

Cosmetics and the Media: Socio Cultural Construction of Female Body Among College Women in Kerala

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Abstract

Female body beautification claims that the body perfection is for social approval. So women are considered as the most frequent target groups of the somatic perfection and they are the focused group of body modification. Women love make up because it can help to enhance their beauty and make good appeal to perform their social roles. In the era of hyper reality, changes are necessary especially in women orientation towards body beautification. Media can produce this kind of reflexivity. Today, the advertisement in media mainly focused on a woman's body and the trends in cosmetics. These are deciding factors in advertising media. That is the corporate capitalism. This study is mainly focused on college women, because they are the prime target of patriarchal and capitalistic interest of the body beautification today. The main objective of the study is to analyse the influence of the media on the construction of body through the use of cosmetics. The research design used in this study is of descriptive in nature. So the researcher can mainly influence the body beautification how can relate with media and construction of female body among college women. Mixed methods are used for the study of body through cosmetics of socio-cultural construction of female body. The necessary data for the study have been collected through empirical study. It was done mainly through interview schedule. It will help to analyse details notion of body and how can we interrelated and interpreted and the influence of mass media through the use of cosmetics. The data were collected from women studying in various colleges like government, aided and private college from the Kerala.

KEYWORDS: Female Body, Media Construction, Cosmetics, College Women, Beauty, Socio-cultural construction

INTRODUCTION

Body is a most important part in human being and without the body cannot produce meaningful interaction. It can produce through the body and it can cop up the with consumer culture. The female body acts as parody of the constructed disciplinary society. The capitalist society, seen in the human body a baseline of which can be moulded to human body how we can perform in our society. But as far as, in female body is concerned, there is a difference in their creation. Female body base is decided on patriarchal or consumer society, they are always negotiated all through their existence. But, female body has great relevance from traditional society to a postmodern society. Female body is related issue which

is very debate full in nature, and it would be worthwhile to consider why female body debatable topic. It can be discussed in a multiple domains like mind, patriarchy, dress, make up, sex, media, gender, etc., because these elements are specifically control female body. However since the early 1990s the discourses of body have come to acquire sociological interest. As Vannini, D. D (2006) noted that on the heels of most important social, cultural, political, and technological change, the body and experiences of embodiment appear significantly more noticeable than always prior to conditions that have inspired sociological interests in a manner that is definitely more direct, focused, and sustained compared to previous and legacy sociology. So contemporary literature text is reveals a provocative a new sociological paradigm of research field on the basis of body and experience of embodiment.

College women use in all kinds of cosmetics that can helps to improve their social status. It can help them to be bound with their peers. In contradiction to their view Osho (2002) mentioned that Body is a bridge and temple. Body is most complex phenomenon in human existence. He says that human body must simply accept themselves and beautiful in their acceptance. So when women use lipstick on her lips it is complete unattractiveness. Now, just painting the lips and they think that she is also beautifying herself. Osho reject that all type of beautifying because it could be reject the body acceptance. However, Turner also addresses the concept of body defacement as an attempt to emphasize control in a confused world. Featherstone and Turner (2001) pointed that “Bodies have become the ultimate vehicle for writing ones identity”; this looks at anything from the clothes and make up an individual wears, to self decoration through tattoos, piercings and cosmetic surgery women are considered the most frequent targets of this pressure to achieve somatic perfection, and therefore they are the most frequent practitioners of body modification (ibid). For women, the physiological signs of aging have been further perceived as being symptomatic of the loss of femininity, sexual identity, social power and social visibility (Featherstone, 1995). All these factors serve to enhance dissatisfaction with looking old and increase a desire to try to look younger (Castle,2006).

The word Glamour was started to use by men and women. But, prominently it is more related with the female beauty. The starting period of glamour was more related to the dress. Earlier time, the word glamour is helped to standardize their career and gradually it was moving on its vulgarized condition by its overuse in advertisements. So it had come to “naughtiness”. The word glamour is diverted into man the hunter and women his alluring prays. This was constructed by Cinema glamour. In Victorian time, Christianity was against wearing the cosmetics, i.e., stand on brothel. The Christianity supported women’s modesty. That time it was considered as brothel to stage in 1926 creams and lotion are sold in 1900 period. Most of the Helena Rubinstein’s advice on feminine beauty focused on diet, exercise and skincare; that lead to help self consciousness. Wearing cosmetics can lead to exotic appearance more cultivated. During the 1920s, the idea of glamour developed from its association with orientalism and exotic into feminine style. In 1930s, the word glamour is shifted from fashion. The Hollywood film industry has more influenced by cosmetics, which makes the body adornment like lip lifting, eyebrow lifting, etc. Make up marketing, a predominantly gendered part of the consumer discourse, develop women as objects while presenting to them as subjects. Make up would be particularly agreeable to a postmodernist argument of a play with surfaces; it is, on the contrary, a sphere which retains the rhetoric of modernity in a postmodern world. The names of “grooming” and “cosmetics”, and they occupy the treatment of one’s surface bodily structure so as to construct a preferred notion upon others. The manipulations contain bathing, anointing and coloring the skin; cutting, shaving, plucking, braiding, waving, and setting the hair; deodorizing and scenting the body; coloring or marking the lips, hands,

nails, eyes, face or other exposed regions; cleansing, coloring, and filing the teeth; molding, limiting, and concealing a different parts of the body; and so on (Wax,1957).

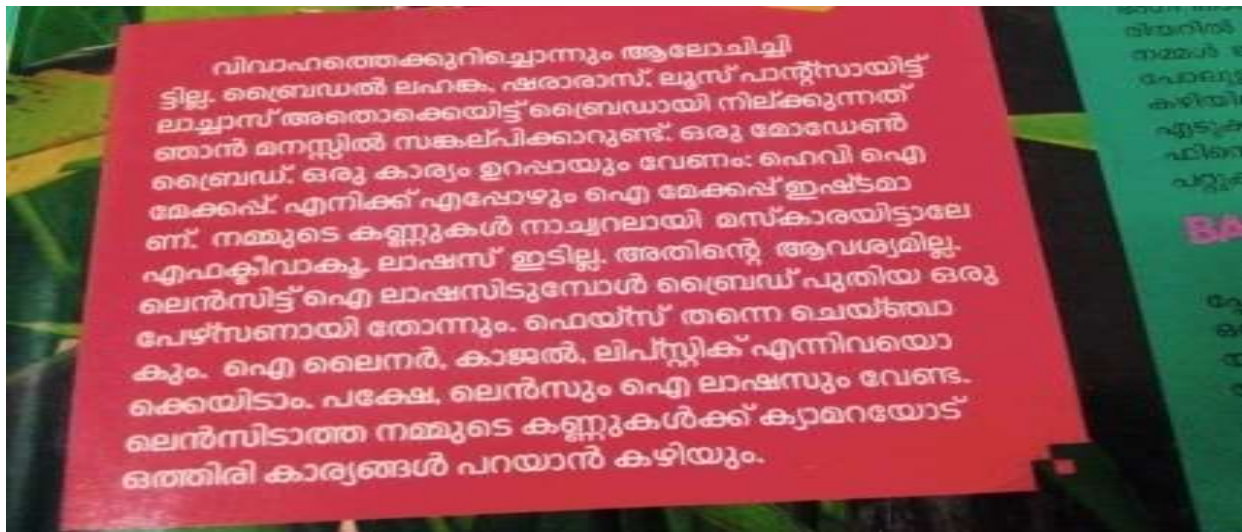
Cosmetics that didn't look artificial were marketed as higher quality products. When more women went back to cosmetics in the 1980's, it was with the distinct idea that they would wear make-up according to their own needs and desires (People & events: America's Beauty Culture, 2002). The cosmetics industry itself became more "multicultural". In Kerala, the debate around the responsibility of the new woman for 'holding' her husband within a static monogamous marriage bond was emphasized to a remarkable extent, and it was admitted that the female body had to be attractive nature to suit the tastes of the modern male. Thus, while the necessity of covering the female body was advocated as an extreme urgency, the attractive artistic functions of modern female sartorial codes were also highlighted as important, especially for modern family life (Devika, 2005).

Women have many reasons for using cosmetics to alter their appearance, in search of appeal, youth, maturity, variety and the cosmetics industry has responded by diversifying its offerings. In 1999, the industry's annual profits grew to \$25 billion. While some critics argue that the new diversity only profits white-owned businesses wanting to cash in on "a liberal image", there seems to be a current emphasis on choice. The female youth were generally worried about the contour and look of their bodies, whilst the older women were preoccupied with their faces. In particular, the older women hated wrinkles and loose skin, and had undergone facelifts, chemical peels, and chin tucks. However, the goal for attractiveness is not simply a late 20th Century fact. Well established attractiveness practices date back as far as Cleopatra's milk baths, the use of kohl to darken and develop the eyes, vegetable dyes on cheeks and lips, and hair adornments. In olden times, people have often undergone concentrated be bothered and risk to be traditional to culturally set modes of attractiveness together with binding of the feet, ritual tattooing, and body scarification (Castle, 2006).

The emergence of Hollywood movie stars and the presence of fashion models in film, television and in the print media served to make "ideal" images available to greater numbers of people and to have a greater impact on the public consciousness. Appearance became an important point for women and the mission of beauty was attraction, the time, money, and in some instances, the pain (Castle,2006). Media have significantly influenced body image and shaped an impossible idea of the "perfect body". The adornment and cosmetic enrichment of the body through a range of regimes and technologies can be used to construct a beautiful appearance and thereby a beautiful self (Jazmine Bautista, 2012).

Figure: I.I: Influence of advertisement





Mathrubhumi Star & Style: September 2014

In Kerala society, the spread of use of cosmetics for female body beautification is doing in each and every aspect of women's life such as working atmosphere and go with home and appearing tea interview they must beautifying their body for groom appreciation. These circumstances pointed that she is consider as an object. In exceptional cases, women would like to avoid make up and it's not permitted by the parents of females. They would like their daughter to be attractive in front of others, especially the prospective bridegroom. Krik Johnson pointed that females are wanted to see more entertainment, advertisement and art. By the development of cinema, cosmetic technique and industry has improved. That helps to introduce the lip gloss, mascara, pancake foundation. So, it can easily reach the people through the capitalists' technique and the medium of cinema especially, in Hollywood. These manufactured were widely advertised in newspapers and women's magazines and news of new products spread very fast. Males are more seen into informative in nature. Female body has great influence on media to achieving their own surveillance. So they have to help improve their self presentation. But, it is also a place where the modernist self is quite at home.

This introductory analysis can help us to understand that how the body is constructed through the cosmetics among females and how can construct their self through their body beautification especially with cosmetics and with the influence of mass media. Cosmetics industry is a product of capitalist and patriarchal society. This introduction can try to analyse relation between the female bodies from pre-historic to contemporary time. It is pointed out that female body relates with glamour and fashion and cosmetic through the World, India to Kerala. Embodied sense of individual uniqueness is traditionally located as well as culturally formed. Current understanding of female youth body icon in Kerala can be followed back to the twist of the twentieth century, when girls begin to attract a cultural importance on appearance over internal beauty. Among other factors, the development of consumerism, democratization of education and the boom of mass media have contributed to arising idea that personal uniqueness is articulated through body shape and size and the protection and manage of individual appearance. Cosmetics provide as a symbol of womanliness in their symbolization of conventional feminine ideals. They are often seen as a way to improve feminine beauty ideals and provide to help female to be traditional to our society's beauty interpretations. The use of cosmetics and relationship of it with the socio-cultural construction of female body is an interesting even for a study especially among the college women.

Methodology

In the era of hyper reality, changes are necessary especially in women orientation towards body beautification. Media can produce this kind of reflexiveness. It can help to identify what people want to do or which one people choose and watching the media can create empathetic feelings. Today, the advertisement in media mainly focused on a woman's body and the trends in cosmetics. These are deciding factors in advertising media. That is the corporate capitalism. Female bodies are the best model of the patriarchal consumerist society. Cultural definitions of female beauty differ with body size, skin texture, hair length and color and the wearing make up. With cosmetics comes change towards this ideal image (Bloch & Richins, 1992). Women may wear make up which will influence their level of bodily beauty positively. Particularly, young adults are most disappointed with their bodies. A woman can use cosmetics to both hide the things she does not like and accentuate the things she does. Make up holds the possibility for a woman to transform herself personally, resulting in an increase in self-confidence.

According to Edward Burnett Tylor, Culture is a complex process. Wearing cosmetics and female body is correlated with cultural and social construction. Body image is not a static phenomenon. It changes in response to lifestyle proceedings and situational factors including puberty, pregnancy, disability, illness, surgery, menopause, and aging (Whq, 2000). Body image is closely linked with self-image and self-esteem (ncbi.nlm.nih.gov.2006). Therefore, body adornment is one of the important factors of culture and cop-up with cosmetics. But, the consumer culture gives more prominence to self. They fall into the exploited nature of consumer society. In earlier times, using cosmetics for adorning their body is vested on particular categories like the elite, officers, etc. But, the usage of cosmetics has been more or less democratized. The main reason is the influencing nature of media. However in post modern era, women empowerment is a debatable topic. How much empowered have the women become in our society, when the society construction is moulded through patriarchal ideology? It would be worthwhile to analyze how far the practice of body beautification is rooted in consumer society and how far it has become the primary concern today. Yet the study will have more ambitious questions to explore because in the contemporary time, most of the studies conducted in the female fashion and related to socio-cultural and philosophical touch. The review of literature made for the present study analysed that many books and articles are pointed that the socio-cultural construction of female body through the dress and accessories. But, how much influence that the cosmetics in female body construction? Does the Foucault's concept of docile body in discipline and punishment have an effect upon the female body beautification through the use of cosmetics and if yes in what condition? How much it is related with post-structural and interaction perspectives that working on female body construction for their presenting self through the influence of media? How can construct the college female body through the use of cosmetics in her presentation of self through the media? How the patriarchal values working through the socio-cultural construction of female body beautification.

Cosmetics are seen in many types like powder, lotion, lipstick, other preparation for beautifying the face, hair, nail, skin, hair, etc. But, make up can help to analyze the way of behaviour, attitude, and interaction pattern among the females. All make up intruded is taken for granted the male dominated society. But, that concept will change with the changes of cosmetics ideology construction. That will decide what is good and what is bad. Make up in the social construction of female body helps to hide their original way of behaviour or it can be helped to mould their personality and its major challenge in that thesis. Women are trying to enhance their beauty till after their marriage through the use of cosmetics. College youth are essential part of cultural deconstruction that is they depict recent trends by highly imitating our culture.

So the Kerala culture is transformed with westernized taste, smell, beauty and ritual practices, customs, etc. It will be used to confuse Kerala people the original or ethnic trend.

Objectives of the study

- To analyse the influence of the media on the construction of female body through the use of cosmetics
- To examine cultural change through the Use of Cosmetics among college women

Operational Definition

- **Body:** Body is a social object through the subjective perception, like presentation of self and interpersonal relationship which is controlled by media.
- **Cosmetics:** Cosmetics is an “I” conscious product, which can create the insatiable appetite to the female body for maintaining social approval.
- **Media:** Media is an agent for the conditioning body to what, how, when is better for self through presented social realm.

Justification and Relevance:- Cosmetics are used to improve appearance of women. Wearing make up has been played for many centuries. Earlier period, it was used to improve beauty. On contemporary time, make up had drawn a vital role for both men and women. But, now a day, all human beings are compete in nature. They want to achieve their own position to achieve maximum peak. Today, women are entering into different kinds of jobs in different places behind the self confidence. How can relate women beautification, how much the college women are influenced in using make up, what extend it will lead to sexuality in Kerala culture, and how can correlate female wearing make up with the consumer culture in patriarchy.

The Discourses of female modification shape how we divide, choice and attach ideas. Discursive knowledge is as such never objective. Knowledge is therefore intrinsically connected with power for Foucault. Associated with, this is the idea that a certain type of discourses can enable or disqualify certain types of knowledge, leading to specific types of societies in different time periods. A grouping of such coherent discourses is called an episteme (Foucault, 2006). The historical analyses show how discourses become different, leading to social change. The mad, sick and criminal is no longer treated in the same manner. Of course, this leads to differences in power relations. Foucault therefore differentiates between types of power as an outcome of discursive formations. The research design used in this study is of descriptive in nature. Majority cosmetics related study oriented to female body like that women is treated as commodities or products in post modern era within the affect of media.

Methods and Tools of Data Collection:- Mixed methods are used for the study of body through cosmetics of socio-cultural construction of female body. The necessary data for the study have been collected through empirical study. It was done mainly through interview schedule and telephonic conversation . The data were collected from women studying in various colleges like government, aided and private college in Kerala

Pre-Test:- A field pre-test is a dress rehearsal for an original data collection. It can help to reduce the bias for the original data collection. It, in some extend, can reduce the bias within the socio-cultural construction of female body through cosmetics among college women. It was decided that the data collection can be accomplished from the women’s college in Kerala. Then pre-test can be realised that

research could not be completed from women's private and aided colleges only. So it can add to mixed and government colleges in Kerala

Population and Samples:- The Kerala is selected for the study on socio-cultural construction of female body through cosmetics. It was selected because Sex Ratio in Kerala is 1084 i.e. for each 1000 male, which is below national average of 940 as per census 2011. Kerala's sex ratio is higher than India's state. Therefore, women's perspectives need to change. This is because the growing youth community is overwhelmed by the sense of beauty and rejects social stereotypes and at the same time slips into the hollow positions of the media. But this trend is also detrimental to the overall development of the society. That is why this study is gaining importance in the context of Kerala. The convenience sampling in non-probability sampling method was used as there are no data sources for a sampling frame.

Data Analysis:- The collected quantitative data was coded, entered, and analyzed with the help of SPSS. For qualitative analysis, the researcher take interpretative analysis of case study writing, in-depth interview, interview schedule and telephonic conversation for the socio-cultural construction of female body through cosmetics among the college women in Kerala.

Influence of the media on the social construction of female body

Perfect and beautiful female body is a creative artwork of patriarchal society. That can be constructed and reconstructed from the already existed social system. Clay is a good example for female body. In the patriarchal dominated consumer culture was moulded her body for constructing their own achievements. So vision of masculine admiration and vision of feminine admiration are closely related to the feminine body, the covering of the feminine body, politeness, and separate woman as pure-virgin or impure depending on whether her sexual character constructed or not with the rules imposed by the patriarchal order. The female body constructions are emulated in the law, part of the symbolic body and the hegemonic discourse. The ideal of feminine beauty has controlled in western patriarchal societies since Ancient Greece, which conceives that the women is an object of men's desire. Women are considered as objects for masculine subject. "The patriarchy construct an ideal of feminine beauty, which is circulated on the different levels of its discourse to which women should tend, provocative them to follow it if they desire to feel respected, while it only be as objects of the needs of the other and setting out from the place of the other" (Molina, 2004). These kinds of discourses are worked with Indian culture and to transfer into Kerala culture.

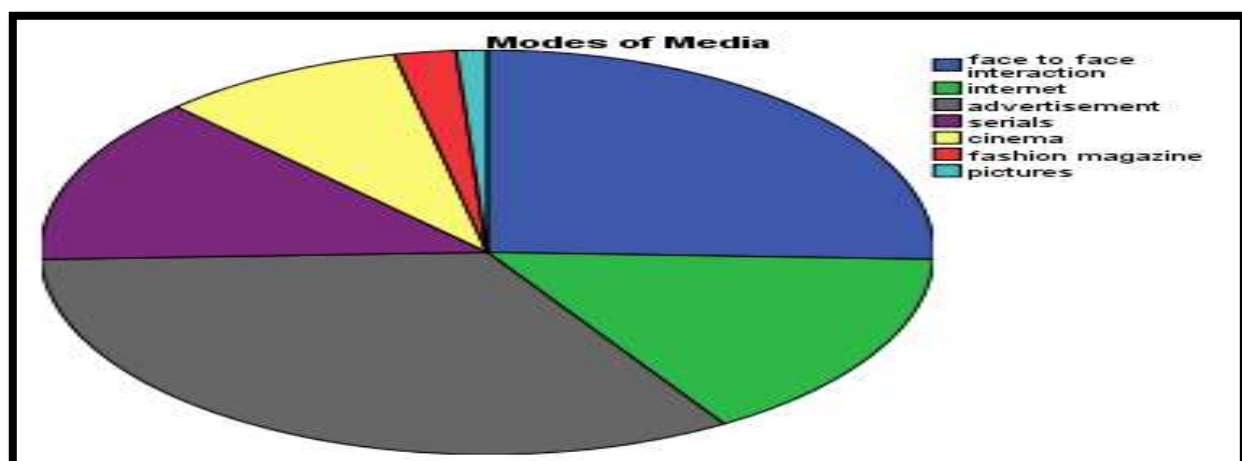
Beauty has mattered in the structure of contemporary consumer societies, in which the dynamic body reconstructed by style, cosmetics, or surgery has become a major object of consumption and costs. Consumers, the media, and a gradually more widen beauty market all relate to construct and discuss beauty values. Beauty has mattered politically as well. Logemann (2010) examined that culturally charged beauty ideals and fashion practices have worked either to uphold or strengthen or to face and challenge power structures from the local to the global level. Soliciting the perspectives of business and cultural historians, anthropologists and sociologists, as well as scholars of gender studies, cultural studies, and fashion, the conference discussed a series of questions. In what ways have beauty ideals functioned as instruments of social oppression, on the one hand or for the empowerment of individuals, on the other? To what degree can we observe a globalization and standardization of beauty ideals and practices? To what extent does local diversity persist? What roles have commercial actors played in shaping discourses over beauty? What agency have consumers been able to exert in adapting or challenging mediated notions of beauty? (Logemann, 2010)

Thomas Kuhne opened the conference by tracing the development of beauty as a chronological category in the modern era. Suggesting a functional rather than normative understanding of beauty, he suggested viewing “beauty” as “whatever human beings do to, in their own subjective perspective, improve their physical appearance”. Beauty has long served as symbolic capital in a sociological sense, but Kuhne detects an increased stress in the Western World over the past century on beauty as cultural capital that can be individually achieved. No longer just a product of nature, so to speak, beauty became increasingly interwoven with the autonomous aspiration of growing consumer societies, in which clearly everybody could be beautiful. This autonomous visualization of attractiveness, however, was forever enclosed by gender norms and racial prejudices. Additionally, deeply mediated beauty ideals have exerted pressures to do the accepted thing that at times invalid their autonomous guarantee. The contestation of such main morals by groups from youth cultures to ethnic minorities is therefore another important field in the global history of modern beauty? (Logemann, 2010)

The explaining is “beauty” probing into the theoretical foundation to interpret how perceptions of beauty are socially and culturally constructed. Anne Sonnenmoser offered a sociological view of change in new body aesthetics, which she developed with Michael Muller. Early cinema cosmetics, for example, more influenced a fashioned language of sign of aesthetics that helped to support fashioned body images. The formation of cinematography and video not only made body images universally in the media, but challenged consumers to connect in stable watching on their own self-images with conditioned ideals seen on television or in print advertising. Beauty has always been a cultured behaviour; its seeming subjectivity is influenced by wider social discourses.

A current beauty icon to achieve social makeover was not always successfully. In the process, they challenged conservative gender roles. The subject of Paula-Irene Villa’s talk on Western feminist beauty debates, today beauty norms can fluctuate between repressive and empowering virtues. Second-wave feminism had powerfully discarded hegemonic commercial beauty norms as sexist and exploitive. Instead it gives importance to a thought of natural beauty, claiming that “all women are beautiful”. This discourse of a plurality of natural manifestations of beauty, Villa suggests, and the claims for choice and control over one’s body have now been co-opted by the beauty industry, promising the viability of “natural” beauty, even if by false means. However, in understanding beauty as a social and cultural construction as well as in emphasizing the process of achieving beauty as a means of social difference rather than just for the aesthetic reasons.

DIAGRAM: I.1 - Modes of Media



The influence of advertisements and face to face interactions are more among the Post Graduate and Under Graduates college women in beautifying body. The Table IV.1 shows that the college women are more attracted for selecting cosmetics through the interpersonal relationship of peers and to influence the media. Some Post Graduate respondents are more spending with their peers through face to face interactions and internet sites like face book and other social network sites to develop and help body beautification. The interpretation of wearing ²make up in female body is depending on female youth. Sexual attraction of opposite gender was the main social instincts of the beautifying female body. But, advertising media can create the female body closely link with sexuality. So, comparatively, the influence of advertisements and serials, especially Hindi serials are more among the Under Graduate students. These statements to reconcile the existed article that the constant attack of advertisement and commercial engrain the idea that the socially constructed image of the perfect women is the standard for how all women should look like today (Jazmine Bautista, 2012). In addition to this, George Herbert Mead's theory on the development of the social self, pointed out that the final step of socialization is the generalized other. In this final step, the individual is able to reach an "internalized sense of the total expectations of others in a variety of settings (Jazmine Bautista, 2012). "In perfect female body, the generalized other is constructed by advertising media in Kerala. College women are internalized the female body presentation through the advertising media and present in a different manner in different occasions.

Cultural change through the use of cosmetics:-

The likert scale is used for the analysis of female body beautification and its cultural construction. This scale can helps to analyse the cultural variation in wearing cosmetics in female body construction. Eleven statements are considered for analysing the cultural variations. Majority of the respondent's opinion helped to interpret the female body beautification, the cultural variation, and the increasing tendency in the use of foreign branded cosmetics. Most of the respondents are wearing traditional cosmetics of Kerala related to festivals and occasions. The college women are more influenced by media in purchasing the cosmetics and choosing cosmetics. This clear cut evidence shows that media can be influenced by female youth. The quantitative analysis shows that 50 per cent of respondents are strongly agree with female youth are conscious about values imparted by elders like thali, turmeric powder, kukumam, traditional cosmetic oil, etc., 30 per cent of respondents strongly agree with traditional cosmetics at the time of Kerala festivals, 34.40 per cent of disagree with foreign branded cosmetics, 42.20 per cent disagree or not interested in using traditional make up whenever she go, 42.20 per cent of respondents agree with to take advice for selecting cosmetics and can understood the traditional knowledge of make up, 30 per cent agree with dependent in online watching for selecting cosmetic items, 41.10 per cent agree that the female youth are preferring Kerala cosmetics than foreign cosmetics, 25.60 per cent agree with females in their beautification not ³bothered about consumer culture diluted with Kerala traditional culture, 37.80 per cent agree with females are influenced by choosing cosmetics with the help of media, 31.10 per cent agree with most of the cosmetics selected through media, and 44.40 per cent says that self is more influenced by changing pattern of culture.

1. **Thali** - A traditional and ayurvedic treatment for their long black shiny hair which they use often instead of any chemical shampoos.
2. **Kukumam**: traditional cosmetics
3. **Karkidakam Or Ramayanamasam** (June-July) : it's a malayam month for getting a good life's partner and to father prosperity.

The Hindu, the Christian and the Muslims are strongly conscious about the values imparted by their elders for using cosmetics selection. This can prove that their traditional background is influenced by their female body beautification. At the same time, Post Graduate students are more accepting the values imparted by the elders in traditional make up than Under Graduate students. All religion is strongly conscious about wearing traditional cosmetics in almost all festivals of Kerala. But, these trends are seen in Post Graduate students than Under Graduate students. This analysis is connected with beautifying female body in pull factors in Under Graduate students are more influenced by beautifying their body. The Hindu, Christian and the Muslim are equally supported with foreign branded cosmetics in female body beautification. Traditional make up are equally disagreed with all religion and also Post Graduate and Under Graduate students. Post Graduate students are more accepted to elders' advice for body beautification than degree students. The main reason for that is the Under Graduate students more prefer media for the selection cosmetics than the Post Graduate students. 30% each of respondents agreed and disagreed with online shopping for selecting or purchasing cosmetics. This data gives the picture that the Kerala culture of female body beautification is slowly changing. Christians and Muslims are subjected to comparatively higher level of influence in online shopping than Hindus. In Hindu religion, majority of the respondents disagreed with online shopping. They are trying to follow traditional kind of makeup. The Hindu women practice some of the old customs like wearing cosmetics putting bindi on forehead after marriage and applying turmeric powder at the time of puberty and to use cosmetic oil for odor and wear mehandhi on hands. This is during karkidakam or Ramayanamasam (June-July) for getting a good life's partner and to father prosperity. These are performed also for the good of the father, brother, or the son as the case may be. These are some of the customs that are being practiced in Hindu society of Kerala. So the Hindu society may be assumed to strike a balance with the statements.

When we analyse the educational background of student we analyse the post graduate students are more influenced by online shopping than degree students. Post graduates are want to get new look and to identify the new available market for adopting new trends. Only 41.10% of women preferred the traditional Kerala cosmetic in comparison to the modern chemically formulated cosmetics. This is true with all religions. But foreign cosmetics comparatively more use degree students than Post Graduate students. When the media influence up on the cosmetics shopping behaviour was analysed, it was seen that the Post Graduate wear more influenced by online shopping than Under Graduate students. The Post Graduate were more interested in setting new look and to identify the new products available in market for adapting new trends. It analysis points to the influence of mass media into the cosmetic it is being filtered in to the students mind and they are the easy victims of the modern branded cosmetics. Likert scale analysis of the preference for modern branded cosmetic among religion shows that respondents from Muslim religion are in strongly agreement for these because their parents, relatives and cousins are working in abroad who supply these products to them gifts. Jain, S had pointed out that the non-western people are more influenced by the westerners in adopting a new life style (2002). The people in Kerala are not bothered about transforming their of traditional pattern of culture into a mix culture or consumer culture. As in Durkheim's organic solidarity, they have more preference to self and consumerism. Majority of respondents are agreed that the media was help to than for choosing and selecting the cosmetics and this is especially to Christians. However respondents' belongings to Muslims and Hindu religion said that they were not influence by the media while selecting their cosmetics. The educational background of the respondents also shows some relationships to their consumer behaviour to regarding cosmetics. Degree students are influenced by choosing cosmetics like TV serials; cinema etc.

But Under Graduates more influenced by the media (20%) while Post Graduates where not so much influenced (17.80%).

The perfect body image is socially constructed by the upper class and proposed through the media. Media and technology today have great relevance body image and created an impossible idea of the perfect body (Bautista,2012). For advertisers of cosmetics, corsets, and other fashion products, it quickly became clear that developing an association with actresses through fact of marketing was the basic way to capitalize upon what one advertiser later regarded as the female consumer's derivative thrill. Rather than discourage women from restore stars, the disclosure that the actress was not "naturally more attractive" than other women scaffolding the "democratization of beauty", the notion that every woman had the right, the capacity, and the obligation to make herself as beautiful as possible. In this way, manufacturers can create from the pre-existing relationship between actresses and audiences and to shape consumer behaviour. Throughout the 1910s, actresses appeared in advertisements for a large variety of fashion and beauty items including hats, furs, petticoats, shoes, dress shields, silk, corsets, cosmetics, and hair curlers. While this makeover gave actresses yet another way to enhance their fame, they also create to weaken their independence. Some actresses attempt to reassert their power by presenting in advertisements for several products, introduction their own product lines, or discard to a agree pictures to present without their approval, but manufacturers and agents protected their interests by narrowing contractual actions and intimidating legal action. Advertisers have attempted to quantify and qualify the use of celebrities in their marketing campaigns by evaluating their awareness, appeal, and relevance to a brand's image and the celebrity's influence on consumer buying behaviour (wikipedia.org). The celebrities support thus stands as a main example of an ongoing power struggle that developed between female performers and male domination in the early twentieth century.

Figure I:II-Influence of celebrities



In addition to profiting from the actresses' fame and popularity, advertisers used their connection with stars to construct, reassure, and retain a middle-class consumer base while attempting to manage how women fashioned their bodies. Through the fact of advertising, these producers complicated the idea that each woman could attain the actress's graceful elegance simply by prominence her own bodily charms. Despite the fact that, Foucault (1991) in the book 'Discipline and punish', pointed out that body is the

object, target and instrument of power. Body is a machine. It control through the mind like remote control. The mind is constructed through capitalist and patriarchal society. These minds are constructed with the technical imagination of patriarchal society.

The body is a medium through which power operates in its area. Female body is an apt medium for consumption of cosmetics within the capitalist society. Image of perfect body can be standardised through visual media which turn is control by control of class, caste, gender and race. According to Ervin Goffman, media is appropriate surface for the presentation of self. Media can construct the body image. The individual wears the make up by fully imitating the advanced visual images. They are not aware or don't know about the tactics of the capitalistic consumerist society. Cosmetic applied to their body can change image and it will get another type of social circumstances. Women in their youth are more prone to this influence and especially the college girls who are exposed must more than the ordinary girls. Cosmetics advertisements for vanishing cream, for emphasized the invisibility of the item for consumption, and its capability to improve a natural glow. These advertisements did not support the suggestion of the makeover as much as they recommended that each woman could become more herself by using the products. By emulating the beautifying practices of stage stars, they indirect, the average woman would understand her own gorgeousness potential. In fact, the ideal female body was socially constructed by the media. So media and technology have highly influenced body image and created an impossible idea of the "perfect body".

Findings and Conclusion:-

In post modern society, peers are most influencing persons in female body beautification among college women. They were introducing new styles and trends in media and to reconstruct and convey the ideal female body within this context for getting social approval. The college women prefer the traditional cosmetics more than the foreign cosmetics. They prefer to wear traditional kinds of make up occasionally like Onam, festivals, etc. So they are preferred to foreign related cosmetics for the social acceptances. Self is more influenced by consumer culture, i.e., 44.40 per cent of the college women are strongly agreed and 33.30 per cent of agreeing with the statements. The female body beautification, the cultural variation, and the increasing tendency in the use of foreign branded cosmetics. Most of the respondents are wearing traditional cosmetics of Kerala related to festivals and occasions. The college women are more influenced by media in purchasing the cosmetics and choosing cosmetics. This clear cut evidence shows that media can be influenced by female youth. These data are mutually interdependent with the cultural variation. Shobhita Jain (2002) facilitated that non western people are more influenced by the western for adopting their life style and trends. This information leads to cop up with the Kerala's current nature of consumer pattern and to create the increasing imitation tendencies.

Mass media have a great role in female boy beautification especially in wearing cosmetics. In Kerala, female youth are more influenced for selecting cosmetics by Hindi serials and advertisement and even online markets. The book '*Stree, Sakti, Adhikaram: VanithaBill oruPadanam*' (1998) explained the media's influence of female body. So the media is related with patriarchy, which moulded women that can be will stand on society and which image can be produced. Aattoor Krishna Pisharodi (1997) explained the earlier pattern of women beautification influenced by media like mural paintings in the 'Kerala sakunthalam'. Kellner (1996) pointed that media culture is also connected to cosmetics industry and to control the female body beautification. Johnson (2000) noticed that the youth has great influence of the TV shows because they spend more time for analyzing the fashion, like clothes, lifestyles image

that are constantly impressed upon their minds through TV. It facilitates the cosmetics and female body construction. Devika (2005) supported this finding with female body and influence of media. Serdar, K. L. (2014) indicates that mass media's use of such impractical ideal sends an inherent meaning that in order for a woman to be measured beautiful. Female's motivations in female beautification for reading fashion magazines and advertisements material. All age women who read fashion magazines and advertisements do so to get information about beauty, fitness, grooming, and style (Tiggemann, 2003). Sexuality is more related with the female body beautification. The data facilitates that Post Graduate and Under Graduate students are equally supporting with the statements. In college women, Post Graduate and Under Graduate students are equally giving importance to using make up can impress with opposite gender and to help increase good communication. Morris, D. (2007), Devereaux, P. B. (2003) and Thapan, M. (1995) are supporting this findings. Their works explained that women's adornment correlate with sexuality and it constructed through patriarchy. According to Sarah Joseph, sexuality is blend with the female body beautification with the use of cosmetics.

Foucault's account of how the individual relates and reacts to its surroundings have both attuned and balancing similarities with interactionism. Female body and cosmetics work together with already existed patriarchal system for hidden agenda of hegemonic power relation. It is compatible because how the self is constituted and influenced by information are strikingly similar in both lines of thought. They complement each other via the implications they assume for how the individual reacts to this information, whether it is discourse or definitions of situations. The focal point of understanding the contingencies of the individual's reactions is the role of the body. Socio-cultural construction of female body, how power and discourse influence females before analyzing the role of the body. Foucault's main centre of attention is power and modernity because rationalism and the emergence of the sciences played major attention of female body.

In postmodern era, patriarchy was controlled by college women body beautification. The 44.40 per cent responses depicts that self is more influenced by changing pattern of culture. Cosmetics are a product of self enhancement within female body. It can be controlled by consumer culture and to stick on with patriarchy. Devika (2005) constructed that woman dress code is infused through the brain of female with the influence of patriarchal society. It is more related with college women body modification. Patriarchy is control over the Malayalee women's social acceptability in their social existence. Female's body has constructed through already existed cultural discourse of Kerala. This discourse is transferred from generation to generation. However, in postmodern society female body construction is no changes seen in perception of female body within patriarchal society. Women in using cosmetics have great relevance to enhance their beauty within socio cultural construction in consciously conditioned patriarchal and capitalistic society.

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