has a psychological toll on individuals, especially the youth, who grow up internalizing these negative messages. When a community is repeatedly depicted as violent or unworthy of empathy, it becomes harder for its members to feel a sense of national belonging. These tweets reveal a society where ethnic identity can become a burden rather than a source of pride, largely because of how that identity is framed by others.

***Distrust in Justice Systems.*** Another major theme that runs through many tweets is a deep distrust in both domestic and international justice systems. Users express scepticism about the sincerity and effectiveness of human rights organizations, legal institutions, and government responses. A telling tweet states: “@amnestysasia only shows up when it’s trendy”, suggesting that global organizations engage with Baluchistan selectively, based on visibility rather than genuine concern. This perceived performative behaviour reduces trust and increases the sense of being ignored or left out. Many users believe that when injustice occurs in Baluchistan, authorities are either involved or uninterested. Even when investigations or statements are made, they are often viewed as symbolic rather than significant. The belief that justice is neither timely nor fair is reflected in repeated demands like “Still no answers about the disappeared youth...”, which point to a growing credibility gap between institutions and the people. When users no longer believe in the institutions meant to protect them, they are less likely to engage with them in the future. This breakdown of trust makes reconciliation and reform increasingly difficult, feeding a cycle of anger, withdrawal, and hopelessness.

***Frustrations with Repetition and Ignorance.*** A sense of exhaustion and emotional burnout is clear in tweets that reflect how users repeatedly raise the same issues without any meaningful response. One user tweeted: “We cry every day on Twitter, and no one listens”, expressing the fatigue of constant advocacy that seems to fall on deaf ears. This repetition of pain becomes not just emotionally draining, but also psychologically defeating. Another post reads: “Same stories, different day, still no justice”, reflecting how recurring incidents of violence, disappearance, and discrimination have become tragically normalized. Users feel trapped in a cycle of outrage and silence, where even the loudest online campaigns fail to bring institutional change. This experience generates hopelessness, especially for those who once believed in the power of digital platforms to make a difference.

***Internalized Frustrations and Blame.*** Perhaps the most painful theme of all is the internalization of frustration, where users begin to direct their anger inward. In some tweets, the effects of long-term oppression and exclusion manifest as self-blame or despair. One tweet heartbreakingly reads “This is the punishment for being born Baluch”, showing how deeply systemic injustice can affect a person’s sense of worth and identity. Another user writes: “No one values us, not even our own”, expressing not only feelings of abandonment by the state but also disappointment in the community’s powerlessness. These expressions indicate a psychological toll where victims of injustice begin to question their place in the world and the value of their existence. It is not just external neglect that they begin to internalize the idea that they are somehow less deserving of dignity or justice.

## **Conclusion**

The findings of this study demonstrate how the Pakistani public reacted to the incident that happened in Baluchistan, where a couple were allegedly murdered in broad daylight on the orders of a tribal elder for having an “illicit” relationship, in the latest so-called “honor killing” in the country. The main goal of this study was to investigate emotions through *Orange* software and retrieve themes from the tweets collected by the researchers from Twitter official accounts, and investigate them under the framework of thematic analysis. After a thorough analysis of the corpus, the researchers identified recurring patterns and themes in the language used by X users. Words such as “tribal,” “killing,” “culprits,” “innocent,” and “couple” reflect the users’ disgust and anger over the incident and their demand for justice. Such incidents are viewed by users as a blow to the democratic values of the country. Tribal customs are imposed over people’s freedom of choice. Users are calling on the government to ensure justice and punish the culprits. Furthermore, the



sentiment analysis of the corpus reveals two dominant sentiment poles. Positive themes that emerged include users' pride in their identity as Baluchis, particularly in response to negative stigmatization of Baluchistan as a brutal and harsh place to live. Social media is being utilized to raise awareness and voice opposition against such brutality while also constructively criticizing government policies to promote democratic values in the country. On the other hand, negative themes that surfaced from the data illustrate concerns about media silence regarding such incidents, which could further promote this brutality. Stereotyping Baluchis as a rigid and hardcore nation, the lack of a proper justice system in response to such events (killing in the name of honor), and the absence of effective measures to combat gender-based violence and honor killings in Baluchistan and northern areas of Pakistan are highlighted as pressing issues.

In sum, the study concludes that social media serves as a platform for voicing opposition to such incidents and raising awareness about cultural and religious ignorance. Users' responses and critiques of the cultural norms in Baluchistan contributed to global awareness, influencing government policies and prompting timely action, which is a positive aspect of social media's role in promoting awareness. Moreover, the pride people have in their cultural roots demonstrates that, despite such incidents, proper awareness can showcase these cultures for their beauty and rich linguistic diversity.

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