

HONOR KILLINGS - THE DARKEST FACE OF INDIAN MISOGYNY- Nehal Singh¹

Killings females in the name of honor expresses a despotic society dominated by arbitrary culture².~ Khaled Hishma

I. ABSTRACT

“WE DON’T SUPPORT THIS”, “IN OUR CULTURE WE CAN NOT ACCEPT ALL THIS”, “YOU HAVE BOUGHT DISGRACE TO OUR FAMILY”, these are few examples of what are heard before an innocent is awarded with death.

India is a country of culture, a country which outshines itself by the rich rituals and cultures we follow. The world looks at us and we have been raided and ambushed because of the same they observed we were so rich not in just monetary terms but even the lifestyle. India is a proud country and we still have customs which have become a major source of law, and eventually we have continued some customs and now in a broader and stricter sense are known as laws.

But unfortunately, some customs are still strangling innocents and evils behind such crimes give justifications and name it with pride. For very well-known example- Honor Killing

Life is a mystery. The next minute of life is unknown to anyone. Every person has the right and the desire to live their life to the fullest extent possible. No one shall be forced to live their life in the service and in the name of another. Honor killing is the act of killing a person, whether a man or a woman, who refuses to enter into a family-arranged marriage or decides to change his or her marital status because it compromises the family’s honor. The family's highest authority protects the family name but neglects to consider the love and affection that each family member has for them. Also, the murdering of a lady or girl by male family

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members is known as an honor killing. The murderers use the victim's alleged harm to the family name or prestige as justification for their crimes.

II. INTRODUCTION

No individual who breaks the law can go free, and in this case, the crime in question violates numerous provisions meant to protect the citizen. Even though this crime shares similarities with many other crimes, it is nonetheless distinct from them. When the spouse comes from a low caste, it eventually lowers the status and caste of the female family, which motivates the male family members to murder the girl. However, they fail to remember that the girl is their child, and that while position in the superficial society can be restored, but unfortunately a girl's life can never be reclaimed. Caste is less valuable than the life and love the girl has shared with them.

The term "honor killing" refers to the killing or torture that eventually leads to death of the victim or say member of the family or social group by other members on the grounds that the victim has brought the family or society into disrepute. The victim is typically someone who marries against their parents desires, engages in extramarital or premarital relations, weds within or outside of their caste, or weds a cousin from a different caste. While women and girls have been the bulk of those killed in honor killings, men have also become victims more frequently. Members of the family that believe in bringing purity to the family view honor killing as the only way to keep their lineage clean and sacred. To restore honor to the family and remove the humiliation and dishonor brought on by the family member, the family commits murder of the family members. The family's male member murders the female who disobeyed their wishes and disrespect the family. This is a form of deliberate murder committed by family members against the person who had brought disgrace upon the family. Most often, these crimes are the result of triggers set off by family members, the community, or neighbors that make the accused feel degraded and agitated. The majority of these incidents involve females who are suspected of committing sexual and marital misdeeds. When people who ought to assist, the girl are opposed to them, it creates a condition where they shouldn't exist. India is a democratic nation because each citizen is free to act in accordance with their moral beliefs and constitutional rights. In a society where everyone is

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treated equally without discrimination, picking a member of a different caste is seen as bringing dishonor on the family member, which leads to discrimination.

One of the worst known examples of honor killing, however, is to have taken place between 1947 and 1950, during the partition of India and Pakistan. During this disaster, millions of people lost their lives and their homes, with women suffering disproportionately. Women who crossed the border illegally were murdered and raped. Others were compelled to wed the men from the same side in order to avoid victimization, while many committed suicides in order to preserve their honor³. However, when they returned to their families and homes years later, they were shunned and killed by members of their own family in an effort to uphold the honor and dignity of the family name in the neighborhood.

Between 5000 and 10,000 women are supposedly slain by their husbands or other family members every year, according to the UN, for purportedly spreading a stain of dishonor to their families that can only be removed by the killing—the physical extermination—of the lady. However, despite the fact that many crimes are actually honor killings, the media and crime reports portray them as “family tragedies” or “crimes of passion”⁴. The government is considering what regulations to enact to combat this horrific crime because there have been a number of honor killings in the nation over the past year. The issue also centers on whether or not the Hindu Marriage Act has to be changed⁵. The 2005 amendment to the Hindu Succession Act, which required daughters to get inheritance rights, has increased uncertainty among the communities that retain land. As a result, the society now believes that their daughters can involve other parties, such as a husband from a different caste who can assert his claim to the wife's claim. Social pressures are present in arranged marriages, but the parents are given the assurance that no such claim will be made. There is always a chance that a problematic marriage will result in the daughter using her inherited rights.

According to sociologists, the caste system's continual rigidity and people's persistent inability to accept that weddings can occur within the same gotra or outside of one's caste are the two main reasons why honor killings continue to occur. Because the formal government

³ Anna C. Korteweg, Understanding Honour Killing And Honour Related Violence In The Immigration Context: Implications For The Legal Profession And Beyond

⁴ Foblets, DundesRenteln; Multicultural Jurisprudence

⁵ Rao Arif Ali Khan, Honour Killing Roots and Remedies a Global Views.

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has not been able to reach rural communities, the number of honor killings has increased despite the fact that this practice ought to have been stopped by now.

III. CURRENT LAWS CONCERNING "HONOUR KILLING"

There isn't a specific statute in place yet to address honor killings. The murders fit into either the homicide or manslaughter broad categories. It might be challenging to identify the perpetrators of such acts when a mob has been involved because honor killings can occasionally be committed by a mob as well. The gathering of proof becomes challenging, and eyewitnesses never cooperate. However, "honor killings" are against both international human rights law and UN goals. However, even though India does not have a statute that directly addresses it, there is court precedent for it. In addition, there are other latent bills that would prohibit honor killings and are expected to be submitted into parliament soon.

In order to effectively execute new regulations, revisions to the Evidence Act of 1872 (Section 105) and the Special Marriages Act of 1954 are also being considered. The suggested changes do not only relate to the amendments to the IPC (Sections 300 and 354). First, the Government has suggested amending Section 300 of the IPC to include a "fifth clause." "If it is done by any person or persons acting in concert with, or at the behest of, a member of the family, a member of a body or group of the caste, clan, community, or caste panchayat (by whatever name called), in the belief that the victim has brought dishonor or perceived to have brought dishonor to the caste or clan or community or caste panchayat (by whatever name called)," the proposed fifth clause reads.

Second, the government wants to change the Indian Evidence Act (Sec 105) which will impose the onus on Khap Panchayats to prove their innocence in the cases relating to honor crimes. Additionally, the Khap Panchayat or any other organization that issues instructions for the killing of someone or any other form of injury will be held jointly accountable for the crime together with the individual who actually committed it⁶. The Special Marriage Act is the subject of the third major modification. There are discussions to eliminate the 30-day notice period needed by Section 5 of the Special Marriage Act for any intercaste or interreligious weddings⁷.

⁶Smita Gupta, GoM to look into Honour Killings, (Nov. 8th, 2022), <http://www.thehindu.com/news/national/arti>.

⁷Ibid

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IV. JUDICIAL HISTORY IN INDIA AND AROUND THE WORLD

Traditionally, homicide or manslaughter cases involving “honor killings” were accepted by Indian courts. However, once the nature and specifics of the murders were revealed, courts were also employed to uphold the tenuous, so-called “honor” of the family, in whose name the horrible crime were committed and the murderers were frequently left out in open. This is evident from the Supreme Court's ruling, in which Justices VS Sirpurkar and Deepak Verma stated that the case wasn't the rarest of the rare. “The murders were the result of a societal problem, such as a marriage to a so-called lower caste individual”. Such murders do not fit under the category of the rarest of the rarest because the girl's family must deal with a great deal of ridicule and disgrace in society as a result of the girl's actions. However, the time has come when we must take these social considerations into account when deciding whether to impose the death penalty in such cases, they stated⁸. In all other respects, the court distinguished the repugnant caste-based “honor killings” from other homicides for whom the death penalty is the maximum punishment. In this instance, the girl's Uttar Pradesh-born brother killed five family members, including his Scheduled Caste brother-in-law.

Our government has taken certain actions against organisations like khap panchayats, such as drafting a statute titled “Prohibition of Unlawful Assembly 2011” by the law commission. The measure outlines punishments for organisations that have authorised the execution of couples who are accused of having a love marriage. Additionally, the judiciary has made rulings against these extra-constitutional bodies in a number of situations.

*Lata Singh v. U.P. State & Anr*⁹, was one of the first instances in which a Supreme Court Division Bench noted that the couple had not broken any laws by getting married outside of their caste because “there is no prohibition against an inter-caste marriage under the Hindu Marriage Act or any other legislation.” It's interesting that the Court concluded that parents can only limit social contact with their children if they disapprove of their partner choice.

Additionally, it instructed police officers around the nation to prevent any form of violence against intercaste couples and, in the case that it did, to file criminal charges against the perpetrators. In a subsequent case involving caste dispute, *Arumugam Servai v. State of*

⁸ ‘SC's conflicting judgement on honor’ at as accessed on 8th September, 2022.

⁹(2006) 5 SCC 475

*Tamil Nadu*¹⁰, the Supreme Court noted that “Khap Panchayats” are comparable to kangaroo courts and that issuing judgements against inter-caste marriages is “wholly unconstitutional and has to be brutally driven out”. The Supreme Court held that honor killing falls under the “rarest of rare” category so that it serves as a deterrent for such outrageous acts in the case of *BhagwanDass v. State (NCT of Delhi)*¹¹, which involved an appeal filed by an accused against his conviction for the murder of his daughter. The Supreme Court of India took suo moto cognizance of the gang rape of a 20-year-old lady in West Bengal on the orders of the community panchayat for having a relationship with a man from a different community, as reported in Business & Financial News on January 23, 2014. The Court reaffirmed that the State has a responsibility to uphold the freedom of choice in marriage, which is a key component of Article 21 of the Indian Constitution. The Court firmly concluded that a woman's freedom and independence cannot be breached by “self-assumed” honor when determining on the quantum in the case of an honor killing of a sister for her choice of partner in *Vikas Yadav v. State of Uttar Pradesh &ors*¹², Last but not least, the Supreme Court ruled in *Shakti Vahini v. Union of India*¹³, that honor killings are considered parts of honor crimes and that “any kind of torture or ill-treatment that tantamount to atrophy of choice of an individual relating to love and marriage by any assembly, whatever nomenclature it assumes, is illegal and cannot be allowed a moment of existence.” The Council of Europe Convention on Preventing and Combating Violence Against Women and Domestic Violence, which states that any crime caused by a person's violation of cultural, religious, social, or traditional norms or customs of appropriate behavior is subject to prosecution, was cited by the Court in expanding the definition of honor crimes. According to Articles 19 and 21 of the Constitution, a person's ability to freely choose their life partner is an essential component of their dignity. In order to address honor crimes, the Court issued a number of detailed preventive, remedial, and punitive directives. These included identifying the areas where honor killings are prevalent, offering the couple shelter for a month, outlawing unlawful assembly, taking the proper departmental action against officials, sensitizing law enforcement agencies, and setting up 24-hour helplines, among other things.

¹⁰(2011) 6 SCC 405

¹¹(2011) 6 SCC 396

¹²(2016) 9 SCC 541

¹³(2018) 7 SCC 192

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Without laws to support them, these directives lack the necessary muscle to combat the threat of honor crimes in a multilayered, complex country like India. In the sake of honor, crimes against sexual and gender minorities are also on the rise. A legal framework that protects all crimes committed in the name of so-called honor would guarantee that a person's constitutional freedom to pick their spouse is upheld.

V. LANDMARK JUDGEMENTS

MANOJ-BABLI CASE¹⁴

One of the most serious honors killing cases was this one.

Background: - In this case, Manoj and Babli were the victims. They eloped and were married because they were in love with one another. Indignant after learning of this, the victims were located by the family members. The victim's family had brought the matter to the khap panchayat, which at first indicated that anyone who made contact with the victim would have to pay 25,000, thus nobody should do so. The family had dragged them before the khap panchayat, which was also opposed to the marriage, after discovering their whereabouts. Because the victims were from various castes, they decided against the victim. For the sake of the society, the choice was made on the basis of religion and caste. The khap panchayat was also accused of taking part in the victim's murder in order to uphold the family's honour. Babli's grandpa was the khap commander, hence relatives of Babli were involved in the murder. Nevertheless, they kidnapped and slaughtered the victims.

Judgement: - But when this subject was brought before the Karnal District Court, they had five murderers who participated in the crime were given life sentences. This is the first instance of an honor killing case leading to a landmark decision granting the accused a life sentence. The driver who participated in the kidnapping received a seven-year prison term. The most serious crime is also regarded as honor killing.

The Supreme Court ruled in the *State of U.P v. Krishna & Ors*¹⁵. case in August 2010 as well. Three people were given life sentences which involved an “honor killing” that claimed

¹⁴ Smt. Chandrapati vs State of Haryana and Others on 27 May, 2011

¹⁵ CRIMINAL APPEAL NO. 1180 OF 2004, at <<http://judis.nic.in/supremecourt/helddis3.aspx>> as accessed on 11th September, 2022

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the lives of six members of a family in a village in Uttar Pradesh in 1991. Justices J.M. and H.S. Bedi made up a bench. After the trial court gave them the death sentence, Panchal overturned the Allahabad High Court's judgement of acquittal. "There is no manner of doubt that killing six people and destroying almost the entire family on the flimsy justification of saving the family honor would fall within the rarest of rare cases". the Bench ruled. "Therefore, the trial court was perfectly justified in imposing the capital punishment on the respondents".

*The State of Maharashtra vs Eknath Kisan Kumbharkar*¹⁶, it was said that honor killings had become widespread throughout the nation, especially in Haryana, western Uttar Pradesh, and Rajasthan. Young couples in love frequently have to take refuge at police stations or protective houses to escape the fury of kangaroo courts. In the Lata Singh case, we ruled that honor killings were nothing more than barbaric, violent murders committed by intolerant individuals with feudal mentalities. Honor killings, for any cause, fall within the category of the most extreme uncommon situations deserving of the death penalty, in our opinion. It is time to eradicate these barbarous, feudal customs that reflect poorly on our country. Further, it was said that honour killings had become widespread throughout the nation, especially in Haryana, western Uttar Pradesh, and Rajasthan. Young couples in love frequently have to take refuge at police stations or protective houses to escape the fury of kangaroo courts. In the Lata Singh case, we ruled that honour killings were nothing more than barbaric, violent murders committed by intolerant individuals with feudal mentalities. Honor killings, for any cause, fall within the category of the most extreme uncommon situations deserving of the death penalty, in our opinion. It is time to eradicate these barbarous, feudal customs that reflect poorly on our country.

VI. INTER-CASTE RELATIONS AWARDED HONOR KILLINGS

Several recent and well-known instances of "honor" between castes and communities From north to south, and irrespective of class, killings occur in both rural and urban areas of India. The media has advanced considerably. The media has been compelled to admit the presence of "honor" killings in educated, contemporary, urban metropolitan India after initially dismissing the news and assuming it to mostly be related to the "Other" India—the

¹⁶<https://indiankanoon.org/doc/189241171/> accessed on 12th September 2022

rural hinterland. Cases have been increasing, some of which are well-known while others are more obscure or less well-known. Recent high-profile cases include those involving¹⁷:-

- Bibi Jagir Kaur was a prominent minister in the Punjabi government and the first female president of the Shiromani GurdawaraPrabhandak Committee (SGPC), then, Prakash Singh Badai's administration. She gave birth to her daughter in early 2000. Harpreet was murdered following a forced abortion, allegedly at the instigation of Jagir Kaur, who had opposed her mother's desires by secretly marrying Kamaljeet, a mona (shaven) Sikh from a different caste. One who "justifiably adhered to violence towards daughters if they transgressed boundaries" is offered up as an example is Bibi Jagir Kaur.
- Vikas Yadav, D.P.'s son, kidnapped and killed Nitish Katara. a Yadav²⁰⁰² member of parliament for western Uttar Pradesh, chosen for their cordialwith Bharati, his sister. The pair had intended to wed. The Yadav's had nothing good to say about Katara because she belonged to a different caste. They were killed in order to protect their "honor".
- A 30-year-old computer graphics instructor named Rizwanur Rahman got married in secret. Priyanka Todi, a wealthy businessman's daughter, in Kolkata in August 2007. After the marriage, the Todi family falsely promised to take their daughter home for a few days. She never returned. Rahman was violently harassed by the police and others when he attempted to get her back. He was discovered dead close to a railroad track in Kolkata within a month. "Honor" had cost a price.

VII. UNIFORM CIVIL CODE IS REQUIRED

Honor crimes have been influenced by, as was already noted, the misreading of religious traditions. The majority of these crimes are covered up by one or more religious aspects due to the multiplicity of religions in India. A unified civil code would be helpful in this situation to replace the special laws intended for adherents of each religion. 2010 Bill to Prevent Crimes in the Name of Honor and Tradition. The Prevention of Crimes in the Name of Honor and Tradition Bill, 2010, has been supported by the Ministry of Women and Child

¹⁷ Prem Chaudhary (2010), Redeeming 'Honour' through Violence: Unrevealing the concept and its Application, D:/CEQUIN Website/9th- September (Pdf-Files)-C:/Documents and Settings/Pc5s/ApplicationsData/Microsoft/Templates/Normal.dotm.

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Development (MWCD). In the proposed law, Section 300 of the Indian Penal Code, which defines murder, would receive a fifth clause. By adding this new provision, honor killings that follow khappanchayat rules would be illegal. The measure is thorough in that it punishes not only those who commit crimes on the orders of panchayats but also those who participated in their preparation and those present at panchayat meetings, which would serve as a deterrent for these informal tribunals. The proposed legislation includes a number of clauses that address both direct and indirect involvement in the crime of honor killing. If anyone is found to have committed the crime, they will be prosecuted with murder under IPC, a serious crime.

A person who is found guilty of openly encouraging or supporting an act of honour killing may face a sentence of up to two years in prison and a fine. The staff that must be hired in order to administer the new law, however, is not adequately described in the bill. However, the passage of this law through the Parliament has not been easy. Some MPs and senior party leaders have expressed some reluctance to support the bill because they don't want to alienate the support that the khap panchayats in their areas provide.

VIII. CRITICAL ANALYSIS

Analysis of the ideology reveals that it promotes gendered ideas, hierarchy and inequity. Men and women both represent ideas of honor, but in different ways. The woman serves as the honor's repository, while the man controls it. Therefore, women pose the biggest threat to the concept of honor. The term "the honor of every family is related to its girl" is one that is frequently used. "The honor thus predicated in a woman is crucially centered in her body," is another. By engaging in what is regarded as her disgusting physical behavior, a lady dishonors her family. This encompasses everything from her sexuality to how she practices *sharm and lihaz* (modesty and reverence). The main principle governing and putting into reality the purdah practice and its associated ideology of seclusion is honor.

Why does honor reside in a woman's body? The solution is partially in a particular conception of reproduction in which the male seed takes root in the feminine ground or field¹⁸. In this, the man is considered as the creator and the woman as the passive recipient of

¹⁸Supra 17

the male sperm. The idea of honor is constructed on the basis of this communal impression of the creative power of men.

The philosophy of the seed and the ground, which dates back to ancient times, is present in written tradition, common law, and public consciousness. According to this, a child (especially a male child) receives his identity as a member of the father's lineage through the blood that circulates in his veins, which is said to come from the father's seed. Semen is frequently thought of as concentrated blood, and male members of agnatic kin are clearly seen as links in the transmission of the common blood to the following generation through their semen. This patrilineage and lineage are guaranteed by the practice of caste endogamy, which upholds caste boundaries and caste purity. It suggests the necessity of restricting female sexuality in order to ensure the ancestry and paternity of the progeny.

A man's honor is largely based on his capacity to impose his undue authority over his female family members. This implies that a lady has no self-control. The male family members must make all decisions about her body since they are the guardians of her honor. Family relationships are furthered by blood ties to the clan, followed by the caste/community. They share this honor together due of their blood connection. They must get together to protect and maintain its purity. In this strong and hierarchical society, women are essentially excluded due to the concept of blood kinship or (brotherhood).

There are several false beliefs about the practise of honor killing. The first false assumption about honor killing is that it only occurs in rural regions. Although it is true that the bulk of homicides occur in rural areas, the truth is that they occur across such a wide geographic range that we cannot isolate honor killings to solely rural areas. But it has also lately come to light that even major cities like Delhi and Tamil Nadu are not immune to this crime from Delhi, as demonstrated by the murder of a daughter and son-in-law for marrying into the same gotra. Thus, it is abundantly obvious that honor killing is not confined to rural regions but also occurs in urban settings, and as has previously been mentioned, it has a very broad geographic distribution. The idea that honor killing has religious underpinnings is the second myth about it. Even if a woman does commit adultery, the accusation needs to be supported by four credible male witnesses who have a good reputation and excellent behavior. Additionally, only the State, never a vigilante individual, is authorized to administer court

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sanctions. Thus, it is quite evident that this horrible murder has no religious justification or origin.

Even though these anxieties are played through these concerns and in fact reinforce them, it is clear that the legal actions have brought about anxieties originating from different causes and not necessarily out of concern for caste endogamy, village exogamy, or even the maintenance of honor, culture, and tradition. Cultural customs and ideas of “honor” have taken precedence because further resistance to social, legal, and political changes is no longer possible. Therefore, any education or modernization that the rural families may have undergone is overridden by the ensuing violent opposition to violations of marriage standards or codes of honor. In actuality, this conflict is nearly invariably framed as being between Westernization, modernism, and honor. It's important to note that cultural concepts frequently benefit the social groups that create or support them. The ideals of honor and shame work to reestablish male, familial, and communal dominance that is thought to have been undermined and in peril as a result of post-colonial legal facilitation.

IX. CONCLUSION & RECOMMENDATION

Despite existing related laws like the Special Marriages Act and the upcoming bill on honor killings, which if executed successfully can lessen this crime, honor killings remain an atavistic social issue even in these so-called contemporary times. However, unless social attitudes are altered, such outcome would only be fleeting. The conflict between India's coexisting modern and traditional cultures is one of the major factors contributing to the rise in honor killings. On the other side, authorities are also oblivious to this critically important social issue because of their avarice for power. More NGOs and other organizations are getting involved in this crime as it receives more attention on a global scale. And given the critical role that media plays in social change, these tools can be utilized effectively. Every level of society—individuals, families, communities, societies, and nations—needs change.

The most that can be done if a family member disapproves of the young people's marriage is to cut off their social ties to them; however, committing an act of honor killing does not elevate the family's honor. However, the family members are unaware of this reality. God is the creator of life, so he should have authority over births and deaths. The ability to remove

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someone from this earth depends on the god who brought them there. Family is vital, but it doesn't matter if one of the members is killed.

Since women are fighting back, it is imperative that societal views shift, and these changes are then solidified to transform society as a whole along the new tenets of gender equality. Women have taken the initiative to demand that their attackers explain in court exactly what was honorable about their acts. They demand more and more that the victims of their brutality should be held accountable. And now, society and the State must stand by these brave women as they navigate the legal system to hold accountable anyone who takes a woman's life based only on their own whims or fancy. It is not appropriate to submit the women who have come forward after tearing the taboo of silence and cultural complicity that permitted cultures of violence to flourish to judgments of honor or dishonor by those who could not themselves come forward with clean hands.

Being young and marrying the person of one's choice shouldn't be fatal any longer because, under Article 21 of India's Constitution, which upholds all rights that support a fulfilling, happy life in accordance with one's preferences, youth of legally marriable ages have the fundamental right to life. India is the largest democracy in the world. In addition, such couples or young people are protected by the freedom of speech and expression under Article 19 (1) (a) of the Indian Constitution, which supports their autonomy in choosing to be married. Here are some ideas for reducing the number of honor killings in India.

They are listed below: -

- First and foremost, there needs to be a clear definition of what constitutes an honor killing so that there is no space for interpretation.
- To catch the perpetrators and provide adequate safety to the couples or victims, it is important to establish a number of support lines and special cells throughout the locations where honor killings have occurred.
- It will be beneficial to strengthen Panchayati Raj Institutions (PRIs) and shift the leadership of the Panchayati raj to prioritise social development and the eradication of social ills.
- Additionally, a massive awareness campaign by the civil society on a mission may help in the rural areas to make the people realise that this antiquated institution, which

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existed in an era without a constitution, criminal law, the rule of law, a modern judicial system, a representative government, or democratically elected panchayats, has lost its relevance or justification for survival in the altered social, economic, and political environment. In this aspect, NGOs, universities, and the media can all be very important.

- The powerful and regressive khap panchayats should be dealt with firm, and the central government should intervene to make sure of it. The observance of changed marriage laws, which are likely to be reformed, needs to be strengthened by both the State and Central governments. Additionally, by recognising marriage as a legal institution, extra-constitutional organizations will be less able to restrict how couples and families might choose to get married.
- The entire government system is devoted to achieving this aim, including active police and municipal government.
- In order to advance communication and carry out community hegemonic discourse, civil society organisations and international organisations must work actively together to promote women's empowerment.
- 2010 Bill to Prevent Crimes Committed in the Name of "Honor" and "Tradition" According to a recent ruling by the Supreme Court, parents or Khap Panchayats cannot intervene with an adult couple's decision to be married. The most recent decision confirms the Supreme Court's 2010 directive to the central government to stop honour killing. The government's answer was the "Honour and Tradition Act", 2010¹⁹, which sought to reduce crime.
- A voice vote was used to approve the Rajasthan Prohibition of Interference with the Freedom of Matrimonial Alliances in the Name of Honour and Tradition Bill, 2019²⁰. Shanti Dhariwal, the minister for parliamentary affairs, presented the measure to the House last week. In response to the discussion surrounding the bill, Dhariwal claimed that the IPC and CrPc portions were insufficient to address these circumstances, hence the bill was transferred. It has been put into place to help people get over their limited

¹⁹<https://www.gktoday.in/topic/honour-killings-and-prevention-of-crimes-in-the-name-of-honour-and-tradition-bill-2010/> accessed on 14th September 2022.

²⁰<https://www.indiatoday.in/india/story/bills-against-honour-killing-and-mob-lynching-introduced-in-rajasthan-assembly-1575257-2019-07-30> accessed on 15th September 2022.

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perspectives. Throughout the last five years, he claimed, 71 instances of illegal diktat issued by "Khap Panchayats" (caste councils serving as kangaroo courts) have been reported in the state, and 10 honour killings have occurred, resulting in the deaths of four men and eight women²¹.

In conclusion, it may be said that the moment has come to combine the efforts of social workers, civil rights activists, government agencies, and politically elected women leaders with liberal ideologies in order to sensitise, mobilise, and equip them to fight for their liberties. Since the couple decides their own life and has the choice to stay together or divorce, it is very secure to prohibit honor killing. No one has the authority to take away another person's life or freedom. Living life to the fullest and being happy and joyful always makes sense because you never know when your next moment will come. Therefore, it is preferable to adhere to the Live and Let Live policy.

“When honour and the law no longer stand on the same side of the line, how do we choose?”²²”

~Anne Bishop

²¹<https://lawcommissionofindia.nic.in/reports/report242.pdf> accessed on 15th September 2022.

²²*Anne Bishop*

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