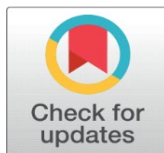


# BRUTAL KILLINGS IN THE NAME OF HONOUR: IS HONOUR WORTHY THAN LIFE

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## ABSTRACT

In the culture of respect, the respect of the family depends on the behavior and sexuality of the girl or woman during her youth and therefore ensures that the rules are enforced. Deep dives into explaining what is and is not appropriate. Anyone who breaks these rules and regulations are punished, usually in the form of murder; "So-called" honor killing is promoted and practiced by the community because for them family honor means everything and worthy than life. Abuse and violence in the name of "so-called" respect prevents girls and women from choosing their own lives. This practice prevents them from living and enjoying their daily lives and is a form of bigotry and human rights violation. More research is needed in this area. The factors behind respect violence are traditional and cultural in society, but can be explained by economic and social problems. In a hostile economic environment, respect is a guarantee of family happiness. More in-depth research is needed to understand this relationship.

Women are responsible for their honor and the honor of their families as well, and the women who disrespect honor codes are given sterner treatment when compared to their male counterparts

Baker N.

## 1. INTRODUCTION

In some regions of our country, inter-caste and inter religious marriages are frowned upon, and religious marriage are considered as a taboo. Youthful couples in our village sometimes pay a heavy price for this prohibited activities and behavior, and some are even killed because their behavior harms the honor of the society. In the culture of respect, family honour is dependent upon the behavior of the girl or woman of the family and the responsibility to ensures that these traditional rules are followed lies upon their shoulders. Honour basically means a Standard that determines what is and what is not appropriate. Violators of this standard are punished mostly by way of so called honour killing, which has always been permitted and promoted by the society<sup>1</sup>. Violence committed in the name of honor prohibits a girls and women from taking any decision of their own choices in their lives. This prohibits the enjoyment of their daily lives and is a form of discrimination and an infringement of human rights<sup>2</sup>. Hostility and abuse against women is a kind of prejudice

<sup>1</sup> Husseini, 2009; Mansur et al, 2009

<sup>2</sup> Mansur et al, 2009

and the most concealed public health problem of all classes worldwide. It is not only the woman who is guilty, but her family and society as a whole. Violence hinders development, contributes to other forms of violence, and prevents women from reaching their full potential<sup>3</sup>. The United Nations (2006) defines violence against women as "all forms of gender-based violence that cause or are likely to cause physical, sexual or psychological harm or violence against women, including violence, coercion or threats of action such as freedom from liberty whether in public or private life." "So-called 'violence' is a form of discrimination against women and gender-based violence in the home. Its impact on women's health is clear<sup>4</sup>.

Usually a girl or woman knows that she has no choice but to follow the rules and regulations, but if she violates them the family will feel the need to reciprocate her respect. It can lead to early marriage, restrictions on daily life, or in its most extreme forms, forced suicide or murder<sup>5</sup>. Generally, it is only rumors and feelings of shame that cause violence (ibid.), although Husseini (2009) argues that it is mostly a cultural conflict, urban culture and youth rebellion. Honor killings are always planned and are usually not considered crimes. This is widely accepted and something people want and will happen even if there is concern. Criminals are often regarded as heroes afterwards. "So-called" honor violence bears similarities to gender-based violence. Its mechanism and structure are the same and both are similar<sup>6</sup>. The difference is that in some cultures a "pseudo" respect for violence exists, in "come on" cultures, where the victim is usually a young person and the perpetrator is three young brothers, although the victim is a male. and the woman is guilty. Definitions of "so-called" honor violence and honor violence include torture, honor crimes, and murder.

The culture of honor has traditional characteristics and is strong in areas where human capital is underdeveloped. Regulatory policies continue to limit and prevent girls and women from reaching their potential. In the absence of capital or a healthy state, honor serves as capital and insurance. In countries with weak healthcare systems, family members may rely on dignity and respect as their only means of survival. You should have good connections who can help you in your daily work. That's why losing fame can make life even harder. The findings suggest that respect is an alternative to group social welfare and conclude that cultural respect and "so-called" respect violence can follow poverty and social economy. The importance of respect entails strict adherence to social and cultural norms and respect for family, which also leads to violence as the discipline of maintaining a good reputation. What others think about family means everything; It forces family members to monitor each other's actions and behavior. The honor of the family is close to the rules of female morality and purity in the culture. Violation of these rules means loss of respect, which must be reestablished. With a strong economic base, the cost of honor is not significant, but without an economic base, the cost of honor will continue to affect family life until most of the population reaches the same economic level.

## 2. DEFINITION OF HONOUR KILLING

In the Indian panorama, one can notice that efforts to protect oneself from shame are not only encouraged, but actively encouraged. Therefore, honor killing as a tradition has both supporters and opponents. Some people believe that cold-blooded murder is real murder. However, most of the society considers this act as pure and innocent, honest and to compensate for the harm or loss of the family or society. According to them, killing someone for the honor of the family or society is not a crime, but a good practice, because the concept of "pure family" can be achieved only by killing the violators of the family dignity and worthy of living a good life.

Honor killings are also known as "customary murder" or "domestic public violence". As per Black's Law Dictionary, the term "honour killing" is defined as "a crime resulting from the desire to punish the offender for something he believes to be a crime<sup>7</sup>. It is an injury to the dignity of a person or a group of people." "Honour killing is not clearly defined in the law and there is no other term that can be defined in a broad sense. However, human rights and experts do not share the reasons for honor killing, honor killing and honor killing; these are all terms used to define honor killing<sup>8</sup>. The concept

<sup>3</sup> Commission on Human Rights, 2002; Husseini, 2009; Nasrullah, Haqqi & Cummings, 2009; United Nations, 2006

<sup>4</sup> Hamdan-Mansour, Arabiat, Sato, Obaid & Imoto, 2011

<sup>5</sup> Abu-Lughod, 2011; Arnold, 2001; Husseini, 2009; Lari, 2011; Mansur et al, 2009

<sup>6</sup> AbuLughod, 2011; Faqir, 2001; Husseini, 2009; Mansur et al, 2009

<sup>7</sup> Bryan A. Garner (ed), Black's Law Dictionary, Ninth edition 2009 P. 428

<sup>8</sup> Linda Edvardsson, "Crimes of Honour- Females' Right for Support in the Multicultural Society" 7 (2008), available at: <https://muep.mau.se/bitstream/handle/2043/6820/1%2B2%2B3.pdf?sequence=1&isAllowed=y> (Last visited on October 20, 2018)

of killing is a difficult concept, "...because they have very different meanings..." Scholars have used the terms "murder", "crime as crime", "evil criminal act", "and culture of shame", "honor code", "honor code" interchangeably can pass. Basically, honor killing violates the human rights of the person created poor, that is, the right to life. The right to life is the most important human right and the basis of human rights. Without the right to life, other rights have no meaning. In fact, all other human rights only gain meaning when the right to life is recognized. Courts around the world have used the word "life"; interpreted it to include the right to life, health, education, environment and dignity.

The observers of Human Rights define "killing for honour" as "Honour killing is violence, usually murder, committed by male family members against female family members who are believed to have violated the family's honour. Women are killed for many reasons. The reasons are targeted by family members, including refusal to marry," , being sexually abused, getting a divorce, or even seeking a divorce from an abusive husband or accused of sexual crimes in order to fight for her life." The United Nations called the honour killings a "growing problem" and said accurate data on killings was difficult "because murders are rarely reported to the police and families generally to 'cover up' a crime." or suicide<sup>9</sup>.

Honor killings are commission of murder that occurs in the name of family or social honor or due to belief. In principle, honor killings occur when a member of a family or social group is killed by another member because the perpetrator believes that he or she did so as a source of embarrassment or embarrassment to the family or society, including by failing to perform a ritual. Participating in oddities and behavior patterns that are considered unnatural, such as marriage, being in a relationship that is visible to people, having sexual intercourse outside of marriage, being a victim of rape, homosexuality. The smallest structure of society is the family. Every family has its own sense of respect for the people and culture in which they grew up and lived. Killing people in the name of honor in the name of religion is equivalent to honor killing<sup>10</sup>.

### 3. HONOUR KILLING AS A BURNING ISSUE IN INDIAN PANORAMA

Honor killing is a burning issue in the Indian landscape. This crime has become a shame for the Indian nation because this crime is not limited to the fairer sex only; men also become victims of this crime. Most girls do not have the freedom to move around the house without needing to. After finishing school, university or work, they should return home immediately and stay at home during holidays<sup>11</sup>. It is also not uncommon for girls to be excluded from education altogether due to gender. Therefore, a connection can be established between forced marriages and murders. Indian society has a long tradition of choosing grooms for their daughters. To choose a suitable partner for the girl in the family, consider the same job, job, place, relationship, etc. Arrange a meeting with the living family. After the meeting, the daughters of some families choose their husbands or agree to an "arbitrary marriage". On the other hand, if they do not accept the same offer, they are forced to marry. Union may or may not be a happy hour. If forced marriage is not happy, girls will live a difficult life with marital rape and bad environment. To avoid this, girls try to choose their partners, but this often has negative consequences<sup>12</sup>. It can rightly be said that acting against one's sense of honor can lead to murder or other heinous acts. Honor is a subjective concept. It is a relationship based on faith. It is a vague concept of one's worth and respect relative to others in society (usually not oneself).

However, the biggest consequences of honor killings do not only apply to women; as has been stated many times, men can also kill men to take revenge for victimizing women. A classic example is marriages outside the caste issue. In such cases, girls are often killed along with male members of the family. Strong evidence also shows that many men are guilty of homosexuality. Another important issue is the possibility of homosexuality, whose constitutionality has recently been debated and used as a justification for execution.

### 4. HONOR KILLINGS: REASONS AND PERSPECTIVES

Honour is defined as a virtue related to honesty and faith. Researches on the evolution of altruistic cooperation show that morality is important. A person must sacrifice his personal freedom and desires as a special right of respect for the

<sup>9</sup> Anand Kirti and Prateek Kumar et. al., "The Face of Honour Based Crimes: Global Concerns and Solutions", 6 International Journal of Criminal Justice Sciences 344 (2011)

<sup>10</sup> "Why do families kill their daughters?", available at: <https://www.bbc.com/news/world-asia27619>

<sup>11</sup> Honor killing: Definition and More from the Free Merriam-Webster Dictionary". Merriamwebster.com. December 31, 2013.

<sup>12</sup> Malti-Douglas, Fedwa (2007). Encyclopedia of Sex and Gender. Detroit: Macmillan. ISBN 0-02- 865960-0

good of the society to which he belongs. Punishing bad behavior is seen as a form of altruism aimed at benefiting the group at the expense of the individual. Respect as a symbol has many different meanings in different regions. People who value reputation will know the reputation and relationship of a person or family, or even individuals, based on women's sexual behavior and morality<sup>13</sup>. A person's words, actions, bad behavior, and, in some cases, the behavior of others can cause embarrassment.

The religion and culture of a region plays a decisive role in the freedom of men and women of that region. Mixing of boys and girls is a sensitive issue in many societies. Sexuality, especially among women in society, is often analyzed from the perspective of gender and family roles; thus, adultery, premarital affairs, incest, or love may lead to the disruption of the home. The concept of freedom from shame and dignity addresses people's behavior and preserve their unique identities. If these boundaries are violated or exceeded, female perpetrators are subjected to harsher punishments by harming themselves, while men are seen as victims of this situation and are easily released<sup>14</sup>. The ethical rules followed in these areas are based on the idea that women can harm or cause harm to men with their immoral behavior. The nature and amount of punishment a woman will receive for the crime she allegedly committed varies in different areas depending on the situation of the family she lives in. Killing is seen as the most appropriate way to restore family honor. Female sexuality is easily tied to the capital symbol of the family. Even though women do not want to control themselves, the violation of women's moral rules directs all the anger towards them. If someone harms the family's honor, the men in the family respond with violence and violence to avoid shame.

## 5. ROOT CAUSES OF HONOUR KILLINGS IN INDIA

There are many reasons for honor killings in India. There are many important factors responsible for this dangerous crime in the Indian panorama and these will be discussed below;

**Predominance of Patriarchy in India** – This is one reason why this evil has spread in India. Patriarchal society refers to a society in which there are more men than women in the family. Men are responsible for supervising and deciding on all freedoms and liberties enjoyed by women in the family, and women must follow the advice of men in the family. In this kind of life, the girl has nothing but her father or grandfathers, who have the right to decide how the woman in the house should behave, depending on the situation<sup>15</sup>. Women have no political, cultural or economic rights. When she left her father's family, she was considered her husband's property for the rest of her life. This is the attitude of the patriarchal society and its authority over housewives. What exists in all cultures, countries and traditions that accept crime is the freedom of society. In these societies, male dominance over women is greater than the control of older women in the family over younger women and men. The difference between the treatment of men and women is that over time the man in the family may have the same status as the male head of the family due to his ancestral rights. In a patriarchal society, royal murders can occur at many levels and in many ways<sup>16</sup>. As we discussed above, one of the key features of patriarchy is that the child's father plays a more controlling role over other men.

**The Sense of Shame and Intolerance in Indian Culture**– Urban and rural areas are growing at different rates but at the same time the difference in available data for rural and urban India is not that big. Therefore, while life in the city is free and young people can make independent decisions, in the regions the shame of the old religion still lingers on the older generations as the younger generation tries to get rid of what they see as restrictions<sup>17</sup>. Back In rural areas, the inevitable outcome of achieving freedom by going against old traditions is unpleasant and events occur depending on the degree of rebellion. For example, in most villages the process is still based on religion; In Haryana, marrying other people from the same village or hometown is frowned upon, and in Rajasthan, marrying someone from outside the community is looked down upon, and rightly so related to. Inequality is also higher in rural areas. Although honor crimes are less common in big cities, hatred towards members causes more shame; In rural areas, family members use illegal methods against criminals. From drowning, to being stuffed into a tire and burned alive, to being hacked to death and having one's hair cut off in broad daylight, to having sulfuric acid thrown in someone's face; everything is as usual.

<sup>13</sup> Giddens, Anthony&Griffiths, Simon (2006).Sociology (5th ed.). Polity.p. 473.ISBN 978-0-7456- 3379-4

<sup>14</sup> Pateman, Carole (1988). The Sexual Contract, Stanford: Stanford University Press, p. 207.

<sup>15</sup> Bachan Singh v. State of Punjab [(1980)2SCC684]

<sup>16</sup> Macchi Singh v. State of Punjab [AIR1983SC957]

<sup>17</sup> Mayell, Hillary. Thousands of Women Killed for Family "Honor. National Geographic.

**Gender based Inequality in India-** It is not possible to reduce honor killings to a single principle. The current situation is the result of many historical divisions and events. The impact of wealth inequality, religious divisions, religious divisions and geographical differences in society cannot be ignored. Many of the problems stem from patriarchal roots that prioritize boys over girls and old ideas that separate the two genders<sup>18</sup>. Additionally, girls are often married off early, making them more vulnerable and cruel to boys and their families. This effect is quite common when it comes to Dalit women.

**Purdah (Veil)** - In society at large, one has a responsibility to protect oneself and one's family, and killing someone who brings shame to the family is the most satisfying way. In societies that practice the institution of purdah (veil), women must protect themselves from the gaze of men. Their insistence on Purdah determines the family's honor. According to this society, girls often bring shame to their families by revealing their faces. It is an unforgivable crime for them to sing and clap along with men who are not related to each other. Their daily behavior is subject to a set of values. The relationship between a guy and a girl is called illicit relationship. As we all know, such incidents happen from time to time, but when they do, they usually result in the death of the people involved. They believe that these measures protect their identity and culture that may be lost. This idea is seen more strictly among the tribal people of the country. In such a society, men's failure to punish wrongdoing brings shame to the family and the entire tribe. Both men and women should respect the family in many ways. Women should defend their honor by behaving morally, and men should defend their honor by behaving manly<sup>19</sup>. If the woman's behavior is deemed bad or inappropriate, the men of the family atone for their sins by killing the woman to protect their men.

**Influence of Society-** Honor killings are a social phenomenon for many families in the region. A jury appointed by the Supreme Court investigated the case, and nearly every family had a story about the murder. Countless women were killed, tortured, sold or traded, or paraded naked through the streets of Kapu Panchayat village. Such situations are sad but not surprising to hear this story because there are many in India. Killing of boys and girls is common in the region due to the importance of honor and violation of ethnic traditions.

**Same gotra Marriages** - In India, the Khap community not only calls for social pressure and punishment, but also plays a role in inciting murder or forcing people to commit suicide. They can accept religious marriages, but not marriages from the same village or tribe. Every woman in the village must have a sister or daughter. People who do not comply with this law and marry for love are punished because people belonging to the same Gotra are considered a family and marriage between them is tantamount to incest. The Khap system of Haryana (India) prohibits couples from marrying if the mother or grandmother is from the same clan. They cite Indian Vedic scriptures that also prohibit this<sup>20</sup>. In addition, regardless of the region the woman comes from, marriages between men from outside the family and from the minority and girls from the majority are prohibited within the same village. According to the information obtained, the Khap Council is very strict against those who do not comply with these restrictions.

**Education of Women-** Education was considered the key to success. However, even today there is resistance to the education of girls out of fear that education will make them aware of their rights as women and human beings, which will lead to independent thinking and disobedience. When a girl defends her right to live her life on her own terms, it is assumed that her behavior is influenced by the education she has received. Khap members accused the union of corrupting students because in schools students have the opportunity to meet, talk and fall in love. They do not listen to family members and do not care about traditions. Khap people believe in giving up important things and living like animals. They recognize that it is important for young men and women to like each other, but this is still unfair and disrespectful.

**Gaps in the Legal System-** It should also be noted that there is no law in the world that encourages respect for, legitimizes or punishes violence. The law promotes equality and human rights for all people regardless of age, gender, religion, race, ethnicity, educational or economic background. Murder is nothing but killing, and the person who commits

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<sup>18</sup> Jaffrelot, Christophe (2006). The Impact of Affirmative Action in India: More Political than Socio-economic. *India Review* 5 (2): 173-189. doi:10.1080/14736480600824516

<sup>19</sup> William A. Haviland, *Anthropology: The Human Challenge*, 13th edition, Thomson Wadsworth, 2010, ISBN 978-0-495-81084-1, p. 536 (see note 9).

<sup>20</sup> PremChowdhry. Caste panchayats and the policing of marriage in Haryana: Enforcing kinship and territorial exogamy *Contribution to Indian Sociology* (January 2014), 38 (1-2), pg. 1-42

this crime must be tried by death penalty<sup>21</sup>. However, the facts make it impossible to achieve justice in murder cases, and perpetrators often escape punishment. Manslaughter is difficult to prove in court, so criminals may escape justice due to lack of concrete evidence.

The practice of killing for honour has long existed with equal justice in many societies. There was not much resistance from the wounded for a long time. In most cases, honor killings are committed by families and clans. Therefore, it will be very difficult to collect evidence due to the silence of the witnesses. Criminals believe in their own justice and do not see murder as a crime. These communities take care of their personal decisions and do not allow intervention from outside the family or family elders/representatives. The brutality of these murders is compounded by the fact that they are used as an example to prevent further disobedience. Victim families become accomplices to the crime due to social reasons or their own anger. The victim and his family are preparing for future crimes. Sometimes the bodies of couples are hung on trees as a warning against marriage<sup>22</sup>. However, as education became widespread, people became aware of their rights and human rights and took control of their lives. They speak out about this injustice and even go to the courts to seek justice. For this reason, research and discussions are being conducted about respect for violence.

## 6. ADDRESSING 'HONOUR KILLINGS' IN INDIA

The matter of 'honour killings' has once again come to the front position of conventional public discussion in India following extensive outrage at the May 4th public assault of a Dalit man in an interfaith marriage. The Union Minister of State for Home Affairs revealed that as many as 145 occurrences' of honour killings occurred in India amid 2017 and 2019. Nevertheless, Evidence, an NGO working to protect the human rights of Dalit and Tribal people in the state of Tamil Nadu reported in November 2019 that there were 195 known cases of honour killings from Tamil Nadu alone in the past five years, clearly indicating the high number of unreported cases.

Despite the increased risk of murder, there is no national law specifically addressing the issue. In 2012, the Legislative Council of India proposed a bill addressing the issue of genocide, but it was never passed. Rajasthan's ban on freedom of marriage in the name of respect and tradition, 2019 is currently the only specific law in the country that explicitly deals with the issue of killing people. The law punishes murder with death or life imprisonment and introduces other penal laws that threaten the couple's freedom and other harassment.

Since there is currently no national law specifically dealing with murder, honor killings fall under the general law set out in the Indian Penal Code, 1860 ("IPC"). These provisions consist of sections 107 to section 111 (abetment of murder), section 120A and 120B (criminal conspiracy), sections 299 to section 304 (murder and culpable homicide), and sections 307-308 (attempt to murder and culpable homicide). Besides IPC, honor killing can also be carried out under the provisions of Scheduled Castes and Scheduled Tribes (Prevention of atrocities) Act, 1989, dealing with crimes against Dalits and tribals.

In 2006, in the case of *Lata Singh v. State of Uttar Pradesh*<sup>23</sup>, the honorable Supreme Court acknowledged the right of the petitioner to get married an individual of her own choice and free will and reprimanded 'honour killings' as an unsophisticated and barbaric acts of murder committed by authoritarian, feudalistic and dictatorial mindsets. In 2018, in *Shakti Vahini v. Union of India*<sup>24</sup>, the honorable Court once again maintained and reaffirmed that the approval of the community or family is not required for two mature persons who concur to go through the marriage and further stated that Khap Panchayats, which is a local caste council, had no right to obstruct the implementation of this right. In this judgment, the Court even suggested that the government make a law on this subject. Notwithstanding earlier endeavors and the suggestion of the Apex Court, a detailed law on honour killings has yet to be realised.

While murder, attempted murder and incitement to murder laws can be applied in honor killing cases, the sketchy application of this law does not address the fundamental principle of killing: respect. Special law on murders, protection

<sup>21</sup> Uma Chakravarti, 2012, From Fathers to Husbands: of Love, Death and Marriage in North India, in Honour crimes, eds Lynn Welchman and Sara Hossain, op. cit., pp. 308-331,311

<sup>22</sup> vanHooff, Jenny H. (March 2011). "Rationalising inequality: heterosexual couples' explanations and justifications for the division of housework along traditionally gendered lines". *Journal of Gender Studies* 20 (1): 19-30.

<sup>23</sup> 2006 air scw 3499, 2006 (5) scc 475, 2006 cri. L. J. 3309, 2006 (5) all lj 357, 2006 (5)

<sup>24</sup> air 2018 supreme court 1601, (2018) 70 ocr 784, (2018) 2 wlc(sc)cvl 588, (2018)

of couples who wish to marry outside their faith, family or community, punishment of harassment, threats, theft, coercion, imprisonment, torture, etc. It will address many issues that current laws cannot address, including: Because the law that victims often pass before the problem turns into murder allows reliable data to be kept because the problem is recorded as a right rather than a right.

Mass killings in India not only demonstrate the deep sectarianism and division that exists in Indian society, but also show that the deep-rooted system of patriarchy continues to control women's authority and decision-making rights. Finally, all honor killings reinforce status hierarchies and are often used to signal political superiority to other communities. A law should be passed against mental and physical abuse, sexual assault, and other crimes that often precede murder, to recognize the intentions of those whose rights in marriage and love in life are deemed inappropriate by society, especially the post-Civil War revival. The new law will also make it easier to gather information, support police more responsibly, provide protection for at-risk couples and force police to act quickly and decisively.

## 7. CONCLUSION

Although culture and traditions are designed for the good deeds of people, rigid practices implemented for thousands of years are gradually evolving gender roles. What started as principles of using people to their maximum potential eventually became torture techniques that began to violate human rights, especially the rights of mothers. In a bid to limit the role of kapu meetings in honor killings, the Supreme Court of India declared in May 2018 that meetings that obstruct marriages between two consenting adults are illegal (Sinha, 2018). In Pakistan, the anti-homicide law stipulates a 25-year prison sentence for murderers. However, despite all the provisions of the law, crimes still exist all over the world. The concept of honor and its loss is deeply rooted in the human mind. Even countries committed to equality witness crimes all the time. Although most young people are independent and patient, some still adhere to rigid principles such as honor and shame. Those involved in honor killings want reduced sentences due to their different lifestyles. They see any effort to bring them to justice as an attack on their way of life. Even when women are allowed to study, they are often denied the rights granted by law.

Today, the spread of education and opening up to the world gradually increases people's awareness of human rights. The law guarantees people's freedom of expression and choice and safeguards their rights. But people obsessed with the idea of honor and shame ignore the law when it comes to family honor. Nowadays, more and more people are increasingly recognizing the importance of education. But progress has been slow, especially among older people in rural and semi-urban areas. The law also does its part in punishing the criminal. However, as we mentioned before, it is difficult to find evidence in reputation-based crimes, so justice is sometimes delayed when there is no incriminating evidence.

Respect violence occurs due to the silence of the society, it is without evidence and is not punished by law. It is not easy to change the ideas and thoughts in people's hearts, minds and societies' consciousness overnight. But it is believed that with education, knowledge of the legal process and human rights, and the conviction of criminals involved in crimes, living one last time will change people's minds to honor crime.

## CONFLICT OF INTERESTS

None.

## ACKNOWLEDGMENTS

None.

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