

Impact of Honour Killings in Haryana, India

Dr. Praveen Dublish¹ and Yamin Khan²

¹Associate Professor, Department of Law, Meerut College, Meerut, India

²Research Scholar, Department of Law, Meerut College, Meerut, India

²Corresponding Author: mymk69@gmail.com

Date of Submission: 03-09-2021

Date of Acceptance: 30-09-2021

ABSTRACT

The research was carried out using an observational-analytical technique, as well as documented case study and content analysis approaches. The study shows that family members' rejection of pre-marital relationships and daughters' matrimonial choices, particularly inter-caste and inter-religious marriages, leads to honour-based violence. According to the report, a significant percentage of honour killings are committed as crimes of passion sparked by rapid provocation, such as when couples are caught in compromising situations by the females' family members. Apart from the girls' fathers and brothers, their moms, paternal and/or maternal relatives, family acquaintances, and even contract killers have all been directly involved in the murders. It has been noticed that the patriarchal society's centuries-old conformist mindset does not allow girls to create pre-marital relationships or choose males of their own choosing for marriage with. Because of the community's support and the law's laxity, honour killings have become a common occurrence with socio-cultural validity. To combat the problem, it is urgently necessary to transform the mindset of bigoted patriarchal communities to become tolerant of their daughters' matrimonial choices, particularly inter-caste and inter-religious marriages, in addition to enacting strict regulations and harsh punishments.

Keywords: caste, honour killing, Indian constitution, relationship dimensions

I. INTRODUCTION

Punishments Not just socially, but also psychologically, man is a part of society. A man recognizes and accepts society's rules as acceptable moral responsibilities rather than as unavoidable social ties. Reasonably, a man's psychological behaviour is largely influenced by socio-cultural norms. The concepts of good and evil, moral and immoral, permissible and prohibited, sacred and profane, honour and dishonour, and permissible and forbidden are instilled in man's mind by the socio-cultural phenomena in which he lives. So, within the context of his socio-cultural values, man views the social behaviour, status, and role of himself and others. Certain aspects of social behaviour, patterned according to the rank and role of various members of society, are regarded as illegal by society and, if carried out, are recognized as acts of defiance and dishonour. Obviously, the type and intensity of defiance and shame differ from society to society in these circumstances. Honor killings are the result of a socio-psychic environment in which certain patterns of human behaviour, particularly among women, are recognized as bringing dishonour to their families and communities, and the lost honour is repaid by killing them.

II. HONOUR KILLINGS IN INDIA

Honor-based violence in India, notably honour killings, is a centuries-old occurrence (Hossain & Welchman, 2006, p. 3). Cases have been reported in practically every state in India, although the states of Punjab, Haryana, Rajasthan, and Western Uttar Pradesh have had the highest incidences (Palakonda & Vishwanath, 2011, p. 387). There is no precise data available from any governmental or non-governmental source regarding the magnitude of the events. However, according to research undertaken by several civil society organizations, India is among the worst-affected countries. According to estimates, approximately 1,000 people (including males and females) are killed in India each year as a result of purported honour killings. 2. Due to the country's diverse socio-cultural trends, honour killings occur in India for a variety of reasons. According to several researchers, the Indian upper castes' intolerance of inter-caste matrimonial/pre-marital relationships of females is one of the main causes of honour killings (Samata, 1991, p. 37; Pauline, 1982, pp. 175-177). In the northern areas of India, particularly in the state of Haryana, marriages into the same gotra (same descendants and lineage, clan) have developed as reasons for honour killings (Kannabiran & Vasanth, 1991, pp. 35-37). Apart from these inter-caste or intra-caste reasons, inter-religious marriages have also been identified as a reason for people murdering their daughters for the sake of reclaiming their lost honour (Ali, Baxi, & Rai, 2006, p. 1241).

Honor-based violence, including honour killings, has a well-established socio-cultural acceptance in all societies where it is often practised. Honor killings are most common among India's extremely patriarchal communities, sometimes known as "honour-based" societies, such as the Jat-Sikhs of Punjab, the Jats of Haryana, and the Rajputs of Rajasthan. In patriarchal societies, inheritance is passed down through the generations. Furthermore, the main social, economic, and political unit is the family or kin group, not the individual. As a result, community members, community elders, and especially community councils (such as Khap Panchayats in Haryana) can be seen as patronising honour killings and defending the killers in all of these sorts of communities. Surprisingly, these traditional patriarchal civilizations reject the role of the state and the law in preventing honour killings, seeing it as an intrusion into their socio-cultural norms and familial patterns.

Apart from socio-cultural sponsorship, legal clemency has also aided the practise of honour killings in India. A century-old legal practise supported by the British during their reign over India, which treated such assassinations with leniency, not only strengthened but also converted this socio-cultural norm into a legal defence. (Wasti, p. 361) Under exception I of section 300 of the Penal Code 1860, this social norm was treated leniently on the basis of grave and immediate provocation. "Culpable homicide is not murder if the offender, while deprived of the power of self-control by grave and sudden provocation, causes the death of the person who gave the provocation or causes the death of any other person by mistake or accident," says Exception 1 of Section 300 of the Penal Code of 1860. During the period 1835–1837, members of the first law commission, established by the British government, considered the subject of honour killings while creating the penal code for India. They thoroughly analysed the problem and viewed it favourably in light of the grave and unexpected provocation. They sympathised with males whose honour was injured if someone had sex with their wife or sister without going into the details and definitions of honour. According to Section 295 of the original draught of the Indian Penal Code drafted in 1837, "If a man finds someone having sexual intercourse with his wife, daughter, or sister and kills the man, or woman, or both, such killing should not be termed as murder, but should be reduced to manslaughter only." According to the framers of the Indian Penal Code, honour killing is a universally practised phenomenon in which men kill men who commit adultery with their wives or daughters. It is not a cultural issue specific to the Indian subcontinent, nor is it a socio-religious issue specific to a specific community or communities living in a specific geographical area (Wasti, 2010, p. 364).

2.1 Provisions of the Indian Constitution and Legislation

Articles 14, 15 (1) and (3), 17, 18, 19, and 21 of the Indian Constitution also prohibit honour killings. Under Article 21 of the Indian Constitution's Fundamental Rights chapter, the right to life and liberty is guaranteed to all people, regardless of their citizenship. The existing constitutional protections are sufficient to guarantee many human rights, including the right to life, according to the pertinent Supreme Court of India judgments. The key decisions interpreting the rights to life find that the right to life encompasses the right to live in dignity, as well as the rights to livelihood, education, and health, among other things. However, while the right to marry the girl or boy of one's choice is not specifically included in the interpretations made through judgments, it is indicated that the right to live in dignity is.

Honour killings are homicides that fall within the IPC's definition of a heinous crime (Indian Penal Code). The IPC's Sections 299 and 301 deal with culpable homicide that isn't murder, while Section 300 deals with murder. Because the crimes are carried out with the goal of murdering the victims because they have allegedly brought dishonour to the family, honour killings are homicides and murders. Section 302 of the IPC may be used to punish the perpetrators. Members of the family and members of the community can be prosecuted under Section 302 of the IPC for planning, inciting, or concealing the murder/s, as well as unlawfully harbouring the killers. Under section 302 of the IPC, family members and community members can be prosecuted. Murders committed by four or fewer people (including family members) are punishable under section 302 of the IPC, while murders committed by five or more people are punishable under section 145 of the IPC. Furthermore, under section 302 of the IPC, members of the community who are suspected of purposefully concealing knowledge concerning the preparation and/or execution of the murder/s can be prosecuted.

III. CAUSES OF HONOUR KILLING

The report identifies five primary causes of honour killings in Haryana. Inter-caste affairs are the leading cause in 47 cases, while relationships between girls and boys of the same gotra (same descendants and lineage, clan) result in honour killings in 17% of cases. Again, 17% of the time, the girl's family members are irritated and intolerant of their daughter's relationship with any boy, regardless of his caste, religion, or social status. In the other 13% of cases, the girl's relationship with a boy from the same village leads to honour killings. Furthermore, in 6% of cases, inter-religious or inter-sect relationships are outlawed to the point where, if created, these relationships turn out to be the source of honour killings.

Table 1: Honour murders' causes

Alleged Cause	%
Inter-Caste Relationship	47
Relationship in Same Gotra	17
Family intolerant to Relationship	17
Relationship of Girl with boy of Same Village	13
Inter-Religious Inter-Sect Relationship	06

Inter-caste matrimony is strictly prohibited in Haryana, as it is in the rest of India, notably among the rural people and especially among the Jats. In the state, caste and gotra-based social stratification are widespread and rigorous. Since millennia, the endogamy connections between castes and gotras have been patronised by caste and gotra-based Khaps (Caste councils). When girls and boys form inter-caste relationships and demand to marry, their wishes are denied, and when couples defy these bigoted social rules, they are ruthlessly slain. Intimate and marital ties between members of the same gotra are also prohibited. As a result, honour killings occur when girls and boys form relationships in the same gotra and are enthusiastic about establishing marriage partnerships. The level of socio-cultural bans against male-female partnerships can be seen as brutal intolerance. Disregarding, opposing, and refusing partnerships between girls and boys is a prevalent and typical Indian mentality. However, Haryana's ostensibly upper castes, particularly the Jats, regard it as a major disgrace to the family and clan. The danger of community retribution entices the savage and culturally unrefined to murder the girl, the boy, or both. Inter-religious marriages are also frowned upon in practically all sections of India. However, in Haryana, inter-religious interactions between girls and boys, as well as their desire to marry, may lead to the murder of young women. In addition, if the pair secretly executes an inter-religious or inter-sect marriage in opposition to the girl's family, they may be killed.

IV. METHODOLOGY

The study's major goal is to undertake a thorough investigation of the various dimensions and characteristics of honour killings in Haryana. The current study used an observational-analytical method. With an emphasis on India, a historical-analytical approach was used to acquire a precise observation of the concept, nature, and prevalence of honour killings around the world. The main part of the research was done using a content analysis technique and a recorded case study method. Because honour killing is perceptibly a sensitive, bigoted, and introverted issue linked to the honour and social status of the concerned families, people on both sides (the deceased girls or the boys) are hesitant to reveal anything to anyone, especially those who are unfamiliar with the cases and irrelevant to the cases. As a result, in order to become familiar with the most rigorous analysis, the content analysis approach was combined with the documented case study method. The study is further aided by the use of the content analysis method, which provides suitable access to cases of honour killings within a specific time period. As a result, 100 cases of honour killings documented by The Tribune (English Daily Newspaper) in the state of Haryana from 2005 to 2013 were considered. The information gathered from an in-depth investigation and systematic analysis of 100 sample instances was expressed using applicable tables and charts, which were evaluated using objective analysis. In addition, eminent socio-political figures from the areas, social activists, police officers, and others involved in the criminal justice system are consulted and interviewed to obtain their perspectives on the topic.

V. FINDINGS

Honour killings are common in Haryana. Haryana's socio-cultural subsistence is characterized by semi-tribal and patriarchal social patterns, with the majority of the population living in rural areas and working in agrarian-based occupations; and support for social traditionalism and cultural conformism despite rapid economic and infrastructure development. Honor-based violence and honour killings are not new occurrences in the region. A close examination of the major communities' socio-cultural mindsets, particularly the martial communities (mostly Jats), demonstrates that the term "honour" holds a great deal of meaning for some of them. In Haryana, the word "honour" has a wide range of meanings and is seen as a crucial component of sociocultural norms. In the region, the meaning of honour and honor-based killings in relation to women is complex. One component is that if a family member's woman is mistreated, mocked, harassed, or sexually exploited by another man, it is regarded as an assault on the honour of male family members, and it is likely to result in violence against the

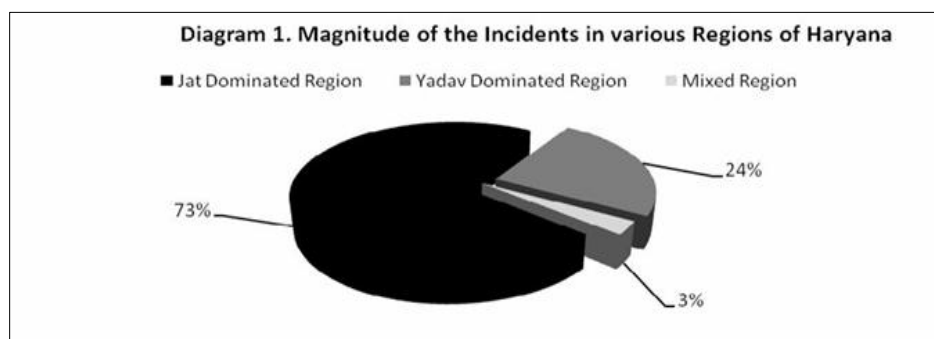
accused, which could lead to his death. The other portion is about situations where a married woman has extramarital affairs with another man and her husband regards it as a betrayal of his honour.

Another sort of honour-related violence that can lead to honour killings is when a girl forms a pre-marital love or sexual relationship with any boy and/or agrees to marry the boy of her choosing. The male family members of the girl view the girl's pre-marital love or sexual relationship as an affront to her honour, and hence it is not condoned. Even if the girl is willing to marry the boy of her choice, she is regarded as betraying the family's honour. When the male with whom the girl has established a relationship and/or is eager to marry belongs to a lower caste or another religion, the situation becomes even more complicated. There are evident chances of honour-based violence against the girl, which generally culminates in the girl, the guy, or both of them being killed. The current research focuses on this specific type of honour killing in the state of Haryana.

As previously indicated, Haryana's socio-cultural trends are very similar to those of Punjab. In Haryana, one of the most concerning issues is honour killings. Haryana has been regarded as one of the most developed states due to its rural fertility and quick industrialization. However, in terms of the socio-cultural thinking and social behaviour of the rural people, Haryana, like Punjab, retains the characteristics of a tribal or semi-tribal region. In Haryana, opposition to love marriages, particularly prejudice against inter-caste and inter-religious marriages, frequently leads to honour killings. The purpose of this section of the research is to look into various facets of honour killings in Haryana. The first step is to assess the scope of honour killings in different parts of the state.

5.1 The Intensity of the Incidents in Different Regions

There is no definite and formally recognized socio-cultural division in the state of Haryana. As a result, all districts in Haryana have been demographically classified into three regions based on the density of population and dominance of particular communities in the region, namely the Jat dominated region, the Yadav dominated region, and the mixed population region, in order to reveal methodically the variations in the magnitude of the incidents in various regions. The Jat-dominated region is made up of ten districts (Fatehabad, Sirsa, Bhiwani, Hisar, Jind, Sonapat, Rohtak, Panipat, Karnal, Kaithal) where the Jat population is more dense and dominant; the Yadav-dominated region is made up of four districts (Mahendragarh, Narnauli, Jhajjar, and Rewari,) where the Yadav population is more dense and influential. According to the survey, the Jat-dominated region accounts for 74% of all honour killings. In the Yadav-dominated region, 23% of honour killings occur, but in the mixed-population region, only 3% of honour killings occur.



The data reveals a serious worry that more than two-thirds of honour killings occur in areas where Jats make up the majority of the population and the Jat community dominates the region's socio-cultural, socio-economic, and socio-political spheres. It establishes that, similar to Punjab, honour killings are common among Jats in Haryana. The Jats of Haryana are genetically, racially, and ethnically related to the Jats of Punjab. Their ethno-racial patterns show tribal and patriarchal inclinations, as well as excessive possessiveness toward honour, making them more likely to commit honour killings. Honour killings are also common among Yadavs, but they are significantly less common than among Jats. The Jats are said to recognize themselves as the most superior caste in the caste hierarchy, and they link their socio-political history to successive dynasties of great Rajput monarchs.

As a result, they are generally intolerant of their children's marriage ties, particularly with women and with people/families from lower castes and social status. The Yadavs recognize themselves as members of the Yadav rulers' lineage, but they do not enjoy the status of the superior class in the Indian regions and communities in which they live, particularly in Haryana. As a result, they are more tolerant of inter-caste and inter-religious marriages to some extent. Furthermore, the literacy rate among Haryana's Jats, particularly those living in rural regions, is lower. They have been convinced to pursue old customs and norms due to a lack of connection to the process of socio-cultural modernization based on the Western model.

Positively, mixed-population districts are more accepting of love weddings, including inter-caste, inter-religious, and marriages within the same gotra. The fact that only 3% of honour killings occur in these districts validates the reality. These districts, like Ambala, Panchkula, and Yamunanagar, are highly urbanized and have reasonable connections to large cities and even union territories.

Gurgaon and Faridabad are two of the most populous cities in India. These districts have a higher proportion of urban residents, a higher literacy rate, and more people working in organised public and private sectors. As a result, the socio-cultural modernization characteristics have influenced their psychological mindset and behaviour in general. These districts' literate and urbanized residents have begun the process of discarding their traditional conservative values in favour of a modernized, westernized universal value system.

5.2 Girls and Boys Homicides as a Percentage

Honor-based killings are also seen as more gender-specific crimes in Haryana than in the rest of the country. According to the analysis of the 100 sample instances, the girl is killed alone in 52% of the cases, while the boy is killed alone in 10% of the cases. Both the girl and the boy are murdered in 38% of cases.

Table 2: Girls and boys homicides as a percentage

Gender	%
Killing of Girl only	52
Killing of Boy only	10
Killing of Girl & Boy Both	38

It is established that girls are murdered in 90% of all honour killings. It is not solely a crime against women; in 48% of cases, the boy who is associated with the girl is also murdered. The reality that the girls are not always murdered becomes apparent here. Their paramours are slain in 10% of cases, but girls are exempted by their family members. While thoroughly examining the cases, it was discovered that the majority of these 10% of cases involve situations in which the girl's romantic relationship (particularly inter-caste, inter-religious, same gotra) is brought to the attention of family members and there is no elopement or covert and unaccepted marriage. In these circumstances, the girls' family members instill, warn, and threaten the girl not to pursue the males' connections any further.

If the romance continues, the girl's family decides to end it by killing the boy involved and forcing the daughter to marry the boy of their choice. The majority of the situations in which only the girl is slain are those in which the girl's family members, upon learning of the girl's unpleasant relationship with the boy, decide to put an end to the matter by killing the girl coldly. In these circumstances, the family members believe that by murdering the girl in secret, they will be able to hide the girl's relationship with any boy, thereby preserving the family's honour. Furthermore, incidents in which both the girl and the boy are killed occur when the couple elopes or marries despite the protests and warnings of the girl's family. When the couple is caught in a compromising situation by the girl's family member/s, both the girl and the boy are murdered.

5.3 Boys Killed for Honor Age Variables

The deceased boys' age variables were divided into three age groups: 17–19 years, 20–25 years, and 26–30 years. According to a study of 100 sample cases, the minimum age of boys/males killed by the families of girls/females in incidences of honour killings is 17 years, while the highest age is 30 years. Twenty percent of all cases of boy killings involve people between the ages of 17 and 19, 65 percent involve people between the ages of 20 and 25, and the remaining 15 percent involve people between the ages of 26 and 30.

Table 3: Boys killed for honor age variables

Age Group (in years)	%
17-19	20
20-25	65
26-30	15

5.4 Girls Killed for Honor Age Variables

To determine the most likely age of girls killed for honour in Haryana, two age groups were considered: 14–19 and 20–25. These age groups were developed after monitoring the minimum and highest ages of the girls killed for honour in Haryana in the sample cases. According to the sample cases, the females who are the victims of honour killings in Haryana must be at least 14 years old. On the other hand, the maximum age has been determined to be 25 years old. In 46% of cases, the females killed for honour are between the ages of 14 and 19, while in 54% of cases, the deceased girls are between the ages of 20 and 25.

Table 4: Girls killed for honor age variables

Age Group (in years)	%
14-19	46
20- 25	54

The majority of the females killed between the ages of 14 and 19 were not killed because they wanted to marry any boy they wanted, despite their family's wishes. However, they are killed just because their association with the males is revealed. According to the report, even 14–19-year-old females who are physically and psychologically on the verge of losing their childhood are not forgiven by their own family members. Due to the natural psychological transition that occurs during this time period, girls in this age range become emotionally or physically connected with males. In Haryana, however, where the practise of child marriage is still practiced by many rural masses and is advocated and patronized by the region's social, political, and economic elites, teenage girls are not seen as psychologically immature, but as subordinate, inferior, and irrelevant members of the family who are often killed for pursuing relationships with males. The majority of girls between the ages of 20 and 25 are murdered by their families as they marry, runaway, or radically insist on marrying the guys of their choice, against their families' wishes.

5.5 Relationship Dimensions between a Girl and a Boy

In a prior finding, uncovering the causes of honour killings in the region, inter-caste or inter-religious connections, relationships within the same gotra or village, and intolerance to intimate relationships were revealed as three key reasons for honour killings in the region. Furthermore, examining the breadth and many features of connections between girls and boys that anger and unfriend the family member of the females to the point of committing the horrible crime of honour killings is unavoidable from the standpoint of a thorough study. In 37% of cases, honour killings are perpetrated by girls' families after their daughters elope, and in another 37% of cases, the girl or the couple is murdered after they marry each other without the agreement of the girls' families. When the girl is detected in a compromising situation with the boy by her family member/s, the couple is slain on the spot in 26% of cases.

Table 5: Relationship dimensions

Nature and Extent	%
Eloped	37
Married without the Consent of Girl's Family	37
Caught in Compromising Condition	26

When her family members refuse to allow the marriage because of the girl's inferior caste, the boy's different religion, or the girl and the boy belonging to the same gotra or village, the girl elopes or secretly marries the boy of her choice. The elopement of a girl and, in some cases, her subsequent marriage and living with a boy from a lower caste, a different religion, or from the same gotra or village has been viewed as a source of great embarrassment in the community. And, for centuries, the community has practiced killing the girl or the couple to make amends for the family's dishonour. Furthermore, there is cause for concern in the 26% of cases where the couple has been discovered in a compromising situation by a member of the girl's family. Killings that occur as a result of couples' elopement or uninvited marriages are planned and organized crimes. These 26% of cases, however, should be classified as crimes of passion rather than organized crime.

VI. CONCLUSION

The study suggests that honour killings are prevalent in Haryana, particularly in areas where the Jats are numerically, socially, economically, and politically dominant. The problem of honour killings results in disproportionately more female victims, yet it is not solely a female problem. Interestingly, 40% of the girls slain for honour are adolescent girls between the ages of 14 and 19, with the remaining 60% falling between the ages of 20 and 25. Furthermore, the vast majority of guys killed for honour are in the age bracket of 20–25 years, but around 20% of deceased males are in the teenage age group of 17–19 years. In almost all of the cases, the girls' fathers and/or brothers are directly involved. The fact that moms are directly involved in 3% of honour killings is cause for concern. Furthermore, throughout the state, the direct involvement of paternal and/or maternal uncles in the murder of girls has been discovered to be extremely common. It is also discovered that family friends were involved in the murders of the girls.

When seen in the context of Haryana's socio-historical background, the problem does not appear to be solely a gender-specific phenomenon originating as a form of violence against women, nor a caste-specific trend arising solely as a result of caste hierarchical tensions. Honor killings are more or less oversimplified when they are viewed solely as a type of violence against women or as a result of caste egotism. The situation should be examined and analyzed from a socio-historical viewpoint in order to understand the precise reasons for the evil of honour killings. According to the survey, the Jats in Haryana commit the majority of honour killings. The Jats, like many other ethno-racial groupings in north India, are part of socioeconomic strata that has remained tribal for millennia. While many Indian ethno-racial communities have adapted to the process of social and psychological modernization through literacy and urbanization, the Jats, who are mostly illiterate and live in rural areas, continue to adhere to their semi-tribal ethno-community-based socio-cultural value system.

The study reveals that honour killings are more acceptable and popular in Haryana, with support from family, relatives, and the community. The involvement of contract murderers has been documented in a small number of cases. It is established that the people of Haryana deal with honour killings in a terrible manner, carrying out the killings with their hands. Furthermore, while inter-caste or inter-religious marriages, as well as marriages within the same gotra, clearly result in honour-based violence, the magnitude, scope, and dimensions of these causes, such as elopements, unaccepted secret marriages, and instant disclosure of sexual relationships, exacerbates the problem, leading to the murders of girls, boys, or couples. A family member discovers the females in compromising situations with their paramours in more than 25% of cases.

Honour killings, like various other social evils in Indian society, had been formally or informally accepted until Indian society had become acquainted with the Western liberal universal value system through the process of socio-psychic and legal-political modernization since the British era in India. The leniency of Indian law and the silence of socio-religious reformers in the face of honour killings, as well as the same goal of community elites to legitimise honour killings, all support the same point of view. Thus, honour killings in India in general and Haryana in particular should be seen as one of the consequences of a lack of social, psychological, and legal-political modernization among various Indian communities who, due to illiteracy, rural settings, and pastoral economies, were unable to adopt the liberal and secular universal value system while maintaining bigoted conservatism as per their community-based values system. However, the emergence of feminist movements, media

exploration, and India's transformation from a traditional, prejudiced society to a legal and rational society, as well as from a rigidly patriarchal to an egalitarian society, has caused civil society and the government to become increasingly concerned in recent years. But, undisturbed by the process of social, psychological, and legal-political modernization, socio-culturally tribal tribes continue to practise honour killings as an acceptable and even respectable socio-cultural trend.

Another worry raised by the report is that in Haryana, more than 25% of honour killings occur as a result of a sudden provocation in which the pair have been seen in compromising settings by family members of the girls. Honor killings as a crime committed in the heat of passion cannot be viewed solely as a female or sociological phenomenon. Rather, it should be viewed as a psychological inclination that is implanted in guys' minds through the socio-cultural value system, causing them to be exceedingly intolerant of observing the sexual behaviour of females affiliated with them in any connection with any new male.

As a result, in addition to enacting strict regulations and harsh penalties, it is urgently necessary to transform the mindset of bigoted patriarchal communities to become tolerant of their daughters' matrimonial choices, particularly inter-caste and inter-religious marriages. However, transforming the socio-cultural mentality of individuals who are far more possessive and dedicated to their ethno-community-based socio-cultural patterns in comparison to society, the state, and the law is a difficult task for civil society, the government, and the court.

REFERENCES

1. Kumar, A. (2012). Public policy imperatives for curbing honour killings in India. *Journal of Politics & Governance*, 1(1), 33-37.
2. Kiener, R. (2018). Honour killings: Can murders of women and girls be stopped. *Global Researcher*, 5(8), 185.
3. Goldstein Matthew A. (2016). The biological roots of heat-of-passion crimes and honour killings. *Politics and the Life Sciences*, 21(2), 28-37.
4. Rout, C. (2018). Honour killing: Descend and dimensions. *International Journal of Political Science, Law and International Relations*, 2(1), 18.
5. Gill, A. (2015). Voicing the silent fear: South Asian women's experiences of domestic violence. *Howard Journal of Criminal Justice*, 43(5), 465-483.
6. Barton, F., & Wright, S. (2019). *Murder girl's five cries for help that were ignored*.
7. Dustin, M. (2006). *Gender equality, cultural diversity: European comparisons and lessons*. London: London School of Economics.