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Violence Against Women with Specific Reference To Sexual Harassment, MeToo Movement, Acid Attack and Honour Killing

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Abstract: Every other day the phenomena of 'Sexual harassment', 'Acid Attack' and 'Honour Killing' are splashed across social media platforms, newspapers and T.V. News. The 'MeToo' movement as new movement is also a revelation of strong voices of women who faced sexual harassment. These phenomena construct the image of women's atrocities. The present paper is an attempt of analysis of these phenomena by using sociological perspectives. The theory of symbolic interactionism, Erving Goffman's concept of social stigma, C.H. Cooley's Look Glass Self and logics of Alfred Schutz are taken into consideration during the construction of present narrative. The views of Nancy Frazer, Karl Marx, Vandana Shiva and of Max Weber are also given importance. The paper is a synthesis of empirical data theoretical frameworks.

Keywords: Violence, Sexual Harassment, MeToo, Interactionism, Look Glass Self, Social Stigma

Introduction

The pioneering works of Advocate Flavia Agnes, herself a victim of domestic violence and a crusader against domestic violence, Justice Indira Jaisingh, Fatima Beebi, Late Justice Leela Seth, Justice Sujata

Manohar are too conspicuous to be ignored. In spite of the 1997-98 Vishaka guidelines (Justice Retd. Sujata Manohar) regarding gender harassment at workplace there is still a steady rise in number of sexual harassments, MeToo, Acid Attack cases across India.

Sexual Harassment

Recently a clean chit was given to former CJI Ranjan Gogoi in the sexual harassment case filed by his female Junior Law assistant in April 2009. The Supreme court judgement was based on partiality, headed by a team of three male judges and the conspicuous absence of any female judges in the inquiry committee, has once again reiterated the predominance of a male dominated patriarchal system of our society. This has sparked a lot of protests, jail bhara amongst women academicians, activists, lawyers etc. The misuse of power by the CJI and its resultant coercive nature led to the arrests of protesting women. The women activists were demanding to get a copy of the final verdict about the case. The three-member committee gave a 3-sentence statement on 6th May 2019 stating that the panel found no substance in the allegations and that the report is not to be made public.

The steady rise in the number of such cases involving top level scientists, lawyers, film stars, film producers/directors, politicians, academicians, doctors, media persons has literally tarnished the image of Indian society vis a vis ill-treatment, use of coercion, naked force against women.

Sexual Harassment Cases

Sexual harassment and molestation charges were leveled against former TERI chief R.K. Pachauri by his female ex-colleague at the Institute, for offenses punishable under section 354 (outraging modesty of women), 354 A (making physical contact, unwelcome advances and sexually coloured lewd comments/remarks) and 509 (stalking, flashing, teasing and using vulgar gestures) acts of IPC. The court summoned him for a sexual harassment case. The ex-colleague used to work as a researcher directly under the veteran climate

scientist and later resigned from her job. Another lady scientist had made similar allegations 10 years ago against Prof.R.K. Pachauri on 13th February 2018. Saket Delhi court on 20th October 2018 thus brought molestation charges against Pachauri. Nancy Frazer (1990) has tried to analyse about public sphere using Jurgen Habermas's account of structural transformation of public sphere. Although this article discusses about Marxism being indispensable to critical social theory, the confusion is regarding what is public sphere. Many contemporary feminists view everything that is outside the domestic or familial sphere as public sphere transformation which has structural transformation of public sphere. J. Habermas (1962) had discussed about bourgeoisie society – early modern Europe. Habermas's central notion of public sphere is that of a body of private persons assembled to discuss public concerns or common interests. Frazer has tried to understand and juxtapose the domain of public sphere i.e., social construction of it as given by aristocratic male dominated society opposed to women friendly cultural society. It was indeed a masculine gender construct resulting in exclusion of women in the public domain. Thus, men were a power base for bourgeoisie and in the words of Pierre Bourdieu sense 'an emergent elite' emerged thus 'distinction led to the exacerbation of sexism (in modern times machoism/chauvinism set in and these elites had separated public sphere and private sphere Feminine domestic, with new gender norms. Thus, Frazer has traced the ethos of social strata, class, higher lower strata. The bourgeois key signifiers resulted in a sharp separation of public sphere and private sphere and lower and higher social strata. Mary Pryay's account of as to how North American women have pointed out as public sphere and were kept confined to private idioms of domesticity/ motherhood etc. However, women took to the streets to protest and contested about women's exclusion from public sphere and privatization of gender policy. Frazer has emphasised that discourse in public sphere be restricted to common food and termed appearance of private interests and private issues as undesirable. MeToo cases and other sexual harassment cases leveled against men occupying top positions, prestigious positions in

Government, Law, Academics show that for their lust for women, misuse of power has indeed spilled over public sphere as well as sans MeToo movement and a strong media movement. I am sure, Habermas would have been bewildered to see the interesting intertwining of both private and public sphere.

Habermas who had stated that a bourgeoisie conception of public sphere whereby it seems to be open and associated to all women of all classes, ethnicities were excluded from political participation precisely on the basis of gender ascribed statuses. They were also excluded due to the radicalized chauvinistic males, which is a clear indicator of Asymmetrical Society's nature. Thus, the bourgeois conception of public sphere- open access still seems to be a distant dream if not an utopia. The exclusion based on gender, race, ethnicity describes the inherent inequalities of statuses – as was and is still present in bourgeoisie perception of public sphere. There were protocols of style decorum and have markers of status inequality. Thereby reiterating Habermas's concept of functioning intervals to marginalize women and also the plebian classes to prevent them from participating as peers. Although everyone is formally/legally licensed to participate. Thus, the dominant groups in society exercise free power to veto, ignore the deliberations of subordinates – junior judge/advocate. India is a case in point with its multi-cultural diversity and pluralist nature.

In stratified societies often unequally empowered dominant groups tend to pressurize and marginalize the contributions of subordinate groups in both public sphere and in everyday lives as well. Thus, the members of the subordinated groups have no access to deliberations amongst themselves about their needs, objectives, strategies not being able to find the right voice to express their thoughts.

Today in stratified societies, subaltern counter practices stand in a contrary relationship to dominant public practices. These dominant practices are considered appropriate boundaries of public sphere. What counts as public and what is in sharp contrast private? The dichotomy between public versus private continues. The bourgeois

concepts of public spheres assume approaches, scopes and patterns of associated public in relation to their privacy.

Legal means state related common to everyone, common good or shared interest. In contrast privacy refers to private property internal domestic or personal life including sex life.

Feminists had deliberated upon the issues of domestic violence to be a matter of public sphere discourse. However great majority of people considered it to be an issue of private life, thereby reiterating the male-dominated chauvinistic patriarchal syndrome in the society. Habermas states that the public sphere in bourgeois society is restricted to 'common good' in which discussions of private interests are ruled out. Even in a so called egalitarian society there are conflicts of interests and pervasive relations of dominance and subordination. The rhetoric of domestic violence seeks to exclude some issues likewise abuse which for public is a private or personal matter / domestic matter and then a public discourse is sought in which dominance and subordination issues related to women emerge. MeToo cases, sexual harassment, superiority of male over female and systems of dominance and subordination are its instances.

Me Too Movement Cases

Actress Tanushree Dutta had been signed in 2008 for the movie 'Horn OK Please'. She claimed that on the film set she was sexually harassed by actor Nana Patekar while shooting for a special dance number. He had misbehaved with her on the sets (inappropriate touching, brushing). She launched Me too Movement against him in November (29-11-2018). She had left for USA in January 2019. She refused to take credit for it. She said she opened floodgates for numerous other women from every walk to come forward with their stories. M.J. Akbar lost his powerful ministerial post as foreign affairs minister in Central Government because journalist Priya Ramani accused him of sexual harassment in a hotel in Mumbai in 1993, the list is endless!

The founder of MeToo movement is Tarana Burke(2006), who herself was a victim of sexual abuse since youth. She founded MeToo movement and began using the phrase 'MeToo' to raise awareness of the pervasiveness of sexual abuse, sexual harassment.

Actress Alyssa Milano from USA (dated 13-5-2019) is also an activist in MeToo movement, who in October 2017 filed a case against Hollywood film producer Harvey Weinstein. She had appealed to all women across the countries, where abortion laws are very strict to go on 'sexstrike'. She stated that women have the absolute right over their bodies and hence should not allow men to dictate terms and not allow them to have sex. Women should do 'sex strike'. Men in power/authority should be allowed to control women.

Looking at the issue of MeToo movement and sexual harassment, one can consider the Karl Marxian concept about ownership of means of production having control over forces of production and modes of production by the capitalist bourgeoisie. The women have very little control over their bodies. The relationship between men and women is like between 'haves, and 'have nots. Women have very little rights over her bodies which are elaborated by herself on the bases of 'culture of patriarchy'. Assaults by men on her chastity, various forms of atrocities including rapes reveal women as 'have-nots', As 'Haves', men possess unconditional control over women which conceptualises patriarchy, male's chauvinism and his structure of dominance. As 'Have-nots' women have no control as well as a weak legal system according to Ralf Dahrendorf (1959)

Forced marital sexual intercourse is not considered as marital rape by the law in India. However, after 2013 amendment if a wife is not living with her husband or is below 15 years of age then it is considered as marital rape. Amendment to section 377 – Sex without consent is considered to be rape and anal sex is criminal offence.

The very concept of ownership of means of production can further be expanded to women who have no control over having number of children. It depends on the wishes of husband.

A classical example in this context is 'Talaq' based on Muslim Personal Law. There is a period of 90 days called "Idaat whereby the husband has conjugal rights over the wife and if she gets pregnant then talaq is dissolved. Does the will of the women really matter? The next paradox is forces of production thereby reiterating the insurmountable rights of men over women to be subject to the whims and fancies of man i.e., forced sexual intercourse i.e., rape, hurt. Does the will of the women. really matter?

Sunni Muslim women workers in Saudi Arabia undergo forcible genital mutilation. The last is the means of production is the means of reproduction whereby a woman has very little or no control over her body has been reiterated by the virtue of unwanted pregnancies, rape, unwed mothers, teenage pregnancies or honour killing (chastity of women). Eco-feminist Vandana Shiva (2014) states that women have no control over sources of livelihood (2014). Women having no control over sources of livelihood, forest woods and food security bear ample testimony that women are thereby a victim of overpowering masculinity. The tonsuring of widow's head makes their look ugly. This form of atrocity is found in Maharashtra and Bengal. In spite of shaven heads many young widows fell prey to libidinous men often male relatives in the family. The practice of Sati – dying in the pyre of the dead husband is an extreme case example. Though looked at as altruistic suicide it was nothing but killing of the wife.

Acid Attack Cases

On 22nd April 2005, Laxmi Agarwal belonging to a lower middle class family, residing in Delhi did face acid attack Her father was not able to lead the livelihood patterns of family in smooth manner. He often consumed alcohol to drown his miseries and a young brother who used to be often sick was later diagnosed with TB. Laxmi was a lively schoolgirl whose neighbor Naeem Khan, aged 32 loved her and was extremely possessive about her and wanted to marry her. However, she had turned down his proposal. He thus had become a spurned lover and used to stalk her everywhere. He was a mechanic

and often did odd jobs too. His parents and a younger sister lived with him. Laxmi liked to dress well and often admired herself in the mirror with a new dress, new set of earrings. She wanted to become a dress designer, hence dropped out of high school. Her mother was worried about Laxmi's future.

Naeem Khan often dropped her to her class on his motorbike. She looked up to him as an elder brother (Bhaiyya) and did not reciprocate his advances towards her. While at school a young schoolboy was attracted towards Laxmi and had given her a red rose. Naeem Khan had observed it and it had infuriated him. Thus, the saga of vendetta began, and he procured an acid bottle from a nearby store and hid it at home. On that fateful day in 2005, he followed Laxmi on his bike and his sister who was pillion riding with him, threw the acid on Laxmi's face, which scarred her face, earlobes, nostrils, neck beyond recognition. As she had screamed for help people on the road never bothered to help except an elderly Sikh gentleman who poured water on her scalding face and took her to the hospital, later police station. At the police station, the PSI checked her mobile as he suspected her to be of loose character. With a lot of persuasion, he finally registered an FIR. At the identification parade she named Naeem Khan. Her acid attack case was the first official one in the country and it took many years for the verdict. Luckily, she had a godmother who paid for her 10-12 plastic surgeries and court fees and a very supportive helpful lawyer.

After the horrible acid attack the culprit, Naeem, had hidden himself in a friend's house and his sister had given evasive replies but both were caught. After the acid attack, Laxmi started an NGO along with a friend called 'Chanav' to help acid attack victims legally and impart vocational training for them.

In 2006, the Delhi Government scheme Sparsh increased the earlier compensation of Rs.2.5 lakhs per acid attack victim to Rs 3 Lacs at the behest of the Supreme Court. It also launched a special programme to provide legal assistance to acid victims from the P.M's fund. On 19th February 2019 a Pan India emergency hotline 112 was

set up to help acid attack and rape victims. This was also introduced in 16 other states and union territories.

The January 2020 film Chapaak by Meghna Gulzar is a very powerful film depicting the acid attack case of Laxmi Agarwal. The saga of an acid victim very poignantly depicts life turning to ashes in the flash of a second for Laxmi and her rising above the attack, like the proverbial phoenix bird rising out of the proverbial ashes. The title song describes it as "someone erased her face and made her invisible while leaving behind a splatter in the air and took away the core of her being with a splash".

Treating women as private property, one sided love, infatuation, possessiveness, jealousy and male dominated patriarchy, male toxicity and warped mindset is shown once again and the vulnerability of the poor young innocent victims who are at the receiving end is brought to the fore.

C. H. Cooley's concept of Looking Glass Self (1968) (*Symbolic Interactionism*) approach is used. The imagination that people have of one another. The mental picture of oneself is 'Looking Glass Self' (1) How does Laxmi appear to others? (2) How do we imagine a judgment of that appearance? (3) Our personal feeling about that appearance?

However, later on after the acid attack and after coming home from the hospital when she tries to look at herself in the mirror and looks at the disfigured burnt face she screams. Her parents had taped paper over all the mirrors at home, but she managed to remove one. The pain of the burn was so agonizing that she shunned herself from society and had to undergo 5-10 plastic cosmetic surgeries for face, nose earlobe and neck reconstruction. The harrowing experience had traumatized her and imposed alienation isolation (She hid herself away from the world).

But after the horrible acid attack it literally shattered her for some time. A totally disfigured burnt face with a missing nostril and earlobe. The pretty face was scarred beyond recognition and

imagination. But the young courageous girl fights back and after several facial reconstructive plastic surgeries tries to cope with life. It is literally like a phoenix bird rising from the ashes. She had refused to stay hidden, building herself bit by bit while speaking for herself and other acid attack victims. Her powerful dialogue "Unhone meri Surat bigadihai, meraMaannahi (They have disfigured my face not my honour). She filed a PIL under Article 226 against sale of acid in the market. She states if acid is not sold openly in the market, then acid attack, a criminal act cannot take place? "Agar acid dukanomeinbikta he nahintoh acid hamlehotehinahi".

The acid attack case portrays a very perverted hedonistic male dominated view of society looking at girls as private property, a warped mindset with male toxicity. After the acid attack the young girl's life becomes bleak, full of suffering both physically, mentally and emotionally, the agonizing trauma, disfigurement and the scarred ruined face – 'A life shattered indeed. Sociologically speaking it is a classic case of social stigma. Goffman (1973) in a very lucid way has discussed as to how the stigmatised people feel about themselves and their relationships to normal persons. He looks at variety of strategies that the stigmatised individuals use to deal with the rejection of others and the complex images of themselves that they project to others. Goffman's categorization/classification of social stigma especially in physical one is more applicable in this acid attack case. Physical stigma refers to the physical blemishes, deformities of the body (burnt disfigured face in this case). The stigmatised people are considered to be abnormal by society at large. Stigmatised people are those persons who do not have full social acceptance and are constantly striving to adjust their social identities. Physically deformed persons (acid attack victims), mental patients, drug addicts, prostitutes are some of the examples of such people. Even though a person with physical deformity i.e., acid attack victim, Laxmi underwent several plastic surgeries, however they still risk being exposed as someone who was formerly stigmatized. Such stigmatized person can also make special efforts to compensate for their stigma such as drawing attention to another area of the body or an impressive skill (Goffman, Impression

Management). Laxmi's family was totally ex-communicated in the locality after the acid attack. In a very poignant way, the film depicts one such instance as to when Laxmi comes out of her house with her small brother, she is ridiculed, cursed and stigmatized by the people in the locality and called a ghost(bhoot) and shooed away. Anthropologically it is a case of shame (1988) 'A distinction between guilt culture in which individuals are controlled by public threats to personal reputations and honour. Public shame reflects not only on the individual but on his family and kin and there are therefore strong familial sanctions on deviations from communal norms. Shame as a mechanism of social control can only operate in small groups where visibility and intimacy are prominent in villages not in urban societies. The acid attacker Naeem Khan got engaged during the court case while on parole and his mother and sister distribute motichurladoos in the neighbourhood and ridicule Laxmi's brother, try to force feed him in his mouth and throw the box on the ground, hurl abuses at him, chase him and hound him out. The neighbours and Laxmi's brother's friends also make fun of him, his sister and family at the slightest provocation and label Laxmi as a ghost. The police PSI checked her mobile suspecting Laxmi to be of a loose character, flirtatious type during the investigation. The entire round of prime suspects routine investigation follows. Laxmi gives the names of Naeem Khan who has gone into hiding after acid attack. The police find him and round him up and finally search his house and after opening an old trunk find a light blue burnt duppatta of his sister. The sister gave evasive replies when grilled by police but finally admitted to the heinous crime of acid attack on Laxmi. The legal mechanism too had its loopholes, escapist routes such as granting parole twice to Naeem Khan, his engagement-marriage and the subsequent birth of his baby boy. The ultimate drama unfolds when he is sentenced to life imprisonment as a much married man. Phenomenologically 'Chhapak' the acid attack victim, Laxmi, experiences direct reality 'umwelt one' the horrible acid attack, the pain, suffering (Schutz,1972), wherein the film, the audience experience Mitwelt reality indirectly experienced by Writer-Director of the film. Pitirim

Sorokin spoke about sympathetic introspection or putting yourself in other's shoes or what Max Weber termed as *Verstehen*-interpretative understanding of subjective reality referring to putting ourselves in the position of others and as to why they act or do actions in a certain manner.

Honour Killing Cases

Honour killings are widely prevalent in the Northern States especially Punjab, Haryana, Delhi, Rajasthan, Western UP, Bihar and Solapur district of Maharashtra. Very often girls who marry outside their caste, religion, class, sect or ethnicity the very concept of purity chastity for the caste of a girl or social class or belonging to for example royal blue blooded family the Honour, Prestige, Khandan of the family has to remain intact, hence honour killings are done to ensure that one child daughter does not step out of line (New Indian Express 28th December 2018 New Delhi).

In India, women are not considered to be individuals whose preferences, choices really matter. But they are seen as torch bearers of the house i.e., *Ghar ki Laaj*, *Ghar Ki*, *Khandan Ki Izzat*. The girls are prevented from talking to men or choosing a life partner. Honour killing is a very crucial aspect of violence against women. Honour killing refers to young lovers being murdered brutally usually by the girl's kin to uphold family honour. Such killings are known to occur in almost all feudal societies and cultures and continues to occur in certain parts of the world. I would like to look at two cases of honour killings and the underlying causes behind this ghastly phenomenon. The first case of honour killing is from Punjab in the year 2000. This case had an international dimension as the young 18-year-old girl Jaswinder (Jassi) was from Canada. In 1994, Jassi had come to visit her mother's village *Jagran* in Moga district of Punjab. Jassi was travelling in a crowded tempo to reach her destination. Sukhwinder (Mitthu) a 12th standard pass national kabaddi player too was travelling in the same tempo. It was literally love at first sight. Jassi before getting out of the tempo wrote on a chit of paper 'I Love You'. Mitthu also had told his friends that he could not take his eyes off the young girl. Jassi used to visit the village once a year. Her maternal

uncle, Badshah's house was next to Mitthu's house. Soon both started meeting secretly in the fields. Love had blossomed and later on when Jassi, her uncle and her mother Malkit Kaur went back to Canada, she wrote 250 love letters to Mitthu. Jassi knew very little Punjabi, so she had written in English. She had also telephoned him at his friend's house. She returned again in January 1999 and both eloped and got secretly married. On 12th March 2000, her uncle and mother had registered a case of kidnapping and rape against Mitthu. However, Jassi came back on 12th May 2000 and acquitted him of all the charges. Later she started living with him. On that fateful day, both Mitthu and Jassi had gone out on a scooter for shopping and eating out. Her uncle and mother had hired contract killers to kill them. As they were returning, strong men attacked Mitthu with iron rods and hockey sticks. He fell down unconscious and hurt. They also hit Jassi on her head and breasts and she died. They dumped her body in a drain and fled. Her uncle and mother took the next flight to Canada and fled. Jassi and Mitthu both were Jats but Jassi was very well off and so her uncle had fixed her wedding to a rich Sikh gentleman. It was class which became a thorn in the flesh. After Jassi went back in 1999 forced by her mother, she mentally and physically tortured her in Canada. After killing Jassi, the killers left and luckily Mitthu survived and his family cremated Jassi. In the beginning Jassi's father and brother were sympathetic towards Sukhwinder (Mitthu) but after Jassi was killed, they cut off ties with her mother, uncle and Mitthu. Malkit Kaur and Badshah uncle were arrested after 19 years. Sociologically speaking it was not caste but class which had become a thorn in the flesh. A case of an asymmetrical society indeed.

Anthropologically, the concept of shame 1988 can be used to understand the gruesome phenomena of honour killing a distinction between guilt culture in which social control operates through internal sanctions and shame cultures in which individuals are controlled by public threats to the personal reputation. Public shame reflects not only on the individual but on his family and kinship. There are therefore strong family sanctions on deviation from communal norm. Shame as a mechanism of social control can only operate in small

groups where visibility and intimacy are prominent in villages and not urban places. However, justice caught up with uncle Badshah and mother living in Canada who, still had the mindset of a villager or sociologically speaking they were not completely assimilated with western Canadian culture and it reflected in their cruel mentality hiring contract killers to kill Jassi and Sukhwinder. They were a typical Punjabi biradari loyalty type warp mindset or must have exhibited acculturation even abroad that is to preserve one's own culture and traditional ethnocentrism loyalty towards their culture and family as they could not accept Jassi's love for Sukhwinder and hence used contract killers thereby reiterating and reinforcing the horrible practice of honour killing.

Traditional mindsets - Both the mother and uncle were finally tracked down in Canada and sent to jail in Punjab after almost 19 years. Paramjit Judge, 2012. "The expression honour killing has become a generic term to describe any killing carried out in relation to the act of a person directly or indirectly connected to marrying without parental consent and by violating the rules of mate selection. Honour killings is a reaction to the number of actions of others that can cause insult and you believe action or loss of face and brings shame to an individual or his family. Honour killings are more prevalent in Punjab, Haryana, Rajasthan and Western UP. In recent years it seems cases of love and marriage related to honour killings are on the rise. Two reasons that might have contributed are 1) wider media coverage and 2) changes in the social modes provide scope for interaction with members of the opposite sex in the absence of family interference increasing the likelihood of falling in love without giving heed to family norms. As is exhibited in the case of honour killings illustrated here."

Shame can become a big heavy stone around a family's neck even generations later as the event continues to put the family to Shame whenever the event is mentioned as a reminder. It is a case of shame for the family and the only way to do away with this shame is to eliminate the source of shame that is honour killing to defend one's honour. After killing the biradari kinship would not say anything and keep quiet if not the legal system would punish the guilty that is

Jassi's mother and uncle extradited from Canada after 19 years and put in jail (Times of India 27th March 2018 New Delhi).

The Supreme Court on 27th March 2018 in Delhi declared it illegal for Khaap Panchayat to stall marriages between consenting adults. A bench of Chief Justice Deepak Mishra and Justice D Y Chandrachud and A.M. Khanwilkar has laid down guidelines to prevent interference and said that the norms laid down by it would remain in force till new legislation is enacted by parliament. The ruling came on a plea by NGO Shakti Vahini which had moved the apex court in 2010 seeking protection of couples from honour killing by such Khaap panchayats. Khaap panchayats are caste or community groups present largely in rural areas of North India which at times act as a Quasi-judicial body and pronounce harsh punishments based on age old customs (Customary Law Max Weber). Several cases of women and men falling victim to Khaap dictates have been reported over the years particularly in states like UP, Haryana, Rajasthan. These panchayats had earlier told the court that they were encouraging inter-caste and interfaith marriages and had really forwarded the provisions of Hindu Marriage Act 1955 which prohibit Union between 'Sapinda' relationship or close blood relatives among Hindus. They claimed that they were performing these duties as conscious keepers of the society. The Apex Court reprimanded the panchayats for taking law into their own hands with so-called honour killings and had strongly asked the Centre to protect couples from such actions. At the time the Apex Court also told the Khaaps that they cannot become self-appointed conscious keepers when there is a law and there are quotes to deal with marriages that may be prohibited by law. The supreme court said when two adults get married it was for the law to declare the marriage null void and Khaaps cannot resort to violence against the couple. In Haryana it is Khaap Panchayat that control marriages, kinship etc. unlike Punjab.

The case of the Hindi blockbuster film Qayamat Se Qayamat Tak 1988 henceforth QSQT with chocolate hero Aamir Khan and Juhi Chawla former Miss India. The boy and the girl met in co-ed college fell in love and then eloped and got married. Both the families were rich however, the boy's aunt and the girl's uncle too had eloped many

years ago. His father actor DaleepTahil had killed both his sister and her lover and had gone to jail. It was a case of love at first sight. The Family was afraid of being excommunicated (1973) coupled with the concept of shame (1988) social stigma. Both Juhi and Aamir started living together but as soon as both the families come to know, the boy was killed and then the girl as well. Warring family feud resulted in honour killing way back in 1988 the concept and the idea of honour killing created furore among the youth. In terms of social control (Paramjeet Judge 2012) it is Durkheimian repressive law whereas romantic love is regarded as a rebellion where violation of the rule of collective conscience is met with punishment. Pierre Bourdieu (1979) shame is a consequence of loss of honour. Bourdieu had analysed the honour in his study of Algeria dishonour and loss of face accompanying the situation in which a daughter violates the normative order. The implications of the situation are not temporary for it would never be forgotten by the kith and kin (community/ biradari). Failure to conform can result in permanent condemnation of the family.

The case of the Marathi film 'Sairat'; (wild forest fire) by Nagraj Manjule in 2013 is based on true incidents in the hinterland of Solapur district of Maharashtra (Bittergaon). It shows the love story between an upper caste Maratha girl and a lower caste Dalit (fishermen) community both studying in Arts College. It was love at first sight. However, it was caste and class that acted as a barrier. The girl is Archana/ Archie (actress Rinku Rajguru) father was a rich landlord turned politician whereas the boy Parshya (actor Akash Thosar) was a poor fisherman from a lower caste. The boy and the girl finally mustered courage and eloped and landed up in Hyderabad. Upon attaining 18 years the girl married the boy and started working in a factory making aerated drinks bottling caps. They subsequently had a baby boy. The girl missed her mother a lot and decided to telephone her and that was the turning point. The girl's brother Prince tracked her down on the pretext of meeting her and presenting her gifts for the baby. After having tea and snacks at their house he murdered both of them. As the baby had gone out with neighbour for a walk he was saved. The film created a furore and then resulted in a

lot of uproar amongst high caste Marathas and Dalit too were not comfortable with it. The caste dynamics and asymmetrical society is evident. Love between a higher caste girl and lower caste boy (Dalit) is often a typical case of honour killing. The girl's father had pronounced her dead the minute she ran away from home. The Hindi version of the film 'Dhadak' shows the boy being killed and girl let off but forced to go back to the family. After the release of the film Sairat retaliatory reaction took place in Navi Mumbai at Nerul. A young teenage Maratha girl had gone to the forest to attend to nature's call and was first raped and then brutally killed by a lower caste boy.

Conclusion

The paper attempts a sociological analysis of sexual harassment, acid attack and honour killing of young girls and women in India. The crux of the issue is the treatment of women as objects of desire, using them, exploiting them, treating them as private property, molesting and raping them has been highlighted in sexual harassment, misuse of power, use of coercion, naked power and threatening women. The double standard operating in society has been brought to the fore. The famous debate raised by Nancy Fraser in the context of what is private and public sphere is used in the context of the vulnerability of women/girls. A brief sprinkling of ecofeminism, feminism, Marxism and man as superordinates and women as subordinate (Dahrendorf, 1959). Women having no control over their bodies, reproductive rights etc. Acid attacks resulting from one sided infatuation towards girls by spurned lovers, throwing acid to ruin girls face and body. E. Goffman's concept of social stigma from physical type disfigurement, anthropological concept of shame and guilt culture has been highlighted. The shortcomings of 2006 spars and later for acid attack and rape victims' monetary compensation for expensive surgeries has been highlighted. Symbolic interactionist approach - Charles Horton Cooley's looking glass self. Lastly a sympathetic introspection Pitirim Sorokin for what Max Weber terms as 'Verstehen' interpretative understanding of subjective reality is indeed the need of the hour to understand the magnitude of the issue of acid attacks and sexual harassment. Honour killings predominantly found in Haryana,

Punjab, UP, Rajasthan, Bihar and even in Solapur district of Maharashtra is a worrisome phenomenon on the rise. Killing of girls who marry outside Caste, within close Kinship and outside religion.

The control and misuse and abuse of power by Khaap panchayats in Haryana and the recent Supreme Court ruling that if two consenting adults marry Khaap cannot declare the marriage as null and void. In honour killing the pivotal issue of Girl being considered as Khandan ki Laaj, The murderous phenomenon of killing girls who elope and marry boys of another caste is all embroiled in the concept of shame and guilt culture - steeped in social stigma, ex-communication and social ostracism is being widely practiced, preached and used by panchayats or so called agents of social control in Northern India indeed so called conscious keepers of the society?

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