CHAPTER - I

URBAN SOCIETY, MEDIA, BEAUTY CULTURE AND WOMEN'S STATUS IN INDIA

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IMPACT OF URBANIZATION, MEDIA AND BEAUTY CULTURE ON CHANGING WOMEN'S STATUS IN INDIA : A REVIEW

This chapter consists four sections. The first section briefly deals with the changing status of women in the history of India. The second section focuses on the impact of urbanization on the personality development of women in India. The third section is concerned with the role of media and advertisement in changing status of urban women. In the fourth section of this chapter an attempt has been made to understand the personality of Indian women in the past and present beauty culture.

A) CHANGING STATUS OF WOMEN IN INDIA

When we want to study a particular society we must focus on the status of women in that particular society. According to Ralf Linton "Status means the specific space of a person, seeks in particular time in the society" (Kondekar, 1999 : 102). Status of a person is determined by a single or a set of roles performed in that society.

The social status of men and women in Indian society is unequal. The status of women in India has changed with the changes of time. In 21st century the status of women is higher compared to Medial age. But the status of Indian women is lower than that in western society.

(i)   Status of Women During Ancient Period :

It was a male dominant society but women had equal freedom with the men. Women had rights of education, marriage, property and personal development. The marriage had been done in mature age. The opinion of the girl was taken into consideration for choosing her partner. Love marriage was allowed and women had respect and honour in family. Remarriage was permitted by the society. She participated in social functions and festivals (Kondekar, 1999 : 102).

Women involved in beautification

loose

After this period women started to lost some facilities. It was the beginning of further restrictions on women. The responsibility of home affairs was given to her and was expected the behaviour directing "chulha" and "child" (Khurd, 1998 : 18). In this age 'Ramayana' and 'Mahabharata' and 'smruti sutre' ' religious literature presented the opposite views about women. Once she was worshipped as Goddess and at the same time she was bounded by lots of social rules and regulations. "Manu" gave her lowest position in society (Khurd, 1998 : 1). She was banned for education and participation in social functions, festivals and rituals. Men started to dominate a women; behave like a slave with her. Men wished she should became dependent of men, she became a live machine. There was no value of her feelings. The custom of 'Bal-vivah' and 'Jaratha-vivah' was started. The women were gave birth to child in pre mature age. The development of her personality was stopped. Her world was limited by the family. Marriage was the only one ritual allowed to women which was not changable. She had gone to 'Sati' (to burn herself) after her husbands death. She could not do remarriage. Her life was full of sorrow and all the ways of life were closed for widows. Woman wasn't given any kind of status, she was worthy for. Men's were permitted various marriages which were leaded further complications and sorrow for the women.

The customs and laws made by the men were depressed the women. The 'Grahswamini' was became a slave. She was bared all trouble some factors because she was illiterate and was depend upon men. To bear the trouble some customs was an ideal duty of women. She was get married at the age of 8 to 10 and in some castes marriages were made in a cradle age. A problem of 'Bal vidhawa' (widow of in young age) was stand forward and the life of those women were worst than death. After at attacks of muslim, hindu culture came into contact with muslim cultur and women were restricted to keep "Padada' (as Ghosha) and hide themselves from society. 'Sati pratha' and

Beautification of women in Kolhapur, on wedding cermony at ancient period.
Artist - Madhavrao Dhurandar

'Jouhar Pratha' were accustomed. A sati women were honoured by their family and society after her death as a Goddess.

(ii)   Status of Women During Middle Age [1200 to 1818]

This was the age of Muslim emperor. The principles of Islam and Hindu were opposite to each other. That is why laws of religion and castes were more restricted and it affected women more than men. Hindu women were sold as slaves. So, most of the women were kept confined in the houses. The freedom of princes was also banned. It was to be said that women had a bright future only when she married with someone. 'Mangalsutra' was the religious and prestigious jwellary for her. Bangles, ear-tops, "jodawi" (silver rings wearing in the fingers of feet) 'Nath' (a big nose pin of gold and pearls) were in use as a symbol of marriage. Besides that social atmosphere was favourable for a few who proved themselves indifferent fields. Sanyogeeta, Padmini, Karnavati, Raziya begum, Chand Bibi, Rani Chennamma, Mangamma, Jijabai, Tarabai, Ahilyabai Holkar were those women who proved themselves equal to the men. Mahadamba, Mukhabai, Jani, Meerabai Madhurvani (Telagu poetess) Vengamamba, Bengoli (writer) Anandmayee and Chandravati were those women who stood as examples of capacity and capability of Indian women in the middle age (Kondekar, 1999 : 110).

(iii)   A Changing Status of Women During British Period

For some, the British period was the days of slavery for India. For others this period was a God gift for Indian women for social and religious development. British organized very good system to govern in India, they developed transportation facilities such as long roads and railways, and facilities of western education. They also started to stop the troublesome customs, degrading women. They motivated industrialisation, westernization and urbanization. All these factors have equally contributed to change in the Indian society. A number of social reformers emerged with the wave of

change. Rajaram Mohan Roy's, Bramho Samaj, Arya samaj, Paramhance sabha, Ramkrishna Mission had struggled to raise the degenerated status of women. They published women's problems in newspapers and demanded equality to women with men. They struggled for women's well being. British also supported the struggle for women and made laws to ban worst customs like sati pratha. With ban of sati pratha the problem of widow's became, a larger issue. Raja Ram Mohan Roy, Vidhyasagar and other social reformers tried to enact the law of remarriage and due to their support the law of remarriage of widows was passed in 1865 by the British.

Social reformers also stressed on women's education and self dependency. Mahatma Phule started the 1st school for girls in 1848 (Phadake, 1991 : 729). It was to be said that literate women could understand the contemporary social problems. British offered facility of women's education and development. Rajaram Mohan Roy, Keshav Chandra Sen, Maharshi Karve, Mahatma Phule, Savitribai Phule shaped Indian women's education. (Kondekar, 1999 : 113). They also stop attempted to worst customs such as "Kesh Vapan" (to shave the whole head of a widow). They started schools and helped institutions, such as Pandita Ramabai's Sharda Sadan, Ramabai Ranade's Seva Sadan. Women in India found an education as an instrument of development of their status and to face the social problems. They felt the need of legal rights. 'Balvivah Pratha' was prohibited under the 'Sharda Act' (1929) and the Baroda Amendment Act declared the age limit of minimum 14 for the marriage (Kondekar, 1999 : 114). Thus, women got opportunity for education and vocational training which led to develop their status.

In 19th century, social reformers started struggle for women's property act and financial conditions. In 1937 women got a right to get her husband's property. So the condition of widow became little bit sound. British also permitted legally intercaste marriages by the Act of 1923 (Kondekar, 1999 : 115).

Indian social reformers such as Mahatma Ghandhiji demanded equality in India. In 1926 Indian women got political, economical and social rights of equality.

The British Government made some important laws to ensure higher status to the Indian women. These were as follows -

* 1829 - Lord Benting - Satibandi

* 1856 - Remarriage of widows

* 1891 - The age of consent was raised to 12 year

* 1872 - The Special Marriage Act

* 1874 - Women's property concept was expanded.

* 1929 - There was legislation against child marriage.

* 1937 - Women obtained a limit right to property.

[Dube, 2000 : 113].

Many social reformers such as Raja Ram Mohan Roy, Lokmanya Tilak, Mohandas Karamchand Gandhi, Acharya Vidyanand etc. played an important role to honour status to Indian women. The day 15th August 1947 brought India it's independence. India accepted democracy and constructed a unique constitution. Indian constitution honour women by various supporting laws,

* (1955) - Marriage age is decided at minimum 15 years,

* (1956) - Legal Heirship and Adaptation Laws,

* (1961) - Antidowary Act,

* (1971) - Abortion Permission Act

* (1976) - Divorce Law,

* (1978) - Minimum age limit for marriage - Girl - 18, Boy - 21,

(Kondekar, 1999 : 117)

A large number of women became educated and their confidence increased. They participated in public life and freedom movement. They also represented in the Congress conferences, Anee besant, Sarojini Naidu, Aruna

Asafali and others actively participated in the political field. They also became a member of Azad Hind Sena, (Kondekar, 1999 : 115).

Mahatma Phule, Chh. Rajarshi Shahu Maharaj, Maharshi Dhondo Karve, Maharshi Shinde, Pandita Ramabai, Dr. Anni Basant, Mahatma Gandhiji and others had led to large participation women in national freedom movement. Later many women entered in social and political matters such as Sarojini Naidu, Anni Basant became president of National Congress. Saraladevi, Smt. Kama, Aruna Asafalli, Sucheta Kriplani, Usha Mehta etc participated in freedom fight. Vijayalaxmi Pandit, Anusaya Kale, Milani Sippy became Vice-President 'Vidhan Sabha'. Women some brave joined Subhash Chandra Bose's Indian Army, A women's regiment, Rani of Zansi Regiment was formed under Laxmi Sahgal (Dube, 2003 : 14).

In 20th century women started to make unions and to fight for their rights and demands. In 1907 1st lady doctor's association was started and demanded the permission of practice. In 1923 lady advocates demanded for their "sanad". This was the beginning of uplifting women's status in Indian courts. In 1917 Mahila Samiti was established which demanded political, educational and social rights. In 1927, 'Akhil Bhartiya Women's Association' represented women's demands to British Government. But British were interested in ruling over India and social reformers were involved in freedom movement. Thus, the demands of Akhil Bharatiya women's association were sidelined (Kondekar, 1999 : 115).

iv)   Status of Women in Independent India :

Independent India accepted democracy and passed the laws of equality in sex, education, religion and so on. For protecting women and developing women's status, for example :

Special Marriage Act (1954),

Hindu Marriage Act (1955),

Hindus Varasa Act (1956),

Anti-dowary Act (1961),

Minimum Marriage Age Act, (1978) and so on were passed (Patil, 2004 : 6).

Besides a number of rights in Indian Constitution facilitated specially to urban women by offering scholarships for education, offering hostel facility, vocational training, holidays for delivery, birth control right and so on. Beside that Government of India started lots of developmental programs for tribal and rural women.

Modern communication tools such as radio, newspaper, T.V., Seminars, discussions etc. have significantly contributed towards women's development. In urban area, there are several institutions acting actively to boost up women's status. Individually urban woman is very conscious about it. She shows that she is not inferior to a man. She educates and then prepares for facing the life. So she is also capable of earning and shoulder the home responsibilities. The custom of joint family is outdated and the women experience more freedom in urban nuclear family.

Urban markets are full of instant foods such as Pickles, Sauces, jams, papad, bread, biscuits, hotels, canteens and kitchen equipments and home appliances. Thus the urban woman released from excessive household chores.

The educated men, in present urban society have also changed their previous views about women. They allowed their wives, daughters and daughter-in-laws to wear stylish dresses, maintain hobbies, career, visit beauty parlours, discuss about fashions, glamour of films and T.V. industry and so on. The modern forms of marriages like registered marriage and inter-caste marriage have changed the tradition. Some women feel happiness in using both surnames after marriages. Urban women often like to be a self

contented. Through personality development we achieve social development (Kundale, 2003: 374) which is seen while comparing rural and urban life styles

In the 18th and 19th century, the British ruled over India. That was the changing period of life in Indian women. British brought their literature, traditions and customs. They started to teach English in India. With English language the Indian's not only came into contact with another religions but also they came to know about and adopt culture and civilization of other countries in the world. The reason of teaching English was to make employee for assisting to the British. But Indian's had an equal opportunity to educate. Indians came into new wave of thoughts. They became familiar with new concepts, such as gender equality, freedom, basic rights etc. . The literate were influenced by modern thoughts and changed their orthodox views towards women in India.

Besides democracy, other factors like industrialization, urbanization and modernization have greatly contributed towards improvement in women's status after independence.

Due to industrialization, several industrial centers are developed. Women started to work and earn in the factories. Women also get home appliances easily and therefore they get lesure time.

As a result of industrialization, the process of urbanization is greatly accelerated and the means of communication develop rapidly. Thus, the general standard of living raised from economic as well as social point of view (Murugkar, 1995 : 172).

In India various factors either separately or together contributed to the rise and growth of of cities. It appears, however, that there was always a dominant 'seed' factor that generated and sustained the growth process of cities. Once this process was in operation, a few subsidiary factors also joined

but the dominant factors retained it's prime position through out and determine the character of the city.

Indian Government started several large scale industries for economical development of the country. It has resulted in industrialization and urbanization. These two factors lead to modernization and change the life style of urban people. The prominancy of religion becomes less important. The facilities of transportation, communication are easily available in cities. So urban people become closer to modern life style occurred. Urban areas provide impulses for moderisation in society as a whole (Dube, 2000 : 99).

Urbanization and modernization are the two sides of a same coin. Prof. Kantwel Smith said that "modernization is a dynamic process. Modernization is a revolutionary thing but it is not wholly away from tradition (Murugakar, 1995: 125). Modernization is closely related to westernization. Westernization made tremendous change in Indian society. According to M.N. Shriniwas, during 150 years of British rule, western culture influenced the Indian society and consequently change in technology, social institutes, thoughts and values took place. (Kondekar, 1999: 123).

Westernization influenced Indian social reformers and thinkers. They knew the western women's status is equal with men. So that they compared Indian women to western women. They started to escape the Indian women from slavery and cruel and wild traditions. Many women proved themselves in various matters such as service, business, trade, politics and so on. They escaped the women in India from the orthodox customs which were the obstructions in their development. Women belonging to higher class started to do hair cuts and wear fashions of western styles. They started to do marriage in mature age, intercaste marriage, love marriage and Register marriage. They denied the custom of covering face. They participated in political and social fields.

All these changes took place due to modernization. According to M.N. Shrinivasan, "Modernization means adaptation of some philosophical and humanical values and norms" (Kondekar, 1999: 136).

In sociology, there is a diversity of meanings of 'development' and 'modernization'. The core of both the terms lies i) at the economic side, in industrialization and urbanization, as well as in technological transformation of agriculture; ii) at the political side, in rationalisation of authority and the growth of a rationlising bureaucracy, iii) at the social side, the weakening of ascriptiveties and rise of achievement as the basis of personal advancement; and iv) at the cultural side, the growth of science and secularization based on increasing literacy and numeracy (Marglin and Marglin, 1990: 2). But these various aspects of modernity are not simply considered as complementary. According to Daniel Learner (1958 : 438) economic, political, social and cultural factors are highly interrelated.

Development is considered as a phased transition from tradition to modernity which to be brought about at the three levels i.e. i) at the economic level, by the operations of the market and foreign investment, ii) at the social level by the adoption of appropriate Western Institutions values and patterns of behaviour, and   iii) at the political level by the introduction of parliamentary democracy (Marshall, 1994 : 119).

Modernization and urbanization includes all social, political and economical processes which are responsible to social change. It gives prominence to formal relations, equal importance to each and every religion, democracy and social laws. It directs towards social and national development.

The importance of science and technology is increased. Developed science and technology are adopted in agriculture field such as pesticides, fertilizers, seeds, equipments and so on which leads to grow the production of
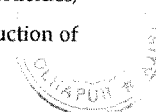
Chhatrapati Shivaji Maharaj, Rajarshi Shahu Maharaj, Maharani Tararani

crops. Transportation and modern communication facilities to global trade. Computer makes revolution. The age of information technology comes. Several modern communication tools are to be in use and increases economic state of the country. It also uplifts living standard of a society. With these advancements women develop their nation. Women's work is of very important to family, society and state, but it has always remained invisible (Desai and Thakkar, 2003 : 39).

B) IMPACT OF URBANIZATION ON THE PERSONALITY DEVELOPMENT OF WOMEN :

Advancement of civilization and industrialization are two sides of the same coin. Industrialization means to use of machines as tools of production or process or to establish huge industries (Bhide, 1985; 17). For running the industry, manpower is greatly accelerated and this has deep impact on the society and nation. Nation's progress depend on the development of industrial sector. A gradual rise in the population gives rise to the demand of industrial goods. Along with the urbanization process, communication develops rapidly and general standard of living is raised. Interest in education, arts, science and technology, vocational training are linked to the development of trade and commerce in cities. Human life becomes luxurious due to modern technology and mass communication. These have impact on the attitudes and living standards of urban people. Thus we say it is a 'fact' that large cities usually contain a heterogeneus population and a diversified occupational structure (Grewal and Banga, 1978 : 4)

So, heterogeneous population is a prominent characteristic of urban area. The people of different communities, caste, sub-caste's and classes using different languages live in India. They dress and eat differently. People of urban area follow variety of customs, traditions and rituals at the time of

birth, marriage and death. They are members of different political, intellectual and economical organizations or institutions.

The urban atmosphere is much more encouraging. The streets are full of crowds. The people wear several types of dresses. They are busy with their own works. In urban society, the social status of an individual is determined not only by heredity or family background but by his work, economic status and appearance. Thus, in urban life, a person can gain progress as per his wish by the means of intelligency and efforts.

The caste barriers are breaking down in cities. The inter-caste marriage is accepted by the society. Women's education is encouraged. The orthodoxy is lesser than rural area (Bhide, 1985 : 45). People gather at social places and functional festivals without consideration of caste or factors but they are bound with certain private social norms which control peoples behaviour in the urban society. Social norms depend on socio-cultural values, view of thinking, ideal principles, imagination of beauty etc. (Sangave, 1972 : 96). Social control and needs are related. Compared to rural life, urban life is much more dynamic. (Bhide, 1985 : 45) People often try to avoid the comments of their neighbors and relatives in matters of fashion, educational accomplishment, money making and luxury life. There is also a competition in regard to class, status, professional supremacy and political domination. In the urban area, the atmosphere offers various opportunities in education, selection of occupation and personal development (Bhide, 1985 : 44). So there are several ways to improve stratas in urban, industrial society.

In Urban life, there is too much emphasis on extravagance. The urban people are so addicted to ostestion that they value things more for their ostetion than for their use (Kumar, 2001 : 113). The urban people highlight more on the external appearance, the glamour of dress, jeweleries, perfumes etc. The rich in the urban society show off their wealth by building grand

mansions decorate them by all kinds of luxurious and valuable goods. The middle class people in India try to imitate the rich and the lower class also fallow them. Many urban people are encouraged spending much for maintaining a consumerist life style as in the Western Europe. For them marriage ceremonies and festivals are the opportunities to show their richness and attract the society. By means of that they desire to achieve respect and status from others in urban society.

Thus, the urban community is different from rural community. It displays different sophisticated culture and mannerism. So, the personality of urban people is very much attractive. It is very much influenced by various modern fashion trends. Which are determined by popular culture. The women in cities adorn themselves by new styles of hairstyles, clothings, ornaments and mannerisms. They adopt the fashion trends set by the film and television personalities. This consumerism has direct impact on the growing urban market for fashion oriented commodities.

"In India people of Bombay and Delhi leap in fashion and others follow their suit. In Europe, Paris and in U.S.A., New York are trend setter in fashion" (Kumar, 2001 : 114). The interest in fashion changes according to age views of thinking and sometimes with occupation. Person's life style is also determined by the fashion. The way one dresses makes a strong statement about who one is – his or her social status, personality or even political beliefs. (Blevi and Sween, 1993 : 89).

Even every city, there is a sizable portion of people who which refuse to changes in dress and manner in tune with current fashions. They continue to wear traditional clothing's where as youth and women are fashion prone and are easily carried away by changes in fashion" (Kumar, 2001 : 114). Thus, the "personality" of urban women is largely influenced by the fashion.

The word "Personality" has come from the Latin word "Persona" which means the masks used during acting in the dramas. Personality may be defined as the more or less organised totality of attitudes habits and traits of the individual (Sangave, 1972 : 153). According to Park and Burges, personality is the sum of organization of those traits which determine the role of individual in group. The personality is the totality of those aspects of behaviour which give meaning to an individuals life in society and differentiate him from the other members in the community (Sangave, 1972: 154).

A person seeks several things from culture, religion, social atmosphere, social contacts and social interaction to achieve success.

In urban society, however, physical signs, personal experience and cultural experiences are the important factors in creation of personality (Sangave, 1972 : 157). Physical signs consist of intelligence, mental ability, nature and body build. Body build is a visual factor. At a glance, it is judged by others. So, it is very important in determining special characteristic of a person. Personal experiences make a person perfect and give broader view of thinking and wisdom. Cultural experiences are different from culture to culture. There are different style of eating, hair styling, drapery and beautification. Thus, the people of different culture are having different personalities choices, manerism, etc. Personality involves individual's specialties in arts, skills, grasping capacity, creativity, intelligence, productivity, self efficiency, attitude, health, figure, weight, imagination behaviour religion, custom, surrounding society and inspiration : (Barve, 2004 : 18).

Fashion is an integral part of personality development in urban society. Fashion refers to clothing and accessories that constitute conventionalized costume (Blevi & Sween, 1993 : 98). Smile improves face values. Along with

this a person need appreciation for motivation. Appreciation is a real gift that one can give to others but it must be honest and sincere. Thus, personality is the most valuable asset of a person, which can be developed by desire and beautification. Fashion significantly contributes to the development of women's personality in urban society. Women mostly follow fashion to make themselves attractive according to the changing standards of beauty. The influence of the film is most apparent in the realm of fashion. Besides, the celluloid images have also influenced fads in everything from hair styles to make up, to clothing and to body type. The use of costume is an ingredient of fashion. The use of cosmetics probably dates back to 100,000 B.C. In prehistoric age, people used personal adornment as a means of self protection in a hostile environment. Many anthropologist ȿclaim that cosmetics proceeded either clothing or jewelry among early Homo sapiens. Body marking and scarification, in which symbols were painted or engraved on the body were early means of communication and self expression that may have predated human language, (Blevi and Sween, 1993 : 53). Since then till today the interest in cosmetics has increased gradually.

Urban women are sensitive to the changes in the cosmetic industry. Women are not the only ones interested in cosmetics. We can see through out history that men also dye their hair, worn wigs, paint their faces and manicure their nails. Today, men's are applying various cosmetics similar to women and beautify themselves. Like drapery and cosmetics, jewelry is also essential to beautify women. Jewelry is a symbol of wealth and status for women. In India, various forms of cultures have crafted various forms of ornaments in different beautiful styles. From about 1820 on a return to more naturalistic jewelry patterns became of fashionable (Blevi and Sween, 1993: 123). The industrial revolution also has impact on the nature of jewelry for the development of modern fashion. Beautification/women's is fundamental nature. It is done with the help of accessories like cosmetics, drapery and jewelry etc. as per the fashion trends and imagination. However,

advertisements in urban media have played a vital role in the beautification of urban women in India.

C) URBAN MEDIA, ADVERTISEMENT AND WOMENS' STATUS

In India, the spread modern communication

It is said that 21st century is age of information technology and advertising. Advertising is a well known form of mass communication. It is a process of transmitting information by the manufacturer or a seller. It is basically an American concept.

Advertising is present in any form of sign, symbol or illustration in print media, in radio or television, posters, hoardings etc. which are means of communication. It has direct impact on the growth of modern markets.

The advertising is an important element of our culture. It influences and boosts change in our lifestyles. The advertisements encourage the introduction of ultra modern culture and changing fashion trends.

The development of method of advertising developed with the development printing press industry. The media involves books, journals, newspapers, radio, television and internet.

In India, advertising has progressed with press. Initially, newspapers and magazines published information about births, deaths, arrivals and so on. New products were advertised in 19th century and then advertising developed along with the progress of trade and commerce. A number of advertisement agencies established during 1922 to 1939. The advertising agencies association of INDIA (AAAI) was formed in 1945 (Joshi, 1999 : 165). The multi colour printing technique made revolution in advertising and it became commercialized art. Lot of people started to enter into this profession. In the beginning of 20th century the advertisement agencies emerged in India.

Before independence Indian advertisements were related to travelling, clothes, tailoring shops for Britishers, eatables and entertainment places. After independence art of advertisements entered in the field of luxury and consumer products also. First commercial advertisement was telecasted on Television in 1976. In Indian advertising there is pre-domineer of an urban nation trends. The urban products are introduced by urban models in form of urban lifestyle.

The trend of advertising in cities has become now more dynamic due to changing market trends, lifestyles and modern communication tools.

Advertising serves a powerful persuasive tool for the manufacturer by creating a market for his products. The advertisements motivates a readers listeners or audience to buy the product. It presents the qualities of the product in the form of basic human requirements. It develops a special taste of consumer, increases consumption and maintain status of people. In this way advertising takes an important part to upgrade the society.

Advertising influence values of people. It motivates value for luxuries and people become unhappy and dissatisfied with their present financial condition. They desire the things that are out of their reach. Advertising educates the people by various ways about the products available in the market and also makes it possible to compare the products price and quality with others.

Advertising as a medium creates awareness about social problems. Advertising companies give importance of literacy, drug abuse, family planning, child care, adult education etc. These advertises create impact on the attitudes of people,society and affect the consumption patterns of the consumers. Advertisements of social problem like save water, save forest, environment protection, healthy living, save electricity etc. educate the people and help for the welfare of nation. Thus advertising creates social

consciousness. Thus advertising plays an important role in informing educating, stimulating, motivating, inspiring people on a several social issues (Kondekar, 1995; 102). According to Roy Lintan, Status means. 2.

Women and mass media

There is no doubt that mass media mould opinion, views of thinking, attitudes and behaviour. TV and films have great impact on society than other media. Both media present unrealistic, negative portrayal of women. They give vast converge to women and their beauty. Editorial secretary of Joint Women's programme New Delhi; 5. Asha Ramesh said, Media in whatever form one looks at it potrays women in a debased and demeaning manner, she is used to titillation, viewed as a set of object, if not, she is potrayed as a spineless being, train and fragile to boost the ego of machomen or the ever suffering sita incarnate (Joshi, 1999 ; 219). Committee on the portrayal of women in Media established in the year, 1983 which was the year of communication by women activists groups. However mass media has not succeeded in presenting real image of Indian women. It is largely influenced by western culture. Women are ported either as docile, or as the object of male desire.

Magazines like Savy, Femina, Women's Era include both traditional and modern features of women. Lohani, they publish various activities, of women's groups. India today publishes serious topical reports on women's issues.

According to Kumar (1997: 211) over 25 percent of radio advertisements are directed at women which are in cosmetics, food products, beverages and fabrics. The radio conveys the ideal women, who is a housewife and mother.

Newspapers and magazines also tend to promote the glamour image of woman. They focused on woman's body and beauty only. Sethi G. (Joshi,

1999 : 217) studied the images of women in television advertisements. She classified them as :

- ❖ Woman as a beautiful object.
- ❖ Woman as a sexual being and exchangeable with object.
- ❖ Woman as a stereotype wife, mother or housekeeper.
- ❖ Working woman but dependent.
- ❖ Liberated woman – A paradox.
- ❖ The Girl child – Socialised into stereo advice.
- ❖ Woman as receptive to male authority and advice.

Today we are living in an age of information technology. Mass media channels deeply influence the society through advertisements. We see them in dailies, hear on radio and watch on T.V. It is an art. It numbers 65th in the category of art. The seller or manufacturer know very well that without advertisement he can't develop his sell or production. So he is focused to present attractive advertisement as much as possible. For that purpose he involve famous personalities. Many big companies elect famous actor or player as brand ambassador on higher cost. Such as Sachin, Gavaskar, Amitabh Bacchan.

Now a days computer and electronic media (Radio and Television) have made revolution in advertising industry. It is made easier to frame an advertisement. For making best advertisement, it is very essential to know the psychology of both classes of the society. For this critical function advertisers have to present their advertises in newer and attractive form with innovations and creations. They take the help of attractive, fresh, new comer or famous personalities as a model, beautiful picturisation, photography, music, attractive colour scheme, animation etc. It involves so many people in production system and masses as viewer.

Thus it is a powerful instrument of mass communication with the advent of liberalization and the opening of the economy to the international world and with the invention from the sky, number of career opportunities exist all over the world. It requires computer literacy and language literacy equally. Without sufficient written and verbal communication skills and tools. These skills are essential to develop confidence and a clear vision of career goals.

India experiences the impact of the communication revolution in past two decades. It has made a great impact on urban India and slowly starts to affect rural India and ushering the process of national development. In India, the spread modern communication channels such as : radio, T.V., other audio-visual aids, posters, loudspeaker, publicity films, newspapers and magazines etc. have not only influenced urban people but also have significantly contributed to progressive changes in the living standards as well as life-styles of rural people (Ambekar, 1992: 54-100). These modern communication channels, however, have much impact on the changing attitude of urban women towards beautification than that of rural women in India. It has opened-up number of career opportunities in the field of mass communication in urban society. Today's mass media world focuses on professionalism and social values related to -our own unique social and cultural context such as culture, class, race, gender and ideology. Advertising, journalism, freelancing, communication design, film production, electronic media, media education and research are of the leading areas of career in mass communication which could be interpreted in the following diagrams (Joshi, 1999 : 192).
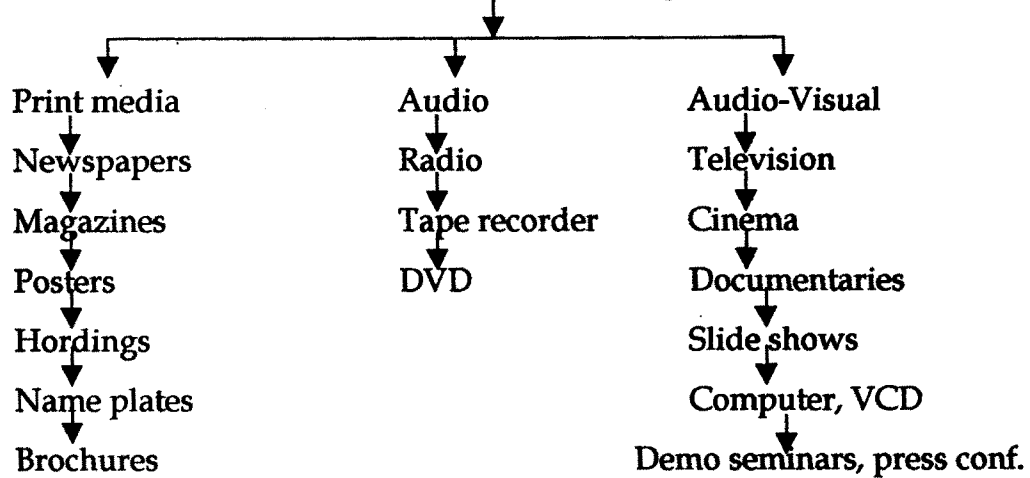
Diagram No. 1.1

Tools of Advertising

Print media	Audio	Audio-Visual
Newspapers	Radio	Television
Magazines	Tape recorder	Cinema
Posters	DVD	Documentaries
Hordings		Slide shows
Name plates		Computer, VCD
Brochures		Demo seminars, press conf.

Diagram No. 1.2
Journalism
(Mother of all media)

Journalist	Reporter	Sub-editor	Father Writers	Columnist
Section editor	editor-in-	Photo	Translator	Freelance Journalism
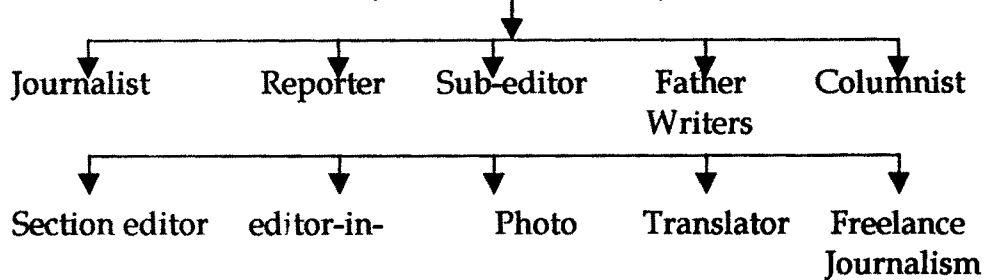
Diagram No. 1.3

Communication design
(Branch of Print & Electronic media)

Graphic design	Animation film	Video Programme
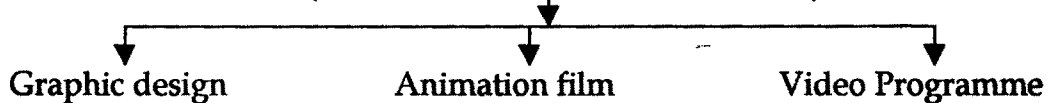
Reference: Joshi Uma, 1999, Text Book of Mass Communication and Media.

The electronic media give an opportunity for telecastor broadcast programs, media research, production script, screen play writing, programme, execution, production assistance, transmission, execution, announcing, news reading, reporting, inter viewer and so on. Thus today advertising industry plays an important part in field of communication which is un-avoided part of our culture and society. But the advertising world

totally distorts the image of women there by assigning her an inferior status. A change in the portrayal of women through this media requires a major transformation. Iral Lohani has conducted a study of the perceptions of a cross section of men and women regarding the 'Portrayal of women through different media (Lohani, 1992 : 57). Another study by Arun K. Gupta and Nishan Jain (1997: 35) observes that 98.7% of urban women studied have been figured on various themes of advertisements in T.V. Commercials as shown in the following table :

Table 1.1
Portrayal of Women in Spot Survey on TV Commercials

Sr. No.	Advertisement Theme	Total Products Observed	Context		Stero typed roles	Changed/ emerging roles	Neutr al roles
			Urban	Rural			
1.	Household Appliances	20	20	--	15	3	2
2.	Bath Soaps	7	7	--	6	--	1
3.	Toiletries, Cosmetics for Women	16	16	--	13	1	2
4.	Toiletries, Cosmetics for men	4	4	--	4	--	--
5.	Washing and Cleaning Detergents	10	10	1	7	2	1
6.	Edible Oils	3	3	--	2	1	--
7.	Food items	10	9	1	6	2	2
8.	Tea/Coffee	6	6	--	3	2	1
9.	Cold Beverages/Ice-Cream	5	5	--	4	--	1
10.	Toothpaste and Tooth Powder	10	10	--	8	1	1
11.	Energetic and Digestive Tablets	6	6	--	3	2	1
12.	Supplementary Nutrients	8	8	--	6	1	1
13.	Vehicles-Car Scooter/Cycle	6	6	--	5	--	1
14.	Tyres/Oils	3	3	--	3	--	--
15.	Suiting/Shirting	3	3	--	3	--	--

16.	Clothes for Women	3	3	--	2	--	1
17.	Watches	4	4	--	3	--	1
18.	Electronic Goods	9	9	--	7	1	1
19.	Chocolates/ Biscuits	5	5	--	2	--	3
20.	Hair Care /Shampoos	7	7	--	6	--	1
21.	Baby Products	5	5	--	4	1	--
	Total	150	148	2	110	17	21
	Percentage		98.7	1.3	7.47	11.3	14

Arun K. Gupta and Nisha Jain, 1997, "Gender, Mass Media and Social Change : A Case Study of TV Commercials".

D) BEAUTIFICATION AND WOMEN'S STATUS IN INDIA

Cultural and social changes are affected when cultural constituents within the society or cultural constituents from other society blend in the society. Cultural reforms affect a lot on society. Similarly society also effects cultural changes.

Out of 64 types of arts, beauty culture/beauty therapy is considered to be an important art (Joshi, 1993 : 8). This art is now developed as Beauty Culture', but there are proofs of the existence of this art in ancient times. Both women and men were continuously trying to make their personality attractive which is evident from the paintings, sculptures, photographs and literature (Gerson, 1986 : 3).

The beauty therapy of old times may not be suitable for modern life style but history reveals that beauty culture is man's inherent quality. We shall look at the art of beauty first from Global and then Indian point of view.

Indian beauty has always been the talk of time, right from heavenly beauties like Rambha, Urwashi and Menaka upto Sushmita & Aishwarya, the Miss Universe & Miss World respectively who can treated as the examples. Though there have been differences in the measurement of ancient & modern
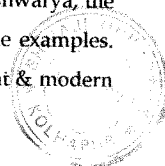
'Shringar - Prasadhana'- Princess with her maids and servant.
Reference - Thatte B. 2004 'Ajintha'

beauty upto some extent, even then an increasing trend is observed in beauty culture. This has changed according to social conditions and cultural values. Also, the liking for beauty which came into existence during the prosperous ancient times is still alive today and seems to last till end of human life. Woman is the indispensable constituent of society. The attractive constituent of her personality is maintenance of beauty. As her personality developed, this art also started progressing and became a part of change in her daily life. Before considering the progress of woman, in any society, it is necessary to consider their rituals, traditions, customs, festivals, industrial and financial position and thereafter the combined effect of all these factors on her can be studied.

## (i)   The Traditional Beauty Culture

Indian beauties have been the center of attraction since ancient times which is certified right from heavenly beauties like Rambha, menaka and Urwashi. Their mere existence in Lord indra's kingdom is sufficient enough to prove the importance of beauty (Chorage, 2001 : 3). The description of beauty of Lord Krishna's Radha. Goddess Sita from Ramayana, draupadi's colour complexion and long thick black hair, dark black beautiful eyes, description of King Ashoka's court dancer 'amrapalli', fascinating image of Queen Padmini of Moghul period and Mastani's exotic beauty during Peshwa Reign and several such examples can be quoted as evidence. Today, Indian beauties have attracted the World's attention by winning prestigious awards like. 'Miss universe and Miss world' and have once again given a chance from history to repeat itself. Earlier the people used leaves & barks of trees to protect the private parts of body Gradually, flowers, fruits, animal skin, bones, elephant's teeth, peacock feathers and such other items were used to enhance beauty. The Mohenjo Daro Harappa Excavation led to findings like long black dish (Kajal Patra), Surma Salai, ornaments made from beads & elephant teeth, attractive mirrors of different shapes large bathrooms, make-up rooms which revealed that use of cosmetic & jewelry in India was in

Style of beautification according to Ages - Joel Gerson 1986, "Standard Text book professional Estheticians"

Egyptians
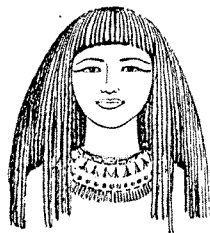
Hebrews
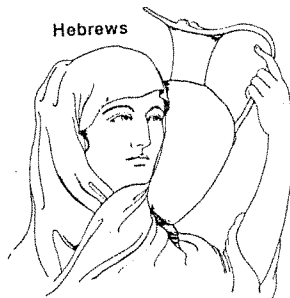
Grooks

Romans

Orientals

Africans

The Middle Ages

The Renaissance

existence since ancient times (Bhosale, 2004 : 10). The sindhu culture which existed 5000 years ago, shows usage of several locally made cosmetics. People used powders lipsticks, Kohl (Kajal), black ointment for eyes (Surma), scented oil and cosmetics made from roots of trees. This art is being passed on from one generation to another. In this manner, culture is transmitted in the society. Consequently, culture and society get along simultaneously as well as the differences in them. 'Vatosayan', a renowned and intelligent novelist of fourth century, while describing beauty has also explained the cosmetics used in that time (Chorage, 2001 : 3). That time India was rolling in gold. The society was progressing due to extreme prosperous period. If laymen led a prosperous and peaceful life then one should only imagine about the luxury and property of royal families. Ladies of royal families, their servants and maids, prostitutes and ordinary women spent lot of time in decorating themselves. The legend prostitute 'Vasantsena' in 'Mruchakatika' is well known on whom the 'Utsav' film is produced. She was better known for her art of dressing, her hairstyle, costume, jewelry that cannot be simply described by words.

In the fifth century, cosmetics were used specially during ceremonies, marriages and festivals. The culture of celebrating functions, festivals, naming ceremony, etc. were main parts of Indian society and so are today. Harshawardan's royal poet Baan his work "Harshacharitra" has described that women entering the palace were followed by their maids. Those maids were carrying cosmetics scents, sindhur etc. along with them means at that time cosmetics were used cosmetics during ceremonies and functions.

'Atharawa veda' also explains, the qualities of some scented liquids which means use of cosmetics was not only to add beauty but also from health point of view. Also while using colours, their qualities as well as effects were also considered Green colour symbolized water and trees, red colour symbolized boldness and warmths whereas yellow colour symbolized
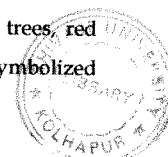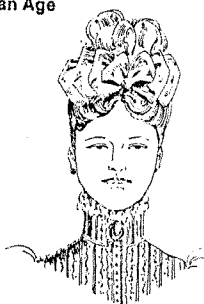
The Elizabethan Era
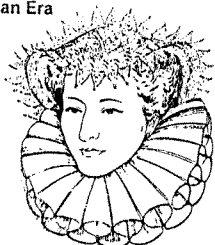
The 20's

The Age Of Extravagance

The 30's

The Victorian Age

The 40's

the sun. It is believed that use of these colours gives strength and energy Kajal was used to protect from evil looks. Red dye (Alita) ointment was applied on hands and legs.

'Kalidas', the great poet and dramatist of fifth century has explained the 'Beauty culture' and has given a very important ranking to this art (Chorage, 2001 : 3). During those days, both men and women applied turmeric, kumkum and saffron tilak. The description of society made by him, that time gives a clear picture even today and gives guidance to present dramatic costume designers and make up man.

During Buddha era, women used yellow mud and Ubatan for fairer complexion. Olive oil, white wax and rose water pack were used to make the face tender. For fair complexion, pack of sandalwood churned in milk alongwith saffron & kasturi was used. For applying surma in eyes, very thin silver sticks were used. Anjan was used to keep the eyes healthy (Chorage, 2001 : 3). Eye shadows were prepared from wild fruits. For colouring the lips, red dye was used or vida 'paan' was chewed. Sometimes soaked apricot shell was also chewed. This practice is still in use in Punjab and Uttar Pradesh. Attractive Pictures were painted on cheeks this art is known as "Vaisheshika" which is also one of the arts out of Vatsayana's sixty four arts (Chorage, 2001 : 3).

As per science of Hindu religion, it is considered that women should use turmeric, kumkum, sindhur and kajal for their husband's long life (Chorage, 2001 : 3). The Center place on the women's forehead fixed for applying kumkum is on 'Bramhachakra' from spiritual point of view on pituitary gland from health point of view. The pressure imposed while applying the kumkum keeps the woman healthy and controls the mind. That is why such woman is believed to be able to protect her family's health and gain the husband's long life according to culture.
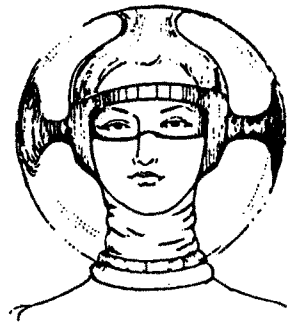
The 50's And 60's
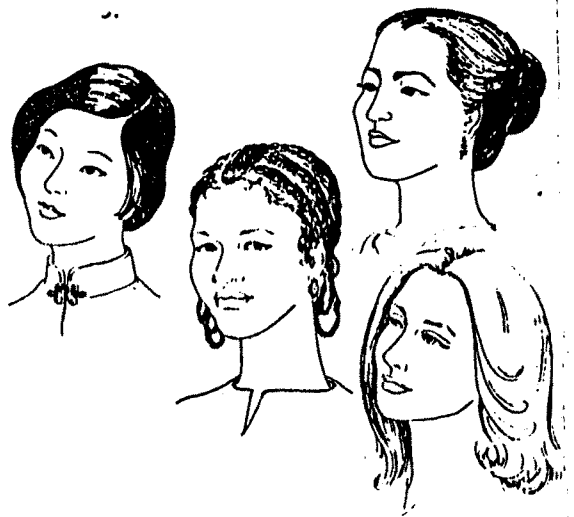
The 70's

The Future

The art of tattooing originated in Egypt but it's reference is observed in ancient Indian history (Chorage, 2001 : 3). That time women used to tottoo pictures of Gods, Goddesses and carved names on the body to enhance the decoration. Some spies followed the trait of tottooing special marks. Even today domestic and abroad youths, get their bodies artistically tattooed as a fashion. These includes pictures of animals, birds leaves flowers, dear ones and names tattooed with the help of different colours. The only difference observed is in instruments and raw materials. Use of Heena (Mehandi) is one such a practice followed for decoration since long ago. Earlier Jackfruit Skin, kath, turmeric were ground alongwith fresh heena leaves and applied on hands, legs and nails. In addition to enhancing beauty, heena also reduces body heat. Hence, Heena is used for protecting health even today. In India, the application of henna in intrinsic designs on the palms and feet still exists as an important part of traditional weddings (Hussain, 1995: 16). Heena is also used to give shine to the hair. Earlier women used scented herbal oil to have long shining hair. To wash the hair thoroughly, Shikekai and Reetha were used. Hair were dried on smoke generated from dhoop and scented medicinal liquid added in burning coal. During unregistered times, women decorated their hair with flowers and pearls and wore crown. Different scents were used which contained fragrance of sandalwood & flowers (Joshi 1993: 8). In Sindhu culture, women wrapped sarees round the body and strapped with a belt near the waist (Chorage, 2001 : 3). Use of Choli / blouse was not in tradition. In vedic literature, reference about women's costume is nearly absent There is a reference about use of innerwears and outer clothes by both men and women. Women's clothes would be mostly colourful. Queens would be using shawls like dupatta. Headdress like Pagadi must have been the tradition.

Among all the forces of modernization and development, understanding the role of modern communication channels in changing not

only women's status but also their views and attitudes towards value o beautification, is very important in this study.

Women are never contented with a specific type of make up for a long period, but found out new styles and brought variety in make up. Along with beauty products, attention was also given to costumes and jewellery. This liking still exists even today. It is observed that only procedures have changed.

During modern age, the style and patterns of beautification for India women have got transformed mainly due to impact of modernization and other forces of change, such as development in transport and communication facilities, modern education, market and industry. The process of modernization in socio-cultural, economic and political life of a society has considerable impact in the changing status and development women.

(ii)   Modern Beauty Culture :

Woman has always wanted to be beautiful. It is integral to her nature, some are born beautiful but some are not and those who are born beautiful may also look worn-out after sometime for a variety of reasons. Beauty care is therefore an absolute must for women of all ages in all clients and countries.

Who does not want to be beautiful ? Everyone desires to look beautiful for that everyone tries. There are different shades of beauty. Different criteria are of beauty made according to the age sex. E.g. A young handsome man with prowess is described in a different manner compared to a young delicate and smart woman. In respect of adult women we find beauty in her neat, trim and tidiness. A man in the age group of forty to fifty is judged in respect of beauty on the basis of his nature to what extent he is pleasant, co-operative respect others such men impress others. The Grandmothers affectionate nature and Grandfathers proud behaviour are the qualities appreciated. The chubby sportive innocent child is pleasant to look at. Girls in adolescent age

are fond of looking attractive. The parents look at them with anxious admiration. It can be said that beauty does not lie in the things / individuals but in the outlook of the viewers. However, it is the womenfolk who are particular in respect of beauty. They try to look beautiful. A girl / women with healthy fairer and glassy complexion, with silkish skin impresses at the first sight. Along with the features her hair should be silkish, soft and long and her hair style should add to her beautiful proportionate figure. Cleanliness and health are the fundamentals of beauty. The concepts of cosmetics now includes skin, health and wellness with unmistakable medical implications that are praise worthy (Seth, 2002 : 7).

Now-a-days awareness of maintaining and preserving health and beauty is growing day by day. At the outset, when one looks at some one his/ her face is seen. A pleasant face is liked by all. Indian young women are participating in World / International Beauty Contest since that time a sort of awareness is seen in young women of India. As a result of Globalization, entry of Multinational companies, availability of satellite facilities and T.V. etc. There is entry of varied cultures which are displayed on T.V. Screen, all these information and communication technologies have left open the variety of beauty concepts for the viewers in India. Women are provoked to consider the significance of beauty. Along with food, shelter and clothing, expenses on cosmetics have become necessities of life. Irrespective of age-group cosmetics are used by all. These cosmetics might be chemical based or Herbal based or others. Today's working women finds time for her personal care and beauty.

Modern beauty concepts have started from Queen Victoria's time (Chorage, 2001 : 3). The artists working in Operas and dramas used to wear particular dresses and make-ups, similarly women in Britain also started wearing variety of dresses and make-ups. American women started copying British women. The photographs and paintings drawn there, during the period of 1837 and 1901 are the evidences of the cosmetics, dresses used by

British women. Variety of creams used for facial were not available during that period. But the women used the face packs consisting of honey, eggs, milk and fruits. It was difficult them. Present day women can get the desired pack and rouges immediately and use them. After application she looks fresh and beautiful. Women damsel from rural area also aware of these cosmetics.

The word 'cosmetics' is derived from 'Greek' world 'Kosmetikos' means skilled in decorating (Gerson, 1986 : 5). During 16th century cosmetics and medicine were the subject in the syllabus prescribed for study. Use of cosmetics maintains the skin. The use of cosmetics was made during the period of Balgandharva's drama and the film industry (Chorage, 2004 : 5). In earlier times 'kumkum' and 'Henna' were used to enhance beauty. With the entry of British's in India, the western manners and etiquette's also came here and along with them cosmetics entered in our daily life as a routine. Heat, pollution, mental tension, physical fatigue affect our body, face and beauty. To avoid all these troubles use of cosmetics might have been made. The inner desire of us is always to look beautiful. These lovers of beauty have maintained the tradition of cosmetic application; they are becoming beauty conscious and vigilant about it.

Hair styles serve as important cultural facts and because they are simultaneously public (visible to everyone) personal biologically linked to the body and highly malleable to suit cultural and personal preferences (Weitz, 2001: 667). The hair style of a person represents the trends of the specific age, rational, religious, specifications for ex. pictures of 1830/40, 1850/60s, 1880/09s 19th century, 20th century show the changes in hair styles (Gerson, 1986 : 10) Muslim women however decorate their hair with henna and sparkles tend to cover (Burkha) them while going to a social place. African women are remembered by her curly freezy hair and lots of braids. Rose Weits argued in her article 'women' and their hair (Weits, 2001 : 667) that women's hair is central to their social position. The body is an especially

important site for giving presently in the society for men and women. We can't understand the nature of women's life without looking at women's daily bodily disciplines of femininity. So many researcher about women's disciplines of femininity has primarily focused on dieting, exercise, cosmetic surgery, fashion, drapery and hair styles. That helps to present more balance picture of social life of the women.

Some women consciously adopt hair style such as ponies, short or long hair cuts, braids etc. in part to look attractive, express the life style thinking way and feelings to identify their unusual characteristic. Some women adopt hair style for convenience such as careerist women for ex. a clerk-wear pony tail a teacher pulls her long or short hair back into a ponytail or a bun because she don't want people to look at her. More womanly, but to be taken more seriously to look more professional, to just been seen as a person as opposed to like a women.

A change of hairstyle or haircut shows the necessity of "professional" haircut for success in the work world. Latest fashions and changes in hair styles gives a different modern look and emphasizes the personality. Which is a plus point to get jobs. Today a shorter hairstyle is in style to meet mainstream ideas of professionalism. The main stream ideas about attractiveness of course vary regionally and by social class such as long hair are famous at seashore or rural region. Short hair styles are considered fashionable or professional. Women often are considered unacceptable in other women's ideas about attractive hair vary by ethnicity and age of both viewer and wearer, reflecting the social and economic dominance of middle and upper class. In India it is said to be most feminine and hence most attractive, that women's hair should be long, curly and preferably black. There is wide spread agreement that conventionally attractive hair gives women beauty and makes them feel confident feminine look. This culture is too strong about looking good and having something being beautiful.

Conventional attractiveness is in fact a realistic way to power for women in both intimate relationships and careers. Attractive women are less lonely, more popular, more likely to many and more likely to marry men of highest socio-economic status compared with similarly qualified unattractive women. Conventionally attractive women receive more job offers, higher salaries and their promotions than unattractive women, thus looking attractive would benefit them. (Weitz, 2001 : 681).

Female athletes often wear their hair long, curled and dyed blonde as part of a 'feminine apologetic'. Hair colour also beautifies and influences the personality; of a women. It helps to look youngest and glamorous and reflects the feelings and aesthetic sense of women. Golden Red tints reflects bold funky and hot tempered look. Burgundy gives fashionable touch and black or browns give more natural, younger look attractiveness. The change not only shows how others notice her but also show how she see herself. Instead like women who use cosmetic surgery or makeup they are actively making choices based on a realistic assessment of how they can best obtain their goals given both their personal resources and the cultural and social constraints they save. So we are called changes in a women's appearance is a changes to her identity at best they can improve the position of an individual women.

To change hairstyle is a way of marking status transitions. European women often choose new hairstyle that highlight professionalism and down play femininity as a first step toward entering professional training or work. Japanese hair style and Chinese hair cuts are famous for convenience and aesthetic view. African, American women are far less likely to adopt any strategy that might down play their femininity. They are more likely to seek out a style that looks "professional" but still meets main stream norms of femininity. They thus typically rely, on wigs or an expensive for mulations for changing the natural texture of their hair. And the elaborated hair style

are often favoured by working class African, American women. Women with established professional careers may not need to think much about their hair because for her professional goals are more important than relational goals. So that they may adopt a simple, easy to maintain haircut that projected professionalism more than femininity. Similarly well dressed and well slim figured woman can afford to have their hair dyed and cut in expensive salons, infact spend very little time on their hair while still meeting for both attractiveness and professionalism very few women from minority group viewed that hair are not important. Otherwise the hair is unescapable issue for all women and beauty culture.

According to Dr. Urjita Jain the concept of beauty is not only the external appearance but also the healthy body, balanced vegetarian diet, exercise and positive attitude. (Jain, 1992, 3).

While taking into consideration these facts about impact of urbanization, industrialization and modernization forces including modern mass media on ·beautification, the researcher has taken a keen interest to study on women's beautification in Kolhapur city.

-x-x-x-x-x-x-