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Abstract: Violence against women is a human rights issue that needs to be addressed urgently. This study aims to develop a discourse framework to assess the issues of honour and violence against women and the role of a human rights approach in resolving these issues. The study uses a cross-disciplinary approach, drawing on insights from sociology, anthropology, and legal studies. The framework highlights the importance of understanding the cultural, social, and political contexts in which violence against women occurs. It also emphasizes the need for legal and policy interventions to protect women's rights and ensure their safety. The study contributes to the ongoing debate on gender equality and human rights, and offers practical recommendations for policymakers and practitioners working in the field of gender violence.

Keywords: honour killing, violence against women, human rights, gender equality, legal interventions

1 Introduction

Violence against women is a global issue that requires urgent attention. This study examines the issues of honour and violence against women and the role of a human rights approach in addressing these issues. The study uses a cross-disciplinary approach, drawing on insights from sociology, anthropology, and legal studies. The framework highlights the importance of understanding the cultural, social, and political contexts in which violence against women occurs. It also emphasizes the need for legal and policy interventions to protect women's rights and ensure their safety. The study contributes to the ongoing debate on gender equality and human rights, and offers practical recommendations for policymakers and practitioners working in the field of gender violence.
bestowed upon the male relatives the right to challenge all property dealings by the Hindu widows relatives. The introduction of this concept of 'revisioners', which was basically a legal principle under English law, from her male relatives (father, husband, son), Upon widow's death, the property returned to the husband owned by women was not stridhana. A new legal standard was progressively and in time of her marriage or the marriage ceremony For contrary to popular perceptions of the impact of colonial rule in South brides, introduced linear, formal cultures, and 'private law' in the hands of the relationship between subjects and the state were redefined. Th not just a tool of colonial administration; it was also a battleground where local social hierarchies, state power, and rigidified the patriarchy patriarchal underpinnings of the pre women who married out of their father's home or its boundaries are drawn for it by other entities, women who married out of their father's home or its boundaries are drawn for it by other entities, wom...
infused aspects of denial, forbiddances, and guilt into female sexuality. Women, a particularly admirable feminine quality that included an acute etiquette like courtesy, decent behavior, and lajja, or shame. The idea of shame, or lajja, evolved into "an ornament of clothing served as a type of moral adornment, representing the right investiture of the female body, and clothing served as a moral indicator of women's social positions. Hence, the clothing in a related situation also stresses that participation in agricultural fieldwork also led to kameez purging, whereby the women were shielded from 'other' men's eyes, particularly those of lower castes, by wearing in face and head. kameez explains the continuation of aggressive forces that may otherwise break into open hostility: "Conflicts over honor make it possible for hostile acts as a massive symbolic order that tends to validate the masculine dominance on which the social personality of the actor is as significant as his office. Hence, she adds, by considering women as a threat and a symbol of anarchy and turmoil are prevalent. This fearful perception of women undoubtedly reflects potent aspects of masculine psychological projection. The male "gaze" has historically been highlighted by scholars. Malhotra believes it to be a part of a middle class effort of acquiring a social control. The component of manual work is frequently crucial in the evaluation and results from achieving a reputation among social peers and an honor of status, which is the opposite of shame and is more appropriate for women, shame is more frequently associated with men. It is obvious that manliness and shame are favorable traits in connection with honor. According to Dubisch, this interpretation of the code of honour and shame creates several cultural dichotomies and groups to expend their aggressive energies upon each other without "feuds or strong differences." He describes the rural setting, even within nearby communities. Herzfeld notes that the English word "honor" collapses a variety of nuances and significance change depending on the context. For him, the concept is not monolithic. Its nuances and significance change depending on the ambiguous semantics. For him, the concept is not monolithic. Its nuances and significance change depending on the context. Davis also emphasizes the continuation of honor devolves from land ownership and the resultant freedom. "work -content ghunghat -ensemble. Ghaghra (long skirt) - "work -content kameez -salwar-kameez - ghunghat -ensemble. Ghaghra (long skirt) - "work -content kameez -salwar-kameez - ghunghat -ensemble. Ghaghra (long skirt) - "work -content kameez -salwar-kameez - ghunghat -ensemble. Ghaghra (long skirt) - "work -content kameez -salwar-kameez - ghunghat -ensemble. Ghaghra (long skirt) - "work -content
2 Methodology

2.1 The Ideological and Material Foundation of 'Crime of Honour'

Adultery was considered a crime against property under English Common Law because it was seen as treating women as chattel. French law, which had a more Gallic perspective, viewed it as a violation of the law of sexual provocation to plead mitigating circumstances in their defense. Nonetheless, the myth of "due process of law" continues to stand unimpaired since the "honour crime" is seen as a failure not of the law itself but of how it was applied; no one is guilty of crimes of honour except the perpetrators. As Elliott shows how "honour crimes" put the state in a difficult position, the punishment is usually reserved for those involved in the perpetration of the crimes, and these offenders are believed to have harmed the reputation of the family and the larger community. These offenders may have also been responsible for other violent acts committed against women, such as "honour killings," assault, confinement or imprisonment, and interference with marital choice, where the publicly stated "justification" for these crimes is "crimes of honour." The phrase "Honour Killing" is frequently used to describe a particular category of extralegal homicides where the killing is thought to have been motivated by one of the many varied interests "family honour" is linked to social standing and mobility, and economic opportunities and "vested interests" use the excuse of honour as a general cover for a variety of sins. The term "crimes of honour" refers to a variety of violent acts committed against women, such as "honour killings," assault, confinement or imprisonment, and interference with marital choice. The normative claim of honour is often mixed with social, economic, and political motives, according to sociological studies. Particularly, "honour killings" in South Asia first emerged. As asserted by Nafisa Shah, a researcher who has written extensively on the subject, such killings are related to the rise of patriarchal social structures in Asia and Europe, and they are encapsulated in the traditional law of sexual provocation to plead mitigating circumstances in their defense. In circumstances of forced marriage or interference with the right to choose whether to be married or not, as well as women, men can become victims of "honour killings." The practices are widespread in agrarian societies across the globe. Le kari in Sindh, siyahkari in Baluchistan, and tor tora in the NWFP. The phrases, which have a "blackness" connotation, convey the social stigma was typically only removed via death, just as it is now. Hence, a woman's status was complicated in tribal and Islamic tribal culture and the northwest frontier is where the practice of kala kali in southern Punjab, diagnosed as "honour killings" in South Asia, has found its rationale. These cause us to bemoan the barbarism of contemporary legal orders and ask for a day when the same approach would not be considered as a legal approach. The term "honour killing" has some credibility in the immediate community. In the larger community, it should be noted that people are not responsible for breaking the law as it currently stands; their actions are due to the failure of the law to address the underlying social and economic issues. The "honour killing" has some credibility in the immediate community, but the law continues to fail to address the underlying social and economic issues.

Nonetheless, the myth of "due process of law" continues to stand unimpaired since the "honour crime" is seen as a failure not of the law itself but of how it was applied; no one is guilty of crimes of honour except the perpetrators. As Elliott shows how "honour crimes" put the state in a difficult position, the punishment is usually reserved for those involved in the perpetration of the crimes, and these offenders are believed to have harmed the reputation of the family and the larger community. These offenders may also have been responsible for other violent acts committed against women, such as "honour killings," assault, confinement or imprisonment, and interference with marital choice, where the publicly stated "justification" for these crimes is "crimes of honour." The phrase "Honour Killing" is frequently used to describe a particular category of extralegal homicides where the killing is thought to have been motivated by one of the many varied interests "family honour" is linked to social standing and mobility, and economic opportunities and "vested interests" use the excuse of honour as a general cover for a variety of sins. The term "crimes of honour" refers to a variety of violent acts committed against women, such as "honour killings," assault, confinement or imprisonment, and interference with marital choice. The normative claim of honour is often mixed with social, economic, and political motives, according to sociological studies. Particularly, "honour killings" in South Asia first emerged. As asserted by Nafisa Shah, a researcher who has written extensively on the subject, such killings are related to the rise of patriarchal social structures in Asia and Europe, and they are encapsulated in the traditional law of sexual provocation to plead mitigating circumstances in their defense. In circumstances of forced marriage or interference with the right to choose whether to be married or not, as well as women, men can become victims of "honour killings." The practices are widespread in agrarian societies across the globe. Le kari in Sindh, siyahkari in Baluchistan, and tor tora in the NWFP. The phrases, which have a "blackness" connotation, convey the social stigma was typically only removed via death, just as it is now. Hence, a woman's status was complicated in tribal and Islamic tribal culture and the northwest frontier is where the practice of kala kali in southern Punjab, diagnosed as "honour killings" in South Asia, has found its rationale. These cause us to bemoan the barbarism of contemporary legal orders and ask for a day when the same approach would not be considered as a legal approach. The term "honour killing" has some credibility in the immediate community. In the larger community, it should be noted that people are not responsible for breaking the law as it currently stands; their actions are due to the failure of the law to address the underlying social and economic issues. The "honour killing" has some credibility in the immediate community, but the law continues to fail to address the underlying social and economic issues.
abortion and battering during pregnancy. Societal tensions are both a symptom of and a cause of violence. The violence starts at pre

commitment to the values of equality and justice but is unable to persuade the male population and the dominant

Violence against women must

2

second marriages that were prevalent in South India

govern each of them allow it.' Thus, these legislations prohibi

"the wife of the brother or of the father's brother" or of the mother's brother or of the grandfather or grandmother of the

as prohibited relationships in the Hindu Marriage Act and is broadened by

the Hindu Marriage Act's forbidden relationship framework corresponds with that of the Special

They include siblings, nephews, nieces, aunts, and cousins. The writer also notes the vagueness of the term

"sagotra marriages") are not authori

According to the exogamy norm of the conventional matrimonial system, weddings within the gotra (also known as

the bridegroom has always been a member of his father's gotra. On the other hand, the bride is a member of her father's gotra prior to marriage and her husband's gotra following it. On the other hand,

gotra denotes the progeny (of a sage) beginning with the son's son

everywhere, the term "Gotra" broadly refers to those who are descended from a common male ancestor in an unbroken

studies are shaped by and serve to re

structure, women are assumed to be economically dependent on the male members of their

This system is broadened by

little differently, the Hindu Marriage Act's forbidden relationship framework corresponds with that of the Special

the "prohibited degrees of relationship" from the perspectives of the husband and wife, respectively, are then

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The Politics of Violence

2.2 The Politics of Violence Against Women
While young girls can be brutally murdered in the name of family honour, female foeticide is not considered a dishonorable act. While young girls can be brutally murdered in the name of family honour, female foeticide is not considered a dishonorable act. While young girls can be brutally murdered in the name of family honour, female foeticide is not considered a dishonorable act. While young girls can be brutally murdered in the name of family honour, female foeticide is not considered a dishonorable act.
As per the Census, 2011, the child sex ratio (0-6 years) has declined from 927 females per thousand males in 2001 to 919 females per thousand males in 2011. State/UTs-wise details are given in Table 1 below.

Table 1 Census of India 2011 [Press Information Bureau Government of India Ministry of Health and Family Welfare, dated 11 February 2014]

<table>
<thead>
<tr>
<th>S. No.</th>
<th>State/UTs</th>
<th>Child Sex Ratio (0-6)</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>2001</td>
</tr>
<tr>
<td>1</td>
<td>INDIA</td>
<td>927</td>
</tr>
<tr>
<td>2</td>
<td>JAMMU &amp; KASHMIR</td>
<td>941</td>
</tr>
<tr>
<td>3</td>
<td>HIMACHAL PRADESH</td>
<td>896</td>
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<tr>
<td>4</td>
<td>PUNJAB</td>
<td>798</td>
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<tr>
<td>5</td>
<td>CHANDIGARH</td>
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<tr>
<td>6</td>
<td>UTTARAKHAND</td>
<td>908</td>
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<td>7</td>
<td>HARYANA</td>
<td>819</td>
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<td>8</td>
<td>NCT OF DELHI</td>
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<td>RAJASTHAN</td>
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<td>10</td>
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<td>JHARKHAND</td>
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<td>CHHATTISGARH</td>
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<td>GUJARAT</td>
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<td>DAMAN &amp; DIU</td>
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<td>DADRA &amp; NAGAR HAVELI</td>
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<td>MAHARASHTRA</td>
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<td>ANDHRA PRADESH</td>
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<td>KERALA</td>
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<td>34</td>
<td>TAMIL NADU</td>
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<td>35</td>
<td>PUDUCHERRY</td>
<td>967</td>
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<td>36</td>
<td>A &amp; N ISLANDS</td>
<td>957</td>
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3 Mitigation related to the issue

Addressing the issues of honour-based violence against women requires a multi-faceted approach that involves various stakeholders, including government agencies, NGOs, communities, and individuals. Government agencies are responsible for creating policies and implementing them, while NGOs can provide support and resources to victims. Communities can also play a role by raising awareness and supporting initiatives. Individuals can contribute by educating themselves and others about the importance of gender equality and by reporting incidents of violence.
does not sensationalize or glamorize the violence. It helps to become a strong weapon in fighting Encouraging responsible media reporting to avoid sensationalizing or legitimizing honour

3.1 Legal Reforms and Enforcement

Support services must be accessible and sensitive to the diverse cultural backgrounds of victims. They may also provide advocacy and support for policy and healthcare for victims. NGOs specializing in women's rights and gender-based violence often offer direct services to victims, such as shelters, counseling, and legal assistance. They may also provide advocacy and support for policy

3.2 Awareness and Education

Cultural Sensitivity and Competency

Empowerment and Economic Independence

Access to Support Services

Community Engagement and Mobilization

Media Influence

Legal Reforms and Enforcement

awareness and education programs in schools, communities, and religious institutions to challenge harmful norms and perspectives within communities. Train professionals in culturally sensitive approaches to deal with the problem.

These services provide immediate help and a safe space for victims to seek refuge, receiving restraining orders and safety measures. Victims of honour-based violence need legal assistance to navigate the legal system and obtain protective measures like restraining orders. Safe houses or shelters offer a secure environment for victims, including support services like shelters, counseling, and legal assistance. They must be trained to handle these cases sensitively and effectively. Government agencies often provide or fund services like shelters, counseling, legal aid, and education and skill training for law enforcement, healthcare providers, and social workers on recognizing and responding to honour-based violence, providing appropriate support, and ensuring the safety of victims.

Violence, provide appropriate support, and ensure the safety of victims.

Promote education and awareness programs in schools, communities, and religious institutions to challenge harmful norms and beliefs surrounding honour. This involves educating professionals about the cultural contexts in which honour-based violence occurs. It ensures that interventions are respectful and effective, considering nuances that can help them escape abusive situations. Empowerment and economic independence provides resources and support for women to achieve financial freedom. It also empowers women to pursue careers and become financially self-sufficient. These services provide immediate help and a safe space for victims to seek refuge, receiving restraining orders and safety measures. Victims of honour-based violence need legal assistance to navigate the legal system and obtain protective measures like restraining orders. Safe houses or shelters offer a secure environment for victims, including support services like shelters, counseling, and legal assistance. They must be trained to handle these cases sensitively and effectively. Government agencies often provide or fund services like shelters, counseling, legal aid, and education and skill training for law enforcement, healthcare providers, and social workers on recognizing and responding to honour-based violence, providing appropriate support, and ensuring the safety of victims.

Training equips professionals with the knowledge and skills needed to identify signs of honour-based violence, providing education and skill training for law enforcement, healthcare providers, and social workers on recognizing and responding to honour-based violence, providing appropriate support, and ensuring the safety of victims.

Strengthen and enforce laws against honour-based violence. They must be trained to handle these cases sensitively and effectively. Government agencies often provide or fund services like shelters, counseling, legal aid, and education and skill training for law enforcement, healthcare providers, and social workers on recognizing and responding to honour-based violence, providing appropriate support, and ensuring the safety of victims.

Police and law enforcement agencies are responsible for formulating and enforcing laws and policies that prohibit honour-based violence, ensuring that legal frameworks are in place to hold perpetrators accountable. This involves reviewing existing laws to identify gaps and weaknesses and specifically addressing honour-based violence. It also empowers women to pursue careers and become financially self-sufficient. These services provide immediate help and a safe space for victims to seek refuge, receiving restraining orders and safety measures. Victims of honour-based violence need legal assistance to navigate the legal system and obtain protective measures like restraining orders. Safe houses or shelters offer a secure environment for victims, including support services like shelters, counseling, and legal assistance. They must be trained to handle these cases sensitively and effectively. Government agencies often provide or fund services like shelters, counseling, legal aid, and education and skill training for law enforcement, healthcare providers, and social workers on recognizing and responding to honour-based violence, providing appropriate support, and ensuring the safety of victims.

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based violence accurately. Promoting positive portrayals of women and challenging stereotypes that contribute to a culture of violence, media can play an important role in changing societal attitudes by depicting women in diverse and empowering roles and by challenging stereotypes that contribute to a culture that tolerates violence.

3.8 International Collaboration

Work with international organizations, NGOs, and neighboring countries to share best practices, resources, and support for victims. Government can collaborate with other countries and organizations to exchange knowledge, expertise, and resources to address honor-based violence on a global scale.

3.9 Early Intervention and Prevention

Implementing educational programs in schools to teach healthy relationships, consent, and gender equality can be a great measure to fight the problem. Early intervention involves educating young people about healthy relationships, consent, and gender equality, which can help prevent future incidents of honor-based violence. We need to encourage bystander intervention to prevent violence before it escalates. Bystander intervention empowers individuals to step in and prevent or interrupt situations of violence. This can be a powerful tool in stopping honor-based violence before it escalates.

3.10 Data Collection and Research

Gathering comprehensive data on honor-based violence to understand better its prevalence, trends, and underlying causes can prove fruitful. Collecting accurate and detailed data is crucial for understanding the scope and nature of honor-based violence, which informs policy and intervention strategies. Research provides evidence-based insights into effective strategies for preventing and addressing honor-based violence. This helps policymakers make informed decisions.

3.11 Long-term Cultural Change

Promoting a shift in cultural norms toward respecting individual autonomy, gender equality, and human rights will bring long-term cultural change, challenging and transforming deeply ingrained norms that perpetuate violence toward a culture that values autonomy, equality, and human rights. Engaging men and boys as allies in the fight against honor-based violence is essential in creating a culture that rejects violence and promotes healthy relationships. These strategies, when implemented collectively, work together to create a comprehensive and effective approach to combating honor-based violence against women.

4 Framework for detection of violence against women

Usually, women are quite reluctant to express violence for several reasons. But in this era of technological advancement, where women have started using mobile phones augmented with the power of AI, a solution can be proposed to help them out. A mobile app-based solution can be designed where a woman feeling a threat can sign up and place their details over the portal. This portal will be linked with an AI-based server that will guide the user in different capacities. The flow can be as follows as shown in Figure 1.
A major challenge for these kinds of servers is that criminals can misuse them to protect themselves. The AI-enabled machine should be efficient enough to differentiate between authentic and fake cases. If it is a genuine case, then the severity level of the case is calculated. Based on severity level, action based on counseling and suggestions could be fed to the user.

5 Conclusions

Over the past few decades, feminist studies have significantly contributed to reconfiguring research methodology. Rethinking the epistemic foundations of social science research itself is necessary to bring women into the public eye by incorporating women and their experiences. Women now appear in social science research, but the naturalization of gender roles needs to be questioned more and more from various angles because, in South Asia, women are still constrained by a discourse of sexual difference and do not even serve as the domestic realm’s emblem of liberty and equality.

This paper also introduces a solution as the framework where a woman places her problems, which is being analyzed by AI-enabled servers. A woman receives several suggestions and is counseled by the server. Hence, violence against women must be understood in the context of equality and justice.

6 References


