

HONOUR-BASED VIOLENCE IN MAN TALUKA IN SATARA DISTRICT: A SOCIOLOGICAL VIEW

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ABSTRACT:-

In the contemporary era, which emphasizes individual freedom and human rights, honour killing continues to pose a serious challenge to social justice in India. This practice emerges from deeply entrenched patriarchal values and caste-based traditions that restrict women's autonomy, particularly in matters of marriage. The preference for endogamy, opposition to inter-caste and inter-religious unions, and fear of social disapproval often compel families to commit extreme acts of violence against their own members. This study examines the social causes and consequences of honour killings and explores possible remedial measures to address this issue. The paper emphasizes the need for legal enforcement, education, and social awareness to protect women's rights while encouraging progressive change within traditional social structures.

Keywords: human rights, patriarchal, endogamy, enforcement, social awareness

INTRODUCTION:-

Honour killing refers to acts of violence committed by family or community members against individuals who are perceived to have violated traditional norms related to marriage, sexuality, or family reputation. Despite the misleading association with the concept of "honour," such acts represent severe violations of human rights rather than moral justification. These crimes are not limited to any specific region; they occur across rural and urban settings and are reported in various parts of the world.

In the Indian context, honour killings are closely linked to caste hierarchy, patriarchal control, and rigid social customs governing marriage. Institutions such as informal caste councils often influence decisions related to marriage, particularly in cases involving inter-caste or same-gotra relationships. Women are disproportionately affected, as their personal choices are viewed as a reflection of collective family status. While men frequently act as perpetrators, the issue is rooted in broader social conditioning that reinforces gender inequality and restricts individual freedom.

REVIEW OF LITERATURE:-

Several scholars have examined honour-based violence as a collective social practice rather than an isolated criminal act.

Adam Warne (1982) observed that honour killings often involve the participation or approval of close family members, with female victims subjected to severe control and punishment. The study highlighted that paternal authority plays a significant role in enforcing traditional norms related to marriage and family reputation. (Adam Warne, 1982)

Raja V. (2002) analyzed honour-related violence within familial settings and identified it as a culturally reinforced form of gender-based violence. The study emphasized that such practices are sustained by social acceptance and the normalization of male dominance within family structures. (Raja V., 2002)

Historical accounts suggest that honour-related violence in India became more visible during periods of social upheaval, such as the partition era, when women were frequently targeted in the name of preserving family dignity. Although these crimes are sometimes associated with

religious beliefs, research indicates that they are more strongly rooted in customary practices and social traditions rather than religious doctrines. Contemporary studies further reveal that the persistence of caste purity and lineage control continues to legitimize honour-based violence in certain regions of the country. (<https://indiapulse.sulekha.com>)

India has very strong belief in the purity of the family lineage and honour killing is an accepted crime amongst few castiest groups of Northern and Eastern India. When women disregard and contaminate that protected lineage, they are sentenced to death by their own family members. This killing culture seems to be on rise in throughout country. (www.blogspot.com)

STATEMENT OF THE PROBLEM:-

This research is based on the problems associated with honour killings caused by a male or female's marriage with different reasons which requires deep study and understanding. So, researcher conducted a study on the problems related to honour killings and solutions for this terrible crime.

OBJECTIVES:-

1. To highlight the problems associated with honour killing.
2. To analyze the attitudes of the varied group of people to come at possible solutions for this terrible crime.

METHODOLOGY:-

- **Sample-** Random Sampling method was used for this study. Total 40 samples from five villages in Man taluka in Satara district were selected for the study. The chosen samples were willing to respond to the questionnaire and to participate in the interview.
- **Research Instrument-** Survey method was adopted to investigate the problems associated with honour killing. The data required for this study were collected from primary sources using a questionnaire followed by personal interview. The questions were designed based on the problem of the study. As the samples include the public who do not have formal education, the questions were explained in their mother tongue to them. Chi-square statistics is used to investigate the responses of the categorical variables for the ranking order questions. After this, an interview was carried out to get deep information.

DATA ANALYSIS AND INTERPRETATION:-

Table No. 1

Belief that honour killing is linked to family reputation

Sr. No.	Opinion	Male	Percentage (%)	Female	Percentage (%)	Total	Percentage (%)
1.	Yes	16	80	18	90	34	85
2.	No	4	20	2	10	6	15
	Total	20	100	20	100	40	100

Source: Field Survey by Researcher

The above table no. 1 shows that out of sample of 20 male respondents, majority of 16(80%) thinks honour killing is linked to family reputation and only 4(20%) of respondents denied to accept it. Then out of sample of 20 female respondents, 18(90%) thinks honour killing is linked to family reputation and only 2(10%) of respondents denied to accept it. Overall, majority 90(34%) respondents see it as a matter of family “honour” rooted in patriarchal mindset.

Table No. 2 Honour killings occur due to inter-caste/inter-religion marriages

Sr. No.	Opinion	Male	Percentage (%)	Female	Percentage (%)	Total	Percentage (%)
1.	Agree	12	60	14	70	26	65
2.	Disagree	6	30	2	10	8	20
3.	Unable to answer	2	10	4	20	6	15
	Total	20	100	20	100	40	100

Source: Field Survey by Researcher

The above table no. 2 made it clear that out of sample of 20 male respondents 12(60%) agreed with honour killings occur due to inter-caste/inter-religion marriages, 6(30%) of respondents were disagreed and only 2(10%) male respondents were unable to answer to this. Out of sample of 20 female respondents, 14(70%) agreed with honour killings occur due to inter-caste/inter-religion marriages, 3(6%) of respondents were disagreed and 4(20%) female respondents were unable to answer to this. Means majority 26(65%) of the male and female respondents agree with that caste and community dominance plays a major role in marriage process.

Table No. 3

Denial of women’s choice in marriage as a cause

Sr. No.	Opinion	Male	Percentage (%)	Female	Percentage (%)	Total	Percentage (%)
1.	Yes	12	60	16	80	28	70
2.	No	8	40	4	20	12	30
	Total	20	100	20	100	40	100

Source: Field Survey by Researcher

The above table no. 3 shows that out of sample of 20 male respondents, majority of 12(60%) thinks denial of women’s choice in marriage is a cause of honour killing and 8(40%) of respondents denied this cause of honour killing. Then out of sample of 20 female respondents, 16(80%) thinks denial of women’s choice in marriage is a cause of honour killing and only 4(20%) of respondents denied this cause. Overall, it is seen that gender inequality and male dominance restrict women’s autonomy in the study area.

Table No. 4

Possible Solutions: Education, Counseling, Strict Law

Sr. No.	Type of Solution	Male	Percentage (%)	Female	Percentage (%)	Total	Percentage (%)
1.	Education	7	35	6	30	13	32.5
2.	Counseling	5	25	4	20	9	22.5
3.	Strict Law	8	40	10	50	18	45.0
	Total	20	100	20	100	40	100

Source: Field Survey by Researcher

The above table no. 4 made it clear that out of sample of 20 male respondents, 7(35%) favored in ‘education’ is possible solution for honour killing problem, 5(25%) of respondents favored in ‘counseling’ and 8(40%) male respondents favored in ‘strict law’ for this serious crime. Out of sample of 20 female respondents, 6(30%) favored in ‘education’ is possible solution for

honour killing problem, 4(20%) of respondents favored in ‘counseling’ and 10(50%) male respondents favored in ‘strict law’ for this serious crime. Means majority of the 18(45%) male and female respondents favored in ‘strict law’ is best solution for this problem in indian society.

CONCLUSION:-

The present study highlights that honour killing is not merely a crime of passion but a structured social evil deeply rooted in caste, patriarchy and outdated traditions. The findings reveal that most respondents perceive inter-caste and inter-religion marriages as the main triggers for honour killings. Women remain the primary victims due to the denial of their right to choose a partner. It can be concluded that social mindset transformation is essential. Legal reforms, parental acceptance and mass awareness are vital in challenging the notion of “family honour” tied to women’s choices. Unless the deep-rooted patriarchal and caste-based systems are addressed, honour killings will continue as a grave threat to individual freedom and women’s rights in India.

SUGGESTIONS:-

1. Parents should accept their children’s genuine wishes in the choice of life partner which enhances their family’s happiness and bond of true marital relationship as life is for living.
2. Government should adopt a comprehensive law against Honour Killing and Denial of Fundamental Women’s Rights to choose her life partner.
3. Mass media can play a vital role in elimination of this type of crime by producing films regarding healthy attitude towards family, education, job and marriage.
4. Counseling should be given to both the parents and the children about honour killing.

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