


Chapter 18


Honor Killing AD REM With Special Reference to Religious Dogmatism in India

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ABSTRACT

Chapter covers Honor Killing from the prism of religious dogmatism, intersection of culture and religion and case studies. Further legal provisions, penalties, protective measures, solutions and a way forward have also been highlighted in the chapter. According to Hindu religion, marrying or having intimacy with a member of a different caste and religion is strictly forbidden. Although Islam does not categorically countersign killing female family members, some honor killing entail contention of adultery, which are indictable by death under Islamic law. The preservation of women's virginity and "sexual compelling" are considered to be the burden of male relatives like her father, brother and then her husband. However, a women can intend for murder for a variety of discernment, that includes refusing to enter into an arranged marriage or divorce or separation. They think that women have acted in manner that could damage her family's notoriety. Amusingly, female relatives usually contend the killing and help set them up. All the above have been substantially elaborated in the chapter.

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INTRODUCTION

Honor killing is a heinous act that has persistently plagued Indian society, fuelled by deep-seated religious dogmatism. It is a form of violence directed towards individuals, typically women, who are perceived to have brought shame or dishonor to their families or communities. This chapter aims to explore the phenomenon of honor killings in India, with a specific focus on the role of religious dogmatism in perpetuating this practice of violence. In India, honor killing is considered both an offence under Indian penal code 309 and an insult to religious beliefs. Honor killings are not limited to a particular religion, but rather occur across various cultures and societies worldwide. However, in the Indian context, religious dogmatism plays a prominent role in justifying and perpetuating honor killings. Religious dogmatism in India is deeply entrenched in societal norms and practices, which places a strong emphasis on preserving the so-called “honor” of the family and community, often at the expense of individual rights and freedoms. This chapter will examine the historical and cultural roots of religious dogmatism in India and how it contributes to the prevalence of honor killings. The chapter will also discuss the ways in which religious dogmatism influences social attitudes and perceptions towards honor killings, shaping patriarchal power structures and reinforcing gender inequality. (Kanchan et al., 2016) Furthermore, this chapter will critically analyse the role of religious texts, such as the Manu smriti in Hinduism and certain interpretations of Sharia law in Islam, in perpetuating patriarchal norms and justifying violence against women in the name of honor. Additionally, this chapter will examine the ways in which religious leaders and institutions contribute to the perpetuation of honor killings through their teachings and ideologies. This chapter will also explore the impact of socio-economic factors on honor killings in India, as poverty and lack of education often exacerbate existing patriarchal norms and religious dogmatism, leading to a higher prevalence of honor killings. Moreover, this chapter will shed light on the role of state institutions and legal frameworks in addressing honor killings in India. It will critically analyse the effectiveness and limitations of existing laws and policies in combating this practice, while also examining the role of government initiatives and grassroots movements in challenging religious dogmatism and promoting gender equality. Finally, this chapter will conclude by highlighting the importance of addressing religious dogmatism as a root cause for honor killings in India. The chapter will argue that religious dogmatism perpetuates patriarchal power structures and contributes to the prevalence of honor killings in India. In her work on honor killings in American and Indian media, Inderpal Grewal asserts that “a broad array of technologies of governance have come into existence in response to honor killings”. These technologies of governance not only involve legal measures and law enforcement, but also encompass social and cultural interventions aimed at

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