

Honour Killing: An analysis with reference to the state of Haryana

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Abstract - This paper explained the result of the opinion and understanding of honour killing among Haryana people. Data is collected from two set of questionnaires one is the locality of the Haryana and other are expert incorporated lawyer, judges, social workers, and others respondents from Haryana. Questionnaire were floated among people by filling 300 target but 250 questionnaires were filled significantly without any missing response. Moreover, 50 responses were collected from the expert category. This research paper based on two sections, in first section general opinion and understanding of honour killing in Haryana is explored, in the second section expert opinions are being recorded in reference of existing and fact of honour killing.

Keywords: Honour Killing, Khap Panchayat, And legal functionality

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INTRODUCTION

"...Completely free from impurities both physically and mentally, without a doubt." However, is their reputation untainted? It is impossible to erase the discoloration. Always remember the innate desire of humans to exert control and authority. Wealth enables the affluent to exert dominance. Those that are educated exert control and influence by their possession of information. The lovely are adorned with their exquisite beauty. Individuals who own no material possessions use the concept of purity in order to exert control over others.¹

Overview

The human species has undergone significant changes throughout the course of history. The human race has established its distinctive place within a spatial-temporal framework. Humans have maintained their position at the pinnacle of the hierarchical structure. Consequently, the world has adapted to accommodate their specific requirements. Humans do really want happiness. Throughout history, human civilization has always regarded the concept of honour with great reverence. Consequently, society prioritises reputation above pleasure, whether this was evident in the era of Ramayana when society was unable to

embrace Sita, or in contemporary times. Our culture continues to grapple with the concept of honour or reputation, which is valued so highly that even a person's life is not spared. Human beings are inherently sociable creatures, since they often spend their whole lives in the company of others and participate in different organised social organisations. Human beings have established several social institutions and organisations in order to structure and manage society. The concept is to regulate and monitor the attitudes and conduct of other males. The community so established has its own set of rules and regulations.²

Therefore, society both grants freedom and restricts the actions of individuals, therefore establishing norms and criteria. The society maintains and safeguards the fundamental state of living a social life by established norms of behaviour. Society has a dualistic connection with civilization. As a civilization progresses, it tends to become more civilised. The distinguishing characteristic of civilization sets humans apart from animals. In order to govern a society, the individuals inside a social system establish a set of rules and principles known as a

¹ Devdutt Pattanaika, *Sita : An Illustrated Retelling of the Ramayana* 273(Penguin Books Pvt. India Limited, New Delhi, 2013).

² Ramakantha Tiwari and Mahesh Dadhade, *Encyclopedia of Social Sciences*, Vol. 7,1(Common Wealth Publishers, New Delhi, 2008).

code of conduct. Therefore, society is essential for the development and protection of its constituents.³

Society, as an organisation, establishes the boundaries within which its members operate. The exchange and cultural criteria are determined based on the prevailing social hierarchy. Throughout one's whole life, a continuous monitoring is conducted by these regulations, which serve as indicators of societal approval. Thus, one's existence is shaped by the culture in which they reside, from birth to death.⁴

From the moment of birth, the child has just the inherent capacities to develop into a human being. However, over time and via a range of experiences, the infant undergoes a process known as socialisation, which transforms them into a fully functioning member of society. From birth, the human person is introduced into a society via the establishment of social order. The elements that influence an individual's ideology also contribute to the development of their social awareness. The level of awareness is contingent upon the intricate network of anticipations. Fulfilling these expectations leads to the emergence of new patterns of organisation within a community. Thus, it is the only means by which an individual may attain self-respect, dignity, and regard, and preserve their honour in society. Hence, it is accurate to assert that "Human beings are inherently free, but they are constrained by societal restrictions in every aspect of their lives." The progress of the human race gives a clear indication of liberal ideology. The inherent nature of humanity includes the capacity for freedom of thinking. It represents freedom. The need for unrestricted air quality is a fundamental instinct of humanity. Even a confined avian or creature attempts to escape from its captivity⁵. The desire for freedom is most potent in humans. The extensive historical record of the human species serves as evidence to substantiate the assertion that the desire for freedom is an inherent and instinctive phenomena. This independence may also be seen as a proclivity to deviate from the established social structure. Deviant individuals may also be found inside human organisations.⁶ Society's established conventions are being questioned within. In society, individuals seldom deviate from the collective expectations, prescribed regulations, and established ideals that govern the behaviour of its members. However, it is a reality that there are individuals who choose not to adhere to these established societal norms.⁷ Put simply, there are individuals who intentionally depart from the typical behaviour of a group by refusing to conform to societal standards. These individuals have the ability to change the course of traditions and conventions. Several contemporary social issues stem from the ongoing and escalating

changes in our societal legacy. The inevitability of societal transformation and the discrepancy in the pace of this transformation make the process of adapting to social changes progressively more challenging.⁸

Modifications and adaptations arise directly from societal concerns. However, the duration required to incorporate each social solution into a strict hierarchy varies depending on the nature of the issue. The pace of social adaptations might vary, occurring either gradually or swiftly. There exists a kind of imbalance that detrimentally affects the social hierarchy. The disparity poses a significant risk to the whole social framework and serves as the catalyst for many social issues within the community. One of the concerns that exists is honour killing.

Honour killing is a very violent tradition in society, when the community is willing to murder anybody who dares to oppose or disturb the established social hierarchy.¹¹ Insult, shame, and humiliation are prevalent concepts and often encountered realities in several communities worldwide.⁹

There is growing concern among liberal individuals and social, democratic, international, and national organisations over the rising number of savage deaths of innocent young people in India, carried out in the name of family or clan honour. The use of the term "honour" to describe an act that lacks integrity is inherently reprehensible. The individuals who get satisfaction and self-esteem from such acts of violence should feel humiliated and not take pleasure in their actions. An honour killing is the act of murdering or coercing a person to commit suicide by a family or clan member. This is done based on suspicion or inference that the subject has compromised their honour or virtue, resulting in a tarnished family honour. In groups or civilizations where honour murders tend to occur, individuals often use the notions of honour and shame to assess their own behaviour as well as that of their peers.

According to the last UN Special Rapporteur on violence against women, the concept of 'honour' is often associated with the physical bodies of women.

OBJECTIVE OF THE STUDY

- To analyse social legal aspect of Honour Killing in India
- To evaluate the present legal framework in India related to honour killing.
- To examine the approach of judiciary towards the degrading status of women

³ *Supra* note 2 at 229.

⁴ David G. Mendelbaum, *Society in India* 5 (Popular Prakashan, Mumbai, 2003).

⁵ Samuel Koenig, *Man and Society* 53 (Barnes and Noble, INC., New York, 1959).

⁶ The statement given by Rousseau what he sees in the world. available at : <http://enotes.com> (Visited on June 26, 2017).

⁸ Naintara Gorwaney, *Self- image and Social Change* 1 (Sterling Publishers, New Delhi, 1977).

⁹ Anil Tehran, "Brutality of Honour Killings is on the Rise: A Blot on Indian society Culture and the need for a New Legislation", 1 *Nyayadeep Journal* 78-91 at 78(2010).

especially in regard to Honour Killing.

- To understand the role of Khap Panchayats.
- To suggest the initiatives to deal with problem of honour killing.

METHODOLOGY

Research is based on survey and primary data collection. Data is collected from two set of questionnaires one is the locality of the Haryana and other are expert incorporated lawyer, judges, social workers, and others respondents from Haryana. Questionnaire were floated among people by filling 300 target but 250 questionnaires were filled significantly without any missing response. Moreover, 50 responses were collected from the expert category.

ANALYSIS

Responses of Haryana people for understanding Honour Killing:

Table-1: Age of the respondents participated in Survey

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Age	250	18.00	60.00	37.6360	12.90650
Valid N (listwise)	250				

Table-1 depicting the age descriptive of the respondent. In survey people were 18 years minimum age and 60 years maximum in age.

Table-2: Gender proportion of respondents in survey

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Female	115	46.0	46.0	46.0
Valid Male	135	54.0	54.0	100.0
Total	250	100.0	100.0	

Table 2 reflects the gender proportion of the respondents, 46% of the respondents were female whereas 54% of the respondent were male.

Table-3: Occupation of the respondents

Occupation

	Frequency	Percent	Valid Percent	Cumulative Percent
Housewife	20	8.0	8.0	8.0
Beutician	29	11.6	11.6	19.6
Nurse	23	9.2	9.2	28.8
Tailor	35	14.0	14.0	42.8
Teacher	52	20.8	20.8	63.6
Valid Farmer	17	6.8	6.8	70.4
Health specialist	23	9.2	9.2	79.6
Business person	20	8.0	8.0	87.6
Private jobs	20	8.0	8.0	95.6
Other	11	4.4	4.4	100.0
Total	250	100.0	100.0	

Table-3 reflect the proportion of the respondent as per their occupation. Among female 40% were housewife and among all respondent they are 8% of the total population. 11.6% of the women are beautician by the profession. 9.2 respondent are nurse, 14% are working as a tailor. 20.8% of the sample are teachers, 6.8% of the respondents are farmer. 9.2% of the respondents are health specialist, 8% of the respondents are business person, another 8% of the respondents are working in various category of private jobs. 4.4% of the respondents are from some distinct category of profession said they would not like to open that.

Opinion and understanding about honour killing:

Table-4 is reflecting the respondents' source of knowledge about the honour killing.

Personal Experience	70	28
Media Reports	80	32
Education	40	16
Family/Friends	30	12
Other	30	12
Total	250	100

In table-4, people from Haryana heard and learnt about the honour killing from Personal Experience, Media Reports, Education, Family/Friends, and Other.28% pf the respondent learnt from their personal experience, 32% learnt from media reports, 16% of the people learnt from education (books and literature), 12% of them heard from their family/friends, and the rest 12% of them heard different Other sources not mentioned here.

Table-5 reflects the responses about the statement Killing in the name of Honour has become a common phenomenon.

Table-5 Killing in the name of Honour has become a common phenomena

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	50	20.0	20.0	20.0
Disagree	66	26.4	26.4	46.4
Neutral	30	12.0	12.0	58.4
Agree	60	24.0	24.0	82.4
Strongly Agree	44	17.6	17.6	100.0
Total	250	100.0	100.0	

In above table-5 20% of the respondent are strongly disagree that Killing in the name of Honour has become a common phenomenon 26.4% are disagree, 12% were neutral for the statement, but 24% of the respondent were agree and 17.6% were strongly agree. So, we can conclude based on the responses that killing in the name of the honour has not considered as a common phenomenon as it may got reduced as per the data set.

Table-6: Have you seen or are you witness of any incident of Honour killing

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	64	25.6	25.6	25.6
NO	92	36.8	36.8	62.4
Can not recall	94	37.6	37.6	100.0
Total	250	100.0	100.0	

Table-6 represents the responses about witnessing the incident of honour killing. 25.8% of the respondent reported that they witnessed honour killing incidents in their areas whereas 36.8% of the respondent stated no, more than these proportion of the respondents reported that they can not recall any such incident. In the data provided, it can be seen that 20% of the respondents strongly disagree that killing in the name of honour has become a widespread occurrence. 26.4% disagree, 12% are indifferent, while 24% agree and 17.6% strongly agree with the statement. Based on the replies, we may infer that honour killings are not regarded a prevalent phenomena, since they seem to have decreased according to the data set.

Table -7 reflect the ranking of the reasons of the honour killing. 8% of the respondents ranked Premarital physical relation at first position, 10.8% ranked Premarital pregnancy at the second position, the least proportion of the respondents only 7.2% reported homosexual at third reason, they mentioned homosexual is least occurrence phenomenon, however its statement is less popular, 8.8% of the responses reported "Marriage outside family norms" is at fourth rank. 9.2% of the people kept love marriage at fifth reason, 12.4% of the respondents kept "Intimacy with distant relative" at 6th rank. Roaming with stranger was reported at seventh position by 11.2% people. Another 11.2% of the respondent

stated that argument with elders becomes a cause of honour killing in small areas and it was ranked at eight positions. Moreover, Dressing in unacceptable manner also sometime tuned into the cause of honour killing, 12.8% of the respondent considered the ninth reason for honour killing. The last reason for honour killing is staying away from home without permission.

Table-7: Reasons for dis-honoring the family (Staying away from home without permission)

Causes of Honour Killings	Rank	Frequency	Percent	Valid Percent	Cumulative Percent
Premarital physical relation	First	20	8.0	8.0	8.0
Premarital pregnancy	Second	27	10.8	10.8	18.8
Homosexual	Third	18	7.2	7.2	26.0
Marriage outside family norms	Fourth	22	8.8	8.8	34.8
Love marriage	Fifth	23	9.2	9.2	44.0
Intimacy with distant relative.	Sixth	31	12.4	12.4	56.4
Roaming with stranger	Seventh	28	11.2	11.2	67.6
Argument with elders	Eight	28	11.2	11.2	78.8
Dressing in unacceptable manner	Ninth	32	12.8	12.8	91.6
Staying away from home without permission	Tenth	21	8.4	8.4	100.0
Total		250	100.0	100.0	

Table-8: Mentioned reason/reasons justify the killing of a person

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	67	26.8	26.8	26.8
Disagree	43	17.2	17.2	44.0
Neutral	49	19.6	19.6	63.6
Agree	42	16.8	16.8	80.4
Strongly Agree	49	19.6	19.6	100.0
Total	250	100.0	100.0	

The replies for the justification of the specified reasons in table-7 are represented in table-8, as seen above. 26.8% of the respondents strongly disagreed that the aforementioned grounds are acceptable for honour killings. 17.2% disagreed, 19.6% were indifferent, while 16.8% agreed and 19.6% strongly agreed. Based on the replies, it can be inferred that the majority does not see these arguments as valid justifications for honour killings.

Table- 9: Honour Killing revive the Honour of the Family

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	7	2.8	2.8	2.8
Disagree	161	64.4	64.4	67.2
Neutral	23	9.2	9.2	76.4
Agree	13	5.2	5.2	81.6
Strongly Agree	46	18.4	18.4	100.0
Total	250	100.0	100.0	

Furthermore, table-9 illustrates the comments to the notion that Honour Killing restores the Honour of the Family. 2.8% of the respondents severely disagreed

with the notion that Honour Killing restores the honour of the family. 64.4% disagreed, 9.2% were indifferent, while 5.2% agreed and 18.4% strongly agreed. Based on the replies, it can be inferred that the majority does not believe that honour killing can restore the honour of a family.

Table-10: Family honour depend solely on the females of the family

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	49	19.6	19.6	19.6
Disagree	47	18.8	18.8	38.4
Neutral	56	22.4	22.4	60.8
Agree	35	14.0	14.0	74.8
Strongly Agree	63	25.2	25.2	100.0
Total	250	100.0	100.0	

Furthermore, table-10 illustrates the replies on the notion that family honour is exclusively dependent on the women of the family. 19.6% of respondents strongly disagreed that family honour is primarily dependent on the females of the family. 18.8% disagreed, 22.4% were indifferent, while 14% agreed and 25.2% strongly agreed with the proposition. Based on the majority of replies, we may infer that family honour is not only dependent on the ladies of the family.

Table- 11: Honour killing is more in un-educated families than in the educated families

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	43	17.2	17.2	17.2
Disagree	60	24.0	24.0	41.2
Neutral	57	22.8	22.8	64.0
Agree	44	17.6	17.6	81.6
Strongly Agree	46	18.4	18.4	100.0
Total	250	100.0	100.0	

Furthermore, table-11 illustrates the replies on the prevalence of honour killings in uneducated households compared to educated families. 17.2% of respondents strongly disagreed with the notion that honour killings are more prevalent in uneducated households compared to educated ones. 24.4% disagreed, 18.8% were indifferent, while 23.6% agreed and 15.2% strongly agreed with the statement. Here, we cannot definitively determine the validity of the statement due to the minimal disparities between the agreed and disagreed proportions.

Table-12: Every person has a right to live a life in his/her own way

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	45	18.0	18.0	18.0
Disagree	61	24.4	24.4	42.4
Neutral	47	18.8	18.8	61.2
Agree	59	23.6	23.6	84.8
Strongly Agree	38	15.2	15.2	100.0
Total	250	100.0	100.0	

Furthermore, table-12 illustrates the replies on the statement that every individual have the right to lead their own life. 18.0% of the respondents strongly disagreed that family honour is primarily dependent on the females of the family. 24.4% disagreed, 18.8% were indifferent, 23.6% agreed, and 15.2% strongly agreed with the proposition. Based on the majority of replies, we may infer that family honour is not only dependent on the ladies of the family.

Table-13: Every person has a right to choose his/her career

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	43	17.2	17.2	17.2
Disagree	52	20.8	20.8	38.0
Neutral	45	18.0	18.0	56.0
Agree	38	15.2	15.2	71.2
Strongly Agree	72	28.8	28.8	100.0
Total	250	100.0	100.0	

Furthermore, table-13 illustrates the replies on the prevalence of honour killings in uneducated households compared to educated families. 17.2% of respondents strongly disagreed with the notion that honour killings are more prevalent in uneducated households compared to educated ones. 20.8% disagreed, 18.0% were indifferent, while 15.2% agreed and 28.8% strongly agreed with the assertion. Based on the sample, it can be inferred that a significant majority support the idea of having the freedom to choose their own job.

Table-14: Religion permits Honour killing

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	2	.8	.8	.8
Disagree	174	69.6	69.6	70.4
Neutral	16	6.4	6.4	76.8
Agree	15	6.0	6.0	82.8
Strongly Agree	43	17.2	17.2	100.0
Total	250	100.0	100.0	

Furthermore, table-14 illustrates the replies about the acceptability of honour killings in religious contexts. 0.8% of respondents strongly disagreed that honour killings are more prevalent in uneducated households compared to educated ones. 69.6% disagreed, 6.4% were indifferent, while 6.0% agreed and 17.2% strongly agreed with the assertion. Based on the sample, it can be inferred that a significant majority of respondents believe that no faith condones honour killings.

Table-15: A family member/ relatives have a right to kill the person who has brought shame to the family

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	14	5.6	5.6	5.6
Disagree	202	80.8	80.8	86.4
Neutral	7	2.8	2.8	89.2
Agree	9	3.6	3.6	92.8
Strongly Agree	18	7.2	7.2	100.0
Total	250	100.0	100.0	

Furthermore, table-15 illustrates the replies about the belief that a family member or relative has the right to take the life of an individual who has brought dishonour to the family. Out of the respondents, 5.6% strongly disagreed with the notion that a family member or relative has the right to murder someone who has caused dishonour to the family. 80.8% disagreed, 2.8% were indifferent, 3.6% agreed, and 7.2% strongly agreed. Based on the data, it can be inferred that a significant majority of the sample believe that family members or relatives do not possess the authority to take the life of an individual who has brought dishonour to the family.

Table-16: Khap Panchayat in Haryana plays an important role in case of Honour abuse and Honour killing

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	156	62.4	62.4	62.4
No	94	37.6	37.6	100.0
Total	250	100.0	100.0	

Table-16 highlights the significant influence of khap panchayat in instances of honour abuse and honour killing. The scale exhibited a dichotomous nature. The Likert scale was administered with the goal of obtaining accurate responses. However, the respondents felt more comfortable replying using a binary "yes" or "no" scale. Thus, the data indicates that 62.4% of respondents believe that khap panchayats have a significant impact on incidents of honour killing and abuse, whereas 37.6% believe they have no influence.

Table-17: The existing laws are sufficient to curtail the menace of honour killing

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	98	39.2	39.2	39.2
Disagree	68	27.2	27.2	66.4
Neutral	84	33.6	33.6	100.0
Total	250	100.0	100.0	

Furthermore, table-17 illustrates the replies on the adequacy of current laws in preventing the problem of honour killings. 39.2% of respondents strongly disagreed with the notion that the current laws are adequate in addressing the problem of honour killings. 27.2% disagreed, 33.6% were indifferent, and no one

agreed or strongly agreed with this statement. Based on the sample, it can be inferred that a significant majority believe that current rules are inadequate in preventing the problem of honour killings.

Table-18: The existing laws with relation to honour killing are implemented properly

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	100	40.0	40.0	40.0
Disagree	69	27.6	27.6	67.6
Neutral	81	32.4	32.4	100.0
Total	250	100.0	100.0	

Furthermore, table-18 illustrates the comments about the effective implementation of current laws pertaining to honour killings. 40% of respondents strongly disagreed that current laws pertaining to honour killings are effectively enforced. 27.6% disagreed, while 32.4% remained neutral on the matter. However, no respondents agreed or strongly agreed with the assertion. The majority of the sample say that present rules regarding honour killings are inadequately enforced.

Table-19: There is a need to incorporate new laws with the relation to honour killing

	Frequency	Percent	Valid Percent	Cumulative Percent
Neutral	26	10.4	10.4	10.4
Agree	107	42.8	42.8	53.2
Strongly Agree	117	46.8	46.8	100.0
Total	250	100.0	100.0	

Furthermore, table-19 illustrates the comments on the need of implementing new legislation concerning honour killings. 46.8% of respondents strongly agreed that it is necessary to introduce new legislation regarding honour killings. 42.8% agreed, 10.4% were indifferent, while no one opposed or strongly disagreed with this statement. The majority of the sample state the necessity to implement new legislation regarding honour killings.

Table-20: Honour killings should be severely punished

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	51	20.4	20.4	20.4
Disagree	125	50.0	50.0	70.4
Neutral	31	12.4	12.4	82.8
Agree	23	9.2	9.2	92.0
Strongly Agree	20	8.0	8.0	100.0
Total	250	100.0	100.0	

Furthermore, table-20 illustrates the replies about the belief that honour murders should be subject to strict punishment. 20.4% of the respondents strongly disagreed with the notion that Honour murders should be severely punished. 50.0% disagreed, 12.4% were indifferent, while 9.2% agreed and 7.2% strongly agreed. Based on the sample, it can be

inferred that a significant majority believe that honour murders should not be subject to harsh punishment, as they are considered a matter of personal family ethics and principles. However, they do recommend the implementation of legal measures in this respect.

Table-21: The personality of the judge gets reflected in his/her judgment relating to honour killing cases

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	54	21.6	21.6	21.6
Disagree	53	21.2	21.2	42.8
Neutral	51	20.4	20.4	63.2
Agree	48	19.2	19.2	82.4
Strongly Agree	44	17.6	17.6	100.0
Total	250	100.0	100.0	

Furthermore, table-21 illustrates the comments on the correlation between a judge's personality and their judgement in instances involving honour killings. 21.6% of the respondents strongly disagreed that a judge's personality is reflected in their judgement about honour killing cases. 21.2% disagreed, 20.4% were neutral, 19.2% agreed, and 17.26% highly agreed. Based on the sample, it can be inferred that most respondents believe that a judge's personality does not influence their judgement in instances involving honour killings.

Table-22: Killing in the name of honour is justified in certain cases

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	52	20.8	20.8	20.8
Disagree	120	48.0	48.0	68.8
Neutral	35	14.0	14.0	82.8
Agree	22	8.8	8.8	91.6
Strongly Agree	21	8.4	8.4	100.0
Total	250	100.0	100.0	

Furthermore, table-22 illustrates the replies about the justification of murdering in the name of honour in several instances. Among the respondents, 20.8% strongly disagreed with the notion that killing in the cause of honour is justifiable in some situations. 48.0% disagreed, 14% were indifferent, while 8.8% agreed and 8.4% strongly agreed. Based on the sample, it can be inferred that a significant majority believe that committing murder in the sake of honour is not justifiable in certain circumstances.

Furthermore, table-23 illustrates the replies on the provision of sufficient compensation to the family after an incident of honour killing. 18.0% of the respondents strongly disagreed with the idea of providing suitable compensation to the family following an honour killing incident. 24.4% disagreed, 18.8% were indifferent, while 23.6% agreed and 15.2% strongly agreed. Based on our findings, it can be inferred that most of the participants do not recommend providing sufficient compensation to the family in the event of an honour killing.

Table-23: Adequate compensation to the family should be given after honour killing incidence has taken place

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	45	18.0	18.0	18.0
Disagree	61	24.4	24.4	42.4
Neutral	47	18.8	18.8	61.2
Agree	59	23.6	23.6	84.8
Strongly Agree	38	15.2	15.2	100.0
Total	250	100.0	100.0	

Table-24: Orthodox families feel more agitated when their honour is hurt and may resort to honour killing

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	8	3.2	3.2	3.2
Disagree	16	6.4	6.4	9.6
Neutral	92	36.8	36.8	46.4
Agree	68	27.2	27.2	73.6
Strongly Agree	66	26.4	26.4	100.0
Total	250	100.0	100.0	

Furthermore, table-24 illustrates the replies about the belief that Orthodox households experience heightened agitation when their honour is offended and may resort to honour killings. 3.2% of respondents strongly disagreed that Orthodox families feel more irritated when their honour is wounded and may resort to honour killing. 6.4% disagreed, 36.8% were indifferent, 27.2% agreed, and 26.4% strongly agreed with the statement. Based on the data, it can be inferred that a significant majority of the sample population believe that Orthodox households are not more prone to becoming angry when their honour is offended and resorting to honour killings. However, it is worth noting that educated families residing in urban areas also share this sentiment.

Table-25: Honour killing cases happen mostly in India only

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	38	15.2	15.2	15.2
Disagree	36	14.4	14.4	29.6
Neutral	59	23.6	23.6	53.2
Agree	59	23.6	23.6	76.8
Strongly Agree	58	23.2	23.2	100.0
Total	250	100.0	100.0	

Furthermore, table-25 illustrates the comments on the assertion that incidences of honour killings mostly occur in India. 15.2% of the respondents strongly disagreed with the notion that honour killing instances mostly occur in India. 14.4% disagreed, 23.6% were indifferent, while another 23.6% agreed and 23.2% strongly agreed. Based on the evidence, it can be inferred that a significant majority of the sample believe that occurrences of honour killings mostly occur in India. However, it is worth noting that

families residing in other countries have also reported experiencing such situations, as discussed in various articles or sources.

Table- 26: It is more the fault of woman in cases when honour killing happens

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	37	14.8	14.8	14.8
Disagree	40	16.0	16.0	30.8
Neutral	67	26.8	26.8	57.6
Agree	61	24.4	24.4	82.0
Strongly Agree	45	18.0	18.0	100.0
Total	250	100.0	100.0	

Furthermore, table-26 illustrates the replies on the belief that women are mostly responsible for occurrences of honour killings. 14.8% of respondents strongly disagreed with the notion that women are more to blame in situations of honour killings. 16.0% disagreed, 26.8% were indifferent, while 24.4% agreed and 18.0% strongly agreed. Based on the data, it can be inferred that a significant majority of individuals disagree with the notion that women are mostly to blame in incidents of honour killings.

Assessment of the Expert Opinion:

Table-27: Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Age of the expert	50	40	60	50.56	6.559
How many cases you heard about honour killing in different gender base (Incidents of the Killings of girl)	50	49	55	51.48	1.798
How many cases you heard about honour killing in different gender base (Incidents of the Killings of boys)	50	9	14	11.18	1.535
How many cases you heard about honour killing in different gender base (Incidents of the Killings of both)	50	31	41	37.34	2.016
Valid N (listwise)	50				

Table-28: Occupation of the expert

	Frequency	Percent	Valid Percent	Cumulative Percent
Academician	12	24.0	24.0	24.0
Lawyer	22	44.0	44.0	68.0
Valid Social activist	12	24.0	24.0	92.0
Journalist	4	8.0	8.0	100.0
Total	50	100.0	100.0	

Table-27 presents information on the expert participants in the survey, including their expertise and prior experience with honour killings. The mean age of the experts is 50.56 years, with the youngest expert being 40 years old and the oldest expert being 60 years old. Out of the individuals in table-28, 24% were academics, 44% were lawyers, 24% were social activists, and 8% were local journalists. A total of 51 cases of honour killings involving girls, 11 cases of

honour killings involving boys, and 37 cases of honour killings involving both genders were reported.

Table-29: The highest proportion of the honour killing incident is popular in Jat/yadav/mixed dominated region

	Frequency	Percent	Valid Percent	Cumulative Percent
Jat Community	34	68.0	68.0	68.0
Valid Yadav community	12	24.0	24.0	92.0
Mixed community	4	8.0	8.0	100.0
Total	50	100.0	100.0	

According to Table-29, the Jat/Yadav/mixed dominated area has the largest number of honour killing occurrences. Based on their perspective, 68% of these instances occur in the Jat community, 24% in the Yadava group, and 8% in the mixed community, which includes individuals from other castes or religions.

Table-30: Age of deceased girls

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than 14	9	18.0	18.0	18.0
14 to 19	12	24.0	24.0	42.0
Valid 20 to 25	12	24.0	24.0	66.0
25 to 30	5	10.0	11.0	76.0
More than 30	12	24.0	23.0	100.0
Total	50	100.0	100.0	

Table-30 displays the percentage of dead girls' ages in the event. 18% of the individuals were under the age of 14, while 24% fell between the ages of 14 and 19. Another 24% were aged between 20 and 25, and 11% were between 25 and 30. The other 23% were over the age of 30, including women involved in extramarital relationships or carrying someone else's kid.

Table-31: Age of deceased boys

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than 17	6	12.0	13.0	12.0
17 to 19	13	26.0	26.0	38.0
Valid 20 to 25	10	20.0	20.0	58.0
25 to 30	13	26.0	25.0	84.0
More than 30	8	16.0	16.0	100.0
Total	50	100.0	100.0	

Table-31 displays the percentage of dead girls' ages in the event. 13% of the individuals were under the age of 17, while 26% were between the ages of 17 and 19. Another 20% fell within the age range of 20 to 25, and 25% were between 25 and 30 years old. The remaining 16% belonged to the age category over 30, including males who were involved in marriages outside the community, among other factors.

Table-32: Affiliation of the Killers

	Frequency	Percent	Valid Percent	Cumulative Percent
Involvement of Father	13	26.0	26.0	26.0
Involvement of Brother/s	13	26.0	26.0	52.0
Involvement of Mother	7	14.0	14.0	66.0
Involvement of Paternal/Maternal Uncle/s	3	6.0	6.0	72.0
Valid Involvement of other Associates	3	6.0	6.0	78.0
Involvement of Contract Killers	6	12.0	12.0	90.0
Involvement of other associates Killers	5	10.0	10.0	100.0
Total	50	100.0	100.0	

Table-32 illustrates the extent to which family members are involved in honour killings. The brother and father have the greatest level of participation, both accounting for 26%. Approximately 52% of cases are perpetrated by family members, namely fathers and brothers. The mother's side accounts for 14% of the participation, while 6% comes from either the paternal or maternal uncle. Additionally, 12% of the involvement is attributed to a contract killer, and 10% is noticed from other acquaintances, including neighbours or other recognised pals.

Table-33: Causes of Honour Killings

	Frequency	Percent	Valid Percent	Cumulative Percent
Premarital physical relation	5	10.0	10.0	10.0
Premarital pregnancy	4	8.0	8.0	18.0
Marriage outside family norms	8	16.0	16.0	34.0
Valid Love marriage	6	12.0	12.0	46.0
Intimacy with distant relative.	16	32.0	32.0	78.0
Roaming with stranger	2	4.0	4.0	82.0
Dressing in unacceptable manner	9	18.0	18.0	100.0
Total	50	100.0	100.0	

Table-33 provides a comprehensive overview of the factors contributing to the occurrence of honour killings. The information is derived from the observations made by an expert on the occurrences. In table-7, the sample was asked for their opinion. 10% of the cases involved pre-marital physical relations, 8% were a result of premarital pregnancy, 16% occurred due to marriages outside of family norms, 12% were a result of love marriages, 32% of the incidents took place due to intimacy with distant family relatives, and 4% occurred due to interactions with strangers. 18% of the occurrences were attributed to inappropriate attire.

Table-34 provides an explanation of the actions performed by Khap panchayats in such situations. Out of the total cases, 16% were backed by endorsement or justification, 12% were issued or dictated, 17% involved social boycott of the family engaged in honour killing, 14% underwent mediation or arbitration, 15% faced pressure on law enforcement, and 26% were resolved through advocacy for legal recognition.

Table-34: Step taken by Khap panchayat in such cases

	Frequency	Percent	Valid Percent	Cumulative Percent
Endorsement or Justification	8	16.0	16.0	16.0
Issuing Decrees or Diktats	6	12.0	12.0	28.0
Social Boycott	8	16.0	17.0	44.0
Valid Mediation or Arbitration	7	14.0	14.0	58.0
Pressure on Law Enforcement	8	16.0	15.0	74.0
Advocacy for Legal Recognition	13	26.0	26.0	100.0
Total	50	100.0	100.0	

Table-35: suggestions to reduce cases of honour killing

	Frequency	Percent	Valid Percent	Cumulative Percent
Education and Awareness Campaigns	4	8.0	8.0	8.0
Legal Reforms	6	12.0	12.0	20.0
Victim Support Services	5	10.0	10.0	30.0
Community Engagement	8	16.0	17.0	46.0
Valid Empowerment of Women	8	16.0	15.0	62.0
Youth Empowerment	3	6.0	6.0	68.0
Law Enforcement Training	7	14.0	14.0	82.0
Media Advocacy	4	8.0	8.0	90.0
International Cooperation	5	10.0	10.0	100.0
Total	50	100.0	100.0	

Table-35 provides a comprehensive explanation of the recommendations aimed at decreasing instances of honour killings. 8% of experts recommended education and awareness campaigns, 12% recommended legal reforms, 10% recommended victim support services, 17% recommended community engagement, 15% recommended empowerment of women, 6% recommended youth empowerment, 14% recommended law enforcement training, 8% recommended media advocacy, and 10% recommended international cooperation.

CONCLUSION AND SUGGESTION

The survey findings reveal that 20% of respondents disagree with the widespread prevalence of honour killings, while 26.8% disagree with the justification for honour killings. Most respondents disagree with the notion that family members or relatives have the right to murder someone who has caused dishonour. 62.4% of respondents believe that khap panchayats significantly impact honour abuse and killing incidents.

and we can connect with the data which reveal the opinion of the locals on khap panchayat and honour killing. 39.2% of respondents strongly disagree with the adequacy of current laws in preventing honour killings, while 40% of respondents strongly disagree that current laws regarding honour killings are effectively enforced. 46.8% of respondents strongly

agree that new legislation is necessary, and 20.4% of respondents strongly disagree that honour murders should be subject to strict punishment. Most respondents believe that a judge's personality does not influence their judgement in honour killing cases, and 20.8% strongly disagree that killing in the name of honour is justifiable in some situations.

Responses on compensation for honour killings are also strong, with 18.0% of respondents strongly disagreeing with providing adequate compensation to families after an honour killing incident. Majority of respondents disagreed with the idea that Orthodox households feeling more agitated when their honor is offended may resort to honour killings.

In terms of women's responsibility, 14.8% of respondents strongly disagreed with the notion that women are more to blame in honour killings. Expert participation in honour killings is high, with the Jat/Yadav/mixed dominated area having the largest number of occurrences.

Factors contributing to honour killings include pre-marital physical relations, premarital pregnancy, marriages outside of family norms, love marriages, intimacy with distant family relatives, and interactions with strangers. Khap Panchayats' actions in honour killings include endorsement or justification, social boycott, mediation or arbitration, pressure on law enforcement, and advocacy for legal recognition.

Recommendations for decreased honour killings include education and awareness campaigns, legal reforms, victim support services, community engagement, empowerment of women, youth empowerment, law enforcement training, media advocacy, and international cooperation.

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