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A CRITICAL STUDY ON VIOLENCE AGAINST WOMEN ISSUE HONOUR KILLING

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ABSTRACT:

The history of honour killing in India dates back to a time when patriarchy and the caste system were commonplace. Honour killings were frequently the result of marriages between castes or outside the society, which were seen as a breach of societal standards. Despite efforts by the government and civic society to end it, this practice has persisted throughout time in various regions of the nation. India has seen a rise in the number of honour killing instances recorded in recent years. Honour killings, which are associated with the social and cultural customs of tribal, patriarchal communities, are an extreme form of gendered domestic violence. Honour killings are committed by uneducated people. Examining if honour killing is a serious crime is the study's goal. This study's 200-person sample size is primarily descriptive and analytical in nature. In this study, an effort has been made to evaluate the level of empowerment in India. This study attempts to evaluate Indian citizens' level of empowerment. The data from the ANOVA and chi-square tests were analysed and displayed using SPSS software. To sum up, honour killings are wicked. Because culture, conventions, and religion are open-ended and subject to human interpretation, they should not be used as a justification for committing such crimes. The freedom to practise one's religion does not entitle one to murder. Therefore, I believe that the term "honour" needs to be redefined in order to stop this evil, and that can be accomplished through strict legal support, social changes, and awareness-raising.

KEYWORDS: Honour killing, Evil culture, Patriarchy, Voluntary killings, women's security, Social reforms

INTRODUCTION:

The history of honour killing in India dates back to a time when patriarchy and the caste system were commonplace. Honour killings were frequently the result of marriages between castes or outside the society, which were seen as a breach of societal standards. Despite efforts by the government and civic society to end it, this practice has persisted throughout time in various regions of the nation. India has seen a rise in the number of honour killing instances recorded in recent years. An extreme form of gendered domestic violence, honour killings have strange tendencies associated with tribal, patriarchal countries' social and cultural customs. The assailants portray the killings as a justifiable punishment, which is frequently accepted by local businesses and accepted by government organisations. The killings are motivated by the desire to repair the family's reputation, which has been harmed by the victim's transgression of extremely rigid standards governing girl sexuality. It is crucial to remember, though, that a lot of cases remain unreported because of societal stigma or fear of reprisals. Because of social and political power, honour killing offenders can sometimes avoid conviction. The Indian government has made a number of steps to combat and prevent honour killing. Among the significant government programs are: Act to Protect Women from Domestic Abuse (2005) Women who are victims of domestic abuse, including honour killing, are protected under the statute. In 2016, the National Plan of Action was created to prevent and control violence against women. The goal of the plan is to offer a thorough framework for dealing with honour killing and other forms of violence against women. The Delhi Police have established a Special Cell for Women and Children to look into honour killing incidents and protect victims. Policy of Zero Tolerance: The Indian government has made honour killing a zero-tolerance policy. The frequency of honour killings in India is caused by a number of reasons. Among the crucial elements are Patriarchy Patriarchal standards and beliefs are a major factor in honour killings. The caste system In India, the caste system is ingrained and greatly influences social and cultural customs. Marriages between faiths: Many people believe that interfaith unions pose a danger to cultural customs and religious identity. Honour killings may occur because such marriages are seen as a transgression of social norms. Insufficient Education: Honour killings are frequently committed by people with little or no formal education. They are more prone to adhere to traditional customs without considering their morality in other cultures and communities due to a narrow and inflexible worldview brought on by illiteracy, which can occasionally lead to honour killings. There have been numerous allegations of honour killings

in India as of early 2021. It is crucial to remember that many incidences can go unreported because of how delicate these cases are. A 20-year-old woman in the state of Haryana was allegedly killed by her father and brother in January 2021 after she eloped with a man from a different caste. The woman's family in the state of Madhya Pradesh executed a 20-year-old woman and a 23-year-old guy that same month for eloping and getting married outside of their caste. Honour killings are not exclusive to India; regrettably, they also take place in a number of other nations. Honour killings have been reported in a number of nations, including Iran, Iraq, Afghanistan, Pakistan, Bangladesh, and Turkey. The cultural and sociological elements that lead to honour killings are similar in many nations, but the prevalence and legal systems surrounding honour killings vary as well. Honour killings are a serious problem in Pakistan, where hundreds of cases are reported annually. To combat the problem, the Pakistani government has implemented legal changes, such as stiffening the penalty for honour killings. But putting these rules into practice is still difficult, and many honour killings go unpunished.

OBJECTIVES OF THE STUDY:

- To investigate the role of law in honour killing and to explore the topic of honour killing from the viewpoint of the Indian populace
- To draw attention to the issues of honour killing
- To determine potential remedies by analysing the diverse group's perspectives towards this problem

LITERATURE REVIEW:

Dietrich Oberwittler and Julia Kasselt (2014).The murders are driven by the objective of reinstating a family's collective honour, which has been tarnished by the victim's breach of stringent norms governing female sexuality. The perpetrators perceive these acts as a justified retribution, frequently sanctioned by local communities and tolerated by governmental bodies. This provides an overview of the present status of study on honour killings in the Maghreb region, encompassing western and central areas. The legal frameworks allowing for remarkably mild treatment of perpetrators in numerous severely impacted nations are analysed, together with an evaluation of the potential for ongoing criminal justice reforms that are crucial in combating honour killings.

Hava Dayan (2019)Female Honour Killing: The Influence of Low Socio-Economic Status and Accelerated Modernisation. The investigation of female honour killings primarily emphasises a cultural analysis of honour cultures, while insufficiently addressing potential societal elements that may impact such gendered violence. Recent ideas suggest potential correlations between the occurrence of female honour killings and many social conditions, including poverty, low social standing, and rapid modernisation; nevertheless, empirical validation of these claims remains insufficiently investigated. This article presents empirical observations regarding the exploratory nature of social factors that may influence the prevalence of female honour killings.

Matthew A. and Goldstein, J.D. (2002) The biological origins of crimes of passion and honour killings. Honour killings are universally documented, however their prevalence varies between cultures. Although generally classified as highly violent domestic assaults, they are variably safeguarded by legal provisions. Almost every culture possesses, or has historically possessed, defences against male guilt predicated on the alleged impacts of provocation. The rationale behind the creation and continued existence of these defences requires elucidation. This research examines a biological approach, wherein heat-of-passion crimes and honour killings are perceived as maladaptive consequences of evolved male sexual violence, exacerbated by external threats to paternal certainty. The moral and procedural ramifications of this viewpoint, along with its constraints, are examined.

Emiroğlu (2008).The concept of violence encompasses assault, battery, torture, suicide, terrorism, and warfare. Within this context, violence is defined as the act of compelling an individual to perform an intentional action, or an activity not of their own volition, through the application of force and pressure on an individual, group, or society. Violence is regarded as a form of aberrant behaviour, and it is acknowledged that bodily harm arising from such violence is deemed to reflect a malicious intent.

Hitchcock and colleagues (2000)In response to the escalating incidents of violence globally, theories of violence have begun to expand as the underlying causes are being examined. Biological, psychoanalytical, feminist, and social learning theories address the prevention of violence from diverse perspectives, elucidating the phenomenon through various rationales. The Social Learning Theory addresses the significance of learning in the manifestation of violence and posits that violence is preventable.

Kardam, F. (2005) The violence is examined in relation to its cultural origins and is juxtaposed with honour killings, including those motivated by moral or ethical considerations. Honour killings arise from the cultural frameworks of societies, particularly their social ideals. The primary reason contributing to the prevalence of honour killings is the harsh and unforgiving moral code. Morals exist within the framework of social norms, which is a societal construct.

Kocacık et al. (2000), Killing based on moral grounds constitutes a violent act culturally sanctioned by the local community, primarily targeting family members, particularly women, so undermining the moral framework. This constitutes a form of violence inflicted upon girls and women, undermining the expectation of a composed and virtuous individual inside the family unit.

Fendoğlu (2008). The violence perpetrated against women, often justified by a misguided sense of morality and integrity, is an undeniable issue in our country, but this phenomenon cannot be universally applied across the nation. Following an investigation of 81 provinces done by the Public Order Department of the General Security Directorate, a total of 1,091 honour killings were perpetrated in the name of morality between the years 2000 and 2005.

Özdilek and Resmî Gazete (2006). To prevent honour killings, in addition to criminal and judicial measures, it is essential that the concept of citizen identity, as defined by individual rights, be accessible to all. This would facilitate a departure from rigid moral interpretations and restrict the application and enforcement of such morals.

Kocacık, 2000. Violence is a multifaceted notion that varies in meaning depending on temporal and societal contexts. The induction of aggressive behaviour rooted in violence may be acquired during an individual's socialisation, as elucidated by social learning theory. To investigate the causes of violence, namely honour killings perpetrated against women in the name of morality or integrity, and to enhance the legal, social, political, and economic status of women.

Roxanne Khan (2018), Attitudes towards 'honour' violence and killings in collectivist cultures. This examines the research to see if gender disparities exist in attitudes regarding 'honour' related violence and homicides, akin to the recognised framework for general interpersonal violence, and whether there is consistency across different communities. Violence rooted in 'honour' has been extensively documented in collectivistic cultures. The heightened media, social, political, and academic awareness of 'honour' crimes in Western Europe and North

America revealed that the motivations of perpetrators for 'honour' violence and killings may significantly differ from those of other types of interpersonal violence.

Mikael Kurkiala (2016), *Treading on a Minefield: Anthropology and the Discourse on Honour Killings in Sweden*. This research addresses the obstacles encountered by the author in participating in the highly politicised and morally charged public discourse about honour killings within the Swedish media. This includes refraining from excessive simplicity while nevertheless composing clearly and engagingly for a general audience.

Chesler, Phyllis (2021) *Honour Killing: A Form of Femicide*. An honour killing is the premeditated murder of females solely due to their gender. This constitutes the definition of femicide. In a culture governed by shame and honour, being born female may constitute a fatal offence; each girl must continuously demonstrate that she does not bring humiliation to her family; still, an innocent girl can be wrongly convicted and executed immediately.

Pedja Ilic (2016) examines perceptions towards honour killings among students at San Jose State University. This study analyses attitudes towards honour killings among a cohort of sixty graduate and undergraduate students in the Department of Justice Studies at San Jose State University and provides a thorough evaluation of existing academic literature on honour killings. The hypothesis posits that students with a strong adherence to patriarchal traditionalism are more inclined to embrace the legitimacy of honour killings, while adjusting for variables such as gender, education, family size, religion, religiosity, and expectations on female virginity. Descriptive data indicate that most respondents do not believe honour murders are justified under any circumstances, with honour killing attitudes as the dependent variable.

Moxnes (2003) asserts that honour and shame honour crimes originate from a prevalent understanding of honour seen in numerous 'honour-based' civilisations, especially in the Mediterranean and Middle East. Despite local differences in interpretation, the notion of honour in these communities is most accurately defined as the public acknowledgement of an individual's moral value, reputation, and social status. Although honour may represent an individual's intrinsic value in their own perception, it ultimately necessitates collective acknowledgement for reinforcement and affirmation.

Kulczycki and Windle (2011) assert that honour killings in the Middle East and North Africa represent one of the most egregious forms of violence against women. According to the stories we examined, many women are subjected to honour killings despite the initiatives of several

NGOs combating this form of violence. A new systematic study indicates that, despite the severity and scale of the issue, there is a lack of social science research on this phenomenon.

Durkheim (1997) In *The Division of Labour in Society*, communal emotions serve to safeguard the group by fostering solidarity among its members. The honour system appears to serve a significant symbolic purpose in maintaining cohesion among group members and ensuring adherence to the organisation's norms and functions. Honour systems function as a mechanism of informal social control, ensuring that deviation elicits emotional responses of disgust and shame, and that individuals deviating from established social and sexual norms encounter repercussions. Honour systems serve as an effective mechanism for local communities to safeguard their members in the absence of adequate social protection from the state and oversight of their society and its constituents.

Smith A (2004) examines the testimony of a witness on the honour killing of a woman on the Tunisian island of Djerba. The witness, a member of the same community, asserted that the action was driven not by personal interests or particular peculiarities, but by distinct cultural rules pertaining to honourable conduct. According to the witness, the murder is recontextualised as a culturally sanctioned, and maybe anticipated, 'honour' killing. Vora M, et al. (2020) Honour killings and violence against women in Iran amid the COVID-19 pandemic. The prevalence of violence against women has risen globally since the enforcement of lockdowns aimed at curbing the spread of COVID-19. Iran exhibited elevated rates of violence against women, with around 8,000 recorded honour killings occurring between 2010 and 2014. Honour killings are characterised as acts of violence committed against women by male relatives with the intention to kill.

METHODOLOGY:

This study is primarily descriptive and analytical, with a sample size of 200. Simple random sampling procedures were employed to get data from the general public. This research aims to evaluate the empowerment of individuals in India. All data for this study was obtained from secondary sources. This analysis utilised both primary and secondary data. The data collected through statistical measurements was analysed using SPSS software. SPSS software was utilised to analyse and present data from the frequency table, cross-tabulation, chi-square tests, and ANOVA.

HYPOTHESIS:

Null hypothesis :

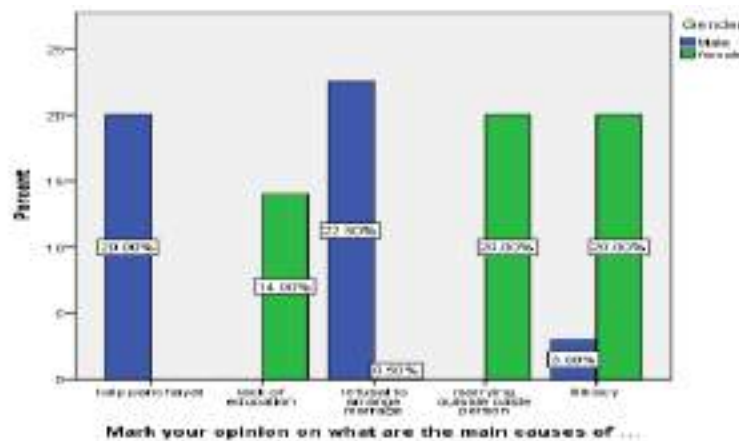
There is no correlation between the gender preferences of the people and opinions regarding the causes of the increase in honour killings in India.

Alternative hypothesis :

A notable correlation exists between gender preferences within the population and opinions regarding the factors contributing to the increase in honour killings in India.

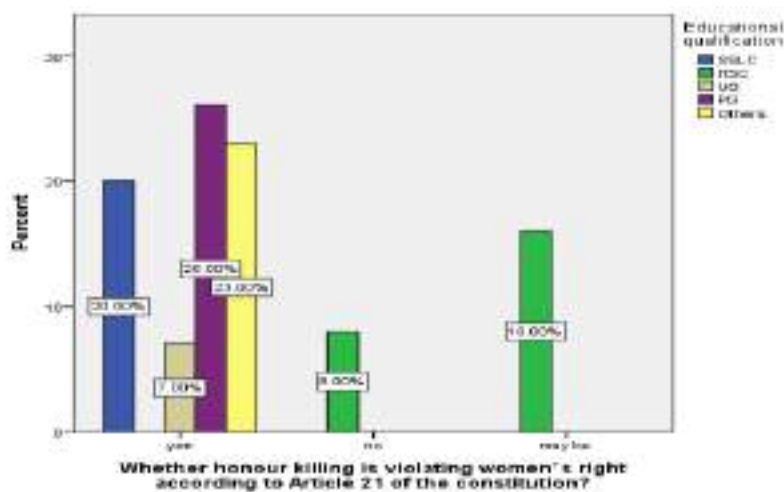
DATA ANALYSIS:

Fig 1 :



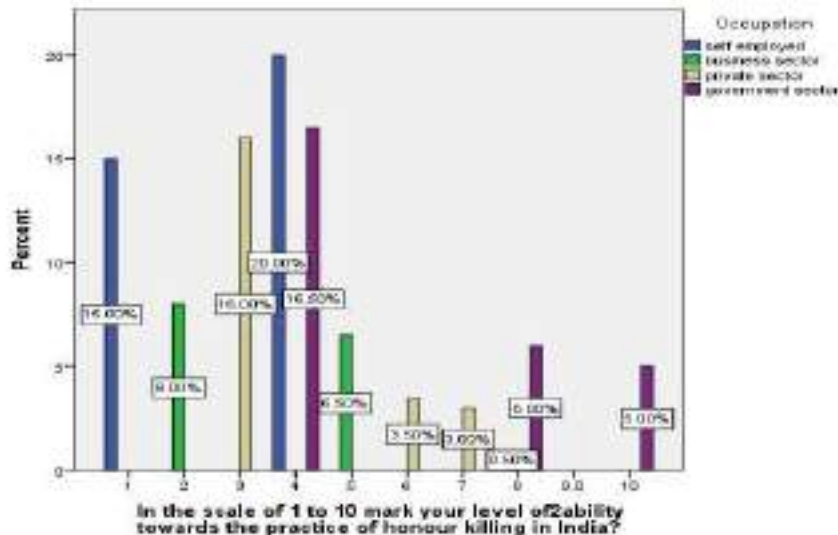
Legend: Figure 1 represents the gender of the population and marks your opinion on what are the main causes of honour killing in India.

Fig 2 :



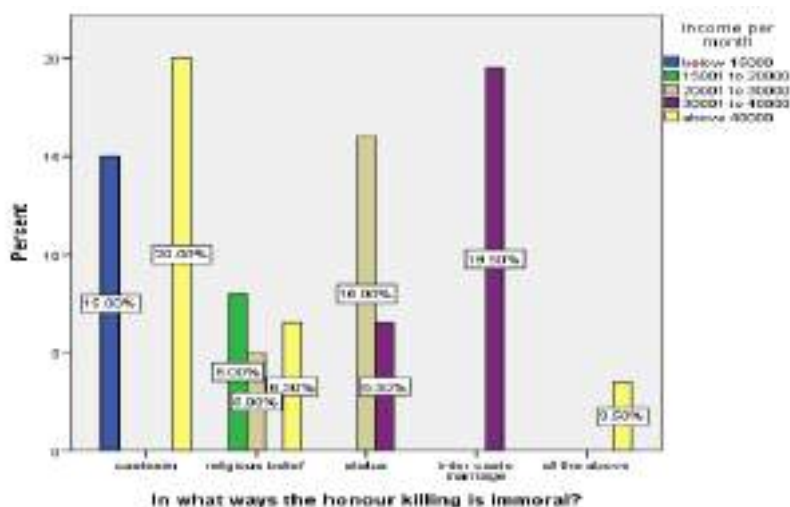
Legend: figure 2 represents the educational qualification of the population and whether honour killing is violating women's right according to article 21 of the Indian constitution.

Fig 3:



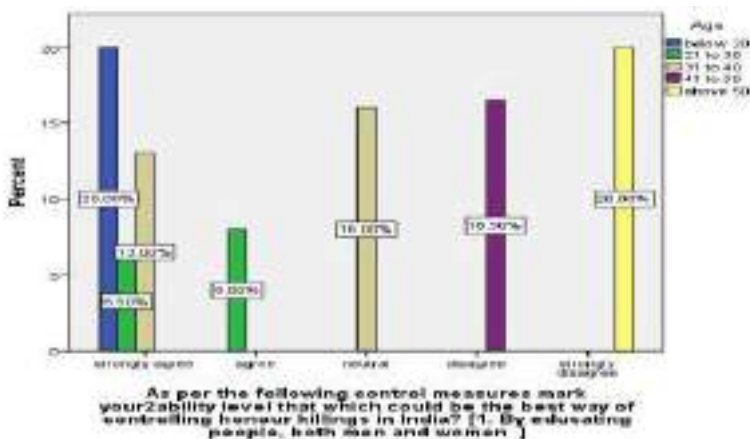
Legend: Figure 3 represents the occupation of the population and in the scale of 1 to 10 mark your agree ability towards the practice of honour killing in India

Fig 4:



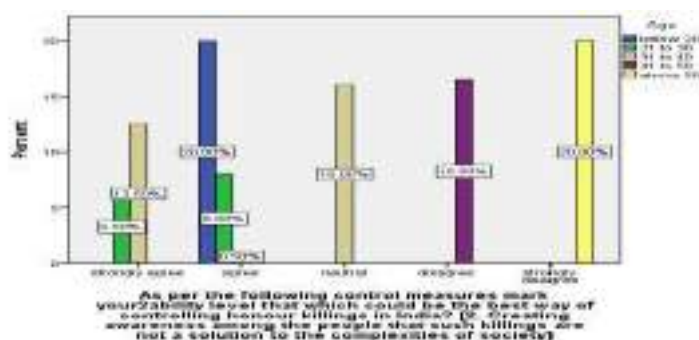
Legend: Figure 4 represents the income of the population and in what ways the Honour killing is immoral

Fig 5:



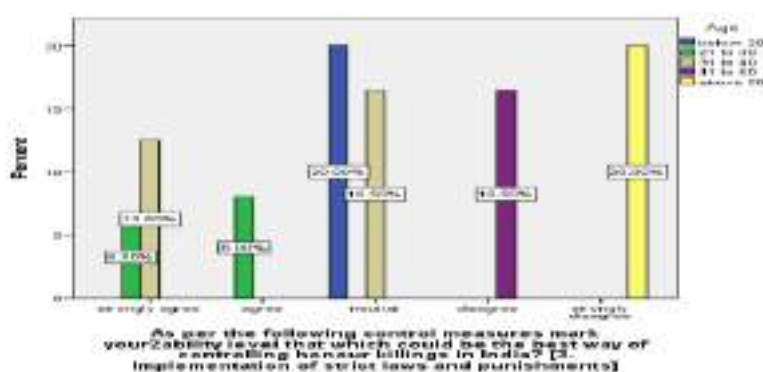
Legend: figure 5 represents the age of the population and as per the following control measures mark your agreed ability level that could be the best way of controlling Honour killings in India by educating people both men and women.

Fig 6 :



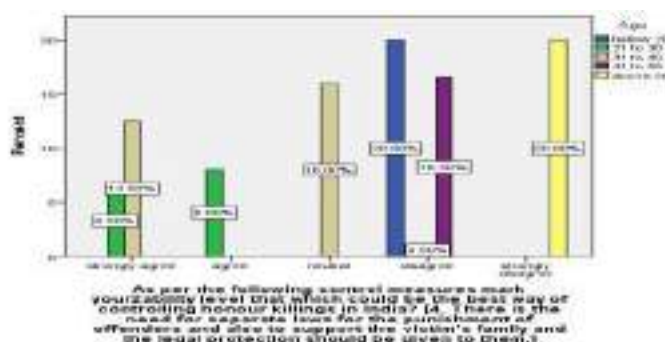
Legend: figure 6 represents the age of the population and as per the following control measures mark your agreed ability level that could be the best way of controlling Honour killings in India creating awareness among the people that such killings are not a solution to the complexities of the society.

Fig 7:



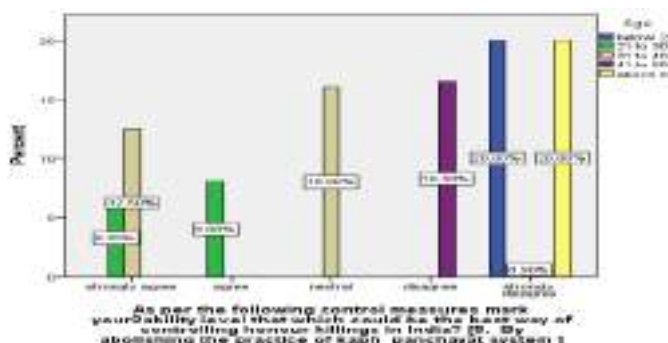
Legend: figure 7 represents the age of the population and as per the following control measures mark your agreed ability level that could be the best way of controlling Honour killings in India implementation of strict laws and punishments.

Fig 8:



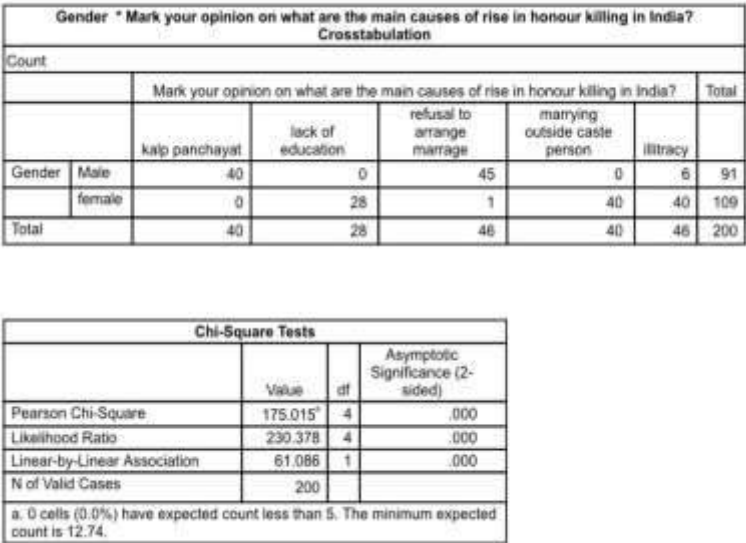
Legend: figure 8 represents the age of the population and as per the following control measures mark your agreed ability level that could be the best way of controlling Honour killings in India there is the need of separate laws for the punishment of offenders and also support the victim's family and legal protection should be given to them.

Fig 9:



Legend: figure 9 represents the age of the population and as per the following control measures mark your agreed ability level that could be the best way of controlling Honour killings in India abolishing the practice of Kalp Panchayat systems

Fig 10:



Legend: Figure 10 represents the gender of the population and mark your opinion on what causes the rise in honour killing in India.

Fig 11

Correlations			
		Educational qualification	Whether honour killing is violating women's right according to Article 21 of the constitution?
Educational qualification	Pearson Correlation	1	-.388 ^{**}
	Sig. (2-tailed)		.000
	N	200	200
Whether honour killing is violating women's right according to Article 21 of the constitution?	Pearson Correlation	-.388 ^{**}	1
	Sig. (2-tailed)	.000	
	N	200	200
**. Correlation is significant at the 0.01 level (2-tailed).			

Legend: figure 11 represents the educational qualification of the population and whether honour killing is violating women's right according to article 21 of the Constitution.

Fig 12:

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
As per the following control measures mark your ability level that which could be the best way of controlling honour killings in India? [1. By educating people, both men and women.]	Between Groups	441.843	4	110.461	333.684	.000
	Within Groups	64.552	195	.331		
	Total	506.395	199			
As per the following control measures mark your ability level that which could be the best way of controlling honour killings in India? [2. Creating awareness among the people that such killings are not a solution to the complexities of society]	Between Groups	336.672	4	84.168	259.173	.000
	Within Groups	63.328	195	.325		
	Total	400.000	199			
As per the following control measures mark your ability level that which could be the best way of controlling honour killings in India? [3. Implementation of strict laws and punishments]	Between Groups	294.726	4	73.682	224.257	.000
	Within Groups	64.069	195	.329		
	Total	358.795	199			
As per the following control measures mark your ability level that which could be the best way of controlling honour killings in India? [4. There is the need for separate laws for the punishment of offenders and also to support the victim's family and the legal protection should be given to them.]	Between Groups	316.004	4	79.001	230.700	.000
	Within Groups	66.776	195	.342		
	Total	382.780	199			
As per the following control measures mark your ability level that which could be the best way of controlling honour killings in India? [5. By abolishing the practice of kaph panchayat system]	Between Groups	400.507	4	100.127	273.270	.000
	Within Groups	71.448	195	.366		
	Total	471.955	199			

Legend: figure 12 represents the age of the population and as per the following control measures mark your agreed ability level that could be the best way of controlling honour killings in India.

RESULT:

Figure 1 indicates that 22.50 percent of respondents attribute the refusal of arranged marriages as a primary cause of honour killings in India. In that the individuals identifying as male provided more responses. Figure 2 indicates that a majority of respondents, 28.00%, affirm that honour killing infringes upon women's rights as stipulated in Article 21 of the Indian Constitution, with a higher proportion of postgraduates expressing this view. In Figure 3, the majority of respondents indicated a level 4 agreement about the practice of honour killing in India, with a higher proportion of self-employed individuals providing this response. Figure 4 indicates that 20.00% of respondents believe casteism is a method. Honour killings are unethical, as individuals with an income beyond 40,000 have responded more frequently. Figure 5 indicates that the majority of respondents strongly concur with the assertion regarding the education of both men and women. 20.00% is the most effective method for addressing honour killings in India, as individuals under the age of 20 provided the highest response rate. Figure 6 indicates that the majority of respondents concur with the assertion that raising awareness about the ineffectiveness of such executions un addressing societal difficulties is essential. 20.00% is the most effective method for addressing honour killings in India, as individuals under the age of 20 provided the highest responses. Figure 7 indicates that the majority of respondents who expressed neutrality regarding the assertion that the implementation of stringent regulations and penalties (16.50%) is the most effective method for controlling honour killings in India predominantly belong to the age group of 21 to 30. Figure 8 indicates that the majority of respondents oppose the notion that distinct laws are necessary for the punishment of perpetrators, while both advocating for support and legal protection for the victims' families. 20.50% is the most effective method for addressing honour killings in India, as individuals aged 21 to 30 provided the highest response rate. Figure 9 indicates that the majority of respondents who expressed neutrality regarding the assertion that removing the Kalp Panchayat systems (20.50%) is the most effective method for curbing honour killings in India predominantly belong to the age group of 21 to 30. Figure 10 in accordance with Pearson's chi-square formula The anticipated count is below 0.05 The null hypothesis is accepted. In Figure 11, the connection is significant at the 0.01 level. Figure 12 illustrates the ANOVA table; based on the subsequent control measures, indicate your consensus on the optimal ability level for mitigating honour killings in India.

DISCUSSION:

Figure 1 indicates that the majority of respondents in the male gender category provided more answers. The rejection of arranged marriage is a primary catalyst for honour killings in India. Arranged weddings are prevalent in numerous regions of India, and there are numerous instances where individuals have declined such unions without encountering violence or harm. The option to marry or remain unmarried is a personal decision that warrants respect and support, and must not serve as a pretext for violence. Figure 2 indicates that most respondents with postgraduate qualifications believe that honour killings infringe upon women's rights as stipulated in Article 21 of the Indian Constitution. Honour killing, defined as the murder of women seen to have brought disgrace or dishonour to their family, unequivocally contravenes the fundamental right to life and personal liberty. Women has the autonomy to make decisions regarding their lives, encompassing partnerships and marriages, and should not endure violence or suffering for expressing this autonomy. Figure 3 indicates that the majority of respondents in the self-employed occupation category provided more responses. The extent of acceptance of honour killing practices in India. Honour killing is a practice common in certain regions of India, especially within rural and conservative groups. It denotes the murder of an individual, typically a woman, who is seen as having inflicted disgrace or dishonour upon their family or society by her deeds or behaviours. Figure 4 indicates that the majority of respondents in the income level exceeding 40,000 believe that casteism is a justification for the immorality of honour killings. Casteism is a substantial component that exacerbates the immorality of honour killings in India. Honour killings are frequently associated with the caste system in India, which categorises society into inflexible social groups and allocates individuals to a specific caste based on their birth. Figure 5 indicates that the majority of respondents in the under-20 age category provided more responses. Educating both men and women is the most effective method for mitigating honour killings in India. Educating individuals, regardless of gender, is a crucial measure in mitigating and avoiding honour killings in India. Education can significantly influence the transformation of attitudes and behaviours that endorse or tolerate honour killings by fostering gender equality, human rights, and respect for personal choices and freedoms. Figure 6 indicates that the majority of respondents in the under-20 age category provided more responses. Raising awareness that such deaths do not resolve societal difficulties is the most effective method for curbing honour killings in India. Raising awareness that honour killings do not resolve societal problems is a crucial measure in mitigating and avoiding such acts in India. Awareness campaigns can alter public opinions around honour killings and

advocate that violence is never an appropriate means to resolve problems or uphold familial honour. Figure 7 indicates that the predominant portion of respondents aged 21 to 30 provided more responses. The assertion is that the enforcement of stringent rules and penalties is the most effective method for regulating honour killings in India. The enactment of stringent regulations and penalties is a crucial measure in regulating and deterring honour killings in India. Although awareness efforts and education can facilitate a shift in views towards honour killings, robust legal processes are also essential to deter these crimes and provide accountability for perpetrators. Figure 8 indicates that the majority of respondents aged 21 to 30 provided more answers. The assertion that distinct legislation is necessary for the punishment of criminals, alongside sympathy for victims' families and legal protection, represents the most effective approach to mitigating honour killings in India. Separate legislation is required in India to specifically handle honour killings and to provide proper punishment for offenders. At present, honour killings are punished under multiple legal frameworks, including the Indian Penal Code and the Protection of Women from Domestic Violence Act. Nonetheless, there is a necessity for a distinct statute that unequivocally criminalises honour killings and stipulates more severe consequences for perpetrators. Figure 9 indicates that the predominant portion of respondents aged 21 to 30 provided more answers. The declaration to abolish the Kalp Panchayat institutions is the most effective method for curbing honour killings in India. Eliminating the Kalp Panchayat institutions, informal village councils that frequently base decisions on tradition and patriarchal beliefs, may contribute to mitigating honour killings in India. These councils frequently exert considerable influence in rural regions and may endorse or even promote honour killings. Figure 10 indicates that, according to Pearson's Chi-square formula, the anticipated count is below 0.05. The null hypothesis is rejected, while the alternative hypothesis is affirmed. At this juncture, Figure 11 indicates a substantial association at the 0.01 level, with Pearson's correlation being two-tailed. Figure 12 illustrates the ANOVA table; based on the subsequent control measures, indicate your consensus on the optimal ability level for mitigating honour killings in India.

SUGGESTIONS:

Preventing honour killings in India necessitates a multifaceted strategy that tackles the underlying causes, transforms cultural attitudes and beliefs, and enforces effective legal and policy interventions. Below are few recommendations:

Education and awareness: Education can significantly influence society perceptions regarding women's autonomy and their right to select their life mates. Educational initiatives can inform individuals about the detrimental effects of honour killings and the legal ramifications of these offences.

Strengthening laws: There is a necessity to fortify current laws and policies to avert honour killings. The government ought to adopt a more assertive stance in implementing these rules and ensuring that offenders are held accountable for their acts.

Providing support to victims: It is crucial to extend help and safeguard victims of honour killings and their families. This may encompass offering legal assistance, counselling, and rehabilitative services to aid them in managing the trauma resulting from the crime. Honour killings are frequently grounded in patriarchal practices and ideologies that perceive women as property. Challenging these standards and advocating for gender equality can significantly contribute to the prevention of such atrocities.

CONCLUSION:

The roots of honour killing in India can be traced to ancient epochs, during which the caste system and patriarchal structures were deeply entrenched in societal norms. In numerous instances, unions between different castes or those occurring beyond the confines of a particular community were regarded as transgressions against established social conventions, often culminating in tragic acts of honour killings. In recent years, there has been a notable rise in the documented instances of honour killings within India. Honour killings represent an extreme manifestation of gendered domestic violence, characterised by peculiar tendencies that are intricately linked to the social and cultural traditions prevalent in tribal, patriarchal societies. To examine the phenomenon of honour killing through the lens of the populace in India. The aim of this research is to investigate the extent to which honour killing constitutes a grave offence. To analyse the function of legal frameworks in the context of honor-based violence. Addressing honour killings in India necessitates a comprehensive strategy that tackles the underlying causes of these acts, transforms societal attitudes and beliefs, and enforces effective legal and policy frameworks. Here are a few recommendations. Knowledge and understanding: The role of education is crucial in transforming societal perspectives regarding women's autonomy and their entitlement to select their life partners. Educational initiatives can serve to enlighten individuals regarding the detrimental effects of honour killings, as well as the legal

ramifications associated with these offences. The transformation becomes evident when the community actively participates in the empowerment of women through education, granting authority to capable individuals, and recognising them for their intrinsic value. In the absence of moral support from her own community, any legal framework or international awareness will ultimately prove to be ineffective. The freedom to practise one's religion does not confer the right to take a life. Therefore, I believe that to mitigate this issue, it is essential to redefine the concept of "honour," which can be achieved through the dissemination of awareness, implementation of social reforms, and the establishment of stringent legal support.

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