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**Abstract:** Honor killings are violent, one-sided, and planned crimes that are frequently committed by women in patriarchal cultures, such as those of Muslims, Hindus, and Christians. These crimes damage a family's reputation and cause humiliation; they are often committed by individuals working independently on behalf of specific organizations. In collectivist cultures, where honor is valued above all else and losing respect is considered a fatal offense, honor killings are common. Honor killings can be explained by the sociopsychological idea of social death, which refers to the process of establishing one's identity via acceptance and social interaction. By classifying cultural concepts as male or female, establishing hierarchies, and imposing rewards or punishments for violations, the gender binary has made oppression easier. Women lose control over their lives as a result of internalized sexism and Chauvinism, which support male-dominated power structures. Women are harmed by the toxic masculinity that permeates machismo culture, even though their physical presence can challenge patriarchal constraints. Guilt is connected to the transgression of moral or ethical norms, while shame is a social emotion that stresses self-evaluation and is connected to the idea of being "bad." Shame can cause social disengagement, reduce the value of relationships, and cause embarrassment and social anxiety.

**Introduction**

Honor killings are homicides perpetrated by social groups or families to preserve their honor, generally aimed at women who contravene societal norms, typically related to arranged marriages or sexual conduct. This phenomenon is evident in North America, Europe, South Asia, and the Middle East, exhibiting greater frequency in Muslim countries, although also manifesting in stringent Hindu and Christian communities. These conventions may stem from patriarchal societies where the regulation of female conduct is associated with familial honor. Government responses varies, with some categorizing these acts as murder while others endorse them, leading to varied legal procedures. Experts and activists discuss the classification of honor murders as crimes, weighing the implications for issue

resolution against the risk of reinforcing cultural stereotypes.

### Literature Review

Theoretical exploration in social psychology sheds light on the roots of honor crimes by emphasizing how cultural norms influence personal behavior. The perceptions an individual has about acceptable and unacceptable conduct within a specific group form the foundation of their social norms. Honor killings are viewed through this lens as being shaped by societal norms, cultural values, and collective identity. Honor crimes possess distinctive cultural features that set them apart from other forms of violence, such as intimate partner violence and domestic violence. Social standards that emphasize personal and family reputation, along with honor, contribute to these crimes and offer a psychological explanation for their occurrence. The ongoing gender inequality and discrimination found in patriarchal societies are clearly evident in the context of honor killings in Palestine, and we can extrapolate insight from Palestine and Jordan to the Pakistani cultural context. Analyzing these systems through an intersectional perspective reveals their unequal impact on women and girls, increasing their vulnerability to harm while also maintaining a sense of respect. The challenge to traditional gender roles and male dominance arises when women assert independence and critically question established expectations. These crimes often originate from perceived violations of cultural norms and family honor, which help uphold societal standards and discourage behaviors that challenge traditional views (Jabali et al 2025). We have integrated insights from Sartre's existentialism and Goffman's dramaturgy alongside Dogan. Jean-Paul Sartre's concept of "the gaze" (or "the Look") in "Being and Nothingness" defines the moment one becomes aware of being perceived as an object by another's consciousness. The awareness of being observed and assessed may elicit feelings of guilt, pride, or powerlessness, since it affects one's self-perception. Upon observation, an individual relinquishes autonomy inside their own "universe" and becomes subject to the observer's viewpoint. Sartre's depiction of looking through a keyhole illustrates how a sudden noise can shift a person from being an observer to being observed, provoking emotions of guilt. The term "male gaze" is employed in feminism to signify the objectification of women via a male-centric lens, affecting self-esteem and potentially leading to self-objectification. As per Janoski et al. (2021) Erving Goffman's dramaturgical theory, informed by George Herbert Mead's concept of "taking the role of the other," perceives social interaction as a theatrical performance. Individuals employ "impression management" within this framework to intentionally influence the perception of their "audience." Key elements of impression management encompass possessing a "personal front" (comprising appearance, mannerisms, and props) to convey social status, executing a "dramatic realization" (wherein one accentuates particular aspects of oneself), and engaging in "idealization" (where one showcases an enhanced version of oneself). Additionally, it involves distinguishing between the "front stage" and the "back stage" (where public personas are enacted) and the application of these components. Goffman's work is grounded in Mead's theory of symbolic interactionism, which asserts that individuals learn to "take the role of the other" through two distinct phases: the "play stage," where they adopt the perspectives of specific individuals, and the "game stage," where they internalize the attitudes of a collective, referred to as the "generalized other." In Goffman's theory, the "generalized other" represents the societal cultural background.

In contrast to Western familial violence, honor violence is severe, unilateral, and intentional, according to Cooney (2014). Honor transgressions, especially for men, diminish a family's social standing. Reputable families may experience slander, marital problems, and social exclusion. To restore honor, a woman who brings disgrace to her family may be beaten or even killed. Collective violence, like lynching, is similar to honor violence. A member of a close-knit group may kill or assault someone who is

thought to have transgressed social norms. Honor violence is committed by the family, not by the larger community. Honor violence is committed by individuals acting independently on behalf of their groups. Both actions are similar to judicial punishment because they are motivated by deviant behavior, target the alleged offender, and have the backing of a devoted community. Honor offenses are more likely to be committed against a respectable woman with a damaged reputation, especially in relation to promiscuity.

### **General discussion**

Honor killings are public crimes committed with the intention of restoring family dignity, according to Awwad (2001). Women who have violated purity standards are frequently the victims of these murders. Such transgressions bring up two social issues: the enforcement of honor norms and their violations. The reasons for honor and the deeds done in its name are influenced by a number of factors, including culture, morals, religion, gender inequality, patriarchy, the rate of industrial growth, and poor socioeconomic conditions. In order to address these issues, this work identifies the salient features of this phenomenon and formalizes them into theoretical models of honor norms and honor murder. Since these models offer precise predictions and insightful information, it is imperative to differentiate between honor norms and actual killings. Honor killings differ from regular domestic assaults in that they are either public or extensively reported. By relating personal choices to the social setting of violence, the method fosters greater comprehension and motivates more study. Because honor killings have an impact on family and community dynamics, they are common in collectivist societies. Honor must be restored when it is violated.

According to Doğan (2020), honor killings are common in countries where honor is seen as the highest value and losing respect is considered a serious crime. People may give in to peer or familial pressure in these situations and commit violent or murderous acts in an attempt to restore their honor. Because they think that losing honor means losing their lives, people may feel undeserving. Honor killings can occur when someone believes that honor is the same as life, which leads to more murders. This idea incites criminals to use violence in an effort to repair their reputation. Honor killings are exemplified by the sociopsychological concept of Social Death, which involves stigma and exclusion. A person experiences social death when they become marginalized and lose their identity. Social death may provide insight into honor killings because existence and honor are strongly linked. This study looks at "Social Death" in honor killing cases, especially when the pressure and exclusion of offenders destroys their social standing and relationships, thereby restricting their identities. Some offenders may lose their social identities, positions, networks, and ties as a result of abuse, social marginalization, and a lack of community support. If the criteria are met, honor killing perpetrators can be examined using the socio-psychological lens of social death. Doğan used the idea of Social Death to study the experiences of people imprisoned in Turkish jails for honor-related homicides (namus) in order to shed light on particular honor killings. Some offenders lose their social identities, positions, networks, and connections as a result of the perceived loss of honor, which can result in abuse, social exclusion, and the loss of support from the community. If the requirements are met, the socio-psychological framework of Social Death can be used to assess honor killing perpetrators.

Orlando Patterson used the term "social death" to characterize slavery, which is the idea that people are dead or nonexistent in society. Genocide, dementia, illness, and dishonor—circumstances in which people lose their social identity, relationships, and physical integrity—are now also included in this idea. Loss of social identity, social connectedness, and physiological integrity are all components of social death. Because they have lost their sense of self and belonging, families of honor killing victims may

experience social death. The social death hypothesis emphasizes how crucial social interaction and recognition are to identity formation. Social "death" or "non-existence" can endanger the survival and development of individuals as well as communities, and is nearly as tragic as physical death (Patterson, 2018). According to Goffman's mortification theory, the self may feel as though it has died and ceased to exist if the self-context interaction is destroyed. Inmates are subjected to stigma through institutionalization, which is meant to protect society. After their release, it is challenging to overcome this reputation. This stigma is sustained by contamination from breaches of ceremonial norms and reputational harm. Extreme responses, such as refraining from gossip, entering forbidden areas, and posing intrusive questions, may disclose facets of everyday life, according to Goffman. Goffman's two main criteria for embarrassment are the inability to remain composed and self-harm or humiliation. While breaking social norms causes shame, demeaning someone can cause dishonor. A status that "normals" view as inferior is associated with stigma. The stigma associated with criminals and con artists can be acquired or innate. Embarrassment results from poor performance, which is perceived as weakness, inadequacy, low status, moral failure, and deficiency. In order to overcome these negative sentiments, people must interact verbally and physically. The stigma of a poor reputation causes people to alter their behavior to seem "normal" or "relatively unblemished." Ceremonial norms that preserve self-worth, dignity, and reputation regulate interpersonal communications (Goffman, 1971).

Gossip affects social knowledge, education, norms, control, and status, according to Durkheimian theory (1973). Cohesion and social relationships depend on it. Gossip may contribute to the preservation of ethics, values, and social cohesion. It also disseminates important social information. According to Durkheim, rumors are a potent social control mechanism associated with strong consensus values (Rajačić, Kišjuhas, & Škorić, 2020). Rumors are unsubstantiated statements made in perplexing, dangerous, or potentially dangerous circumstances (Di Fonzo & Bordia, 2007). According to Holland (1996), gossip is the disclosure of private, sensational, or delicate information about another person. Greedy personal information, usually related to romantic or sexual relationships and involving individuals with whom participants have a limited relationship, is called "gossip." It is evaluative and involves unwritten assessment criteria. The topic of hearsay is usually viewed as immoral, and the grading criteria are frequently implicit. According to Sissela Bok (1989), gossip is common because it enables people to discuss in the third person while covertly comparing themselves to others. Across communities and cultures, rumors are circulated. Most people find it enjoyable, tranquil, and satisfying. It creates a cozy environment, humor, empathy, implicit self-comparison, and minimal effort.

Sharing personal information about other people, or gossip, strengthens bonds, boosts one's reputation, and eases anxiety. Motivating factors include curiosity, intimacy, social standing, anger, and jealousy. Rumor can cause the audience and possible characters to turn away from the target of one's anger. According to sociologists, rumors are motivated by ego and status. Self-gratifying results of gossip include amusement, social connections, and the calming of anger or jealousy (Holland, 1996).

According to Aksoy and Szekely (2025), gossip perpetuates shame. Downward comparisons are used by rumor and scandal mongers to promote themselves and increase their sense of self-worth. The importance of self-promotion increases with the degree of similarity between the gossip target and oneself. When people compare their circumstances to those of someone they perceive to be in a worse situation, this is known as downward social comparison. Their self-esteem is raised by this comparison. This coping mechanism can help people feel happier and more confident. During downward social comparisons, people assess themselves against those who are less fortunate. This comparison is frequently made against other people to increase mental health and self-esteem. According to

Martinescu et al. (2014), evolutionary psychology suggests that hearing negative stories about peers reduces competition and increases self-esteem. By demonstrating their social superiority over the target, negative speech can elevate the recipients' status.

Women who transgress purity standards are the main victims of honor murders, which are public acts intended to restore family pride and honor. Two social conundrums are brought about by these infractions: upholding the honor code and dealing with transgressions. These conundrums are shaped by low socioeconomic status, patriarchy, gender inequality, culture, morality, religion, honor, and fast industrialization. By recognizing comparable traits and formalizing them into theoretical models of honor norms and honor murders, this work tackles these issues. By making clear predictions, this model highlights how crucial it is to differentiate honor rules from murders. Honor killings are frequently public or covered by the media, in contrast to other types of domestic abuse. To improve comprehension and research, the analysis links the social context of violence to personal choices. In collectivist cultures, where deeds impact families and communities, honor killings are common. Honor must be restored when it is damaged (Aksoy and Szekely, 2025).

According to Singh and Bhandari (2021), cultural customs and beliefs have a big influence on men's and women's rights. A norm of modesty is created in many societies by contrasting women's sexual activity with their sexual and familial responsibilities. Murder becomes the most brutal way to restore family honor because women's sexuality is inextricably linked to family symbolism. Men are expected to react forcefully and aggressively to prevent humiliation, even though the woman is not the only one who judges her dignity. Any violation of her modesty provokes a social ire that is focused exclusively on her.

According to Nir (2018), the desire to blend in is a reaction to the fear of loneliness, which is a state of melancholy and isolation brought on by a lack of friends. Loneliness is more than just being alone; it is the absence of meaningful social connections. A happy and creative life can result from social loneliness, despite the fact that it is not the same as psychological loneliness or creative solitude. According to Spinoza and Russell, a meaningful life strikes a balance between connectedness and separateness. They contend that there are two domains in which humans live: the "private domain," where the "herd instinct" is limited, and the wider realm, where it is dominant. There are mental, emotional, and physical aspects to this private area. People may comprehend their full identities and their desire to discover and fulfill themselves when they fully embrace the "me-life" — times of seclusion and separation. This insight opens up a world of possibilities for life, imagination, creativity, and happiness. Social interaction is necessary for personal development. By characterizing the self as a subjectivity or "I," influenced by its exposure to the other, Levinas highlights the role of society in self-development. It can be painful and challenging to introduce oneself. The first step in interacting with the "other" is acknowledging the "I" as a person or self. Shame is strongly linked to the way the other is viewed. It can be upsetting to see oneself as an object. According to Sartre, when a man is unable to observe instead of being observed, he loses his humanity. This awareness is influenced by each person's embarrassment at being seen by multiple people. Others reflect their traits, acting as mirrors. Guilt is shown in Sartre's play *No Exit* as a social function that arises only through interaction. Human development depends on social networks, and society shapes how we see ourselves. Shame is linked to fear of exposure. We must be true to ourselves, including our embarrassing parts, if we want to build lasting relationships.

In order to represent a form that goes beyond patriarchy, a woman may decide to leave her family. Because it establishes hierarchical relationships, defines cultural constructs as inherently male or female, and establishes norms that either reward or punish deviation from these socially constructed standards, the gender binary has historically made oppression possible. Though they vary, historical and

national gender norms and expectations mirror prevailing cultural perspectives. Women are oppressed by their gender, and this oppression may be made worse by the connections between gender, sexual orientation, and social standing. Patriarchal power structures founded on a sincere dislike of women are strengthened by socially embedded misogyny. The male-dominated system endures by undermining women. Women lose control of their lives when they are misinterpreted and subjected to oppression. Male supremacy is maintained by sexism. According to Harb-Ranero (2022), in order to eliminate a patriarchal society that oppresses women, underlying sexism must be addressed. A woman's body might be isolated from her family home to defy patriarchy. Social injustice is pervasive under repressive patriarchal regimes. People who are marginalized frequently take on oppressive behaviors, attitudes, and mindsets, turning into oppressors. By creating hierarchical relationships and classifying cultural constructs as either male or female, the gender binary—which associates masculinity with power and control—has historically perpetuated injustice. Misogyny is pervasive in society and contributes to the upkeep of anti-woman patriarchal power structures. This subjugates women and perpetuates male dominance. To solve these problems and build a more equitable society, it is essential to comprehend the past and fight internalized sexism. According to Harb-Ranero (2022), patriarchal limitations may be overcome by a woman's physical presence. Women from disadvantaged backgrounds frequently exhibit repressive attitudes and behaviors. It is crucial to comprehend historical processes and get rid of deeply rooted sexism in order to eliminate patriarchal constraints and create a more equitable society. Women can break free from patriarchy and create a new worldview by overcoming sexism.

The claim that "toxic masculinity, characterized by machismo culture, is inscribed on female bodies" draws attention to the harm that women suffer as a result of masculinity. While toxic masculinity includes negative attitudes and behaviors that promote a culture of dominance and control over women, machismo is frequently associated with a traditional, aggressive definition of masculinity. According to Michel Foucault, everyone agrees that body inscription is palpable and irreversible. According to Elizabeth Grosz, cultural and social inscriptions change the body by writing on it. The metaphor of inscription is examined in cosmetic surgery. Many narratives support the mind/body dualism that contemporary theory seeks to disprove by assuming a body existed before alteration. Both discourses minimize social context and bodily materiality. Theories that highlight the body's adaptability ignore the process's materiality as well as the body's continuous social and cultural contexts. Social norms, especially patriarchal ones, influence women's perceptions of their bodies. This is further highlighted by the claim that the feminine body has a "patriarchal cultural script." Feelings of inadequacy, humiliation, and objectification can result from internalizing female ideals during childhood (Brush, 1998).

Feminist philosophy has been impacted by Foucault's view of the body's historical and cultural singularity. This distinguishes his theory from others that use the body to metaphorically represent difference. Although the body is seen as a physical entity in his theory, its materiality does not imply a biological or pre-discursive nature. Because the physical differences between men and women reinforce gender inequality, feminist discourse on women's subordination places a strong emphasis on the body. It is crucial to understand that certain types of tyranny are justified by the "natural" body. Women's subordination is exacerbated by patriarchal exploitation of their bodies. Attractiveness and sexual orientation are not the main issues. Since different sexual variations are too varied to have a systematic effect on sexual division, female subordination does not require a single biological explanation (McNay, 1991).

According to early anthropology, shame is public and guilt is private. While guilt results from an inner

conscience after breaking a personal rule, shame is the result of public criticism. Remorse and "solitary" humiliation cause more shame than guilt, according to a study of autobiographies written by adults and children. Shame is experienced differently depending on the act or transgression. Since guilt has no effect on one's self-image, it is regarded as worse than shame. Atonement, regret, and guilt are unpleasant feelings. Vulnerability and an obsession with other people's opinions are usually the results of shame. Shame affects more than the innocent because it is seen as an ugly and flawed self. Feelings of worthlessness, helplessness, and "being small" or shrinking are the outcomes of painful self-examination. According to Tangney et al. (1996), shame makes people more susceptible.

In 2017, Kahil made use of Sartre, Spalding, and Metcalf. Shame is a natural human emotion. According to Sartre, shame is a human characteristic brought on by being observed and objectified. Because I care about other people, I always have The Other by my side. According to Sartre, guilt is instructive and beneficial. Shame is the feeling of "being what I am" to someone. Shame contributes to the development of a new self-other identity. Thus, the Other teaches me that my body is more fragile than my conscious experiences. I can shamefully demonstrate that "my foundation stands outside of myself." Shame is not just a feeling; it is an awareness of one's vulnerability. Being fixated on and reliant on the Other without feeling guilty is the cause of pure shame. Shame is slipping into the world and looking to the Other to help you become who you are.

People are affected negatively by feelings of shame, regret, and humiliation. Guilt is personal, whereas shame is social. Shame is the emotional response to a public display and criticism of a transgression or failure, while guilt is the internalized conscience's reaction. Guilt and shame both have similar causes and are common in social settings. Unlike guilt, shame centers on self-evaluation. Those who are embarrassed are more likely to feel exposed and anxious about how other people see them, confess less often, and try to hide their identities than those who feel guilty. Despite the similarities between shame and embarrassment, little is known about how they differ. While some theories contend that context may account for differences in intensity, others contend that intensity alone distinguishes shame from embarrassment. Shame and embarrassment can appear as private or public emotions. While humiliation comes from small errors, shame is typically more severe, lasts longer, and is caused by serious transgressions (Tangney et al., 1996).

Despite their psychological differences, shame and guilt are frequently used interchangeably. Shame is associated with being "bad," whereas guilt is associated with moral or ethical transgressions. Both emotions can impact people's relational value for a variety of reasons. Those who are guilty apologize and ask for forgiveness in order to make amends for their transgressions. However, because it can be difficult to regain one's reputation and interpersonal value, shame causes social disengagement. Social anxiety and humiliation are frequently accompanied by regret and shame. People are aware that how they look has a big impact on how other people see them. Relationship value is higher for people who are beautiful, competent, loved, and moral than for those who are unloved, immoral, ugly, or incompetent. Social anxiety is exacerbated by the fear of coming across negatively. Because of interpersonal problems, these emotions may lead to social isolation or rejection (Leary, 2015).

In many facets of life, impressions influence behavior and achievement. People frequently construct identities that evoke desired emotions because they are aware of how other people perceive them. Self-perception, behavior, emotions, relationships, interactions, and general well-being are all impacted by appearance-related concerns. Self-image is impacted by public self-consciousness. Children who have parents who are critical, dismissive, or judgmental are more likely to feel self-conscious in public, according to research. When faced with criticism, anxious people become more and more focused on

what other people think and try to project a positive image in order to avoid criticism.

Sartre's shame, according to Dolezal (2017), is self-evaluation that raises questions about identity and the inner self. This entails being conscious of one's errors as well as how one is viewed by others. Embodied social contact influences shame, which is ingrained in our relationships. It strengthens our innate sociality and defines us. Our existential framework is clarified by Sartre's phenomenological ontology, which introduces reflexive self-consciousness derived from the lived body and intercorporeal links. The term "intercorporeal" describes how people physically interact and exchange information, highlighting how interconnected they are. It draws attention to physical interactions and gets people ready for social cognition and intersubjectivity. It entails entering another person's perceptual space and making a value-laden observation that may objectify and reflect; the gaze and shame are intertwined. While it does not imply guilt, pure shame recognizes our inferior, fixed, and dependent relationship with the other.

According to Mann et al. (2017), humiliation is a strong, psychologically embedded emotion. Compared to when such a response is not present, research indicates that audience laughter after a humiliating remark increases feelings of humiliation. According to the study, people experience more humiliation from public insults when they threaten more essential self-related values than when they jeopardize less important ones. This implies that a person's basic identity may change depending on their social and cultural surroundings. It is especially interesting to note how humiliation, shame, and anger interact in various cultural contexts.

According to Raba (2017), shame is a sign of a weak social bond because it is always focused on how someone else sees themselves. Individuals monitor their self-presentation and expressive behavior to prevent negative feedback and damaged social relationships, anticipating potential criticism. Shame serves as a social consequence that exposes different facets and traits of human nature. There are two ways to look at it: internally and externally. While internal theories see shame as a deep emotion in which a person loses their inner freedom and autonomy and becomes an object of external societal standards, external theories see it as a moral sanction governing social interaction. Perceived inadequacy, where a person believes they fall short of the ideal self's standards because of some flaw, is what defines shame. The Quran forbids gossip and slander:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحْسَسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

O you who have become believers! Most assumptions about one another should be avoided because they can be sinful. Additionally, you should avoid talking badly behind each other's backs and spying on one another. Who among you wants to eat the flesh of his dead brother? No, you would hate it! And remember God. God is, in fact, both a giver of grace and a recipient of repentance! Asad, M. translated. (1980). The Quran strongly forbids gossip, comparing it to eating a deceased sibling's flesh, particularly when it damages or tarnishes the reputations of others. It also forbids snooping on people and spreading false information. The Quran uses a potent analogy—comparing gossip to eating carrion—to highlight how serious it is. Muslims are urged to avoid publicly revealing the errors of others and to keep

them private. Muslims should discourage gossip when it starts and, if they are unable to stop it, leave the gathering. The Quran and the Sunnah both emphasize the grave repercussions of gossip. According to Wani et al. (2021), "Allah is Sattar ul-Eyub" (سَتَّارُ الْاَيُّوبِ) means "The Concealer of Faults" or "The Protector of Weaknesses." The Quran uses this quality to hide the shortcomings of His creation and of humanity. "Sattar" refers to Allah's capacity to hide, cover, and protect, whereas "Ul-Eyub" means "related to faults," "weaknesses," or "shortcomings." Verses 49:13 and 5:13 highlight the importance of Allah's wisdom and kindness in hiding believers' flaws. "Sattar" promotes humility, forgiveness, and the protection of others' imperfections because Allah's kindness has protected them. In today's world, backbiting, or ghibah, is common; it provokes provocation, creates rumors, results in slander, encourages dishonesty, and leads to abuse. One harmful social behavior that jeopardizes relationships and personal growth is slander. Frugality, timidity, and dishonesty are undesirable qualities. Slander, abuse, and gossip should be replaced by morality. Even after being cleared of false accusations, many people still feel guilty and bitter. According to theology, this is evil and incites Allah's anger. Comprehensive laws are necessary in all developed societies to punish violators. Credibility and respect can be damaged by emotional and psychological wounds that are either latent or revealed; they are seen as untrustworthy. Falsehoods, mistrust, slander, criticism, and pointless talk are condemned by Islam, which promotes peace, love, and compassion. Inconsistent conduct erodes social cohesiveness and breeds hostility. According to the Quran, backbiting is a sin similar to eating one's brother's flesh, not just a "social stratagem" that refers to a carefully planned and often subtle strategy for achieving a social goal, which may involve deceit or trickery. Similar to a strategic move in a game or a plot, it is a technique used in social interactions, relationships, or contexts to accomplish a desired end. If we control gossip and sexual innuendos, it can potentially reduce shaming

### Conclusion

We will emphasize that shaming and humiliation are sadistic recreational social behaviors and that all tools should be used to contain them. Mann et al. (2017) argue that humiliation is a powerful, ingrained emotion etched into a person's psyche. Research indicates that audience laughter following a humiliating remark heightens feelings of humiliation compared to when such a response is absent. The study shows that the humiliation resulting from a public insult is more intense when it threatens more significant self-related values than when it threatens less important ones. This suggests that a person's core identity may shift depending on social and cultural circumstances. It is imperative to examine how humiliation, shame, and anger interact within different cultural contexts. Raba (2017) states that shame is a sign of a weak social bond because it centers on how others perceive oneself. People monitor their expressive behavior and self-presentation to anticipate possible criticism, aiming to prevent negative feedback and strained social relationships. Shame serves as a social consequence that reveals various aspects and traits of human nature. There are two approaches to analyzing it: internally and externally. While internal theories view shame as a profound emotion that causes a person to sacrifice their inner freedom and autonomy to conform to external societal standards, external theories consider it a moral sanction that governs social interaction. A person experiences shame when they believe they fall short of their ideal self because of a perceived inadequacy.

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