

Analysing “*Lipstick under my Burkha*”: An Enquiry into the Labelling Of Women

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Abstract

The present study aims at analysing and explaining why people’s behaviour clashes with the social norms. This study helps to look at the socially self developed concept in identifying people. The label may be a reasonable reflection of who they are right now, but it also carries a belief that the behaviour reflects person’s essence. The study includes Labelling theory as it is socially approved system of categorising individuals based on a variety of traits or characteristics they reveal and their involvement in our social environment. The study shall be concluded by an observation and answer of the questions who applies what to whom, why they do this, and what happens as a result of this labelling.

Keywords

Clashes; Social norms; Social self concept development; Essence; Traits or characteristics; Labelling;

Introduction

The paper makes an analytical study of labelling of women in Alankrita shrivastava’s movie *Lipstick under my Burkha*. In every period it is an essential facet to study the position of women. The women’s position is comparatively acceptable in our society during prehistoric times. In current years, due to the effect of globalization along with the commercialism some extreme changes has occurred in women’s character. The present study is scrutinizing the women’s position in contemporary society of our nation that whether her social and domestic life is maintained or broken down. The study of society is not complete without studying the position and situation of women in that society. In the archway of our Indian culture the base is constituted by our women. Our society is dependent on the soul that her reason is men that they grow and drop together, divine and dwarfed, tie and open. To swot the history about the situation and also about the position of women in the history is the best way to know the soul of society and to realize its brilliance and its confines.

The olden women of India don’t protest against the right to education and enjoyed that time period. As edification is alarmed, now women are supporting and fighting for their rights. It is resulted in the

betterment of their situation in various fields such as family, social and professional circumstances. This study is providing weight on extent of women's total labour force, being tortured by men in domestic life and societal life and in other fields around them. The paper shows meaning of women that why they are always negatively labelled and function of society in women's liberation from a society which is male dominated and their suppression and oppression in the same society. "Men and women are two basic components of our human society. Women constitute 48.46% of the India's total population. Constitutional provisions give stress on the equality of men and women. Art-14 stresses on men and women to have equal rights and opportunities in political, economic and social spheres. Art – 15 also prohibits discrimination against any citizen on the grounds of religion, race, caste, sex etc. Art 51 {A (e)} stresses on the renunciation of the practices derogatory to the dignity of women. Constitution gives equal importance to women's position and accorded equality to them. It is seen that where all citizens irrespective of sex are equal, women are clearly less equal than men. There exists high gender inequality in our country".¹

Foundation provides equal value to the situation of women and accorded equal opportunity to both of them. We can see in our society that women are recognised fewer equal than men. Conveniently there is elevated masculine unfairness in our Indian society. The at hand study explores how cultural ideologies about gender effect social norms for relevant and adequate body.

"Indian society based on the spirit that women's cause is men; they rise or sink together, dwarfed or godlike, bond or free. There is no doubt that we are in the midst of a great revolution in the history of women. The evidence is everywhere; the voice of women is increasingly heard in Parliament, courts and in the streets (Sreenivasa, 2006)".² Although women had to fight for their rights, our constitution had also provided fundamental rights. The present paper explores to facilitate, as the social command is modified in 21st century. The place as well as the value of women is being deteriorated subsequent to so many legitimate requirements which are not satisfactory to get the reputable place in society. In Modern times skill developed, globalizations along with commercialism emerge into subsistence but the eminence along with women's place is somewhat deteriorated.

¹ Harapriya Mohapatra *Status of women in Indian society*, 2015, 33.

² Shashi Punam *The Role and Position of women Ancient Society to Modern Society*, 2017, 2.

Hypothesis

The at hand document is designed to In essence, furthermore gives an understanding of Howard Becker, is to explaining as well as assessing *labelling theory* to study about the crime and deviance, by means of scheduled during vigour debate. But the learning shows to facilitate labelling theory, not every times labelling is about crimes and deviant. “Various legislative measures intended to ensure equal rights, counter social discrimination and various forms of violence and atrocities and to provide support services especially to working women have been enacted by the Govt. to uphold constitutional mandate. Women may be the victims of crimes such as ‘Murder, ‘Robbery, cheating etc, the crimes which are directed specifically against women, are characterized as ‘Crime against Women’ which are classified under two categories wiz,’ The crimes identified under the Indian Panel Code like Rape, Kidnapping or abduction for different purposes, Nomicide for dowry, Dowry deaths, or their attempts, Mental and physical torture, Molestation, Sexual Harassment and Importation of girls etc and (ii) The crimes identified under the special law like: - Employees State Insurance Act, 1948, The plantation labour Act.1951, Family Courts Act, 1954, The special Marriage Act, 1954, The Hindu marriage Act, 1955, The Hindu succession Act, 1956, The Maternity Benefit Act, 1961, Dowry Prohibition Act, 1961, Medical Termination of pregnancy Act, 1971, The Contract Labour Act, 1976, The equal Remuneration Act, 1976, The child Marriage Restraint Act, 1979, Criminal Law (Amendment) Act, 1983, The Factories (Amendment) Act, 1986, Indecent Representation of women (Prohibition) Act, 1986 and Commission of Sati(Prevention) Act,1987. Protection of women under domestic violence Act, 2005”.³ Labelling theory does not deal with the criminology every time. Labelling theory provides an idiosyncratic sociological loom which shows focus on the function of societal labelling into the form of expansion in crime and deviance not intended for the every time, one must be positively labelled. The labelling theory interprets that even though deviant behaviour can primarily stalk one or after a wider range of causes and state of affairs, Formerly individuals have been categorized and distinct as deviants, they frequently face new exertion that twig them from the reaction of self and others to depressing dishonour that are close to the deviant label (Becker, 1963; Lemert, 1967). “The intellectual heritage of labelling is directly traceable to the symbolic interactionist school of thought as expressed by W. I. Thomas, G.H. Mead, Dewey, etc. The more immediate intellectual antecedents who, at least in part, formulated an

³ Vikas Nandal Ms.Rajnish *Status of Women through Ages in India*, 2014, 24-25.

approach based on labelling were Frank Tannenbaum's use of tagging in his analysis of Juvenile Delinquency in 1938 (same year as Merton's Anomie Theory comes to light)".⁴

These dilemmas in turn know how to amplify the opportunity of deviant and criminal conduct of fetching steady as well as unrelieved. The Lemert (1967) says that, deviant performance can develop into "way of defence, molest, or adjustment" in the direction of troubles produced by the unexpected tags given to the women. As a result, being labelled, explained by the society as a criminal offenders might be stimulus procedures along with the purpose of tend to strengthen or fixed participation within crime and deviance, mesh of the activities sample along with the social and emotional state of affairs that existed aforementioned to labeling. "The labelling perspective had a large number of followers in the 1960s and early 1970s. Some of the more notable members who came to define and outline most of the major tenants of this approach were Edwin M. Lemert, Howard S. Becker, Kai Erikson, and John Kitsuse".⁵

This paper furthermore intends to provide a consciousness as well as insight hooked on the troubles faced by women over the duration in addition to their role. The study will facilitate us to picture the contribution of women in societal, spiritual, and financial along with the domestic sphere in the present times.

Theoretical Background

The early luster approach is the most optimistic approaches to extend within deviance. Resembling keen on value in 1960s it formed a great arrangement or research along with encouraging an inconceivable sum total of discussion. It has gone astray in contemporary year's assortment; therefore a great deal of what it has well-known to hypothetical criminology lasting as truisms. The words of Beaker provide the core of what is inward to be tagged the labelling or social reaction incitement. The determination primary gives a rundown of the theory of deviance. Next, there is a gaze at the idea of vocation deviance, and ultimately; secondarily we will approach diagonally towards several of the affirmations, which leads to analyse the *Labelling theory*.

The rational gathering of tagging is overtly noticeable towards the figurative interactionist drill of contemplation as uttered by the most famous theorist W. I. Thomas, along with G.H. Mead, Dewey, etc. The

⁴ John Hamlin *Labelling Theory (Societal Reaction Theory)*, 1.

⁵ John Hamlin *Labelling Theory (Societal Reaction Theory)*, 2.

additional instantaneous theorist setting, which at least happens in fraction, formulated in the form of loom based on labelling were Frank Tannenbaum's use of classification of his study in 1938 named Juvenile Delinquency, (alike year as Merton's Anomie Theory was travelling towards a ray of light). Juveniles made-up one notion of their behavior and the culture held another. "The effects of being labeled are numerous but of primary concern for many theorists in this tradition, for example Lemert, are the effect being labeled has on the sense of self or identity. Primary deviance happens for a number of reasons and has very little effect on self. Secondary deviance comes about as a response to societal reaction to primary deviance. The self-concept is change from normal to deviant. The person takes on a new identity or acquires a stigma, in Goffman's terms; the person becomes a shoplifter first and foremost even in his or her own mind" ⁶. The social order brought social organization method to tolerate the adolescents as the programme of incorrectly that shifts from the taken deed to the artiste. The adolescent being may come to see themselves as criminal. The warm blooded being begins to take rap even extra antisocial furthermore the society responds as reinforcement so as to exceptionality is more constant. Next, Lindesmith's learning of opiate use is well-known that how individuals become conscious of their habit. In nutshell it can be said that not the prescription makes the individual an addicted; somewhat addiction is a form classification made by society. When others label them as a addict then the individuals will definitely recognise themselves as addict.

Labelling theory is elaborated as sociology of looser by scholars. As Becker's utterance is all about his presidential lecture to the Society for the Study of Social Problems, we have to give statement of whose side we are on. The victims are those individuals who are really considered as deviants 'additional sinned next to the evil.' Individuals are neither naturally deviant nor is deviance inherently in any particular behavior as well-known by Erikson in his "notes on deviance" and yet again the foreword to *W a y w a r d P u r i t a n s*, focusing the direction that the societal addressees confers the make deviance on behavior. These societal addressees might probably be the society in widespread or accurate agents of societal control, e.g. the law enforcement force (or teachers). Sometimes behavior is not fundamentally deviant or ordinary other than is defined and labeled in that way by people in accuse of essential and cataloguing. The input

⁶ John Hamlin *Labelling Theory(Societal Reaction Theory)*, 3

constituent of the procedure is the societal spectators, in spite of how a communal viewer comes to be distincted.

“If the social rules are made in a communication process as Lemert maintains, it is one of irregular communication. Becker clearly states that in command for ones views to be compulsory they must have economic or political power. There is not one exact power elite forcing their will on others. There are many imperatively coordinated associations. In looking at the Marihuana Tax Act of 1937, Becker analyzes how political power works. The Bureau of narcotics, then part of the Treasury Department saw marihuana as coming under their jurisdiction and by working with others who saw it in their interests to have laws regulating the weed, e.g. legitimate hemp growers, marihuana use as a deviant label, was created. The powerful as Becker talks about them are moral entrepreneurs. These guardians of moral order are found in two types, those who create or destroy laws and those who apply the laws. The two groups may not have the same outlook on the rules. One may be dedicated to the morality of the rules while the other, e.g. a police person, may be more concerned with having a job”.⁷

This depiction of classification is basically the hypothetical applying system of the second element of the Becker’s orientation. The discussion which is totally concise of primary and secondary deviance gives an opening aim for stating that the applying of the first part of Becker’s reference. Intended from now he starts to hold the implications of secondary deviance to the succeeding logical step, that is, occupation deviance. Primary deviance is not in concern of Beaker resembles Lemert sees primary deviance taking place on behalf of many reasons. To a large extent more significant to come across career deviance. The paradigm of the current process is Beaker’s study of marihuana users. Solitary of the largely significant ladder of flattering deviant is being openly labeled as deviant. As such a way out element of labelling theory it is also one of the hardest to unite down. An individual does not truly have to be openly tagged but may labelled themselves. The tagging procedure becomes rigid to refute as the sequence moves from communal to self-application. It would be even harder to refute as the onset of unconscious craving (in terms of mortal stuck and labeled) is supplementary to that. In several cases being caught as well as tagged deviant leads to a change in identity. Here deviant acquires a latest master position such as homosexual (probably someone touching other’s foot by your own). “The importance of the label for career deviance

⁷ John Hamlin *Labelling Theory(Societal Reaction Theory)*, 3

can be seen in the work of Goffman when he looks at how stigmas like ‘crippled’ or ‘blind’ effects social behavior. Much of the research done has been in terms of criminal labels. Schwartz and Skolnick in two studies of legal stigmas found that being legally accused will most likely affect a person’s chance of finding employment, result in a loss of social status, and consequently bring on further contact with law enforcement personnel. Similarly Chiricos, Jackson, and Waldo, found that persons with previous criminal records are treated differently supplying more of an opportunity for those persons to transform their identities and become career deviants. So there does seem to be support in the contention that being labeled does lead to career deviance at least in terms of criminal labels”.⁸ The master position carries by means a number of minor statuses, which appear to always be correlated with it. It gives birth trouble for individuals while the position doesn’t equivalent up turns not in to be a large, sturdy rough articulated football player, or a protracted time companion or wife. For example, homosexuality. One’s life is relatively master status characterised as a problem, wholly somewhat merely being part of one’s uniqueness. This procedure of a interior own self fulfilling prediction starts as it becomes difficult and more difficult for the individual to act deviating or to connect with, other folks than the societal reaction expectations. The final pace in the manufacturing of a vocation deviant comes regarding while the deviants are prearranged into a grouping. A deviant subculture is formed. On one occasion the individual becomes an element of oneself deviant characteristics become solidified, one chief instance is flattering being fraction of a infantile gang.

Labelling theory explains that there are in a massive amount of elements that influence that gets labeled in addition to act as deviant. There looks to be an enormous agreement of support for this argument. The features of actors are ranged to , see Pivliavin and briar, “Police encounters with Juveniles” to features of the addressees, Defleur’s studied or on biasing effect on the accounts of persons under arrest for drugs, to kinds of the fatality, see Cohen , Deviance and organization.

Data discussion analysis

1. The title *Analysing Lipstick Under my Burkha: An Inquiry into the Labelling of Women*, refers to the idea that it is entirely unworkable for the society to murder women’s zeal and dreams so they starts labelling women because here women is recognised as a deviance . There is a high clash that occurred in the

⁸ John Hamlin *Labelling theory (Societal Reaction Theory)*, 5.

behaviour of women and the social norms. The figurative title refers to the idea that women will constantly have a vivacious craving to be free, but whenever women took step to fulfil their desire either by using positive or negative means, society starts raising their finger on them and starts giving titles to them and in this ways the women got labelled. The movie *Lipstick under my Burkha* is about the story of four women playing the major role and who are leading four separate battles for fulfilling their wishes in their personal lives. The complete study aims at analysing and amplifying why people's behaviour clashes with the social norms. The entire work helps to look explicitly at social self concept development in the identifying women. Tagging them in the entire work may be a sagacious reflection, who they are right now but it also carries credence that the behaviour reflects a person's quintessence. The study includes labelling theory as it is socially approved system of categorizing individuals based on a variety of traits or characteristics they exhibits and their involvement in their social surroundings. Labeling, stemming commencing persuade that has its origins somewhere within the context of the twentieth century. still, Edwin Lemer is broadly précised the creator and the originator of the creative edition of the labeling theory. It tries to find out the support made by labelling theorists, the censure towards labelling theorists, and the contest surrounds its realness as a definite theory. In quintessence, the chief crucial point of this paper moreover proving a concern of Howard Becker is to portray and assess *criminology theory* to learning of crime and deviance, by way of on in vigour argumentation. Labelling theory provides an idiosyncratic sociological loom that directly focuses on the role of societal labelling in the expansion of crime and deviance. The premise assumes that even though deviant behaviour can firstly stem from a variety of causes and circumstances, one time persons have been labelled and defined as a deviant, they frequently facade new effort that is twigged from the response of character and others to pessimistic honour that are emotionally involved to the deviant label (Becker, 1963; Lemert, 1967). These exertions in turn can increase the possibility of deviant and criminal behaviour becoming steady and unalleviated. According to the method of Lemert (1967), deviant deeds care for becoming "means of protection, molest, or alteration" to the troubles formed by the deviant labeling. Consequently, being labelled or distincted by the others as a criminal offenders may set off processes that lean to reinforce or stable involvement in offence and deviance, mesh of the actions prototype in addition to the communal and psychosomatic circumstances that existed preceding to labeling. The theory presented both the speculative and the procedural smash

from past, and in the study of crime and deviance it might plausibly be argued that it was one of the dominating theoretical perspectives from the late 1960's until the early 1980's. It leads to spurring countless pragmatic studies and was also responsible for this time period. Even though there were periods which shows interest in labeling process was in demur, predominantly after 1985, labeling theory has had a fragment of revitalization in recent years. Labeling theory is turned into the portion of a more general criminological theory of sanctions which also includes preclusion theory's focus on the reduction of crime possibilities of sanctions, technological fairness theory's focus on the meaning of the manner in which sanctions are obligatory, and disobedience/ reintegrative theory's stress on person differences in the societal bond and person's emotional rejoinder to the label. The secret lives of four women in search of little freedom is showcased in the movie *Lipstick Under my Burkha*. All the women were stifled and trapped in their own worlds. These four characters claimed their needs throughout miniature act of bravery and furtive rebellions. Set of the movie is in the crowded lanes of small town India. A college girl struggles with issue of cultural identity who use to wear Burkha and her aspirations to be a pop singer. The name of the college girl is Rehana abidi, a fresher in college sews burkhas for her family's store. She steals make up to wear at college, where she takes off Burkha which she is forced to wear and transform into a jeans wearing singer who loves Miley Cyrus. As dreaming for something is not wrong but the means that choose to fulfil her desires was totally wrong so here her behaviour clashes with the cultural and social norms. Firstly transforming herself from Burkha to jeans was not wrong but her way of transforming herself by putting her parents in dark was the wrong step and doing makeup is not the wrong thing but stealing make up to wear it at college was the wrong step taken by her. In this way the conflicts occurs in between the behaviour of that girl and the society. The second character is the young beautician, who seeks to escape the claustrophobia of her small own town and her name was Leela. Leela use to run her own parlour. She was forced by her family to get married according to the choice of her family, and love marriage is restricted. Leela has a desire to travel all over the world with her lover, actually a secret lover whose name was Arshad and runs a small photo studio. So here her behaviour occurs in conflict with social norms because her society does not allows to travel all over with the unknown guy so was called as deviant. The third character is the Burkha wearing

house wife, also lives reside in the neighbour of Leela. She was a housewife who was struggling from oppression and also was a mother of three boys as well as lives a life of a secret saleswoman, and her name was Shireen. She works as secret sales girls who use to sell her products door to door. Rahim was her husband who use to dominate her sexually and forbids the use of contraceptives, and because of this use of contraceptives, and because of this reason she gets multiple secret abortions. She also used to take contraceptives to prevent more pregnancies. Her husband named Rahim use to maintain a cold attitude towards his wife named Shireen. Shireen's husband uses her to only to fulfil his sexual urges and Shireen yearns for her husband's affection. And Rozy is a character introduced in as the heroin of an erotic novel. The story of Rozy is narrated by a 55 years old widow Usha Parmar. She was the lady who reads the novel in secrecy. She was old matriarch and was addressed as 'Buaji'. She rediscovers her sexuality through a phone romance. So here her clashed with the social norms as our society not allows a widow to do such activities so she was called as deviant. So the four women named Rehana, Leela, Shireen, and Usha also called Buaji were trapped and were struggling from oppression in their own worlds, they maintain their wants secret acts of rebellion and these secrets acts of upheaval comes in the form of a deviant as their behaviour comes in conflict with the cultural and social norms in the full movie. "The labelling perspective had a large number of factions in the 1960s and early 1970s. Some of the more distinguished members who came to define and outline most of the major tenants of this approach were Edwin M. Lemert, Howard S. Becker, Kai Erikson, and John Kitsuse".⁹ In the presidential address to the civilization for the Study of individuals who are painstaking deviant are actually victims 'more sinned against than immoral.' This was the statement which was given by Beaker. Folks are neither basically deviant nor is deviance intrinsic in any particular behaviour as noted by Erikson in his "notes on deviance" and again the introduction was, stressing the point that the social audience confers the label deviance on behaviour. In general or particular agents of social control, the social spectator could be the community, e.g. the police (or teachers). In another way we can say that behaviour is not intrinsically deviant or normal but is defined and tagged in that way by people in charge of defining and labelling. The key cog of the process is the social viewers, apart from of how a social viewer comes to be defined. The

⁹ John Hamlin *Labelling Theory (Societal Reaction Theory)*, 2.

two aspects of becoming deviant we can see in Erikson and which are clearly stated by Becker. The deviance is created by social groups. The rules are made by many groups and then apply it to the person labelling that person and 'outsider.' The connection between norm violation and being labeled deviant is been defined, as it need not be a direct one. For example, in order for someone to be tagged a pickpocket there must be a norm as shoplifting. If there is no existing of private property then shoplifting must not exist, neither could the deviant label as shoplifter. Only because norm does exist it does not mean everybody labeled shoplifter has actually violated the norm. Same as in movie the four women in search of their freedom were violating the social norms somehow but it doesn't mean that they were considered as criminals. "There is a basic difference between rule breakers/rule breaking behavior and deviants/deviant behavior. The term deviant is reserved for those who have had the label successfully applied to him and deviant behavior is that behavior so labeled regardless of whether or not any norms had actually been violated. An example of this might be people who have been placed in mental institutions and labeled mentally ill when they were really only hard of hearing, a case of the 'bum rap.' (Becker by 1970 scraps the use of the terminology rule-breaking, instead relying on the term commission.)"¹⁰ These four main characters in the movie *Lipstick under my Burkha* were not considered and criminals but took fair action for the freedom.

Conclusion

The study, is not just a synopsis but provides a brief historical background of labeling theory, as well as, its involvement in the sociology of deviance. It tells about the contribution that is given by the theorist the censure towards labelling theorists, and the discussion surroundings its reality as an actual theory which is not totally dependent on the criminology.

In core, the foremost spotlight of this hypothesis moreover proving an understanding of Howard Becker is to explain and assess *labelling theory* not only to study of crime and deviance, by way of on in depth discussion but also focuses on the environs in which they contribute, and the circumstances that occurs in their way.

¹⁰ John Hamlin *Labelling Theory (Societal Reaction Theory)*, 2-3.

Labeling theory is one of the different thing and has not become part of a more common criminological theory of sanctions that includes anticipation theory's focus on the crime reduction possibilities of sanctions, procedural justice theory's focus on the importance of the manner in which sanctions are imposed, and defiance/ reintegrative theory's emphasis on individual differences in the social bond and person's emotional reaction to the label.

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