

# Discrimination through Beautification and Changing Pattern of Body Images of Young Women of Dhaka City (Gulshan, Dhanmondi, Mohammadpur & Hazaribag) A Critical Analysis from the Lens of Social Science Perspectives

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**Abstract:** Beautification concept has changed drastically by the impact of modernization, globalization and capitalization. By the pursue of modernization, discrimination through beautification is emerging. To the society of Bangladesh, especially in Dhaka city, discrimination through beautification is emerging as a rising concept. In the culture of Dhaka city discrimination through beautification of women was existing but now a day's its emerging vastly. And to eradicate this discrimination women are leaning to beauty parlor which are the new emergence of capitalization. Women of Dhaka city are now believing in beauty parlor concept for their beautification and changing body images. This paper investigated the factors that influence the discrimination through beautification and changing body images of women of Dhaka city (Gulshan, Dhanmondi, Mohammadpur and Hazaribag). The study elicited information from 290 women respondents and 50 male IDI participants comprising (aged 18-35); through a multi-stage sampling technique. The study found that most respondents; 64% from Gulshan, 88% from Dhanmondi, 73% from Mohammadpur and 60% from Hazaribag think that a beautiful girl is more demandable in our society for marry. In addition, the respondents think that a beautiful girl gets more attention in everywhere (58%, 51%, 49% and 58% respectively in Gulshan, Dhanmondi, Mohammadpur and Hazaribag). Socio-cultural factors still greatly impede on women beautification pattern and shaping their body images. Accordingly, the main research findings of this research were to find out what are the factors that influence the emergence of discriminatory way of beautification and changing pattern of body images.

**Key words:** Discrimination, Beautification, Globalization, Modernization, Culture

## I. INTRODUCTION

Beautification is a process of presenting a girl as beautiful. Since ages physical 'beauty' of women is being weighed with several yardsticks like skin color, height, weight, structure, color of hair, length of hair etc. As per, socially constructed standards of this entitlement of 'beauty' some girls secure an advantageous position in the society and some girls tend to struggle in achieving those position on the basis

of their physical appearance. In such cases, the physical beauty becomes venerated rather than the competency and quality. Researchers had found that beauty and appearance are important aspects of women's role in our society even before puberty (Moracco & Camilleri, 1983). Women's perceptions of the importance of beauty characteristics in their lives are very much influenced by society (Tan, 1979). Females become more concerned with their appearance associated with bodily changes and intensified role pressures from adolescence (Freedman, 1984). Women spend large amounts of money and time for presenting themselves as attractive since adulthood. Electric and press media promote use of cosmetics and other items designed to alter body appearance. Significant correlations were found between public body-consciousness and beautification. Body-cathexis was also correlated with body-competence. For feminists, a competent body was correlated with awareness of internal sensations, while non-feminists connect a competent body with appearance (Tamar R. K. et al., 1990). Women feel higher psychological assertiveness after beautifying their appearance (Blake, K. R. et al., 2020) Women are at greater risk for weight/ height discrimination than men (Puhl, RM et al., 2008). There is an effect of cosmetic use on aspects of the self (Tamar R. K. et al., 1990). Wearing more makeup has positive correlation with women's public self-consciousness (Mder & Cox, 1982) and with use of self-monitoring (Cash & Wunderle, 1987).

Founding theorist of sociology like Émile Durkheim, Max Weber, Karl Marx and Friedrich Engels sometimes alluded to the body; they did not theorize it explicitly. They focused on the body as a metaphor or for emotional impact. In recent years, the revised understanding of the body – as both biological and social – has carried increasing sociological interest in bodies and bodily difference. Foucault saw body as not only a receiver of the meaning given by discourses; rather it is constituted by discourses. Such an argument rejects the idea of body as a biological entity and makes it a socially

constructed product that is infinitely malleable and highly useable. Goffman investigated how the body allows people to intervene in, and makes a difference to, the flow of everyday life (Shilling, 2005). Giddens et al., (2009) had showcased that the society and that of obese individuals of obesity are more likely to experience employment discrimination, discrimination by health care providers, and the daily experience of teasing, insult, and shame.

In our study, we investigated the correlation between beautification of women and the experienced discrimination in our society. Though using quantitative tools of social research, researchers had found the different experiences of women due to beautification.

#### *Research Objectives:*

1. Investigate the way of discrimination of women through beautification.
2. Endeavour to find out the changing pattern of body images and beautification and factors that influence to change body images and beautification.

#### *Research Questions:*

1. To what extent women are being discriminated through beautification?
2. Which factors are influencing to change body images and involvement with beauty parlor of young women of Dhaka city?

## II. LITERATURE REVIEW

Tiggemann (2002) claimed that the society puts severe pressure on women of all ages to be within a certain size, 'Repeated exposure to such images may lead a woman to internalize the thin ideal that it becomes accepted by them as the reference point against which to judge themselves (Tiggemann, 2002, P92)'.

Unrealistic standards of what is considered "normal" in reference to body weight and appearance are constantly shown in the society. This portrayal of what is considered "normal" or "standard" or "acceptable" continues to become thinner and thinner. There is no skepticism that the ongoing exposure to unrealistic ideas on what is said to be the ideal body shape for women within this contemporary globalized culture has contributed to the current high levels of body dissatisfaction among women today. As schools include 'healthy eating' on the school curriculum and social images continue to reinforce the ideal of the slender women, young girls are becoming increasingly aware of the pressure to be slim (Fulcher & Scott, 2007:307).

In the Sociological Imagination, C Wright Mills argues that 'neither the life on an individual nor the history of society can be understood without understanding both' (Mills, 1959:3). Throughout, keeping C. Wright Mills statement in mind, a sociological outlook on the everyday issue of body weight will be a central focus, examining how specific eating habits and behaviors came to be constructed.

According to Durkheim (1970), both cultural and social structures are external factors in society which have a constraining effect on the individual. In western society the media are responsible for spreading female body type ideals through the 'glamorization of slenderness' (Bordo, 1993: 103). In the 1950s the ideal female body type was a curvaceous, fuller figure (Fulcher & Scott, 2007: 307) as represented by Marilyn Monroe, one of the most photographed women of her time.

Female body shape ideals are reinforced by advertisers who use slim models to sell products (Fulcher & Scott, 2007: 307). This leads to women comparing themselves with the cultural ideal and internalizing modern conceptions of femininity (Fulcher & Scott, 2007: 307).

One-way women control their eating habits is through dieting, which involves the restriction of the amount and type of food consumed (Fulcher & Scott, 2007: 307), the steady increase in dieting over the past few decades are undoubtedly influenced by the pharmaceutical, cosmetic and fashion industries that emphasize the importance of dieting and healthy eating (Fulcher & Scott, 2007: 306). Furthermore, the globalization has a vital influence on the individual's food choices (Ogden, 2010: 283).

Young girls begin controlling their weight from an early age (Bordo, 1993: 99) as a result of social images, and the normalization of dieting means that young girls view dieting as a good tool for weight loss (Fulcher & Scott, 2007: 307).

For Foucault, the body is not only a receiver of the meaning given by discourses; rather it is constituted by discourses. Such an argument rejects the idea of body as a biological entity and makes it a socially constructed product that is infinitely malleable and highly useable.

Foucault's (1980, as cited in Shilling, 2005) theory includes an examination of how the 'micro-physics' of power operates in modern institutional formations through progressively finer channels, gaining access to individuals themselves, so their bodies, their gestures and all their daily actions.

According to Dreyfus and Rabinbach (1982, as referred in Shilling, 2005) for Foucault, the body is not merely the focus of discourse, rather it establishes the link between, on the one hand, the daily practices, and the large-scale organization of power on the other. The development of modernity brought with it changes in the social space occupied by discourses which is so influential in constructing individual changes came in to the target, object and scope of the discourses. The shift in the target of discourses replaced the fleshy body with the mindful body. Subjects previously formed by discourses that directly constituted the body as flesh, increasingly underweight discourses that controlled the body indirectly by constructing it as a 'mindful body'. Unlike its predecessor, a mindful body is not just an object that is fleshy; rather it is defined through its possession of consciousness, intentions and language". It is controlled less by brute force, as in

traditional societies, and more by surveillance and stimulation” (Shilling, 2005).

The body is not actually produced by social forces, as in Foucault’s work, rather the meanings attributed to the body are determined by the, according to Goffman (1963, as cited in shilling, 2005) shared vocabularies of body idioms “that are not under the immediate control of individuals. Body idioms refer to a conventionalized form of nonverbal communication which is undoubtedly the most important component of behavior in public. Goffman (1963, as cited in shilling, 2005) uses it in simplest sense to refer to ‘dress, bearing, movements and position, sound level, physical gestures such as waving or saluting, facial decorations, and broad emotional expressions: the shared vocabularies of body idioms provide not only allows us to classify information given off by bodies, but also provide categories which label and grade people hierarchically according to this information. Subsequently, these classifications exert a deep influence over the ways in which individuals seek to manage and present their bodies (shilling, 2005). Here, it can be argued that, this classification, labeling and grading can also, even must also be applicable for body image as well. Trendy images could be attributed with high value in society and people might be classified, labeled and graded in terms of those images. This might be one important factor which might have its significant part to play in interactions like those in the shared vocabularies of the body idioms. Such images might have been standardized in society and there might have been different positions for individuals depending on the way they themselves classify those. Moreover, the same shared vocabulary of body idioms enables individuals to classify their own selves, as the body idiom provide a common means to classify embodied information.

Thus, these features of Goffman’s approach to the body suggest that the body has a dual location, it is the property of the individual, but it is defined as significant and meaningful by the society. From these two features the third one is drawn; the body plays an important role in mediating the relationship between the self-identity and the social identity of individuals.

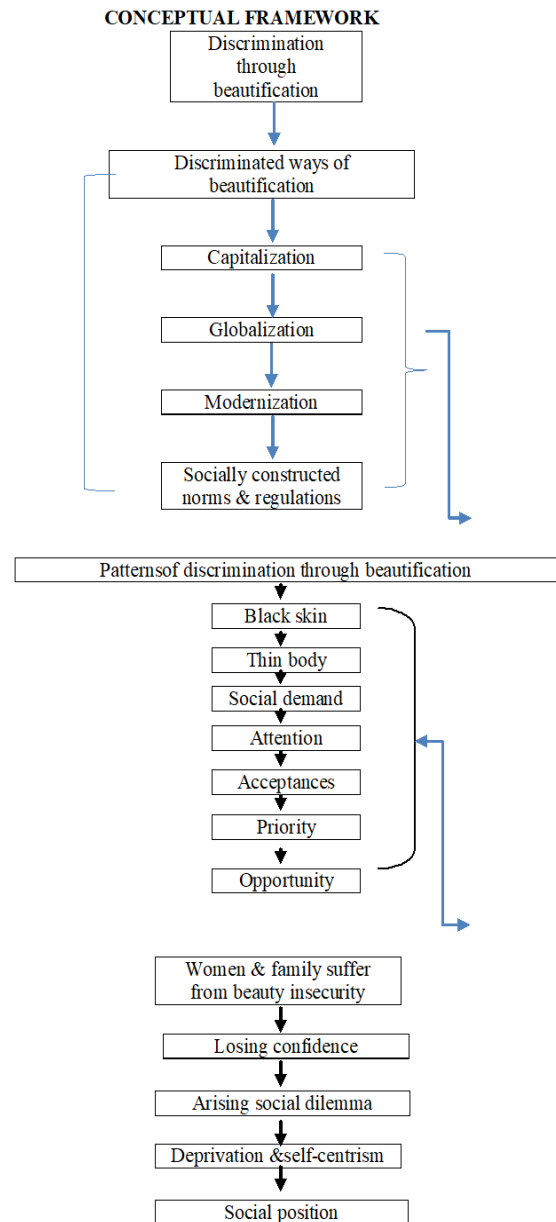
Moira Gatens (1996), in exploring the notion of bodily imaginaries, also draws attention on the work of Spinoza. For her the imaginary body is “the social and personal significance of the body as ‘lived,’ socially and historically specific in that it is constructed by a shared language ... and common institutional practices” (11–12).

“Women are somehow more biological, more corporeal, and more natural than men” (Grosz 14). Such enmeshment in corporeality was also attributed to colonized bodies and those attributed to the lower classes (McClintock 1995, Alcoff 2006, 103).

In developing philosophical frameworks for making sense of sexual difference, feminist philosophers have provided accounts of the relationship between subjectivity, corporeality and identity which are applicable to other aspects of our corporeal existence. As Margrit Shildrick and Janet Price has

contemplated “What is required, and what has emerged over subsequent years, is a theory of embodiment that could take account not simply of sexual difference but of racial difference, class difference and differences due to disability; in short the specific contextual materiality of the body” (Price and Shildrick 1999, 5). Their concerns have also required an engagement with the philosophy of biology, as naturalizing reductions of embodiment have been resisted, while the distinctive materiality of our embodied situations in the world has nonetheless been respected (Bleier, Fausto-Sterling, Birke).

### III. CONCEPTUAL FRAMEWORK



IV. METHODOLOGY

Qualitative methods, tools & survey design

As the population size of the study is unknown, the Cochran formula will allow for calculating an ideal sample size given a desired level of precision, desired confidence level, and the estimated proportion of the attribute present in the population.

The Cochran’s formula is:

$$n_0 = \frac{Z^2pq}{e^2}$$

Where,

Level of confidence 95%, Z = 1.96

Margin of error e = 6%

Assuming level of indicators p=q=50% = 0.5 (no data available in any of the intended indicators).

Our sample size  $n_0 = z^2 \times (pq) / d^2 = 264$

To avoid non-response error, 10% additional samples will be added. That gives [264+(10% of 264)] = 290 (rounded) samples which will be selected to cover the expected sample size. This sample size will be divided proportionately within 4 working areas of the research areas.

Interviewer’s area distribution Chart:

Area	Age group range	No. of interviewees
Gulshan	18-35	73
Dhanmondi	18-35	73
Mohammadpur	18-35	72
Hazaribag	18-35	72

Qualitative Methods, Tools & Survey Design

The Qualitative tools was used in the study to (i) find the discriminatory tendency through beautification (ii) identify the tendency of male person on women beautification (iii) Identify the impact of changing body images. The Qualitative Survey Tools was used to generate analytical data aiming to complement interpretation of Quantitative Data collected through questionnaire-based surveys (sample survey). The set of qualitative tools include the following:

- In-Depth-Interview (IDI)

The Qualitative Survey was mainly organized and conducted with the view of male person on beautification and changing body images of young women. The study followed a structured guideline for conducting IDI with the male person. Altogether, the study conducted 50 IDI with the male person, as detailed in below:

SL	Respondent category	Total
1	Male person (Age 18-35)	50

V. FINDINGS AND ANALYSIS

The major Socio-Demographic background of the study respondents has studied to explore the Socio-Demographic status, age, educational level, living areas, profession and marital status. All background has depicted in (Table 1).

Table 1: Socio-Demographic background of the respondents:

Indicator	Variables	Gulshan	Dhanmondi	Mohammadpur	Hazaribag
Age	18-25	37.0%	44.6%	60.6%	82.2%
	26-30	27.4%	32.4%	16.9%	11.0%
	31-35	35.6%	23.0%	22.5%	6.8%
Education	Running student	11.0%	10.8%	29.6%	21.9%
	Below SSC	4.1%	0%	1.4%	1.4%
	SSC	6.8%	1.4%	2.8%	0%
	HSC	9.6%	5.4%	5.6%	4.1%
	Hons./Bsc/B.com	27.4%	35.1%	36.6%	57.5%
	MSS/MSC/M.COM	30.1%	47.3%	23.9%	15.1%
PhD	11.0%	0%	0%	0%	
Living area	Four selected areas	100%	100%	100%	100%
Profession	Student	27.4%	41.9%	54.9%	76.7%
	Unemployed	16.4%	16.2%	8.5%	2.7%
	Housewife	20.5%	4.1%	23.9%	5.5%
	Job holder	19.2%	31.1%	9.9%	9.6%
	Entrepreneur/Business	16.4%	6.8%	2.8%	5.5%
Marital status	Single	34.2%	70.3%	64.8%	79.5%
	Married	58.9%	29.7%	35.2%	17.8%
	Divorced	4.1%	0%	0%	0%
	Separate	2.7%	0%	0%	1.4%
	Widow	0%	0%	0%	1.4%
N= 290					

Age: Most of the respondents from 4 working areas were 18-25 years age group; highest 82% were from Hazaribag (Table1)

Education: In the education category mostly 58% respondents were completed Hons./Bsc/B.com from Hazaribag area and 47% were completed MSS/MSC/M.com from Dhanmondi area. The study found that only 11% respondents were completed PhD from Gulshan area (Table 1).

Living areas of the respondents: The total respondents (290) have divided equally in four areas (Table 1), that’s containing 25% of the respondents in each area.

**Profession:** Most of the study respondents were students from four working areas; highest 77% were from Hazaribag, 16% were unemployed from Gulshan and Dhanmondi. Among the respondents highest 24% were housewife from Mohammadpur. 31% were job holder from Dhanmondi and highest 16% were entrepreneur/business from Gulshan area (Table 1).

**Marital status:** Highest 80% study respondents were single from Hazaribag and 59% were married from Gulshan working areas. 4% respondents were divorced and 3% were separated from Gulshan area (Table 1).

**Factors that influence to change beautification process and body images:**

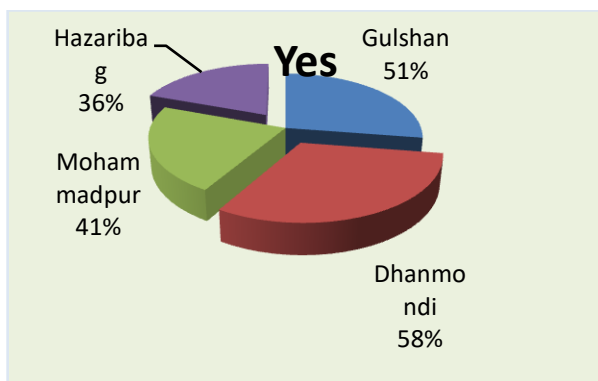
Women generally feel pressure (mental or forced by others) to beautify themselves. More than half of the respondents from Gulshan (51%), Dhanmondi (58%) feel pressure and this % is comparatively low in Mohammadpur & Hazaribag(41% & 36%),(Table 2).

Table 2: Do you feel any pressure (mental or forced by others) to beautify yourself?

Indicator	Variables	Gulshan	Dhanmondi	Mohammadpur	Hazaribag
Do you feel any pressure (mental or forced by others) to beautify yourself?	Yes	50.7%	58.1%	40.8%	35.6%
	No	49.3%	41.9%	59.2%	64.4%
N= 290					

The study found that 51% respondents from Gulshan and 58% from Dhanmondi feel pressure to beautify them. And this % is comparatively low in Mohammadpur and Hazaribag. This is a common feature that more developed and modernized area's people feel more pressure to decorate themselves than less developed and modernized areas,(Figure 1).

Figure 1: Do you feel any pressure (mental or forced by others) to beautify yourself?



In replying to a multiple question on ‘what kind of pressure you feel to beautify yourself’ respondents from four different areas acknowledged different types of pressure. Among the issues of pressure most of the respondents from four working areas said they want to see themselves as decorated women (Gulshan 68%, Dhanmondi 67%, Mohammadpur 69% and Hazaribag 84%). Around 50% respondents from Dhanmondi and Mohammadpur feel mental pressure. Another type of pressure they acknowledged that husband/boyfriend pressurized to make them more beautiful. Some of the respondents from Gulshan (14%), Dhanmondi (19%), Mohammadpur (17%) feel pressure by family member-though they want to make me more beautiful for marriage. And some feel pressure to get others attention (Gulshan 3%, Dhanmondi 5%, Mohammadpur 10%). Some respondents feel pressure for marriage perspectives that everyone want to marry a beautiful girl (Gulshan 5%, Dhanmondi 12%, Mohammadpur 10%), (Table 3).

Table 3: What kind of pressure (mental or forced by others) you feel to beautify yourself?

Indicator	Variables	Gulshan	Dhanmondi	Mohammadpur	Hazaribag
What kind of pressure (mental or forced by others) you feel to beautify yourself?	Mental pressure	8.1%	46.5%	51.7%	3.8%
	Husband/boyfriend pressurized me to make me more beautiful	18.9%	14%	31%	15.4%
	Family member want to make me more beautiful for marriage	13.5%	18.6%	17.2%	0%
	Everyone wants to marry a beautiful girl	5.4%	11.6%	10.3%	0%
	Want to get others attention	2.7%	4.7%	10.3%	0%
	I want to see myself as a decorated woman	67.7%	67.4%	69%	84.6%
	Others	2.7%	9.3%	3.4%	0%
N= 290					

*IDI respondents added on the issues that now a day it's being a running culture of urban areas to go to beauty parlor. In fact, the women don't feel any pressure but they are developing the beauty parlor culture. Young women of Dhaka city are very much conscious about beautification and that is why they are being used to beauty parlor. Beautification is depending on perception; many girls don't want to adopt the process but some really want. Actually, beauty is always liked by others that are why women are doing so; pressurization on beautification is nominal here. Beautification seems very usual, since every aspect of our life style is changing. View of some IDI participants, now most of the women don't go to parlor. Instead of this they are watching YouTube videos and doing it by themselves.*

Personally I (Ashrafal Anas, Research Officer at GRM) possess a positive view regarding this changing pattern on beautification. Natural beauty is preferred by all but adjusting beautification is increasing this level of natural beauty. Apart from this beautification is the sign of consciousness for beauty. Sometimes society pressurized women to beautify them because in this modernized era beautiful women are used as product. We see in advertisement that by using so many beauties product (Soap, Face cream, Shampoo and so many) women are being so beautiful from their comparatively ugliest look. That means beauties products make women more beautiful and it's created a pressure on women to use these products for being beauty. Yes, sometimes family and society create pressure on women. In our society, most of the family wants to marry a beautiful girl so that they can say their daughter-in-law is the more beautiful than others and saying this word makes them proud. This demand of groom family pressurized the bride family to make their daughter beautiful one through the beauty parlor applying beautification process. In fact, women by own self feel pressure to make them beautiful. Women always want to present them in different way than others. They make an unauthorized competition among them that I have to look more beauty than her. This thinking pressurized them more than the society.

In replying to a multiple responses question on 'why you prefer to involve yourself in beautification process' most of the respondents acknowledged that 'I want to present myself smartly and decorate' and in this category more than 65% respondents were from Gulshan, 88% were from Dhanmondi, 85% were from Mohammadpur and nearly 86% were from Hazaribag. The second largest response was on 'to make my husband/boyfriend happy'. Some of the respondents think that for job purpose they need to decorate themselves (Table 4).

Table 4: Why you prefer to involve yourself in beautification process?

Indicator	Variables	Gulshan	Dhanmondi	Mohammadpur	Hazaribag
What kind of pressure (mental or forced by others) you feel to beautify yourself?	To make my husband/boyfriend happy	30.1%	24.3%	25.4%	4.1%
	To attract boys to me	4.1%	4.1%	12.7%	4.1%
	To present myself smartly and decorate	65.8%	87.8%	84.5%	86.3%
	For my job purpose I have to decorate myself	15.1%	20.3%	7.0%	2.7%
	My surroundings have an influence on my beautification process	15.1%	23.0%	31.0%	9.6%
	More beautiful women get more priority in everywhere	6.8%	4.1%	18.3%	5.5%
	Others		5.4%	12.7%	6.8%
N= 290					

IDI respondents claimed the issues that it's about generating profit of capitalization through female lookism. Capitalism uses the beauty of women to collect money and make acceptance among the people. It's a way to sell product by using women's beautification, since capitalism might not be directly influence but this indirectly influence to involve the women in beautification process. Women are being influenced by the business of beauty product. By the impact of satellite channel when they are watching various types of beautification process of different countries, then they are being influenced. By the telecast of satellite channel when they see a black girl is being white by using the beauty product. This beauty product's advertisement creates an impact on the girl's mind and motivates the girl to use those beauty products. It's an influencing creation of beautification of capitalization. In fact, due to impact of capitalization women are being influenced to involve in beautification process.

Involve in beautification process is strengthening the capitalism. Beauty product industry is developing day by day by the influence of capitalization. It's a huge market to do business. Ultimately, target of this industry is to influence women to involve in beautification process and use so many types of beauty product. That is why they make motivational advertisement and story to use beauty product. By seeing these through satellites channel women get motivated and influenced to use these entire products. Involvement with beautification process is the creation of Capitalism.

Western culture influences young women of Dhaka city to involve in beautification process. Due to Globalization and satellite channel women can see the culture of all country. Culture of developed country has an impact on other country people. People always try to follow developed country's culture and following this woman of Dhaka city are getting involved in beautification.

55% from Gulshan, 31% from Dhanmondi, 21% from Mohammadpur and 11% respondents from Hazaribag acknowledged that they are being influenced by western culture. Most of the study respondents think that they are not influencing by western culture (Table 5).

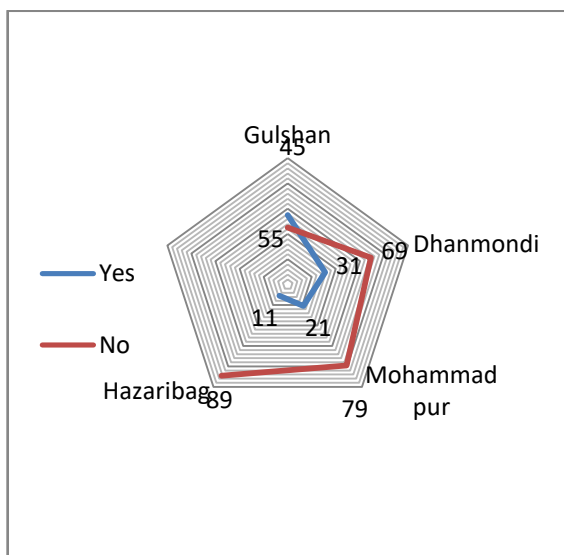
Table 5: Do you influence by Western culture?

Indicator	Variables	Gulshan	Dhanmondi	Mohammadpur	Hazaribag
Do you influence by western culture?	Yes	54.8%	31.1%	21.1%	11.0%
	No	45.2%	68.9%	78.9%	89.0%
N= 290					

Figure 2 is comparing that respondents from Gulshan area are more influenced by Western culture (55%) than other three areas. Only 11% study respondents from Hazaribag

acknowledged that they are influenced by Western culture. It seeing that more developed areas are more influenced by Western culture(Figure 2).

Figure 2: Do you influence by Western culture?



According to IDI participants, *Young women of Dhaka city are very much influenced by Western culture. Due to availability of satellite channel now we can easily see other country’s culture and unfortunately women like to follow others culture. Due to impact of Westernization we are losing our own cultural pattern. Most of the women of Dhaka city now follow Western culture and lead their life as Western.*

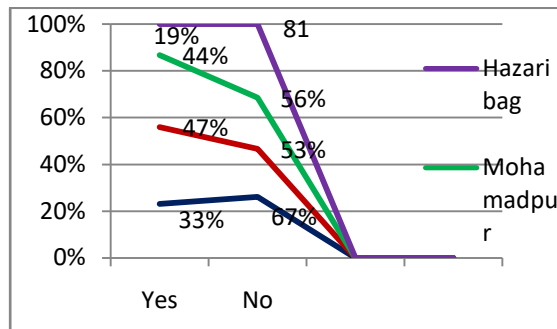
In reply to a close ended question on ‘do you think thinner is the most beautiful’, most of the respondents from study working areas said ‘no’. Around 67% & 53% respondents from Gulshan & Dhanmondi and 56% & 81% from Mohammadpur &Hazaribag think thinner is not the meaning of beautiful(Table 6).

Table 6: Do you think thinner is the most beautiful?

Indicator	Variab les	Gulsha n	Dhanmon di	Mohammadp ur	Hazariba g
Do you think thinner is the most beautiful?	Yes	32.9%	47.3%	43.7%	19.2%
	No	67.1%	52.7%	56.3%	80.8%
N= 290					

The study found that definition of beauty is different among the different type of living areas people. Highest 81% study respondents from Hazaribag don’t think thinner is the most beauty; on the other hand, this scenario is different in other study areas. Mostly 67% from Gulshan think the same, (Figure 3).

Figure 3: Do you think thinner is the most beautiful?



“I don’t care about the so-called beautification stereotypes. Irrespective of gender a good presentation is important to the relevant situations but it doesn’t imply that we should be always reprehending and thinking about beauty judgment. A beauty body is a beautiful body no matter what the gender and complexion is”. (Interviewee, Hazaribag).

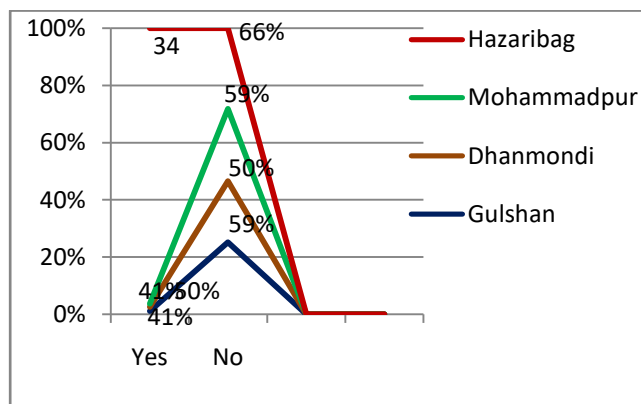
In the context of beauty more than 50% respondents from four working areas don’t prefer to be very slim because they think very slim is not the meaning of beauty but a healthy body is the reflection of beauties. On this view 59% were from Gulshan and Mohammadpur and 66% were from Hazaribag (Table 7).

Table 7: Do you prefer to be very slim?

Indicato r	Variable s	Gulsha n	Dhanmond i	Mohammadpu r	Hazariba g
Do you prefer to be very slim?	Yes	41.1%	50.0%	40.8%	34.2%
	No	58.9%	50.0%	59.2%	65.8%
N= 290					

Highest 50% study respondents from Dhanmondi prefer to be very slim. It seems thinking of beautification is different in different areas people. On the other hand, 66% study respondents from Hazaribag don’t prefer to be very slim and comparing with Hazaribag only 50% study respondents from Dhanmondi think same, (Figure 4).

Figure 4: Do you prefer to be very slim?



*Discrimination through Beautification*

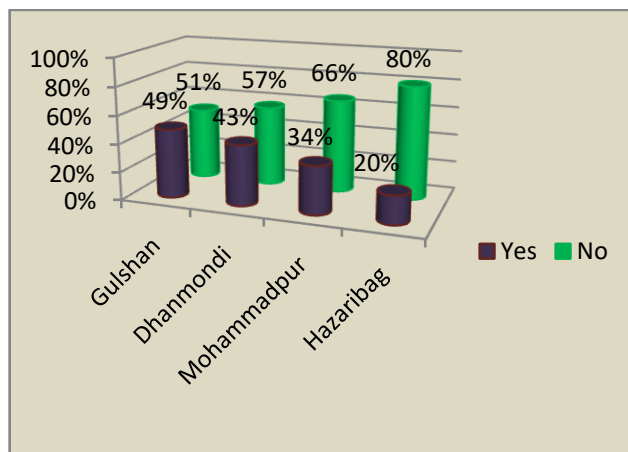
In the issue on discrimination through beautification the study found that young women of Dhaka city are being discriminated through beautification more or less. Through the study in four study working areas some discriminated factors has found from the respondents that has shown in (Tables).A large number of the study respondents said ‘yes’ on black girl make her parents unhappy from the very beginning of her birth(Table 8).

Table 8: The black girl child makes her parents unhappy from the very beginning of her birth

Indicator	Variables	Gulshan	Dhanmondi	Mohammadpur	Hazaribag
The black girl child makes her parents unhappy from the very beginning of her birth	Yes	49.3%	43.2%	33.8%	20.5%
	No	50.7%	56.8%	66.2%	79.5%
N= 290					

Figure 5 is making comparison among the study respondent’s thinking on black girl makes her parents unhappy from the very beginning of her birth. The study found that a large number of study respondents acknowledged ‘yes’ on the issue, mostly from the Gulshan area (49%), (Figure 5).

Figure 5: The black girl child makes her parents unhappy from the very beginning of her birth



“I am 29 years old and working in a Research firm after completing my studies. I live one of the most prominent areas of Dhaka city. I am so black and not so pretty also. I feel that my parents are worried about my marriage though I didn’t marry yet even at 29. My parents want to give my marriage with the family who belong to same status of my family (Tough we belong in a highly educated and rich family). But it’s an irreplaceable wish of my parents because high educated and rich people want to marry white and beautiful women. I am not beautiful and my skin is black and waiting for my marriage as my parents wish.” (Interviewee - Gulshan).

“I am 20 years old and studying in BSS (Hons.) in National university. My parents are little bit unhappy with me from my birth because I am short and black also. My elder sister is so beautiful and she got married in a good family. From my birth to still my parents are upset with my color and they are trying to get me marry as soon as they can though I am not beautiful.” (Interviewee – Hazaribag).

*IDI participants added that in most of the cases a black girl child makes her parents unhappy from the beginning of her birth. Because parents are being worried about their daughter’s future specially married. A beautiful lady have an identity and I think a less beautiful women also has (if she be a super talented women) otherwise in our society the black girl identified as ugly lady. However, these thinking are being change with time being. Sometimes parents become unhappy to think about the daughter future (who is black) because less beautiful women get less priority in family and society.*

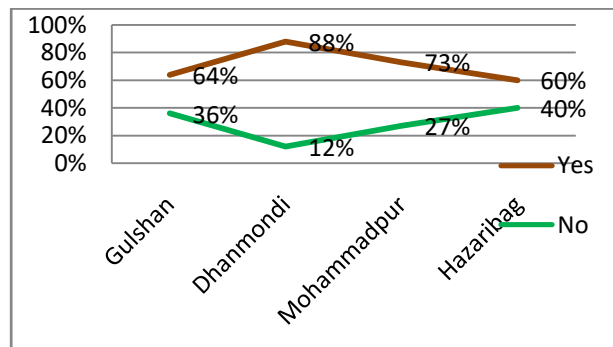
In reply to a close ended question on ‘a beautiful girl is more demandable in our society for marry’ an overwhelming majority (Gulshan 64%, Dhanmondi 88%, Mohammadpur 73% and Hazaribag 60%) of the study respondents acknowledged ‘yes’. Among 290 respondents from four study working areas comparatively less respondents (Gulshan 36%, Dhanmondi 12%, Mohammadpur 27% and Hazaribag 40%) think no on ‘a beautiful girl is more demandable in our society for marry’ (Table 9).

Table 9: A beautiful girl is more demandable in our society for marry

Indicator	Variables	Gulshan	Dhanmondi	Mohammadpur	Hazaribag
A beautiful girl is more demandable in our society for marry	Yes	64.4%	87.8%	73.2%	60.3%
	No	35.6%	12.2%	26.8%	39.7%
N= 290					

‘A beautiful girl is more demandable in our society for marry’ this question is making a comparison among the study respondents thinking. Vastly 88% respondents from Dhanmondi acknowledged ‘yes’ but this is comparatively low in Hazaribag (60%), (Figure 6).

Figure 6: A beautiful girl is more demandable in our society for marry





“I am 25 years old and I got married at 21 in a very educated and rich family though my parents are not so rich and not educated as my parents in law. I am still student and very cute to look that is why I got married in such a nice family. I can remember my father in law and my husband frequently visited my family and tried to manage my parents to marry me. I was a young girl then and I am continuing my study that’s why my parents didn’t want to get me married. However just for the demand of mine to my parents in law my parents arrange my marriage in such a family”. (Interviewee, Mohammadpur).

“At my 29 I got married with a businessman. My parents are not so much rich and I am not a beautiful woman. So, it was not easy for my father to get me married with a well-established guy. I was rejected for so many times from marriage proposal. My parents were disappointed and I also, because I was getting older. At that time, I was tried to decorate myself to make me looking good. I used so many beauty products and beauty parlor though it was tough for me to manage the expenditure for beauty products. At my 29 I got married and my father gave a large amount to my husband as a bribe to start his business.” (Interviewee, Hazaribag).

*IDI participants added that it’s crucial true that beautiful woman has demand in our society to marry. Everyone wants to marry beautiful women. For girls marry, here work some factor as, the girls should be so beautiful, or should be a standard job holder, or should be belong to a rich and prominent family, or should be so meritorious.*

*As per human nature we are more attracted towards the more beautiful things. This is human nature to get touch of beauties. Beautiful women are so much demandable to people in fact for marry. Modernization are being mixed, it does create an overwhelming flavor to the groom family. And this creates a valuable demand of women to marry but a completely different scenario belongs to no wealthy and less beautiful women. In that case women’s family capitulation, the groom families to give marry of their daughter.*

*Here has another impact for girls marry. Now-a-days it’s a complete package of mixed up. A girl who are compilation with so many she is more demandable for marry. Every boy wants to marry successful and beautiful women. Beautiful women have a social acceptance. Every man in society think differently for beautiful women but for less good-looking women is not so attention able to them.*

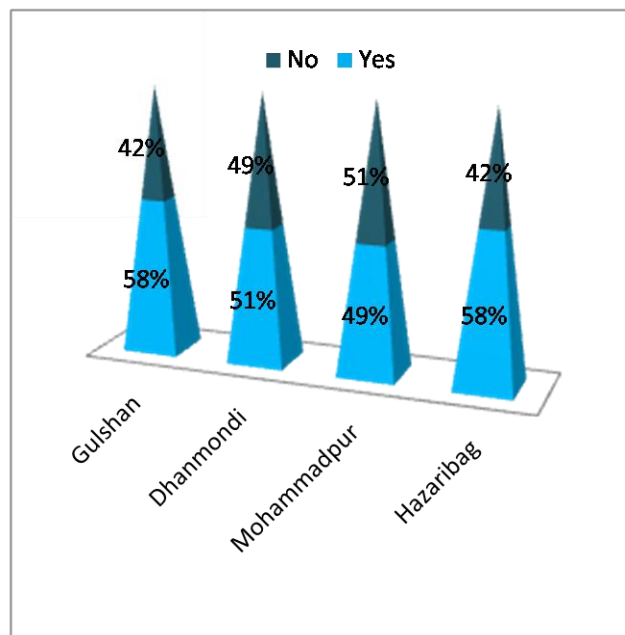
In replying to a close ended question on ‘beautiful girl gets more attention in everywhere’ more than 50% respondents from four working areas acknowledged ‘yes’ (Table 10).

Table 10: A beautiful girl gets more attention in everywhere

Indicator	Variab les	Gulsha n	Dhanmon di	Mohammadp ur	Hazariba g
A beautiful girl gets more attention in everywhere	Yes	57.5%	51.4%	49.3%	57.5%
	No	42.5%	48.6%	50.7%	42.5%
N= 290					

Figure 7 is comparing on thinking of female on discrimination through beautification through a close ended question on ‘beautiful girl gets more attention in everywhere’(Figure 7).

Figure 7: A beautiful girl gets more attention in everywhere



“I am a student and you are seeing I am not so beautiful like other beautiful girls. In my class, all the students always focus to the beautiful girl. All know the name of that girl especially boys and sometimes teachers also. The beautiful girl is always focused in classroom. I am one of the topper students in my class. I placed among the first 10 students of my class but I am pretty sure most of the boys don’t know my name except a few (even they are not interested to know). Sometimes I become thundered to see such kind of beauty freakiness and I feel regret for them”. (Interviewee, Dhanmondi).

*In our society beauty’s acceptance is more. All of the people accept the good-looking lady easily and it’s doesn’t mean that less good looking is not attend able. In fact, every people have a different kind of acceptances to all. Women present herself in her place and not her beauties. People accept the person and their work and obviously not their outer beauty.*

*Due to present something in anywhere we always prefer pretty women, because beautiful women can attract other attention easily. There has some example – in office always prefer a woman for receptionist (Beautiful & smart), if you look after TV advertisement all the models are good looking, decorated and presentable also, in some program it’s found that a beautiful girl welcome the chief guest. I am pointing on that there has another girl but for giving flower to chief guest a pretty & beautiful girl always be selected.*

*A beautiful, westernized and modernized girl are always being pinched (by the boys) to move on her way. And in the*

same moving way a comparatively less good looking and less decorated girl don't be pinched.

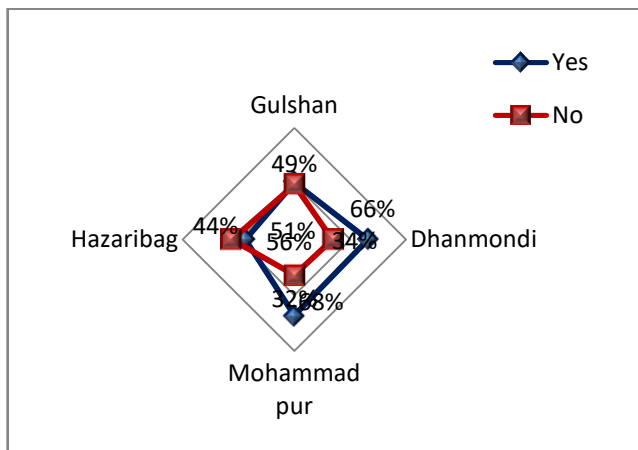
In terms of discrimination through beautification on a close ended question on 'parents want to make their daughter acceptable through beautification process to groom family for marry' 51% respondents from Gulshan, 66% from Dhanmondi, 68% from Mohammadpur and 44% from Hazaribag said 'yes'. More than half of the respondents believe in discrimination through beautification based on the close ended question (Table 11).

Table 11: Parents want to make their daughter acceptable through beautification process to groom family for marry

Indicator	Variab les	Gulsha n	Dhanmon di	Mohammadp ur	Hazariba g
Parents want to make their daughter acceptable through beautification process to groom family for marry	Yes	50.7%	66.2%	67.6%	43.8%
	No	49.3%	33.8%	32.4%	56.2%
N= 290					

Mostly 68% study respondents from Mohamadpur area acknowledged that parents want to make their daughter acceptable through beautification process to groom family for marry but only 51% were from Gulshan area who think the same. This focuses that respondents from Mohammadpur are more discriminated through beautification than other areas (Figure 8).

Figure 8: Parents want to make their daughter acceptable through beautification process to groom family for marry



IDI respondents added some information on beautification through discrimination in pursue of parent's opinion. In our society, parents are worried about their daughter safe marriage. Some of the parents suffer from beauty insecurity

and along with the parents, daughter also suffer from beauty insecurity.

Beauty has a social acceptance, everyone wants to welcome a beautyand, in this context, some are very much insecure specially the parents whose daughter is not so modernized and beautiful. Parents always want to get marry their daughter to an acceptable groom and family and doing this they want to present their daughter as decorated to groom family.

Some wants that their daughter will be smart and nice and they make their daughter sure to use beauty parlor or beauty products. In this time of modernization, parents also believe in discrimination through beautification. And that is why they want to make their daughter more beautiful through the blessing of beauty parlor and its product. In most of the case parents force their daughter to use beauty products and beauty parlor to make them pretty and presentable.

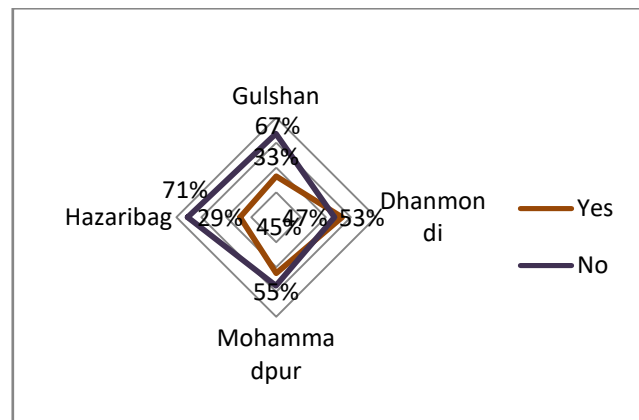
In this concept of discrimination through beautification around 33% from Gulshan, 53% from Dhanmondi, 45% from Mohammadpur and 29% from Hazaribag acknowledged that more beautiful girl gets more attention in job sector. There has a concept that in job sector beautiful women get more priority. However, more than half of the study respondents disagreed in the issue (Table 12).

Table 12: More beautiful girl gets more priority in job sector

Indicator	Variab les	Gulsha n	Dhanmon di	Moham madpur	Hazariba g
More beautiful lady gets more priority in job sector	Yes	32.9%	52.7%	45.1%	28.8%
	No	67.1%	47.3%	54.9%	71.2%
N= 290					

The study shows that respondents from more developed areas are being more discriminated through beautification than comparatively low development areas. On the other hand, highest 71% study respondents from Hazaribag don't agree on discrimination through beautification (Figure 9).

Figure 9: More beautiful girl gets more priority in job sector



“I am a private job holder and working in a multinational company for 4 years. From my experience I can say women are not discriminated through beauties but they are focused by beauties. Yes, it’s true in job sector that boys like to communicate with the most beautiful colleague but when it’s turn to work priority then they must prefer the most eligible colleague (whether she is beautiful or not)”, (Interviewee, Dhanmondi).

“In every job place beautiful woman has so much acceptances. Beautiful women are always preferable in fact; some position is maintained for beautiful women only. As receptionist, beautiful and presentable women are preferable for the position only. Only beautiful and presentable women can join as ‘Air Hostess’. There have so many job positions where only beautiful women are preferable. In my job place I observed that if there have some issues to presentation then the authority always tries to find someone who is the most stunning and gorgeous (it’s not matters if she is not so effective)”, (Interviewee, Mohammadpur).

*IDI participants added more information about discrimination through beautification based on the straight question on beautiful women get more priority in job sector. In corporate sector beautiful (outer) is preferable. Though beautification and lookism are different but it can be said that beautification enhances/develops the lookism. Human nature is being attracted by the most beautiful things. So naturally to beautiful women have an attraction but this sometimes creates discrimination. Because due to be beautiful & pretty some get priority though she is not capable for the position or for the work. And the eligible one can be deprived from the position.*

*Sometimes beautiful, pretty and presentable women grab the job by ignoring the most suitable one (meritorious and experienced). Off course beautiful women has quality and caliber but it sometimes uses its beauty power to hold the job ignoring the most eligible one. It is very bad practice. Through this beauty discrimination, many women are being deprived from their merit, from their task. Beauty is preferable but not instead of merit and hard work. Discrimination through beautification can see mostly in multinational organization. In that place we can see comparatively meritorious stunning, pretty, modernized and presentable worker. Someone is meritorious but not smart and presentable, and then he/she is not capable to work in that organization. Now-a-days this can see in private bank sector also.*

*Off course beauty is presentable and happy to look but people’s beauties are not the only one eligibility to select for any job. Unfortunately, it happens in everywhere and some experienced are being deprived.*

Beautiful girl grabs more opportunity in their life through asking this close ended question to study respondents, 48% were from Gulshan, 30% were from Dhanmondi, 38% were from Mohammadpur and 42% were from Hazaribag acknowledged ‘yes’. On the other hand, a large number of

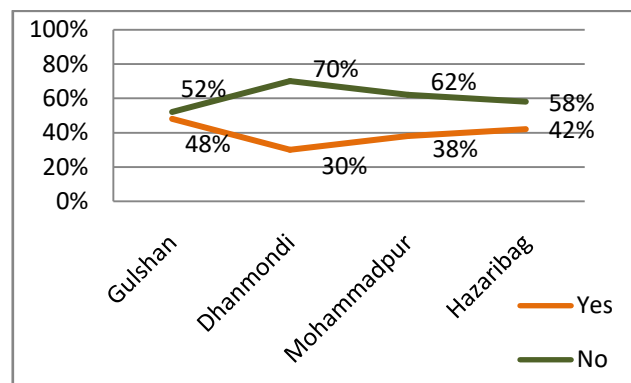
study respondents opposed the issue of discrimination through beautification (Table 13).

Table 13: Beautiful girls grab more opportunity in their life

Indicator	Variables	Gulshan	Dhanmondi	Mohammadpur	Hazaribag
Beautiful girls grab more opportunity in their life	Yes	47.9%	29.7%	38.0%	42.5%
	No	52.1%	70.3%	62.0%	57.5%
N= 290					

‘Beautiful girls grab more opportunity in their life’ in this concept mostly 48% study respondents from Gulshan acknowledged the concept ‘yes’. On the other hand, mostly 70% study respondents from Dhanmondi and comparatively lowest 52% from Gulshan opposed the issue, (Figure 10).

Figure 10: Beautiful girls grab more opportunity in their life



“I am studying at BBA at North South University. I think it’s true that beautiful women grab more opportunity in their life. In my class there have so many beautiful and modernized girl. I am not so beautiful and not so worst. However, in my class program most beautiful girl grab most of the opportunity as anchoring in cultural programs. Some teachers give them more opportunity to flourish themselves through class activities. In fact, boys are also very much unbound to them”, (Interviewee, Gulshan).

“Yes, beautiful women grab more opportunity said by a study respondent from Dhanmondi. Due to be a beautiful and pretty girl she deserves a high established boy to marry (it’s the thinking of society). Now, self-presentation is the most important and don’t need to recognized myself. Everyone just looks at the outer flourishment. I am also a so-called beautiful woman and I got married whom I can’t expect to marry because our family status is different than my husband. My father –in –law belongs to a high standard society. I got married in this family only because of my beauties. My husband chooses me to see my good looking and for this we got married. My good looking was an opportunity for me to marry such a rich and presentable family”, (Interviewee, Dhanmondi).

IDI participants added that Beauties can't grab opportunity in life. To achieve something in life, one needs to have patience, hard work, and merit. Some people have a view that for beautiful women all are open. However, this is wrong perception. Yes, good looking women are presentable in everywhere but they are not identified just for their good looking. Sometimes good-looking women get priority to present something or some position because everyone likes to see something pretty and good looking. But this means not to highlighting the women but here the product and the position are being highlighted.

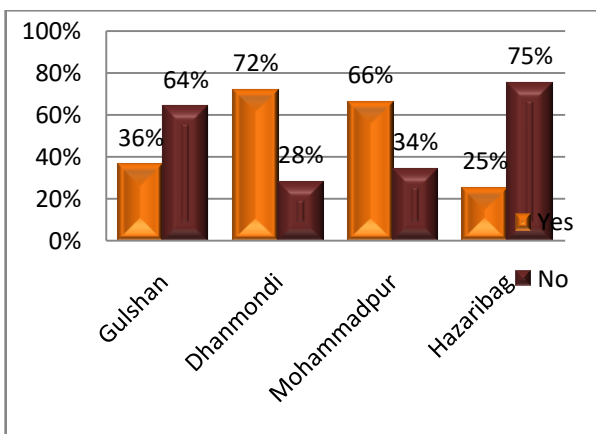
In reply to a close ended question on 'boys want to start an affair with a pretty and beautiful girl' which is indicator of discrimination through beautification. Among the study respondents 36% from Gulshan said yes and mostly 72% from Dhanmondi said same. 66% and 25% from Mohammadpur and Hazaribag think boys want to start an affair with the pretty and good-looking girl. A large number of study respondent's thinking was 'no' about the issue (Gulshan 64%, Dhanmondi 28%, Mohammadpur 34% and Hazaribag 75%), (Table 14).

Table 14: Boys want to start an affair with a pretty and beautiful girl

Indicator	Variables	Gulshan	Dhanmondi	Mohammadpur	Hazaribag
Boys want to start an affair with a pretty and beautiful girl	Yes	35.6%	71.6%	66.2%	24.7%
	No	64.4%	28.4%	33.8%	75.3%
N= 290					

Figure 11 is comparing the view of study respondents on discrimination through beautification based on a close ended question. Mostly 72% study respondents from Dhanmondi and only 25% from Hazaribag has stated 'yes' on the issue. On the other hand, 75% from Hazaribag and only 28% from Dhanmondi stated 'no' on the issue of discrimination through beautification, (Figure 11).

Figure 11: Boys want to start an affair with a pretty and beautiful girl



According to IDI respondents, People are very much fond of beauties. In this westernized and modernized time young boys

like to start relationship with the most beautiful girl. But this is not to everyone. Of course, there has priority of a nice minded girl. Modernization has changed the people's thinking tendency. Now everything, people's thinking, people's mind, people's enjoyment, people's life style everything depend on modern and western thinking. Now people are very much artificial, they like to show off. Their thinking is bird's eye view. They don't like to think deeply about anything; actually, modernization process has changed a lot of us.

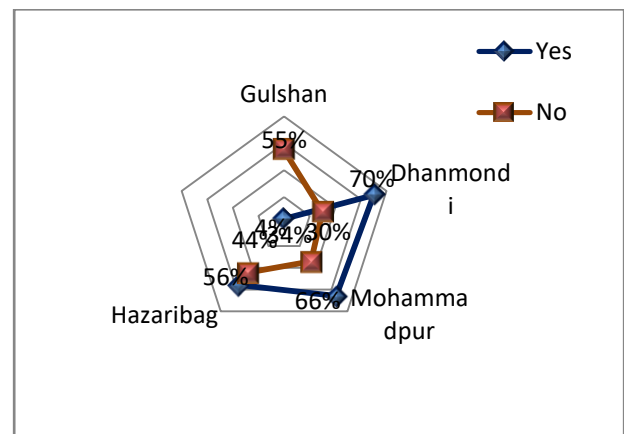
In reply in a close ended question on 'do you feel it's mandatory to redecorate women to present herself in her place', a large number of study respondents acknowledged 'yes'. On the other hand, some were denied the issue; they don't feel it's mandatory to redecorate women to present herself in her place (Table 15).

Table 15: Do you feel it's mandatory to redecorate women to present herself in her place?

Indicator	Variables	Gulshan	Dhanmondi	Mohammadpur	Hazaribag
Do you feel it's mandatory to redecorate women to present herself in her place?	Yes	45.2%	70.3%	66.2%	56.2%
	No	54.8%	29.7%	33.8%	43.8%
N= 290					

Comparing among the respondents thinking on women's presentation in her place the graph is showing that mostly 70% study respondents from Dhanmondi feel it's mandatory. The Figure 12 is showing that in the most developed area of Dhaka city (Gulshan), here the respondent has come out from the thinking on beauty obligatory and they don't feel beauty insecure in her place (Figure 12).

Figure 12: Do you feel it's mandatory to redecorate women to present herself in her place?



"It's not mandatory for women to redecorate herself in her place but most of the cases women like to present her in

redecorated way by herself. I like to present myself in my places as occasion based. I try to present myself in presented way so that everyone can praise me and obviously I enjoy when anyone praised me. And I feel better to present myself in a presented way.” (Interviewee, Gulshan).

“Sometimes society has unseen and non-described pressure on us to present ourselves in a decorated way in any kind of program. Society doesn’t pressurize us directly but they have a demand to see us in a decorated and presentable way. Everyone likes to see a beautiful woman. My family sometimes pressurized me to dressed up like as a celebrity, formalized your outlook like media person (Interviewee, Gulshan)

*According to IDI participants (Male), Society has some prejudice on women’s beautification. Beautiful women are always used for presenting something, so it’s an obligatory part of women life to present themselves beautifully, decorated and presentably. If I see in satellite channels, there have so many beauty contests where only a beautiful lady can participate. What is this mean? This means more or less women are obligated to present themselves in decorated way. In TV programs, there has no odd-looking women (except needed in few parts of acting, what is this mean?) This means through channels women are being discriminated. Only beautiful women are being selected for TV advertisement and everywhere, where need to present something. If we look after to a capitalized organization, we can see a beautiful Barbie type young woman are standing to receive you. This is the scenario of beauty obsessed.*

*Some of the women suffer from beauty insecurity; they feel by her it’s mandatory to redecorate herself in a modern way to present in her place. Sometimes women create bindings by themselves to place as usual way in their places. A woman’s thinking also responsible to make them as a presenting Barbie doll.*

## VI. DISCUSSION

The pattern of women beautification has been changing. Consciousness and implication of women beautification has emerged through a vast change. Now young women are amplifying their beautification concept rafting from westernization. They are being used to beauty parlor in regular basis. Some of the study respondents acknowledged that they are mostly impacted by the cultural dimension. According to them, it’s flawless consequences of cultural dimension and we are participating here overwhelmingly. Sometimes they feel obligated to capture the cultural dimensions because of beauty insecurity. Because definition of beauty is change from time to time and stepped by modernization. Time is also being changing. Along with all these changes women are exaggerate their concept on beautification. Now most of the young women of Dhaka city are dependent on beauty parlor. Women are being influenced by so many issues for changing body images. Comparing with last few decades’ plastic surgery and anti-aging treatment has

increased as noticeable percentage. Now among the young generation there has a concept of beauty is that thin to thinner be the most beautiful. For this reason, avoiding others young women are just concentrating to be thin. The study found that a large part of study respondents thinking is that thinner is the most beautiful (average 36%). This seems like they are influenced by some issues. Some of the study respondents acknowledged that they are influenced by Western culture (Gulshan 55%, Dhanmondi 31%, Mohammadpur 21% and Hazaribag 11%). And obviously there has so many other issues those make the study respondents influenced. These data are representing that most developed area is more influenced by western culture. As we know, among these four working areas Gulshan to Dhanmondi to Mohammadpur to Hazaribag is accordingly developed and modernized than one other. Study respondents have acknowledged that for many issues they are prefer to involve themselves in beautification process. The study respondents want to make their husband/boyfriend happy (Gulshan 30%, Dhanmondi 24%, Mohammadpur 25% and Hazaribag 4%). Some of them want to attract boys to them that is why they prefer to involve in beautification process (Gulshan 4%, Dhanmondi 4%, Mohammadpur 12% and Hazaribag 4%). A large part of study respondents wants to present themselves smartly and decorate. Where other acknowledged that for job purpose they have to decorate themselves. Women has a tendency about more beautiful women get more priority in everywhere, for this reason they want to prefer them to involve in beautification process. Average 47% study respondents in four working areas feel pressure to beautify them. That is why they are being influenced to involve them in beautification process.

The study respondents have identified that there has strongly existence of discrimination through beautification in this society. And this discrimination is running from the very beginning of the socialization process. That means here we have social inequality, social exclusion, social invasion, social cohesion, social classification just through the beautification. Some of the studies respondents are feel beauty insecurity which is acutely exist in society. Sometimes beautification identified the social classification. The study has identified some discrimination term through beautification. More or less of the study respondents agreed with the term of discrimination through beautification. There has a thinking among some of the study respondents that the black girl makes her parents unhappy from the very beginning of her birth, a beautiful girl is more demandable in our society for marry, beautiful girls get more attention in everywhere, parents want to make their daughter acceptable through beautification process to groom family for marry, more beautiful girl gets more priority in job sector, beautiful girl grab more opportunities in their life and boys want to start an affair with a pretty and beautiful girl. And there has so many discriminated issues through beautification among the young women of Dhaka city. Some of the study respondents are strongly feel beauty insecurity n every step of life. Study respondents said that sometimes they feel very lose hearted

for this discrimination. Discrimination through beautification is still acutely existed according to study respondents.

Different kind of study respondents has different kind of thinking on beautification. The study has identified that study respondents (women) usually go to beauty parlor to make them more beautiful. They want the best for their beautification. Though beautification pattern has changed than before. Now the young generation is completely dependent on beauty parlor and capitalized beauty product. Now beauty concept is stereo telling of capitalization. And the young generation of Dhaka city is motivated and influenced by this. To young women generation of Dhaka city beauty concept is turning to a different theme. Actually, to women of Dhaka city, now existing a following beautification culture, they like to follow others culture specially westernized and developed countries beautification culture.

The current wave of Globalization has greatly improved the lives of women worldwide, particularly the lives of those women in the developing world. Nevertheless, women remain disadvantaged in many areas of life including education, employment, health and civil rights. In the developing countries, the process of globalization bears a different impact on women.

Female bodies have been exposed to a maximum possible extent through print and visual media globally. The physical impression of women body has been used to sell several consumer products, viz, food to floors, from creams to cars, from perfume to popcorn. The standard of beauty being imposed on women by external sources are much debated and complicated process and need to be understood within the age-old socio-culturally milieu (Sumita Sarkar).

## VII. CONCLUSION

Beautification and changing body images are a matter of growing interest among young women in recent years. This paper discusses about beautification and changing body images of young women of Dhaka city (Gulshan, Dhanmondi, Mohammadpur and Hazaribag). The study examines that there is a relation between beautification of body and changing body images which is more prominent and deeper among the young women. Young women aged from 18-35 years are very important for a beauty care centre. Mostly the young women of these four areas are using the beauty products and beauty parlor. The study aimed to understand the changing pattern of body images of young women. For such purpose, four areas mostly populated by different typology and segregated by capitalization, modernization and leading life style have been taking under examination. Result showed that, today's young women are much more concerned about beautification. They are very much self-conscious about the beauty product and the brand. They are also very much aware of their social status. Most of them beautified themselves for maintaining and focus their status. Most of them believe that a well decorated body represents their social status. That is why the young women of these four areas go to expensive & prominent

beauty parlor, buy expensive beauty product and designer clothes. Most of them are used to high class lifestyle. Such a study is very much important in Bangladesh as very few researchers have been done on such matter.

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