

HONOUR KILLING IN NORTH INDIA

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INTRODUCTION:

In Indian air, where mostly the wave of patriarchal family flows, honour turned out to be something which is cherished above all the other thing. People, in order to protect the “honour” of their family, tribe and community, never hesitated to even kill their near and dear ones. Honour killing may be characterized as a demise that is honoured with a lady of the crew to marrying against the parent's wishes, hosting extramarital, premarital relationships, marrying inside the same gotra or outside one's position or marrying a cousin from an alternate position. Honour killing has emerged as a gender based crime. There are always incidents about honour killing of daughter and son-in-law and never about male honour killings. Those who participate in honour killing often justify their act by stating that their action will provide deterrence to others and will prevent them from committing such an act which will bring disgrace to their family and society. From the past, the price to protect the honour of the family was always paid by woman folk, who were seen as weak and dependent, are shouldered with the responsibility to maintain purity and honour of the family.

The main reasons behind the occurrence of honour killings include disobeying the dress code given by the community to females, refusal to arrange marriage, marrying person outside the caste or religion, engaging in lesbian and gay relationships or engaging in pre-marital or extra-marital sexual activity whether consensual or non-consensual.

Honour is presumed to be a female-linked commodity coupled with the male prerogative to ensure she does not jeopardize its delicate balance at any cost. Being the repository of the family and caste honour, a woman is rendered an object of protection and violence at the same time. The fear of losing this honour makes the men rationalize and justify masculine aggression and violence against her. Often it is seen that honour killing is done to ensure that men of society does not lose their dominance over female folk and in order to curb any act of woman which according to them will be reason for them losing their dominance, they resort to killings in the name of honour. Defendants of honour killing argue that the indignity occasioned by the act of women or girls of the traditional families can be so great as to drive other members of

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the family, particularly male members, to kill the offending family member and there by reinstate the family's honour.

Even if the family wishes, it is not allowed to settle the matter of inter-caste marriages amicably but is compelled to treat it as a matter of honour by the community which is ready to take over if the family is unwilling, thereby forcing the family to sacrifice their daughters in the collective interests of the caste group. Thus, the concept of honour operates at the cost of human sentiments and values.

Now, there are various reasons why people or family members decide to kill the daughter in the name of preserving their family honour. The most obvious reason for this practice to continue in India, albeit, at a much faster and almost daily basis, is because of the fact that the caste system continues to be at its rigid best and also because people from the rural areas refuse to change their attitude to marriage. According to them, if any daughter dares to disobey her parents on the issue of marriage and decides to marry a man of her wishes but from another gotra or outside her caste, it would bring disrepute to the family honour and hence they decide to give the ultimate sentence, that is death, to the daughter. Now as has become the norm, the son-in-law is killed as well. Sociologists believe that the reason why honour killings continue to take place is because of the continued rigidity of the caste system. Hence the fear of losing their caste status through which they gain many benefits makes them commit this heinous crime. The other reason why honour killings are taking place is because the mentality of people has not changed and they just cannot accept that marriages can take place in the same gotra or outside one's caste. The root of the cause for the increase in the number of honour killings is because the formal governance has not been able to reach the rural areas and as a result. Thus, this practice continues though it should have been removed by now.

The question that should be considered, with respect to the honour killing is, whether killing in the name of honour is really bringing back the honour to family or is in reality adding on to the dishonour. Another important factor that should also be determined is the fact that whether honour of any tribe or family is so important that it makes people so blind and deaf towards the feelings and emotions of their own family members.

REVIEW OF LITERATURE:

1. Bhatia, Alka (2013) talks about the various reasons behind Honour Killing and gives an overview about Honour Killing situations in Jordan as well as in India and also suggests some remedial measure to overcome the problem of Honour Killing.
2. Deol, Satnam Singh (2014) discusses the position of Honour Killing in India keeping its main focus on Haryana and also discusses the legal stand against such practices. Further, this Article ends concluding that more than 25% of Honour Killing is done in Haryana.
3. Dutta, Saptarishi and Stancati, Margherita (2013) focus in their article on the role of Khap Panchayats in Honour Killings and it also talks about how amending laws regarding the status of marriage will be helpful in preventing occurrence of Honour Killing.
4. Vishwanath, Jyothi and Palakonda, Srinivas C. (2011) in their paper sees patriarchal society as the root cause in Honour Killing and points out the desired role expected to be played by lawmakers, community members, etc regarding prevention of such cruel crime in society.
5. Singh, Raghu and Daily, J. Douglas (2016) focuses on, apart from other reasons, patriarchy being the main issue behind Honour Killings and gives an overview of the current position of Honour Killing in some other countries as well like Jordan.
6. Neeraja, P (2013) focuses on causes, consequences and strategies to combat Honour Killing. This paper on analyzing various causes of Honour Killing reached on conclusion that law alone cannot help in changing the situation rather more emphasis needs to be given on changing the prevailing mindset responsible for such crime.
7. Saeed, Memoona and Siddiqui, Jawaid (2014) discuss the prevalence of honour killing in Pakistan. It also discusses the vulnerable position of the women and also tries to find out the reasons for such conditions. The study also suggests certain recommendation to eradicate honour killings.

8. Bidani, Sango (2010) discusses the cases of honour killings and also talks about the origin of honour killings. This study also talks about various laws present for safeguarding honour killing victims and also the reason for prevalence of such heinous crime till date.
9. Kachhwaha, Kavita (2011) discussed about the role of Khap Panchayat as a promoter of many crimes. Their dominance and their illegal and immoral verdicts is also considered. This study further suggests some remedies to reduce the villainous acts of such Khap Panchayats and their dominance.
10. Singh, Navratna (2012) discusses prevalence of honour killings in Canada. The research also endeavors to resolve the existing dilemmas of balancing multiculturalism and diversity in Canada on one hand and counteracting the extreme violent cultural reactions, which are in clear violation of Canadian laws.

THEORITICAL FRAMEWORK:

Theory of Patriarchy:

In early human history, life was short therefore to balance the high death rate and maintain the population; women had to give birth to many children. Consequently, around the world women assumed tasks that were associated with the home and child care, while men took other tasks that required both greater speed and longer absences from the home.

As a result, men became dominant. It was the men who home to do work, who made contact with other tribes, who traded with these groups, and who quarreled and waged war with them. It was they who accumulated possessions in trade and gained prestige by returning to the home triumphantly.

In contrast, little prestige was given to the routine, taken for granted activities of women who were not perceived as risking their lives for the group. Eventually, men took over society. Their sources of power were their weapons, items of trade, and knowledge gained from contact with other groups. Women became second- class citizens, subject to men's decisions.

Male dominance may be the result of some different cause. For example, anthropologist Marvin Harris (1977) proposed that because most men are stronger than most women and survival in

groups required hand-to-hand combat, men became the warriors, and women became the reward that enticed men to risk their lives in battle.

Whatever its origins, a circular system of thought involved. Men came to think of themselves as inherently superior based on the evidence that they dominated society. Even today, patriarchy is always accompanied by cultural supports designed to justify male dominance such as designating certain activities as "not appropriate" for women.

With the passage of time, men began to associate women and their conduct with his pride or honour. It is this pride or honour that has lead to dominance of men over women. They began to see women as their property and sexual conduct of women were associated with honour and dishonour of men. When such women defied the dominance of men, it was seen as men losing edge over female and it resulted in honour based crimes.

Dominant Caste System:

The concept of dominant caste is that a caste is dominant when it is numerically higher than the other castes. For example in the Mysore village, the peasant Okkalinga composed of nearly half of the population made up of nineteenth jati group. The Okkalinga were the biggest land owner. The chief criteria of domination of a caste are economic strength, political power, ritual purity and numeric strength.

The dominant caste also wields economic and political power over the other caste groups. It also enjoys a high ritual status in the local caste hierarchy. The dominant caste may not be ritually high but enjoy high status because of wealth, political power and numerical strength. The presence of educated persons and high occupation rate also play an important role in deciding its dominance over other caste groupings. Sometimes a single clan of dominant caste controls a number of villages in areas. The dominant caste settle dispute between persons belonging to their own and other jati (caste). The power of the dominant caste is supported by a norm discouraging village from seeking justice from area, government official, court or police located outside the village. The members of the dominant caste particularly those from the wealthy and powerful families are representative of this village in dealing with the officials.

In order to retain such caste system and dominance of higher caste over lower caste, honour based crimes crept into society. People began to kill members who in any way became

associated with members of lower castes of society. It is because of such prevailing scenes that honour based crime started breathing in society.

Caste Endogamy:

Endogamy is the social rule that requires an individual to marry within a specific culturally defined social group of which he/she is member.

The occurrence of endogamy is not as common as exogamy. There is no particular universal type of social group to which the endogamous rule applies unlike exogamy. The function of endogamy is probably to regulate marriage in a way that preserves the cultural identity of a group.

A classic case of endogamy within the Indian subcontinent is caste endogamy. Persons who are members of a caste group are required to select their marital partners from the same caste group. Endogamous caste marriages are supported, reinforced and rationalized by ritual explanations that are in turn manifest in everyday behavioral patterns. Concepts of physical pollution are related to the caste endogamy. A person of a higher caste who comes into physical contact with a person of a lower caste becomes polluted the severity of the pollution being dependent upon the relative rank of two castes. Endogamy with its reinforcing concepts such as pollution helps to set one group apart from others. Examples of endogamy can be seen among ethnic groups within larger societies.

It is this concept of caste endogamy that has resulted in orthodox mindset of people to marry within same caste and has paved way for crimes like honour killings.

STATEMENT OF RESEARCH PROBLEM:

This research project on Honour Killing will help to broaden the view of people regarding the concept of Honour and ways to protect and preserve the Honour of society and family. It will help people practicing Honour Killing to know whether Honour Killing is in reality protecting honour of the society or is in fact doing the job of silently bringing the gift of disgrace or dishonour for the society. This research project also studies various incidents of honour killing and various laws protecting the victims of honour killings. This research project also suggests some remedies to reduce the occurrence of honour killings.

RESEARCH METHODOLOGY:

Research Objective:

The main thrust of this research project is to comprehensively analyze the various dimensions and attributes of honour killing in North-India. Its main objectives include:

1. To study the concept of Honour for people.
2. To study causes and consequences of Honour Killing.
3. To study impact of Honour Killings in Indian society.
4. To study various cases of Honour Killing.
5. To provide suggestions to reduce incidents of Honour Killing.

Universe of Study:

Universe for this research project is North-Indian States like Haryana, Rajasthan, Uttar Pradesh, Chhattisgarh, Delhi, Gujarat, etc. where honour killing rate is very high.

Method of Data Collection:

For the purpose of this research project, secondary source of data is relied upon. As honour killing is perceptibly a sensitive, bigoted and introvert issue which is attached to honour and the social status of the family concerned, hence, it is somewhat difficult to obtain first-hand data for study as people are not willing to disclose much about the issue.

ORIGIN OF HONOUR KILLING:

The notions of honour and shame and their use as justification for violence and killing is not unique to any one culture or religion. Indeed, honour and honour-based violence are reflected in historical events in many countries, and in many works of literature. Honour killings have been known since ancient Roman times, when the *pater familias*, or senior male within a household, retained the right to kill an unmarried but sexually active daughter or an adulterous wife. Honour-based crimes were known in medieval Europe where early Jewish law mandated death by stoning for an adulterous wife and her partner.

Honour killing in India has its origin since ancient ages. Since ancient time, people commit homicide of their family member and portray these murders as an act done to protect the honour of the family. Honour killings since past has emerged mostly as gender based crime and has been used as a tool to retain patriarchal dominance in the society over women folk. But, this does not mean that the man has been left completely untouched by this evil. There are also incidents of killing of men folk mostly for the reason of them engaging in homosexual acts or may be because of refusal for arrange marriage. But, ample of cases can be seen where daughters, daughter-in-laws, wives, etc. are being killed mostly for reasons like talking to another man, involving in adulterous relationships, pre-marital affairs, marrying on their own will, etc.

IMPACT ON SOCIETY:

The roots of honour killing lies in the view that honour of man are linked with his woman and can be hampered because of her conduct. It is because of this notion that they started putting restrictions on woman. Woman and her sexuality became the property of man. Later, this idea was associated with caste system or clan or gotra and thus gave rise to defiance to inter-caste marriage or to marriages done within same gotra. Most of the honour killing cases are associated with marriages. Any change in conduct of society is seen as bringing down the honour of family, tribe or community and only way that seem possible to people to regain such honour is sacrifice of the member of their own family in the name of honour killing.

Non State Legal Practices- Khap Panchayat

Khap Panchayat is the union of a few villages, mainly in north India though it exists in similar forms in the rest of the country. Lately they have emerged as quasi-judicial bodies that pronounce harsh punishments based on age-old customs and traditions, often bordering on regressive measures to modern problems. Traditionally these assemblies settle disputes between individuals and villages. However these bodies lack any constitutional or legal basis. Khap Panchayats are undemocratic in origin. They have unwritten laws and their decisions are clearly illegal and unconstitutional. Without application of law and acting on their whims and wishes, they impose self-created norms backed by sanction in the name of preserving morals and values of the society.

Khap panchayat is an endogamous Jats body which exists around Delhi, some parts of Haryana, western Uttar Pradesh and adjoining areas. It is a gotra-centric panchayat and Khap members

are supposedly linked through blood. These bodies lay certain rules for the villages under their control to follow and non-compliance of these rules results in severe punishments. These Khap Panchayats are mostly considered as the one of the reason for crimes like Honour Killings. Along with other spheres of the life of village, these institutions also frame rules regarding marriages and any marriage occurring in violation of such rules are seen as defiance to their rules and are met with brutal and severe punishments. Such punishments includes annulling the marriage, declaring the married couple as siblings and dissolving their marital tie, ostracizing the families and ordering killings, temporary or permanent ex-communication, corporal punishment, religious expiation, forcing the girl to divorce her husband. Death executed by the caste panchayats is one of the worst articulations of violence. Usually, violence and death are considered preferable to condoning or accepting a mixed marriage. Their verdicts also include nominal or substantial fining, ritual expiation, public humiliation which means blackening the face or rubbing the nose in the dust before the aggrieved party or the entire gathering, touching other's feet, shaving the head or drinking or dipping the nose in the urine of one or more persons, beating, giving feast to the caste members, out-casting, expelling from the village or requiring the offender to repent by seeking forgiveness of the village elderly.

While on one hand, such brutal side of Khap Panchayats is revealed, on the other hand there are some Khap Panchayats who are deviating from their traditions and, rather than punishing people marrying outside caste, are accepting marriages done outside castes. There is a recent case where Satrol Khap Panchayat in Narnid village of Haryana has amended their 600 years old norm and has allowed inter-caste marriage. The head of the Khap Panchayat said that such a decision has been taken in the wake of changing social pattern and also declining sex ratio in the State.

Khap Panchayat over decade has created their villainous image and has turned into an institution which won't hesitate to go to any extent in order to satisfy their ego. However, with the passage of time there has been considerate change in the thoughts and rituals of Khap Panchayat and might be seen in near future as an institution which will oppose honour killings rather than promote it.

Cases of Killing in the Name of Honour in North India:

Over decades there have been thousands of cases associated with honour killings. These cases make evident the brutality of family which never hesitated even for seconds before killing a

member of their own blood. The icing on the cake is that they boast about their deeds and became proud of it and claims that they have protected and raised the honour of their family by punishing the one who has brought disgrace to the family.

Some of the cases of honour killing in North-India are pointed out below:

1. In 2014, in Naurankhera Village of Sonipat District, Haryana, a father killed his 18 years old daughter (Sarita Devi) when he found her with her lover (Dinesh Kumar). Both of them were undergraduate student at Gohana college and belong to different castes. The father and grandfather of the girl were arrested.
2. In 2014, in Kansala village of Rohtak District, Haryana, a villager killed his sister Murti Devi, 32 years, for having illicit relations with a relative. The lady was married and had 2 children but then she fell in love with her husband's relative and started living with him and enraged by this her brother shot her. A charge of murder was framed against her brother.
3. In 2015, in New-Delhi, 20 years old boy, Sagar was mercilessly beaten and killed after having discovered him having illicit relation with a 16 year old minor girl. The relatives of the girl took him to an isolated place in Shahibabad and their killed him. All the accused have been arrested.
4. In 2014, a Delhi University student, Bhavna Yadav was murdered by her father and mother for having secretly marrying her boyfriend, who belongs to different caste. According to the news reports, the victim Bhavna Yadav a resident of south west Delhi, was beaten up, strangled, and her body then dumped into a car which was driven to Alwar, Rajasthan (where her parents are originally from) and hurriedly cremated. The victim's father is a property dealer and mother's a homemaker. A maternal uncle was also allegedly involved in the crime.
5. In 2002, Nitish Katara who was in relationship with Bharti Yadav was murdered. Bharti's brother battered him to death and afterwards set his body afire. All three accused have now been sentenced to life terms for abducting and killing Katara.

6. In May 2010, Nirupama Pathak, who was working as journalist with a business daily in Delhi, was murdered by her family in Jharkhand because she was in a relationship with a man from a lower caste. Nirupama was dating Priyabhanshu Ranjan. Nirupama was found dead on 29 April in her parents' house in Tilaya in Koderma district in Jharkhand under mysterious circumstances. Her family then filed a case of rape and abetment to suicide against Priyabhanshu which was later found to be false. While her mother called it a case of suicide, a post-mortem revealed that the journalist was smothered to death and that she was 10-12 weeks pregnant at the time of her murder. Nirupama's mother was arrested but later the court set her free as the police found a suicide note signed by Nirupama. In 2012, her boyfriend surrendered to the police in a case of abetment of suicide.
7. In June 2012, reports came out that a young woman Deepti Chhikara was killed, and her body was then dumped in Uttarakhand. The girl, who was a school teacher at an MCD school, was strangled to death by her mother Birmati and brother Mohit, and later her uncle Amit helped the duo in disposing of the body. Deepti wanted to marry one Lalit Vats, but her family was opposed to the match as he was from a different caste.
8. In a landmark judgment in March 2010 of Manoj & Babli, case whereby the Karnal District Court has ordered the execution of the five accused and gave life sentence to the head of Khap Panchayat. Manoj & Babli was the members of the same gotra who eloped and got married. Latter they were being murdered by the members and their bodies were being placed near the canal. The District judge Vani Gopal Sharma in her verdict stated, "This court has gone through sleepless nights and tried to put itself in the shoes of the offenders. Khap Panchayats have functioned contrary to the Constitution, ridiculed it and have become a law unto themselves. This is the first case where by Khap Panchayat is for the first time convicted by the court for the case of honour killing in India. It has been hailed by many experts and media that this judgment is a landmark judgment.

Reasons of Honour Killing:

There can be numerous excuses given behind occurrence of such heinous crime but these reason won't change the fact that even today our society is under dominance of such thoughts

and believes which relates sexual relationships with honour of family and kills member of own family in the name of protecting honour. However, few reasons that are given behind occurrence of honour killings include:

1. **Stratification:** Sociologists believes that behind continued practice of honour killing is continued rigidity of caste system. It is these fear losing caste systems that make people commit such heinous crime.
2. **Mentality:** Till today, society is unable to accept the marriage which has taken place in same gotra or outside. The society till today negatives the right of choice of marriage and in support of their claim gives vague reasons like mobilization of caste or restriction of other caste to interfere.
3. **Lack of Governance:** The root of the cause for the increase of honour killing is because the formal governance has not been able to reach the rural areas. It is not wrong to say that for better development one should start from zero.
4. **Khap Panchayat:** Khap Panchayats were primarily called upon by the affluent and upper caste people who desired to consolidate their power and position way back in 14th century India. They have become highly male-dominated. The absence of the formal institutions as Panchayat Smiti or a constitution gathering leads to the brutal governance of the illegal and unconstitutional panchayat. Earlier, when there was no explicit recognizance of rights of individual, then decisions of such Khap Panchayats may be considered of relevance, but, now, when there are laws which recognize and protect the rights of individual, the, there is no need for existence of such institution in the society.
5. **Illiteracy:** The illiteracy of people regarding their rights and relief are also one of the reasons behind prevalence of honour killings. The honour crime violates Article 14, 15 (1) & (3) 19, 21 and 39 (f) of the Constitution of India. It is against various international commitments of India. It is against the spirit of the UDHR and ICCPR. Shamefully, even today there is no legal definition of honour crime in India. In the Indian Penal Code, penalties for such crime find ground in sections 299-304, 307, 308, 120A and B, 107-116, 34 and 35.
6. **Sex Ratio:** Increasing difference in sex ratio is also one of the reason leading to honour killings. Honour killing are happening in the area where the sex ratio is low and girls are being bought for marriages. Girls are treated as commodities. In Haryana and

in western UP, the Jat caste which dominates the region is suffering especially from what demographers call a “male marriage squeeze”. With sex ratios in the low 800s, there is an accumulated male marriage squeeze; as smaller female cohorts are born and there are more men left unmarried in preceding and new cohorts, the greater the marriage imbalance. In Haryana, currently, at least one in every four men stands to remain unmarried and may have to resort to bringing a bride from Assam, West Bengal, Kerala and a myriad other states.

7. **Politician future:** Reason to protect Khap Panchayat by politician is mostly for their own future votes. Member of Parliaments’ (MPs) like Naveen Jindal and Chautala who pretend to take these Khaps seriously, actually supports them. These Kangaroo Courts function in inhumane, illegal and arbitrary manner.
8. **Status:** A person’s ascribed status is more important than the achieved status. Ascribed status is one which is based on birth and is inherited involuntarily. It is fixed. While, achieved status is one which is determined by performance, educational qualification or merit.
9. **Inter, intra-caste marriage:** Still present society is unable to accept love marriages and when such love marriage is one who is not the member of same caste, then it mostly end with crimes like honour killing.
10. **Decision by Male Community:** Honour killing is mostly because of a decision given by male member of the society. They do so when they see that there is opposition to their prevalent dominant position and in order to curb any such dominance, mostly male members of the community actively participate in such heinous crimes.
11. **Prestige of Every Caste:** Honour killing has not emerged as a crime associated only with upper caste rather it is prevalent in lower caste as well. In a race to show that they are no less honoured, they also participate in such brutal crimes.

LAWS TO PREVENT HONOUR KILLING IN INDIA:

Honour killings are murders by families on family members who are said to have brought shame on the honour and name of family. These are acts in which a male member of the family kills a female relative for tarnishing the family image. The term is also defined as the purposeful pre-planned murder, generally of a woman, by or at the command of members of her family

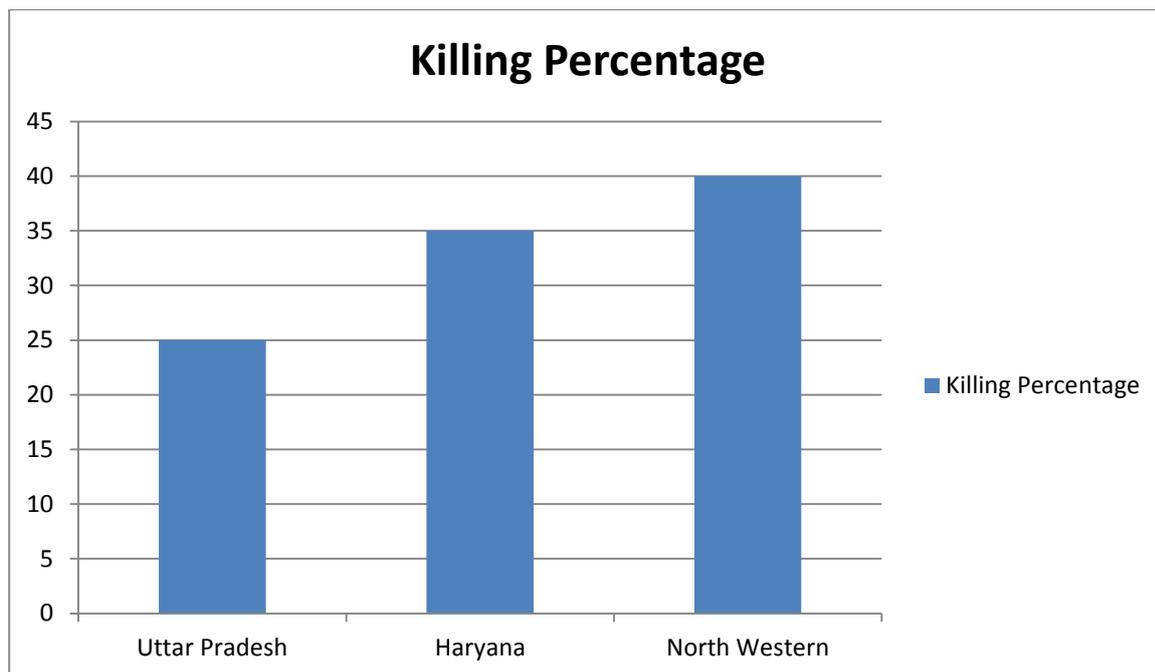
stimulated by a perception that she has brought shame on the family. There are laws and treaties signed by India which protect such crimes.

1. The Constitution of India has ample provisions allowing an individual to exercise his/her choice independent of caste, religion or gender and protection from honour related crimes including honour killings. Such killings also violate Articles 14, 15 (1) & (3), 17, 18, 19 and 21 of the Constitution of India. Article 14 of the Indian Constitution guarantees to every person the right to equality before the law or the equal protection of the laws. Every person, whatever is his or her status or situation is subject to the jurisdiction of the ordinary courts.
2. Honour killings involve the murder of a particular person especially a woman and thus come under the ambit of Section 299 and Section 300 of the Indian Penal Code. It is also a violation of Article 19 and Article 21 of the Constitution.
3. The main reason behind the enactment of the Special Marriage Act, 1954 was to provide a special form of marriage for the people of India and all Indians residing in foreign countries, irrespective of the religion or faith followed by either party, to perform the intended marriage. The Act is relevant in cases where the Khap Panchayats have forcefully separated married couples who are of eligible age to get married.
4. Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 was enacted by the Parliament of India, in order to avert atrocities against Scheduled Castes and Scheduled Tribes. The Act is linked to honour killings because numerous incidents of honour killing are in relation to caste and religion.
5. The Protection of Human Rights (Amendment) Act, 2006 makes the provision for protection of individual rights of human beings and the constitution of a National Human Rights Commission, State Human Rights Commission and Human Rights Courts for better protection of human rights of individuals.
6. The Protection of Women from Domestic Violence Act, 2005 provides for more effective protection of the rights of women guaranteed under the Constitution who are victims of violence of any kind occurring within the family and for matters connected therewith or incidental thereto.
7. Article 13 of The Indian Evidence Act, 1872 makes provision to punish those who conceal facts, either before or at the time of, or after the alleged crime.
8. India is a signatory to the United Nations Convention on the Elimination of all forms of Discrimination against Women (CEDAW 1979) and has also ratified the convention.

The provisions of CEDAW can be used to argue that the tradition and practice of punishing individuals for ill informed ideas of dishonouring the family, is essentially institutionalized discrimination against individuals and creates a legally binding obligation for India, as a State party to the convention, to take all measures to end all forms of the practice of honour killing and ensure that all discrimination against women in matters relating to marriage and family relations are eliminated, providing them with the equal right to enter into marriage and to freely choose a spouse and to enter into marriage with their free and full consent.

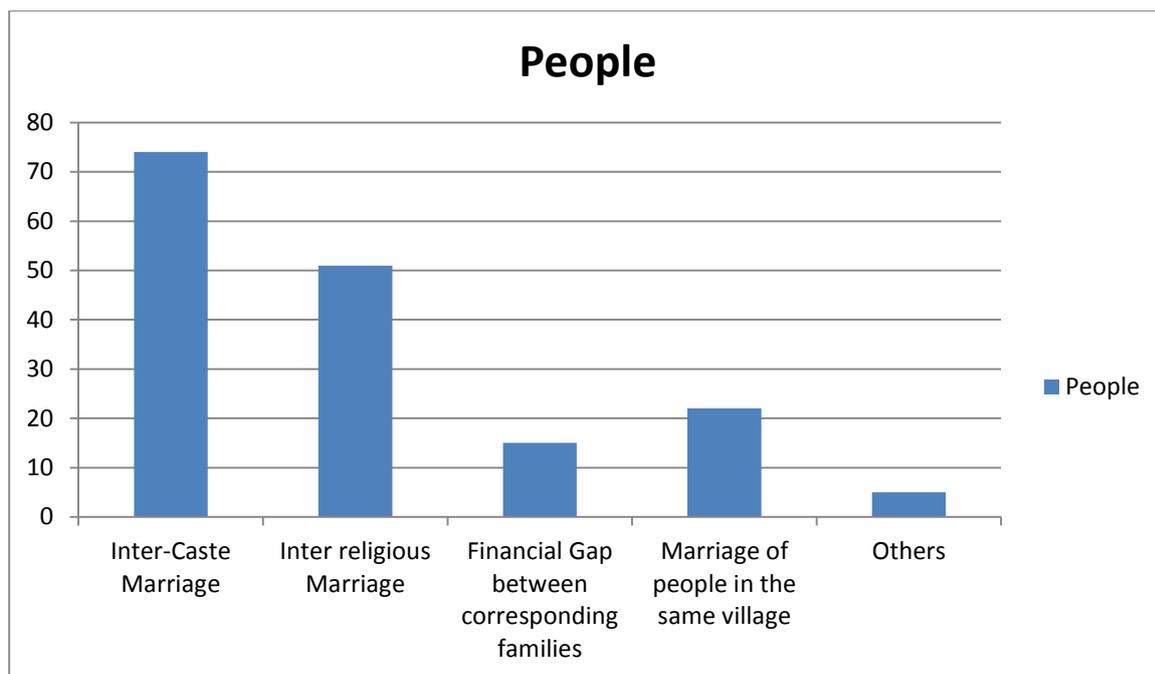
9. Under Article 12 of the International Convention on Economic, Social and Cultural Rights (ICESCR 1976) State parties have to take all steps to ensure the right of everyone to the enjoyment of the highest attainable standard of physical and mental health. Crimes of honour that involve sexual violence and mental violence or physical or mental torture obstruct the right of women to enjoy the highest attainable standard of health. India, as a State party, is therefore legally obligated to ensure that individuals and victims of crimes of honour are able to avail this right.
10. Two major UN documents call for the elimination of honour killing. The concept of elimination appears in the Declaration on the Elimination of Violence against Women (1993) and in Working towards the Elimination of Crimes against Women Committed in the Name of Honour (2003). But the eradication of any such phenomenon like honour killing requires a serious intervention in the status quo. Equal gender relations have not yet been achieved and violence still exists in the name of honour. The whole system in itself is patriarchal and insensitive.

DATA ANALYSIS AND DISCUSSION:



In mid-2007, according to a Delhi based survey report of Indian Population Statistics Survey (IPSS), almost around 655 homicidal cases of honour killings have been registered in India. As per the graph above, in Uttar Pradesh, honour killing percentage is 25% which is comparatively low as compared to Haryana where honour killing percentage is as high as 35% and in total North-Western India region is 40%.

This graph compares honour killing rates of two North Indian States which are ill-famous for their high honour killing records. As per this survey, around 40% of honour killing occurs in north western parts of India.



This chart shows the result of a survey done on 120 people who believe in these reasons for honour killing in their state. Here, other reasons include families of different beliefs, love marriage and illiteracy. As per this data, main reason that results in emergence of honour killing is inter-caste marriages and 74 people claimed it to be a reason for honour killing in their states. While 51 people says that in their states inter-religious marriage is the reason behind occurrence of such crime, 15 people believes financial gaps between corresponding families to be the reason, 22 people believes that the marriage of people in the same village is the reason for occurrence of such crimes whereas only 5 people think that other reason may be there behind occurrence of honour killing in their States.

SUMMARY OF FINDINGS:

Findings of this research study:

1. Declining sex ratio is one of the behind such increase rate of honour killings.
2. Lack of educations has also deprived people of awareness about honour based crimes.
3. Honour Killing gas mostly emerged as a gender based crime which are done to preserve the dominance to men folk over female.

4. Honour Killing is able to spread its roots mostly because of silent attitude of people towards such crime. People often remain silent even when they see such crimes taking place mostly because of the fear of being ostracized from society.
5. Rigid Caste system can also be held liable for honour killings. It is mostly because of such prevalent rigid caste system that has led people to commit crime to protect marriage or relationship with people of other caste.
6. Khap Panchayat also has hand in honour killing. It is on the verdicts of these Khap Panchayats that most of killings in the name of honour are being done. They in order to impose their archaic tradition never hesitate to kill a member of their own tribe or community.
7. Lack of strict laws has also emerged as one of the reason behind honour killings.

RECOMMENDATIONS AND CONCLUSION:

Recommendations:

Honour Killings have emerged as a social evil and each and every institutions of society has to put forth a hand in order to eradicate this evil from the society. Certain recommendations to do so include:

1. **Media:** Media can play an effective role in spreading awareness about the rights available to victims and about the unconstitutionality of Khap Panchayat's verdicts.
2. **Female Feticide:** It is very necessary to improve declining sex ratio. It is the main cause behind occurrence of Honour Based Crime sin male dominant society.
3. **Education:** Education can be seen as one of the most effective tool to eradicate this social issue and change the misunderstandings and ill-predictions of human mindsets.
4. **Valid Laws:** Laws should be made clear and strict as far as honour killing is concerned. Such laws will act as deterrent to people in committing such heinous crimes.
5. **Women in Khap Panchayat:** Problems of women can only be sort out by women being a part of Khap Panchayat. It is only then their problems and grievances can be seen and understood.
6. **Caste System:** Caste based discrimination should be removed. It can be removed only by acceptance of inter, intra-caste marriages.

7. **NGO's:** NGO's should actively come forward to spread awareness regarding ill-effects of honour killings and also should protect the rights of those infringed or hampered because of honour based violence.
8. **Mentality:** Most of the people in rural areas consider their duty to abide by the verdicts of Khap Panchayat, instead of weighing such verdicts on the compass of right or wrong. There are also people who think that inter-caste marriage is bane on the family name. Such mentality should be changed. Such people should be made aware about the ills of the path to which they have proceeded and in the way they are sacrificing their near and dear ones.
9. **Politicians or Influential People:** Work of politician and influential people should be directed towards welfare and development of whole in spite of their own self.

Conclusion:

Honour killing being one of the worst social evil prevalent in the society which took many innocent life of girls and boys since ages as being the matter of honour of the family or of the society. It has been followed by the members of the society and as a matter of Izzat or pride, while doing this the member's thinks to be cleaning the sins being committed by other member by going against the social norms. India there are no separate legislation in relation to crime of honour killing, Indian courts applies the sections of Indian Penal Code in trying cases of honour killing which is in-turn found to be inadequate. There has been many suggestions relation to introduction of new separate laws in towards honour killing but legislature till date could not make any law or separate legislation in this regard. The reason of non introduction of new laws or legislation may be due to sentimental aspect of the members of the society, as honour killing is being practiced since ages and the legislators may be thinking that introduction of new law against those social customs may create tension among the society. But regardless to the instability, the system of honour killing should be eradicated from the society as it is seen that more than thousands of persons lose their lives following this traditions. Moreover it comes as a hurdle to provisions of Fundamental rights provided under Indian Constitution. In order to eradicate the evils of honour killing there should be introduction of new acts or legislations which should be very strict and bring in the scope to every person whoever commits this crime, penalize them with strict punishment so that it create a fear in the minds of the people who tries to commit it. Strict laws will discourage people in acting or committing such a heinous crime.

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