**Honor Killing Where Hate Prevails Over Love: Socio- Legal Analysis**

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**ABSTRACT:**

The cause of honor killing can be follow back to the Romanian occasions when the peter familial or the senior male member inside a family, held the right to kill or murder an unmarried sexually active daughter or adulterous housewife. Honor Killing is a social wrongdoing or a social custom common among Non- Caucasian societies which see women as bearers of family respect. Indian societies are exceptionally profound established. Numerous youngsters in India have been done to death consistently inferable from 'Honor Killings.' It is on the grounds that alleged honor killings depend on the belief, profoundly established in Indian societies, which think about the women as objects and commodities, and not as individuals blessed with dignity, nobility and rights. Most honor killings happen in nations like India where the idea of women is considered as a vessel of the family notoriety.

A Honor killing or shame killing is the crime of an individual from a family by different individuals, because of the culprits conviction that the victim has carried disgrace or shame to the family or has disregarded the rule of the family or of the religion, for the most part for reasons, for example, declining to enter in an arranged marriage, being seeing someone by the family, engaging in sexual relations outside the marriage, turning into the survivor of rape, dressing in manners esteemed to be wrong, etc.

Consistently around the globe an expanding number of women are killed for the sake of honor and respect. Family members, typically male, submit demonstrations of viciousness against wives, sisters, daughters and mothers to recover their family respect from genuine or suspected activities that are seen to have undermined it. Because of discriminator social convictions and radical perspectives on sexual orientation, authorities regularly support or overlook the utilization of torment and ruthlessness against women. Thus, most of supposed Honor killings so unreported and culprits face nearly nothing, assuming any, and outcome.

This Article is an endeavor to make a comparative study of the diverse legal frameworks of the world on Honor Killing; an attempt has been made to analyze social and legal provisions in respect of honor killings, and also suggested yardsticks to eliminate this evil from Indian society.

**Keywords:** Honor killing, shame killing, custom, sexual orientation

**Introduction:**

**Caste system** has been the fundamental organization of the Hindu society for the last more than 4,000 years. In days of yore, Indian culture was a casualty of different evils and indecencies, one of which was caste system. It is said that the caste system was planned with a target of separating the society into four particular groups relying upon the sort of work they were associated with. The principle Hindu caste groups are arranged by social and cultural regards have been Brahmin, Kshtriya, Vaishya and Shudra, and every one of these Hindu caste groups has been having many castes and sub castes. These sub-castes have their own standard implicit rules followed by the individuals strictly. They are so inflexible in nature that their violation may result into blacklist by the entire society of which the violator has a place. Same is the situation with the relationships occurring between couples of various different caste groups. On the off chance that marriage between different caste groups happen, it turns into a standard infringement for which blameless couples are compelled to pay for the equivalent by death by their own family members or by the boards for example **"**Khap Panchayats**".** To be youthful and in adoration has demonstrated lethal for some little youngsters and young men in parts of north India as of late as a narrow minded and intolerant society won't acknowledge any such sort of violation.

The expression **"**honor crimes**"** is a misnomer as there is nothing good about them. Notwithstanding, it has come to envelop an assortment of brutality against women, such as murder, assault and confinement, the greater part of which include keeping an individual from practicing their choice in marriage or relationships. An honor killing (additionally called a customary executing) is the homicide of a family or clan member by at least one individual (for the most male) relative, in which the culprits (and conceivably the more extensive community) accept the casualty to have brought shame upon the family, clan or community. The perceived dishonor is ordinarily the aftereffect of the accompanying practices or the doubt of such practices:

(a) Using clothing standards unsuitable to the family/network,

(b) Needing to end or forestall an arranged marriage or wanting to wed by own decision, or

(c) Taking part in certain sexual acts, incorporating those with the opposite or same sex. Such killings or endeavored killings result from the observation that the guard to respect legitimizes murdering an individual whose conduct disrespects their own faction or family. Honor Killing is progressively common where an individual from the lower class (wrt social status or riches status) marries an individual of moderately higher class (high social or riches status).

The idea of law that each man may do what he prefers, if he doesn't harm the equivalent opportunity of others has been vital to legal theory. As states of presence change among various people groups and times, so do the standards of morals and law. In any society there is a nearby association between social morality and the legal order. There can't be and there never has been a finished detachment of law and morality. Historical and ideological orders are seen into the legal orders. And keeping in mind that in the customary pretty much exceptionally bound society the stream was basically in one heading the steady change of social conduct into lawful custom and from custom into administrative remedy in the contemporary profoundly expressive and sorted out society, the law becomes thus progressively a central point in the development of social ethical quality. However, there are times where the standard of law has been superseded to offer approach to arbitrary and frequently violent activities by the general public so as to save morality and honor of the clan.

Consistently around the globe an expanding number of women are killed in the name of **"honor".** Family members, generally male, commit acts of viciousness against wives, sisters, daughters and mothers to recover their family respect from genuine or suspected activities that are seen to have undermined it. Due to unfair cultural convictions and extremist perspectives on gender, authorities frequently support or disregard the utilization of torment and ruthlessness against women. Thus, most of supposed Honor killings go unreported and culprits face close to nothing, assuming any result.

**MEANING OF HONOR KILLING:**

'Honor Killing' otherwise called **'Customary Killing'** is the homicide of a family or faction part by at least one relative where the killer, basically the network at more extensive degree believes that the casualty through his/her activities has carried disrespect to the family respect. It is a wrongdoing which begins from the way of life or race or one may even consider it a social custom. Women are viewed as the property of male family members and are believed to exemplify the respect of the men to whom they "belong".

Women's bodies are viewed as the stores of family respect. The ideas of male status and family status are of specific significance in societies where **"honor" killings** happen and where women are seen as liable for maintaining a family's respect. On the off chance that a woman is blamed or suspected for participating in behavior that could corrupt male or potentially family status, she may confront fierce reprisal from her family members that regularly brings about violent death. Despite the fact that such allegations are not founded on real or substantial proof, any charge of disrespect against a woman frequently gets the job done for relatives to assume control over issues. The perceived dishonor is normally the result of the following behaviors, or the suspicion of such behaviors:

a. Dress in such a manner which is not acceptable by the community.

b. Wanting to terminate or prevent an arranged marriage or desiring to marry by own choice, and

c. Engaging in certain sexual acts, including those with the opposite or same sex.

**CHARACTERISTICS:**

Honor killings are demonstrations of brutality, particularly passing dedicated by male individuals from the family against female members, who are held to have carried shame to the family. A woman can be focused by her family for an assortment of reasons, including declining to go into an arranged marriage, being the survivor of a sexual assault, looking for a divorceeven from an abusive husband and purportedly submitting adultery.

Albeit once in a while, men can likewise be the casualty of Honor killings by the family of women with whom they saw to have wrong relationship. The Term "Honor Killing" applies to the both women and men in the way of life that practice it.

The Distinctive idea of Honor killing is the aggregate idea of the wrongdoing – numerous individuals from a more distant family plan the demonstration together, some of the time however a conventional family board. Another huge element is the connection of honor killings to the control of women's conduct specifically concerning sexuality or male interaction or marriage by the family as group. Another perspective is the significance of the notoriety of the family inside the community and the shame related with the loosing of status, especially in the tight-knight communities. Another critical part of honor killing is that culprits regularly don't confront negative stigma within the communities in light of the fact that their conduct is viewed as justified.

**RELIGION AND HONOR KILLING:**

**Widney Brown,** the advocacy director of Human Rights Watch, said that the act of “honor killing” goes across culture and across religion.

**Phyllis Chesier**, professor of psychology and women studies at the College of Staten Island expressed in an examination that around the world, 91 percent of the culprits were Muslims. **Goals 1327 (2003) of the Council of Europe** expresses that, "the Assembly takes note of that while alleged 'honor crimes' gauge from culture and not religious roots are executed overall (numerous in patriarchal societies or communities), most of the announced cases in Europe have been among the Muslims or transient Muslim Communities (despite the fact that Islam itself doesn't bolster capital punishment or honor related misconduct)"

**Honor Killing In India:**

There has been no convention or custom of Honor killings in India. It is an outside term and should be depicted as barbaric killing. Killers have gotten intense. They are killing their own relatives and friends and family visible to everyone, with no regret and knowing completely well that no law or official will set out touch them. The Khap Panchayats are in news once more. Also, they are not by any means the only ones we need to fault. Honor Killing is spreading quickly. Murdering is getting so normal in our socialized society, which is all the more regularly spoke to by an alleged **"urban India'**, a **"shining India"** and such other well coined expressions and we are supposed to be blessed to be living in a democracy, which is being hailed far and wide. That isn't all. The almighty USA is out to introduce democracy in each and every alcove and-corner of the world through savage and wicked wars. Also, in our nation, the largest democracy on the planet, we hear about "honor killings" notwithstanding assault, rape, murder, and fear based oppressor movement thus much viciousness under each conceivable guise. Is this the sort of world we have at the top of the priority list when we discussion of things to come, when we intend to have kids, when we discuss human rights? Is this the sort of advancement and progress we think would take us forward?

What is still more awful is the point, at which the network that they have a place with appears to repudiate them, doesn't bolster them, treats them like outcast and doesn't reconsider before murdering them? Anybody in their correct brain would feel sorry for those youngsters who stretch out beyond society and locate their own spouses and then get gravely beaten or lynched for the sake of **family 'honor'**. Such inhumane killing is one of those appalling things that completely insane individuals attempt driven by incredible thoughts of respect and pride. In any case, the issue isn't only the Khap Panchayats, how a considerable lot of us are prepared for inter caste or inter religion marriages?

Parents despite everything take their obligations of "finding-the-impeccable life partner for-my-perfect kid", truly. What's more, numerous youngsters despite everything anticipate that to occur. To their brains, it's simply the manner in which things occur, common course of life. At young age of eighteen we anticipate that our youngsters should be full grown enough to pick their representative in the legislature, and furthermore to pick their vocation, however at the age of twenty-five or more they can't be trusted to pick their life partner, the amount progressively nitwit can we get.

**Reports on Honor Killing:**

**Honor killings** are dreaded to be on the ascent in India, as expanded urbanization and portability conflict with conventional and traditional values.

Menaka, 18, ran off with her lover, Sivakumar, after she was hitched to another man without wanting to by her parents in June, said the report, giving just their first names. Her family members convinced them to come back to the town in Tamil Nadu Sivaganga region, where Sivakumar was killed and she was attacked, police were cited as saying by PTI news office. Specialists in the emergency clinic of close by Madurai, where she was conceded, said her condition was serious. Police are searching for the girl's parents still and family members. Indian media have detailed a spate of murders over ongoing years by family to secure the purported honor of families and towns. The casualties are couples who disregard the conventional limitations of caste, religion or foundations in their decision of accomplice.Family members of a young woman killed her lover and beat him up in Tamil Nadu, southern India, after she fled from an arranged marriage, news reports said.

In a few towns in northern India, khap panchayats, or caste councils, disallow marriage among people from a similar town. Honor Killing is accounted for from **Haryana, Uttar Pradesh and Rajasthan** expresses each year. In northern India alone, 19 such killings were accounted for between April 19 and June 30, last year as per police figures cited by the Times of India. The quantity of unreported cases could be more noteworthy, specialist’s state. Sociologists state that the rising number of such killings could be incompletely because of quick urbanization where young men and women are put together in impartial situations at work away from the traditionalist condition of their homes.

In June last year, two couples were killed in Delhi for having relationship against families' desires. India's Supreme Court has paid attention to the pattern, giving notification to the government and six state governments to ensure young couples who confronted the diktats of khap panchayats. The court reacted to an appeal by a non-governmental association; Shakti Vahini, requesting more noteworthy protection for couples doing inter caste and inter religion marriages.

In excess of **1,000 youngsters** in India have been done to death consistently attributable to **'Honor Killings'** connected to forces marriages and the nation needs to acquaint severe enactment to manage with the deplorable crimes, two legal specialists have guaranteed. Taking an interest in International Child Abduction, Relocation and Forced Marriages Conference sorted out by the London Metropolitan University here, Chandigarh-based legal specialists Anil Malhotra and his brother Ranjit Malhotra have said that in customary societies, Honor killings are fundamentally 'justified' as an authorization for 'dishonorable' conduct.

In a paper, they stated: "**Forced marriages and honor killings** are regularly interlaced. Marriage can be compelled to save honor, and women can be killed for dismissing a constrained marriage and wedding an accomplice willingly who isn't satisfactory for the family of the girl. They said in India, honor killings occur with normality in **Punjab, Haryana and western Uttar Pradesh.** "They happen inside the Muslim people group as well as among **Sikhs and Hindus**." Though there was no across the country information on the common of respect killings in India, they cited figures arranged by the India Democratic Women's Association, as indicated by which Haryana, Punjab and U.P represents around 900 honor killings and another 100 to 300 in the remainder of the nation.

**Inter Caste Honor Killing:**

As expressed above, under the law, inter caste marriages are allowed, however not under the standard law. Generally, the acknowledged remain of the British frontier specialists, enforceable in the courts, was against an acknowledgment of inter caste marriages, with regards to the injuries found in the traditional Hindu law, articulated by individuals from the highest caste; the Brahmins. Inter caste marriages were considered by the British chairmen, ethnographers and observers on law and society to have existed before, and to have gotten out of date continuously 50% of the nineteenth century.

The legal records of the colonial time frame are dotted with various runaway instances of woman with male guardian trying to recover their girls from the men the daughters decided to live with by accusing the other man of kidnapping, stealing and prompting the daughters to force them into marriage. Such out of control cases (which were basically inter caste contacts) were viewed as 'very frequent', close to that of 'revolting and hurt'. Based on the current information at the High Court level, it isn't irrational to accept that the accessible instances of out of control women were nevertheless a couple contrasted with what may have existed in the legal records.Several others would not have reached either the police or the court stage. Those instances of elopement and marriage that arrived at the state level of mediation were not given the lawful authorization of a legal valid marriage on the grounds that the 'assent' of the guardian had not been imminent.

**Bibi Jagir Kaur, the first woman President of the SGPC (Shiromani Gurdawara Prabhandak Committee), Punjab**, was a prominent minister in the service of Prakash Singh Badai. Right off the bat in 2000, her pregnant little girl Harpreet, who wedded Kamaljeet, a Mona (shaven) Sikh from an alternate caste, furtively and against her mom's desires, was killed after a forced abortion, supposedly at the case of Jagir Kaur. Bibi Jagir Kaur is held for instance of one who 'reasonably bought in to viciousness against daughters in the event that they violated limits and boundaries'.

Another**, Nitish Katara** was kidnapped and killed by Vikas Yadav, the child of D.P. Yadav, an individual from Parliament from Uttar Pradesh in 2002, for being friendly with his sister Bharati. The couple had wanted to get hitched. Katara, having a place to another caste, was absolutely inadmissible to the Yadavs. The murdering was to safeguard their "honor".

**Rizwanur Rahman, a 30-year-old computer trainer**, secretly wedded Priyanka Todi, girl of a wealthy businessman, in August 2007 in Kolkata. The Todi family, under false promise, took their girl home for a couple of days after the marriage. She never returned. Rahman, who attempted to contact to her, was seriously badgering by the police and others. In a month he was found dead close to the railroad track in Kolkata. 'Honor' had taken its toll.

**Intra Caste Honor Killings:**

Generally, there are an assortment of rules and practices and degrees of prohibited relationships saw in regard to marriage in various locales of India. This is extraordinarily set apart in the north/south separation. Standard marriage manages in many pieces of north India maintains caste endogamy and embraces the standard of gotra or got exogamy. Most caste groups, upper or lower, follow three or four got exogamy. An individual isn't allowed to wed into their own gotra, nor with the mother's, nor with the dad's mom, nor for the most part with the mother's mom. The last bar is, in any case, not all inclusive and the limitation is obviously declining. In actuality, the gotra rules preclude marriage with the main cousins of either the equal or the cross assortment. In specific occasions, the guideline of gotra exogamy is extended by bunching a few other gotra spoke to in a similar town into an exogamous alliance. Marriage between these gotras is restricted or on the other hand limited.

**In January 2010** Kavita of town Kheri in Meham development of Rohtak region had to leave her significant other after her marriage with Satish was named unlawful by Benewal khap panchayat. The panchayat announced them brother and sister since they had a place with the same gotra. The couple had a child. Kavita started a protest against the panchayat following which she was permitted to live with her better half however had to leave the town.

**In March 2010**, there were two unmistakable cases. In one, Phogatkhap panchayat coordinated Randhir Singh of Samastipur town in Charkhi Dadri of Bhiwani locale to sell his territory and property, and leave the town for wedding his son Sribhaghwan to Anita of Makrana town of a similar district. He was pronounced to have brought "dishonor" to the town and community for penetrating the time honor forbiddance of bhaichara by realizing marriage collusion.

**In April 2010**, Usha Rani Kashyap of Bhaiswan town of Gohana, Sonepat locale, was hanged to death by her brother for her relationship with her neighbor, Rakesh Kashyap. The boy's body was discovered swinging from a tree in a same town the following day. They had a place with the equivalent gotra

**FAILURE TO LEGALLY RECOGNIZE THE PROBLEM:**

**Dr. B. R Ambedkar** has said with regards to a conversation of caste marriage:"political oppression is nothing contrasted with social oppression and a reformer, who opposes society, is a significantly braver individual than a politician who resists government."

Regardless of increment in the quantity of crimes for the sake of honor, despite Judgments and articulation of shock in courts across India, progressive governments have shown criminal carelessness in their way to deal with these violations. There is no meaning of this crime; no legal recognition of the different parts of the wrongdoing, no lawful security has been stood to the couple in self-decision partnership, no measures to forestall this crime, no responsibility, no discipline. Also, furthermore, since there is no lawful acknowledgment of the crime, there are no insights accessible. In the records of the National Crime Records Bureau, such violations don't exist.

In July, 2009 out of a calling attention motion, individuals across party line, talked about honor crimes(killing) and upheld the demand of a different law. Accordingly the then Home Minister stated: "I think the demand for a different law is the one that has been made most smoothly. In any case, I am worried about the possibility that that is an extremely basic demand….the appropriate response isn't to make a different law. Whatever law we made, honor killing is murder…. I would investigate this whether we can characterize honor killing yet at first sight I am certain whether that will take us very far."

In August, 2010, the legal cell of **All Indian Women's Democratic Association (AIDWA)** headed by Kriti Singh, in counsel with numerous women associations and people, drafted a complete law entitled "The Prevention of Crime for the sake of Honor and Tradition Bill" and offered it to the administration. The Bill characterizes honor crimes according to an infringement of the rights of the couple. The Bill proceeds to list different sorts of crimes, notwithstanding murder; it recommends preventive measures; it gives discipline to fluctuating degrees; it incorporates khap panchayats or different bodies acting for the sake of caste or community; it guarantees responsibility of the police and organization. The Bill was bolstered by the National Commission of Women, at that point headed by GirijaViyas, who gave a comparable named Bill to the legislature however sadly the administration didn't cade to take it forward.

After two years in August 2012, the **Law Commission of India**, to which a reference had likewise been made by the administration, drew out its own form of the Bill in its **242nd report**. Despite the fact that it expressed that its draft was nearer to the one put together by the National Commission of Women, in truth it was incredibly thin and moderate in its methodology.

The Bill is named as "Prohibition of Unlawful Assembly (Interference with the Freedom of Matrimonial Alliance) Bill, 2011, the Bill essentially managed the "unlawful congregations" called by caste panchayats to forestall a self-decision marriage. This was a long ways from the genuine real factors which should have been tended to. In August 2015, the Central Ministry has sent a letter expressing that they are as yet anticipating the reaction of various state governments on the suggestions of the Law Commission.

**Role of Khap Panchayat:**

The starting point of khap panchayat is till date not known yet is accepted to begin in **600 AD.** In ancient times, during when man was carrying on with a traveling life, towns are being shaped at a fast rate and man was going towards human progress and better ways of life.

Panchayat actually implies get together of five reasonable and regarded older folks picked and acknowledged by the town or village. Generally, some relentless and mighty people, were constrained public interest and with no political race bunch together and proclaim themselves 'the lord of the caste', subsequently comprising the caste panchayats.

The **"Khap"** is an antiquated idea which has composed references found back from the Rig Vedic times. There are essentially socio-political gatherings, which as a rule involve the upper caste and elderly men who are joined by geology and caste. The word Khap is most likely gotten from Latin word "corpus" which implies an association of person. Thus khap is a term for a social political gathering and utilized in topographical sense. Khaps panchayats are dynamic in different conditions of the nation particularly Haryana. Khaps of these states are famous for their stunning declarations like proclaiming wedded couples kin, alienating families and such different appalling acts. The explanation for all these terrible decisions is to spare the purported honor and culture of the society. The Question here emerges: who are Khap Panchayats? Who gave them option to execute for the sake of honor? These Khaps are an attack against human rights alongside social shades of malice like settlement and kid relationships and should be managed firmly as conceivable simply the nation battle naxals or ultras.

The explanation administering these khaps is that various social orders have various traditions or arrangement of forbiddances, as per which a male or a female can't have marriage with another male. **Khap Panchayats** adjudicates cultural dishonor of female of other caste. They adhere to the standard of endogamy which implies the standard confining union with individuals from a similar clan, town, village, caste, sub caste or other social group. A great many people believe that caste system is a static inflexible component of Hindu society and it can't change. This sort of reasoning invigorates the system and arrangement of khap panchayats in our society.

**WHAT LAW SAYS ABOUT IT?**

There is no particular law in India which manages this abhorrent act of honor killings and any punishment in regards to the equivalent. Honor killings determine solid sanctions from the society. In spite of the fact that each religion censures honor killings yet the cultural set up depict such practices as indispensable piece of religion. Along these lines, honor killing, have probably the most grounded help of masses for example through religion. Honor Killings are homicide and murder which are serious crimes under the **Indian Penal Code, Section 299 of the IPC**, deals with culpable homicide while **Section 300**, deals with culpable homicide amounting to murder. **Article 14 of the Indian constitution** guarantees to every person the right to equality under the watchful before the law or the equal protection of the laws.

Each individual, whatever be his rank or position, or gender is dependent upon the jurisdiction of the ordinary courts. The**'equal protection of the laws'** is fairly a conclusion of the first expression. The privilege to Equality is along these lines perceived as one of the basic features of the constitution. Honor Killings are accordingly horribly against this extremely established right accommodated the protection of citizens. As effectively expressed before, honor killings are basically coordinated towards women and therefore offer ascent to gender inequality. This carries us to **Article 15 of the Indian constitution**.

**Article 15(1)** prohibits the state from discriminating against citizens on grounds only of religion, race, sex, caste, and place of birth or any of them. The right guaranteed in clause (1) is conferred on a citizen as an individual and is available against his being subjected to discrimination in the matter of rights, privileges and immunities pertaining to him as a citizen generally.

Anyway in numerous networks across India where Honor killing is predominant, wives and daughters are required to be subordinate, even servile, to their dads and husbands, and even their own sons. The Government of India in the wake of observing ascent in number of honor killings in these ongoing years has proposed to think of certain revisions in IPC in order to set up an impediment law to manage honor killings.

Government needed to acquire alterations before the Parliament storm meeting only. Though joined on the need to manage the malicious act of "Honor killings," yet confronting division in the Cabinet on the most proficient method to handle the issue, the Center government chose to counsel the States and to propose changes in the law to manage the matter. Though no bill was presented during this session yet the discussions in Parliament have given an unclear idea thought regarding what these amendments can be.

The alterations proposed don't just identify with the amendments of IPC (Sec 300 and Sec 354) however amendments under Evidence Act, 1872 (Sec 105) and Special Marriages Act, 1954 are likewise being considered to give useful usage to these new laws. Right off the bat, the Government has proposed expansion of a "fifth clause" to Sec 300 under IPC. The proposed fifth clause says, "in the event that it is finished by any individual or people acting working together with, or at the command of, an individual from the family or an individual from a body or group of the caste or clan or community or caste panchayat (by whatever name called) in the conviction that the casualty has carried disrespect or seen to have brought7 shame upon the family or caste or clan or community or caste panchayats." In the clarifications given for the statement, the proposition says that "dishonor" and "perceived to have brought disrespect" will incorporate "acts of any individual adopting a dress code which is unsuitable to their family or group of the caste or clan or community or caste panchayat"

Secondly, the Government proposes to make amendments in Indian Evidence Act (Sec 105) which will welcome the onus on Khap Panchayats to demonstrate their guiltlessness in the cases identified with honor crimes. What's more, the Khap Panchayat or any gathering which orders for killing or some other harm to anybody and the individual who really perpetrated the offense will be made mutually at risk for the crime.

Third fundamental amendment is identified with Special Marriage Act. There are discussions to do away with 30 day notice period under Special Marriage Act for any inter caste or inter religion marriages as required under Sec 5 of the Act.The core of the changes proposed center around setting the onus of proving honesty on the "khap panchayat" and this incorporates the charge of homicide, yet of being an abettor, or having induced some other kind of humiliation, including stripping, social blacklist, and so forth. The changes, whenever made into law, would likewise make all 'khap panchayat' individuals related with death responsible.

**VIEW of the SUPREME COURT**

On account of ***State of U.P. Versus Krishna Master and others***, the Supreme Court has granted life sentence to three people in an honor killing case, in which six individuals from a family were gunned down, however said the accused deserved capital punishment. The apex court in any case, avoided granting capital punishment to Krishna, Ram Sewak and Kishori as the incident was two decades old and hammered the High Court for vindicating them by dismissing the declarations of a child and other observers.

In ***Lata Singh Vs State of U.P and Others***, where the two Judge Bench communicated worry over the few occurrences of provocation, dangers and viciousness against youngsters and ladies who wed outside their rank and held that "such demonstrations or dangers or badgering are entirely unlawful and the individuals who submit them must be severally rebuffed". Seeing that "inter caste marriage are in certainty in the national enthusiasm as they will bring about obliterating the caste system", the Bench held that" once an individual turns into a major the person in question can marry whosoever he/she enjoys. In the event that the guardians of the boy or girl don't support of such inter caste or inter religion marriage the most extreme they can do is that they can cut off social relations with the son or the daughter, however they can't give dangers or submit or impel acts of violence and can't pester the individual who experiences such inter caste or inter religion marriage"

Appropriately, the Bench coordinated the organization/police authorities all through the nation to make sure "that if any boy or girl who is a major, the couple are not badgering by any one nor exposed to dangers or demonstrations of brutality, and any individual who gives such dangers or on the other hand pesters or perpetrates demonstrations of savagery either himself or at his investigation, is reprimanded by organizing criminal procedures by the police against such people and further harsh move is made against such people as gave by law."

In *S Khushboo V Kanniammal and Another* the Supreme Court held that While the facts demonstrate that the standard view in our society is that sexual contact should occur just between conjugal accomplices, there is no legal offense that happens when adults enthusiastically take part in sexual relations outside the conjugal setting, except for 'adultery' as characterized under Section 497 IPC. The Court referred to its prior choice in Lata Singh v. State of U.P. and Anr wherein it was seen that a live-in relationship between two consenting adults of heterogenic sex doesn't add up to any offense (with the conspicuous exemption of 'adultery'), despite the fact that it might be seen as shameless. A major girl is allowed to wed anybody she loves or "live with anybody she loves".

The issue with honor killing cases in this nation is that despite the fact that there are countless situations where couples are murdered in light of the fact that they have brought 'shame' to the family name, none of these cases are accounted for. The not many that are accounted for proceed to be covered under the considerable rundown of pending cases in the respectable courts for example Justice K.S. Ahluwalia of the Punjab and Haryana High Court mentioned a noteworthy objective fact while at the same time hearing 10 cases relating to marriage between couples aged 18-21: "The High Court is overflowed with petitions where judges of this Court need to respond in due order regarding the right of life and liberty to married couples.

The State is a quiet onlooker. When will the State wakeful from its sleep [and] for to what extent can Courts give comfort and salve by discarding such cases?" The truth consequently lies that the state machinery is profoundly fixed in instances of honor killings. The state machinery for example the police must be more proactive as opposed to responsive to the frightfulness of honor killings. Numerous multiple times the cases are accounted for suicide and hence nothing experiences, so as to be attempted in the courts. The Police authorities are known to be threatened and numerous multiple times hand in gloves with the huge influential groups of the area and in this manner equity is denied to the victims.

**SUGGESTIVE MEASURES TO COMBAT HONOR KILLING:**

1. **"Honor Killing"** proceeds as a result of a view of lost honor - which inter alia depicts as "an entitlement to respect". Subsequently we should comprehend that respect is "above all else not tied in with being regarded, however about being deserving of respect"
2. The dire requirement for the huge change of mentalities towards women is clear. In Muslim and non-Muslim nations, we should keep on raising voice and challenge shameful acts and social components that deny the dignity, poise and respect for all women and men.
3. We should look for, in our souls and brains, the solidarity to continue on in this battle. The bad dream of viciousness and murder will possibly end when the idea of respect is changed and maintained by respecting lives, and not taking them.
4. Making the crime of honor killing a different offense would help bring greater clearness for law requirement organizations. One of the propositions is to revise the **Indian Evidence Act** to put the weight of confirmation on the denounced. Along, the khap panchayat or the relatives would be liable for demonstrating their guiltlessness. There would be joint liability under the proposed new law. The khap panchayat (or any group requesting honor killings and the individual who completes the murdering would be mutually at risk for punishment.
5. By and by there is no definition of **Honor Killing/crime or clearness**. Security forces to the magistrate at the District level. New law will give order to unique police cell in each area to give assurance to couples. New law accompanies an institutional hardware and the necessary coordination all things considered. It will likewise command the distinctive state government and the Center to chip away at sharpening of the law authorization offices. The new law will command social activities and attention to check such savagery through social methods. Honor crimes and violations ought to incorporate all the wrongdoings against women which are executed by the community. There are numerous instances of women being marked witches, marched exposed, tormented in open which are extremely horrifying offenses of respect and henceforth should be fortified by an exceptional law and to have severe disciplines. Having an uncommon law can be deterrent.
6. **Community Action Grants** will bolster local community activity to diminish savagery against women, and for donning clubs to build up zero resistance programs in nearby clubs.

**CONCLUSION:**

**Honor killing**, more a social practice than being a religious one, is covertly upheld by society yet transparently debilitated and banned wherever else. It is exceptionally appalling that the caste system in India has transformed into a social' malicious for some. Unfortunately numerous young people have lost their lives for the sake of honor, and there are a lot more who are at the gunpoint of this unbending conviction system. It is a bogus idea that honor killings just include the killings of women. Men are similarly survivors of this practice, particularly when it influences the notoriety of a specific caste and community.

For this is the high time, as ladies are retaliating to guarantee that there must happen changes in the mentalities of society and such perspectives are solidified to change the entire society on the new lines of gender equality. Women have come to cutting edge to move their aggressors to clarify in court what precisely was decent about their activities. They progressively request their tormentors to confront the results of viciousness. What's more, presently the society and the State must help these valiant women who walk the passages of Law to bring to equity every one of the individuals who take lives of their women on their own impulses and likes. The women who have approached subsequent to destroying the cover of quiet and cultural conspiracy that has permitted societies of violence to flourish must not be made liable to be marked respectable or shameful by other people who themselves couldn't with clean hands.

Therefore, honor killing is a grave sin and people practicing it should be given harsh punishment so that one should think twice before committing such crime.

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