

A hand is shown holding a smartphone, with the screen displaying a dark image. The phone is positioned over a stack of several books with various colored spines (yellow, green, red, blue, orange). The background is a dark, slightly blurred surface.

Journal of Media and Communication Studies

Volume 6 Number 3 March 2014
ISSN 2141-2545



*Academic
Journals*

ABOUT JMCS

Journal of Media and Communication Studies (JMCS) is published monthly (one volume per year) by Academic Journals.

Journal of Media and Communication Studies (JMCS) is an open access journal that provides rapid publication (monthly) of articles in all areas of the subject such as communications science, bioinformatics, Sociolinguistics, Conversation analysis, Relational dialectics etc.

Contact Us

Editorial Office: jmcs@academicjournals.org

Help Desk: helpdesk@academicjournals.org

Website: <http://www.academicjournals.org/journal/JMCS>

Submit manuscript online <http://ms.academicjournals.me/>

Editors

Dr. I. Arul Aram

*Department of Media Sciences
Anna University Chennai
Guindy
Chennai 600025
India.*

*E-mail: jmcs@academicjournals.org
jmcs.journal@gmail.com
<http://www.academicjournals.org/jmcs>*

Dr. Daekyung Kim

*James E. Rogers Department of Mass
Communication
Idaho State University
Pocatello
ID
USA.*

Dr. Balakrishnan Parasuraman

*School of Social Sciences,
Universiti Malaysia Sabah.
Malaysia.*

Dr. Mozna H. I. Alazaiza

*Asia and Africa Department
Bilateral Relations Sector
Ministry of foreign Affairs
Palestinian Authority
Gaza city
Palestine.*

Dr. Wole Olatokun

*Department of Library and Information Studies
University of Botswana,
Private Bag, 0022, Gaborone
Botswana.*

Dr. Lisa Fall

*School of Advertising & Public Relations
University of Tennessee
476 Communications Bldg
Knoxville, TN 37996
USA.*

Dr. Zanetta Lyn Jansen

*UNISA
Department of Sociology
PO Box 392
Pretoria,
0003
RSA.*

Editorial Board

Dr. Juan José Varela

*Fernando III El Santo 7-8th,
Santiago de Compostela 15706,
Spain.*

Dr. Amir El-Said Ebrahim Al-Azab

*Bossat Karim El-Deen-Sherbin-Mansoura.
Egypt.*

Dr. Maya Khemlani David

*Faculty of Languages and Linguistics
University of Malaya.
50603 Kuala Lumpur,
Malaysia.*

Dr. Kanwar Dinesh Singh

*Government PG College, affiliated to HP University,
Post Box # 5, G.P.O. SHIMLA:
171001 HP India.*

Dr. Ruzbeh Babae

*Department of English language and literature,
University of Putra,
Malaysia.*

Dr. Sindkhedkar

*P.S.G.V.P's Mandal's A.S.C College, Shahada 425409,
India.*

ARTICLES

Research Articles

Challenges of Communication Strategies for Sustainable National Development in Nigeria 43

Ojenike B*¹, Adedokun SO¹, Odunsi AO² and Ojenike JO²

Media and women image: A Feminist discourse 48

Sumita Sarkar

Full Length Research Paper

Challenges of Communication Strategies for Sustainable National Development in Nigeria

Ojenike B^{*1}, Adedokun SO¹, Odunsi AO² and Ojenike JO²

¹Department of mass communication, The polytechnic Ibadan, Eruwa campus, Nigeria.

²Department of business admin and management, The polytechnic Ibadan, Eruwa campus, Nigeria.

Received 6th January 2014; Accepted 14th March 2014; Published March 2014

This paper identifies some of the challenges facing communication strategies in sustaining national development. It reviews issues surrounding communication strategies and supported the findings empirically with a view to understanding possible barriers to development using communication strategies. Using convenient sampling technique, 50 respondents from Nigerian Ministry of information and National planning were sampled. Data for the study were collected with the aid of structured questionnaire and focus group discussion. Data collected were analysed using descriptive statistics and Kendall rank test, with the aid of statistical packages for social sciences (SPSS). Basic challenges identified include ownership of communication outfit to technical, cultural, and ethno religious issues in Nigeria. We suggest that the implementing agency of National development should adjust the strategy on the basis of the evolution of the stakeholder groups' levels of knowledge and awareness. Development projects must also be firmly rooted in people's local reality, their organisations, their customs and their culture.

Key words: Sustainable development, challenges, communication strategies.

INTRODUCTION

The need for sustainable development most especially in developing countries has necessitated a refocused attention on effective communication strategies. Sustainable development provides real improvements and changes in the quality of human life and conserves the vitality and diversity of the people. The basic role of communication in a sustainable national development is to guide people towards a full awareness of the needs, situation and the available options for change (Fraser and Restrepo-Estrada, 1998). Communication further helps individual in a nation to acquire relevant skills that are essential to improving individual and societal condition

leading to a sustainable national development. The vital role communication plays in development pave way for a need to comprehend the basics of communication strategy.

In Nigeria, ineffective communication strategies has been the cause of ethnic and religious differences among the citizens, thereby making development agenda a difficult task to implement. Thus, effort aimed at understanding barriers to effective communication strategies will refocus the nation toward achieving her developmental goal. Hence, this study.

Communication strategy is conceptualised as a func-

Corresponding Author's E-mail: jojenike@gmail.com

Author(s) agree that this article remain permanently open access under the terms of the Creative Commons Attribution License 4.0 International License

tional strategy, providing focus and direction to the communication function. It is facilitated by a practitioner performing the role of the communication manager at the functional organisational level. It is the outcome of a strategic thinking process by senior communication practitioners and top managers, taking strategic decisions on the management of, and the communication with, strategic stakeholders. Developing Communication strategy makes the Communication function relevant in the strategic management process and national development by providing the link between the national goals and its communication plans (Cornish et al., 2011).

The basic concept of communication strategy as a tool for national development could be based on the assumption that a developing nation is governed as a strategic management function. Thus, communication strategy assists the nation to adapt to ever changing peoples behaviour by achieving a balance between economic imperatives and socially acceptable behaviour. Further, it identifies and manages issues to ensure that national goals are aligned to societal values and norms; and that it builds and strengthens relationships through communication with those on whom the nation depends to achieve its economic and socio-political goals.

Hence, communication strategy that will ensure sustainable national development can be summarised as including both the formulation of communication goals in the communication function's 'deliberate' strategy development (typically as part of the budgeting cycle, for example once a year), as well as the ongoing formulation of communication goals as part of 'emergent' strategy development (the latter resulting from environmental scanning and issues management).

A well employed communication strategies may be a powerful force for change in both developed and developing countries. In developing countries, it can have a vital role in advancing a sustainable pro-poor development agenda, as well as supporting economic growth by stimulating consumer markets. In circumstance where communication is able to efficiently fulfil the roles of agenda-setter, it can improve governance by raising citizen awareness of social issues, enabling citizens to hold their governments to account, curbing corruption, and creating a civic forum for debate (Norris and Odugbemi, 2010). It can also amplify the voice of marginalised and excluded groups (BBC, 2006). Communication strategies for development has thus come to be seen as a way to amplify voice, facilitate meaningful participation, and foster sustainable development. The 2006 World Congress on Communication for Development defined it as a social process premised on dialogue through a broad range of tools and techniques. It is also viewed as a means of seeking change at different levels including sharing knowledge and skills, building policies and trust, and learning for sustained national development (Inagaki, 2007).

A key aspect of governance is how citizens, leaders and public institutions relate to each other in order to make change happen. Without communication structures and processes which enable the two-way exchange of information between state and citizens, it is difficult to imagine how states can be responsive to public needs and expectations. Crucially, two-way communication allows citizens to monitor the states' activities, to enter into dialogue with the state on issues that matter to them, and to influence political outcomes. Many political scientists believe this encourages the development of trust between state and society, and is a foundation of state legitimacy over the long-term.

Communication strategies and development objectives

Cornish et al. (2011) examine the link between communication strategy and National strategy. Their findings indicate that communication plays a significant role in supporting democratic development and stimulating economic growth. In spite of its relative under-prioritisation in development assistance, few dispute the power of communication, and in particular the catalytic role of the media, in influencing governance relationships and processes: communication is widely seen as vital for connecting states with society, facilitating inclusive political systems, giving 'voice' to poor and marginalised groups, and enabling citizen participation and social accountability. Communication advocates also argue that the strategic use of political communication tools and methodologies can influence the attitudes, opinions and behaviour of key stakeholders and secure the political will necessary for reforms to be successful on the ground. With the recent rise of the fragile states agenda, there has been increased academic and donor interest in how communication can contribute to state-building by improving state citizen relationships and helping to (re)build social contracts in conflict-affected states.

Nevertheless, legitimate questions remain regarding the role of donors in supporting communication in pursuit of good governance, not least what type of support is likely to be effective, what choices have to be made between supporting different types of media, and how to ensure interventions in this area are demand-led, sustainable and ultimately in the public interest; particularly the interests of the poor and marginalised. Overall, many studies conclude there is a need for better understanding of the circumstances under which communication, and in particular the media, can be a powerful force for positive, developmental change, and why in other cases it can be a more malign force capable of blocking pro-poor reform, engendering political violence, and sustaining undemocratic political systems (Wilson et al. 2007).

Evidence of effect of communication strategies

highlighted by Coffey (2007) show that a open communication environments – particularly free media and access to information – are correlated with improved government responsiveness and accountability, lower levels of corruption, and economic development. It is widely acknowledged, however, that correlation does not prove causation, and caution is needed in drawing direct causal links between good communication structures and good governance. At the process level, there is some empirical and anecdotal evidence, largely contained in the political communication literature, of how communication can impact on people's opinions and behaviour; for example increasing people's individual knowledge of or participation in political systems, or their support for good governance.

FUNCTIONS OF COMMUNICATION STRATEGIES

A communication strategy includes several complementary communication functions which are essential for national development. These functions are practical building blocks in the design of a communication strategy and include policy communication, educational communication, social or facilitative function, time-sensitive communication. As highlighted by Röling (1994) policy communication expected to be initiated by government agency involve making policies, programmes, and the evolving procedures known. The basic attributes of educational communication which is expected to be initiated by service providers, include making technical know-how accessible to increase knowledge about the production, transformation, organisation and marketing dimensions of production activities of a nation. Also, price information should be made known. Attributes of social or facilitative communication, a platform for participation and debate function include providing platforms for stakeholders to exchange perspectives, explore new ideas and programmes, appreciate differences of opinions, negotiate common goals, develop partnerships, propose changes to programmes and become confident participants able to articulate needs and opinions (Ramirez and Quarry, 2004).

CHALLENGES OF COMMUNICATION STRATEGIES

In an attempt to advance sustainable development agenda, media and communication development often faces challenges in the form of weak technical skills, poor professional journalistic standards and dearth of financial resources. Other challenges include fragmented legal frameworks, poor integration of both ICT and traditional platform and an undemocratic political system or lack of enabling political environment (Minnie, 2007). There is also a risk that in benefaction societies, the media may

not be able to break free from its political constraints and may operate according to clientelism or be captured by private interests ('media capture'). As noted by Mcbean (2005), other possible impediments to positive contribution of communication strategies to sustainable National development include power and control, ownership of the process, cultural and social norms and uptake by individuals and societies.

METHODOLOGY

The study was carried out in Federal capital territory (FCT) of Nigeria. The choice of location is based on the centralization of Nigeria administrative sections in the territory. The population of study is also located in FCT. In an attempt to obtain empirical information on the subject of study, we employed convenient samples of 50 staff of ministries of information and National planning, who were asked to highlight challenges facing communication strategies in building a sustainable National development. In addition, Focus group discussion was carried out to shed light on the identified challenges plaguing communication strategies. Focus group discussion is a means of collecting qualitative data to support the quantitative data. It involves direct interviews and interaction with the sample population. The primary data were used in this study with the aid of structured questionnaire. The respondents included senior officers of federal ministries of information and National planning in Nigeria. Data collected were organised, processed and analysed using statistical package for social sciences (SPSS 20). Descriptive statistics and Kendall rank test were used to analyse the data.

RESULTS AND DISCUSSION

The identified challenges facing communication strategies are presented in Table 1. These include ownership problem (22%), ethnic and cultural barrier (24%), religious differences (28%) and ignorance (20%). Ownership of communication outfit determines to a larger extent, the type of communication strategies to be put in place and the expected development. When private ownership of a nation's communication outfit is in the hand of government, the government is bound to see itself as the sole dissemination of communication strategies. The consequence of this is political brainwashing. Because one the essence of communication strategies is to check the excesses of the government policies, truth about developmental agenda becomes hidden (Mgbejume, 1991). As a result, communication and media outfit becomes mere political tools used only to advance the wishes of the government. However, if ownership of communication and media outfit lies in the hand of private, cost constraints, doctored opinion, individual bias, and non constructive bias are the likely consequence.

The challenge of technical is related to the country's technical dependence on foreign equipment and assistance. Built-in economic and ideological biases almost

Table 1. Challenges facing communication strategies in Nigeria

| Challenges | Frequency | Percentage |
|-----------------------------------|-----------|------------|
| Ownership of communication outfit | 11 | 22 |
| Technical | 3 | 6 |
| Ethnic and cultural barrier | 12 | 24 |
| Religious differences | 14 | 28 |
| Illiteracy, ignorance and poverty | 10 | 20 |

Source: Field survey, 2013

Table 2. Communication strategy formulation process in Nigeria

| Strategy | Ranking Test Diagnostics | |
|---|---------------------------------|-----------------------|
| | Friedman and Kendal's mean rank | Chi-Square statistics |
| Development of deliberate communication goals | 3.63 | 28.124* |
| Setting efficiency targets. | 3.64 | |
| Setting evaluation methodology | 3.27 | |
| Generating communication plans | 3.52 | |
| Develop a communication framework | 3.33 | |

*significant at 5 per cent

inevitably infect even the most well-intentioned forms of bilateral aid (Head, 1974). Also most of the technical aid could be tied thereby influencing the positive way to which communication strategies could be put for transformational and developmental agenda. Subconscious absorption and dissemination of foreign culture are bound. This makes unveiling a true developmental agenda through communication strategies peculiar to a nation more difficult.

Another challenge identified as limiting the role of communication strategies is ethnocentrism. Nigeria as a country is currently bedevilled by sharp ethnic division such that any communication strategy for sustainable national development has to pass through baptism of ethnicity. This challenge makes developmental objectives very difficult to achieve.

Challenges of posed by illiteracy among a people with various cultural and ethnic backgrounds poses the problem of understanding one another in developmental objectives designed by communication strategies. Misunderstanding and suspicion of each other's intention is more likely among people of different educational and literacy background.

The communication strategies in Nigeria were evaluated using both Friedman and Kendal's raking order test. The ranking diagnostics test as measured by chi-square statistics was significant at 5 per cent level. The ranking test value for both Friedman and Kendal were the same. This is consistent with a priori if the specification is significant. The result indicates that communication strategy process usually formulated in Nigeria is setting

efficiency targets (Table 2). Usually, in communication theories, efficiency targets are set in order to enhance communication objectives. This will be expected to increase the efficiency of the communication function. Next, is development of deliberate communication goals. The concept of deliberate communication goals involves the review of strategic priorities, resulting in a series of communication goals and themes. Further, generating communication plans is next in strategy formulation process of Nigeria communication development agenda. In this set up, properties defined in the communication strategy for each of the intended communication plans is expected to feed automatically through to the new Communication plans.

Evidence from focus group discussion (FGD) shows that communication strategies employ by stakeholders in Nigerian communication is very limited. Policy communication strategy with focus on unidirectional transmission of government policy to the people, without feedback from the people back to the government highlights communication agenda in Nigeria. This might have led to several challenges facing communication strategies in Nigeria.

Conclusions

Sustainable development leads to realization of societal ideals relevant to the requirements and aspirations of any nation. In this study, we identified the challenges hindering communication strategies in the quest for sustainable

development. Basic challenges identified ranges from ownership of communication outfit to technical, cultural, and ethno religious issues in Nigeria. While sustainable development is desired by all, resolving the challenges and harmonisation of views towards national development cannot be overemphasized in the quest for sustainable national development via communication strategies. Further evidence from FGD indicates that the implementing agency should adjust the strategy on the basis of the evolution of the stakeholder groups' levels of knowledge and awareness. The most important lesson we have learned is that development projects must be firmly rooted in people's local reality, their organisations, their customs and their culture.

REFERENCES

- Coffey International Development (2007). *The Role of Communication in Governance: Detailed Analysis*, Coffey International Development, London.
- Cornish P, Lindley-French J, Yorke C (2011). *Strategic Communications and National Strategy*, A Chatham House Report, The Royal Institute of International Affairs.
- Fraser C, Restrepo-Estrada S (1998). *Communicating for development: Human change for survival*. London: I.B. Taurus.
- Head S (1974). *Broadcasting in Africa*, Temple: University press.
- Inagaki R (2007). 'Communicating the Impact of Communication for Development: Recent Trends in Empirical Research', World Bank, Washington DC.
- McBean B. (2005). *What matters in a communication strategy*. (ECDPM in Brief 11AB) Maastricht: ECDPM.
- Mgbejume O (1991). Constraints on mass media policies in Nigeria, *Afr. M. Rev.* 5(2):1-11.
- Minnie J (2007). 'Ideological, Legal, Economic and Professional Obstacles to Media Development in Africa', in Section 3 of ed. Harvey, 'Media Matters: Perspectives on Advancing Governance and Development from the Global Forum for Media Development Internews Europe.
- Norris P, Odugbemi S (2010). *Assessing the Extent to Which the News Media Act as Watchdogs, Agenda Setters and Gatekeepers*, ch. 15 in *Public Sentinel: News Media and Governance Reform* ed. P. Norris, CommGAP, World Bank, Washington DC.
- Ramirez R, Quarry W (2004). *Communication for Development: A medium for innovation in natural resource management*. Ottawa: International Development Research Centre and Rome: FAO.
- Röling NG (1994). *Communication support for sustainable natural resource management IDS Bulletin (Special Issue) 'Knowledge is power? The use and abuse of information in development 25(2):125-33*.
- Wilson M, Warnock K, Schoemaker M (2007). *At the heart of change: The role of communication in sustainable development* Panos Institute, London.

Full Length Research Paper

Media and women image: A Feminist discourse

Sumita Sarkar

IBSAR Mumbai-400614, India.

Received 14th January 2014; Accepted 10th March 2014; Published March 2014

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 standards 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. In addition, the political economy of 'women image' and its commercial exploitation by selling and purchasing 'beauty' and consumption of it also requires serious attention. Hence, a theoretical discourse is developed being based on content analysis to cross-examine the representation of women around the patriarchic cultural notion of 'beauty' and its commoditization in commercial space through media. The paper further explores the social dynamics of 'female body' and reconstruction of 'femaleness' through socio-cultural process of 'gendering' and 'popular media'. The discourse revolves around how and whether the 'reconstruction of female body' could be dissected in search of 'real image ('Changing the 'image of beauty' in real sphere of womens' life and life style) of a woman' with a special focus on Indian society.

Key words: Gender; Media; beauty and objectification.

INTRODUCTION

"We don't need Afghan style burqas to disappear as women. We disappear in reverse – by revamping and revealing our bodies to meet externally imposed vision of beauty" – Robin Gerber

Female bodies have been exposed over the decades to a maximum possible extent through print and visual media globally. The physical impression of women body has been used to sell almost all consumer products such as food to floors, from creams to cars, from perfume to popcorn across continents. Popular film and television actresses are shown becoming younger, taller and thinner day by day as projected by the visual media. Some of

these women have been known to faint at the work place due to lack of food intake (*The Times of India*, Mumbai, 25th April, 2010). Gerber thinks that women's magazines are adequately fed with information giving out advice that if they can just lose those last twenty pounds, they'll have it all—the perfect marriage, loving children, great sex, and a rewarding career (Robin Gerber, 2009).

The standards of beauty being imposed on women by external sources are a much debated and complicated process and need to be understood within the age old socio-culturally induced milieu. In addition, the political economy of 'women image' and its commercial exploitation by selling and purchasing 'beauty' and consumption

E-mail: sumi.sarkar36@gmail.com

Author(s) agree that this article remain permanently open access under the terms of the Creative Commons Attribution License 4.0 International License

of it also requires serious attention in the debate. Hence, a theoretical discourse needs to be developed to cross-examine the representation of women around the patriarchic cultural notion of 'beauty' in the media and its commoditization in commercial space across the globe. 'Changing the 'image of beauty' in real sphere of women's life and lifestyle also needs to be studied. The author wishes to expand the debate further by analyzing the social dynamics of 'female body' and reconstruction of 'femaleness' through socio-cultural process of 'gendering' and 'popular media'. The discourse revolves around how and whether the 'reconstruction of female body' could be dissected in search of 'real image of a woman' with a special focus on Indian society.

Women Body and Power Dynamics: A theoretical interpretation

According to feminists discourse, there is a complex dynamics that exists among power, ideology, language (symbolic and semiotics) and its practice within a context of its socio-cultural milieu that could be manifested in the form of "doing gender" or "performing gender" (identity trouble or confusion). It is suggested that gender is a property, not of persons themselves but of the behaviours to which members of a society ascribe a gendering meaning. For example, being a woman involves appropriating gendered behaviours and making them part of the 'self' that she presents to others. Repeated over time, these behaviours may be internalized as "me"—that is, gender does not feel like a performance or an accomplishment to the actor (the social agent), it just feels like 'her' "natural" way of behaving. The visual or print media, in the same way provides a stereotyped image, an imposition which has to be internalized by 'women' and exhibit their 'beauty' that suits to the popular and dominant perception of the larger community.

Socio-cultural standards of feminine beauty are presented in almost all forms of popular media, projecting women images that portray what is considered to be the "ideal body." Such standards of beauty are almost completely unattainable for most women; a majority of the models displayed on television and in advertisements are well below what is considered healthy body. Mass media's use of such unrealistic models sends an implicit message that a woman, if considered to be beautiful, must resemble a model recognised by the popular culture. Feminist theorists have attempted to recover the subject and "subjectivity" to address this issue of "body, image and identity".

Several scholars from mainstream of feminist school like structuralism or post structuralism have shared their views on this subject. Weedon (1997), a scholar in the feminist poststructuralist tradition, has sought to integrate individual experience and social power in a theory of subjectivity. Weedon defines subjectivity as "the conscious

and unconscious thoughts and emotions of the individual, her sense of self, and her ways of understanding her relation to the world. This world could be also the world of popular media and her 'effort' to connect with the same. Judith Butler (1990), another scholar in the same genre, explains that the 'performativity' of gender offers an important contribution to the conceptual understanding of processes of subversion. She argues that subversion occurs through the enactment of an identity that is repeated in direction that goes back and forth resulting in the displacement of the original goals of dominant forms of power. Virginia Woolf (1929) challenges the very assumptions underlying nominal categories encompassing "all women," deconstructing particular notions about the ways in which power and identity have been gendered. Foucault (1990) reconceived "subjectivity as subjected, docile body enmeshed in relation of power. He says the 'effect of power' upon body results in reduction of social agent to passive bodies – though his argument lacks a rounded theory of 'subjectivity' or agency and is in conflict with the fundamental feminist struggle to re-discover and re-experience womanhood (McClaren, 1997, "Foucault and the subject of feminism").

Lacan (2001) argues that the subject loses some sense of autonomy upon realizing that 'she' is a visible object. This concept is bound with his theory of the 'mirror stage', in which a child encountering a mirror realizes that he or she has an external appearance. He suggests that this gaze effect can similarly be produced by any conceivable object such as a chair or a television screen. This is not to say that the object behaves optically as a mirror; instead it means that reflection of any object can induce an awareness of it as an object. Mulvey (1975) identifies the male gaze in consonance with Lacanian argument that 'Femininity' is a social "construct" and that the feminine object, the object of desire, is what male perceives about female body withholding the positive identity of female as a fellow human. The concept of subjectivity and the means by which cultural norms and interpretations (or dominant social processes) call women into being, emphasises them ostensibly as subjects. This image problematically depicts a woman as "she," rather than an unproblematically "we," which is indicative of the emerging politics of post-feminist inquiry (Butler 1990, 1993). Such an argument indicates that there is an unequal power relationship between viewer (male) and 'viewed' (female), gazer and the gazed and, therefore, leading to women 'objectification'. Frauke (1997) examined the media representation of one of the most popular singers Cher, a woman who underwent cosmetic surgeries many a times (1987-1995) to suit to popular media and her image could be a prominent example of power dynamics and the politics of female body that exhibited objectification, stigmatization and reconstructed body image and women beauty' documented by various newspapers, media news channels in Germany and in the US during her hey-days of popularity.

Other than commercialization, based on objectification of women 'image, body and beauty', during 90's the feminist movement identified incidences of women victimization due to such 'subversion created by popular culture in various visual and print media. It led to many social problems like domestic violence, equal pay, and workplace harassment. The key concern remains the same even in the post modern era particularly, for the present discourse, wherein author would like to focus on the intersection of various new shades of popular culture through media projection of the women body, (at any age cohort). 'Body, image and identity' crisis - "called into being" in popular feminism, usually leads to 'false identity' and reconstruction trap of "real" into something "in vogue" encouraging patriarchic gaze, viewing, pleasure and acceptability.

Emerging Feminist Schools of Thought and Role of Media

The "first wave modernity" gave fillip to the establishment of democratic state globally resulting in creation of institution to promote knowledge and empowerment through education for its citizenry (female). This was followed by a second wave of "modernity" concretizing 'empowerment', that is, earning one's own living through employment generation and equal opportunities for the citizens irrespective of gender creed caste colour. Gender roles of women got diversified and more highlighted and diluted the stereotyped 'gender roles' entrenched deeply in social fabric. This encouraged individuals (post 90's) to create their own identity, structure and become part of a changing social order especially for women. The media played here a dominant role globally, to substantiate and encourage modernity touching all aspects of life. Propagation of modernity created separate space for women to gain professional status and identity but was riddled with dilemmas and conflicts between old age narratives and images of contemporary popular culture. It resulted in "inequity" within the gender-class itself: women who crossed the threshold of modernity (advance) and those who failed (backward) in social imagery.

Women became empowered to choose "a life of their own" and also a 'lifestyle'. The scholars of Foucault's school of thought and feminist writers like Rose (2000) warned that such 'space and power' 'freedom of choice', "the shaping of being"; and the "inculcation of a form of life" could be a tool for exploitation by the male patriarchy. Similarly Bauman (2001) lamented the sheer unviability of naked individualisation as the resources of sociality (and welfare), leaving the individual to self-blame when it eluded 'him or her'. McLaren thought that in Marxian ideology 'individualisation' could be considered as the curse of capitalization led modernity and therefore could be viewed as 'non-welfare' to masses/society. Post modern media projection of women image clearly exhibits

power struggle of women to embark upon 'freedom of space' while being trapped in their own re-constructed image. The space for "emancipatory politics" therefore has given way to live politics in the dynamics of social change. Ulrich (1992), Giddens et al. (1994) as "reflexive modernisation". (20th Century Syndrome).

Proceeding viewpoints represent various schools of thought in recent feminists' discourse like social comparison, cultivation, self-schema and so on. Each perspective has helped researchers examine mechanisms by which the media images were translated into induced body image in women psyche. These thought also explain as to why some section of female populace remain vulnerable to the detrimental effect of the media, while others display remarkable levels of resiliency. It is important to mention here that the "vulnerable one are being trapped into media projection and the resilient are those who withstand the pressure of "trendy demand "of ideal women and remain' as they are' and therefore could be called as "normative discontent" section of the society (Striegel-Moore and Franko, 2002, Tiggemann and Slater, 2004).

Cultivation theory for example states that women who match the socio-cultural ideal of beauty excessively prevalent in popular media and that repetitive exposure to images influences viewers abilities to decipher that projected standards in the media are unrealistic. As females constantly view images of tall, thin women that appear in different forms of mass media the cumulative effect over a time frame is that many are lured to accept unrealistic standard of beauty as "reality." Many women come to view ultra-thin females to be "normal," and thus conclude that any woman who does not meet the image is "abnormal" (Schooler et al., 2004; Tiggemann, 2003).

The pervasiveness of the media makes it very challenging for most women to avoid evaluating themselves against the projected socio-cultural standard of beauty. These images reinforce amongst most women the message that "you're not good enough" (Milkie, 1999) Most companies that target women in the media actually attempt to foster social comparison with idealized images, to motivate women to buy their products that will bring them closer to the ideal (e.g. food products, cosmetics, hair products etc.). If women see a discrepancy between themselves and the images they view in advertisements (which surely is prevalent) they will be more tempted to buy the advertised products (Thompson and Coovert, 1999). Schooler et al. (2004) validates the above point in his observation below:

"Consistent representations on television construct a specific portrait of reality, and repeated exposure to this content leads viewers to adopt this alternative reality as valid. Accordingly, because the representations of women's bodies shown on television are so skewed, adopting this reality for young women is believed to lead to decreased satisfaction with their own bodies, a strong

desire to be thinner, and disordered eating behavior”.

On the other hand, social comparison theory provides a certain level of explanation for how media images actually come to impact the way women feel about their bodies. It examines how individuals evaluate themselves in relation to peers, groups, and/or social categories (Milkie, 1999). Depending on the target of comparison, a person will usually judge himself as either better or worse on some dimension. An upward comparison occurs when an individual compares himself or herself to someone who fares better than himself/herself do on a particular construct. In contrast, downward comparisons involve a person comparing himself or herself to someone who is not as well off as himself in a certain dimension. In general, upward comparisons have been found to correlate with depression of mood, whereas downward comparisons are more likely to elicit elevation of mood (Lin and Kulik, 2002; Schooler et al., 2004; Tiggemann, and Slater, 2004). Mass media is seen to be one of the most dominant and commanding influence, especially on women in defining oneself. Television, advertisements, magazines, and other forms of popular media provide a plethora of references for upward social comparison. Images in the media generally project a standard to which women are expected to aspire, yet that standard is almost unachievable for most of the women (Schooler et al., 2004; Thompson and Coovert, 1999).

Self-schema theory states that women use three points of reference to perceive their physical appearance: the socially represented ideal body, the objective body, and the internalized ideal body. The portrayal of women by the media and other important individuals in her life influences the conception of socially represented ideal body, that is, social expectation with respect to physical appearance and beauty. In contrast, the objective body involves a person's own evaluation of her body. A person's satisfaction and dissatisfaction with regards to his physical appearance is contained within this dimension; individuals almost always have some opinion about their (self) physical demeanor. The internalized ideal body involves the level at which an individual endorses the ideal image and aspires to achieve it. Some women can be exposed to images of thin women and may not internalize such standards of appearance because they know that they are unrealistic. In contrast, some women's internalized ideal is very similar to the socially represented ideal, which makes them particularly vulnerable to the powerful effects of the media (Sands and Wardle, 2003).

It is almost impossible to alter society's representation of what is considered to be an "ideal body." Despite powerful evidence that the media's unrealistic depiction of females has negative effects on the way women view themselves, companies in television and advertising seem to be unyielding in their marketing approaches to widen the chasm. This may come from the mindset that

“thinness sells” while using heavier woman could not be as profitable (Dittmar and Howard, 2004). While it is difficult to change the way the media portrays women, there may be hope for altering women's internalized ideal body image to reflect something that is realistic and attainable. If women can be taught not to internalize the socioculturally projected ideal, they may be able to counter the negative effects of the ultra-thin images that are almost inescapable (Sands and Wardle, 2003).

Media Trapping of Women Image, Body and Self

As already discussed the ‘projection of women body and image’ is the focus of this study, and how it has subversive impact on the women consciousness pushing them into trapping of “performing gender” as perceived by male to a large extent to meet visual pleasure and to be accepted in the familial social clout in particular, where women themselves are “leading the role of doing gender” under a subtle entrenched process of ‘objectification’.

Big billboards of ‘wonder-bra’ advertisement showing famous model looking down admiringly at her substantial cleavage (Williamson 1987), in a TV advertisement (1998/9) another supermodel, Claudia Schiffer, took off her clothes as she descended a flight of stairs in a luxury mansion on her way out of the door towards her new Citroen car, or woman wrapped with snake posed nude (1995 Tuff Shoe, Sunday *Mid Day* dated July 23) are the prime examples of “sexist ads” that started in the early 90’s. Post liberalized era has experienced more bold exposition of women body (nudity) through advertisement, film, and “ad captions” (“Hello Boys” to “Are You Just Pleased To See Me?” as cited in Williamson, 1987) which simply provokes “enacting sexism” and reconfirming process of “objectification” and commoditization of women image and body. These ads corroborate ‘gaze theory’ voiced by various feminist scholars (Mulvey 1975; Rosalind Coward 1984; Teresa de Lauretis 1988 etc). ‘Nudity’ or exposition of female body as argued by feminist critics (Foucault, Wolf, Weedon) as part of gender exploitation and power dynamics is instantly dismissed by many as an antidote. Furthermore, the recent tag “my body is my art” (Kathy, 1997:27) “being slim slender is being healthy” – a new mantra (chanting) for modern lifestyle to promote fitness centres, cosmetology centres, liposuction centres in urban townships and metros is representation of exploitation. The lifestyle which gave them umpteen scope for consumption leading to obesity and related diseases now invokes a further demand to cut off calories, shape up in few hours, ideal food habit and therefore retaining ideal body. Such newly emerging demand for ‘freedom of space and therefore voluntary exposition of ‘body’ could be termed as “female individualisation” as mentioned by McLaren (1997) who borrowed the idea of ‘individualisation in post modern society as a human trend. Various sociologists like

Giddens (1991), Beck (2002), Bauman (2000) and so on have observed that modernity lead 'individualisation assert individuals as self-monitor and that there appears to be greater propensity for 'female individualisation' (McLaren, 1997).

Images in the media today project an unrealistic and even dangerous standard of feminine beauty that can have a powerful influence on the way women view themselves. From the perspective of the mass media, thinness is idealized and expected to be considered "attractive." By woman images in advertisements, television, and music usually portray the "ideal woman" as tall, white, and thin, with a "tubular" body, and fine glowing hair. The author would like to pinpoint the emergence of billion dollars industry globally to bridge, the gap between the real and ideal beauty contours. There is interesting statistics on various beauty procedures purchased by women to bridge the gap between ideal and real image showing the numbers of kind of beautification undergone by women especially in five countries (refer Annexure I). The media is littered with images of females who fulfill these unrealistic standards, making it seem as if it is normal for women to live up to this ideal. (Dittmar and Howard, 2004; Lin and Kulik, 2002; Sands and Wardle, 2003; Schooler et al., 2004), Dittmar and Howard (2004) made this statement regarding the prevalence of unrealistic media images:

Ultra-thin models are so prominent that exposure to them becomes unavoidable and 'chronic', constantly reinforcing a discrepancy for most women and girls between their actual size and the ideal body.

To meet this media triggered gap between body image and real body billion dollars industry has sprang up globally (Annexure I). Magazines and advertisements are marketed to help women "look better" by providing information and products that are supposed to make them look and feel good. Women read these magazines with the hope that if they follow the given advice, they will be more appreciable and attractive. Marketing strategies lure women into purchasing the idea of looking better rendering powerful influence on their sense of self appearance. Tiggemann (2003) found that frequent magazine reading was consistently correlated with higher levels of body dissatisfaction and disturbed eating. The study also found that women who read fashion magazines displayed higher levels of thin-ideal internalization, which is a powerful risk factor for development of weight anxiety and disordered eating patterns. In addition, to weight dissatisfaction and eating pathology, studies have shown that women who view slides of pictured in many mainstream magazines and advertisements show increased levels of depression, stress, guilt, shame, and insecurity (Stice, Schupak-Neuberg, Shaw, and Stein, 1994). Thus print and media projection about 'ideal body image and beauty becomes instrumental in determining

perception of millions of viewers of TV and readers of 'beauty' magazines and newspapers are guided by the media projected contours of beauty and grace for women and internalise it as yardstick to view women.

The impractical physique that is considered optimal by the media continues on well past young girls, influencing women of all ages. As girls become older, they loose interest in dolls and the like, and gain interest in fashion, cosmetics, and the entertainment industry. The typical fashion model is between fifteen and twenty two years old, is a minimum height of five foot eight, and has an average weight of 108 to 125 pounds. Therefore, the average model is significantly underweight and ideally young. This is a shame, because models are viewed as having glamour that many women covet. It's ironic that models have such a specific physical appearance, while they are advertising clothes for all different body types. Maybe if models varied in the shapes and sizes that all women come in, it would be easier for women without the model body type to accept her physical appearance (Figure 1).

But even the models that are advertising the clothes and products are not considered beautiful enough for those who make the advertisements. The majority of models in ads are far more imperfect then their photos on billboards and magazines. This is because models are, more often than not, airbrushed, photo-shopped, and digitally corrected, before the ads are ever introduced to the public. Natural body fat that is considered healthy by doctors and physicians is trimmed away, to skin and bone. The usual creases and shadows that make us look human are glossed over and obscured. The result - a disturbing fantasy of perfection that is unattainable by everyone, without the help of digital corrections. Let's face it; the products that are advertised never make us appear as promised in the ads. This is because the ads that sell them are fake.

In the entertainment industry, women are objectified. It's not often that you see a mainstream music video without several females, wearing practically nothing, draped across one man who is portrayed as their 'all and be all'. Popular songs that degrade women often make the top on music charts. They have lyrics such as: "I tell the h** all the time, B**** get in my car" (50 Cent, 2005) and "H* shake your a***" (Ying Yang Twins, 2003). Even the majority of famous women performers are not known for their talent, but their body. Popular actors and musical artists that are an example of this are Britney Spears, Christina Agularia, Megan Fox, and Angelina Jolie (to name just a few). There are many people who argue that it's just business; yes, women in the media are unrealistically portrayed and hyper-sexualized, but this has no real bearing on regular women's self esteem. This, however, has been proven false. In a 2004 study it was found that sixty-eight percent of women strongly agree that the media and advertising set an unrealistic standard of beauty, which most women can't ever



Figure 1. Women Images, Body and Self shapes and sizes.

the media grossly interprets what is beautiful. It's awful, but the mass media does have a negative impact on a woman's self-worth and confidence (Sands and Wardle, 2003).

Women Body, Identity and Self Image: Indian perspective

Perception, projection and acceptability of women is much more complex phenomena in India than in the west. In Indian media, the projection of women as a 'persona' or as role model has varied largely between two extremes of a continuum; example is from "devi" to damned". In 70's the real movement of feminism started with feminist scholars talking about rights, role status and identity of women in Indian patriarchy, and is yet struggling to gain clarity and acceptance of society, (Jain, 2011). Indian society has not changed its attitude towards women since the past 1500 years (Jain, 2011). He succinctly explained how the moral foundation of Indian patriarchic structure has narrowed down the role of women between two extreme "blessed" and "damned" Indian women especially representing urban class have been projected as self-independent, empowered, liberated

and looking good in terms of "fair and lovely", "thin and sexy", "smart and fashionable" and also financially empowered as projected by the media in the last two decades. These images have reached largest no of households in India through TV channels and influenced the societal attitudes en-mass and women in particular. On the one hand women are still being exploited, used, victimized seen as an object of desire and second grade citizen in the family and society in India. These images when frequently shown on TV create dissonance among the women as the gap between real and projected body image, beauty and personality looks widening and frustrating. Media projection is far removed from reality has highly influenced women psyche, be it lower income middle or 'rich n famous' class; or urban clusters, damaging the traditional normative structure and institution of our society and especially making woman folks vulnerable to questionable products and attitude towards sculpted bodies as demanded by popular western culture depicting women as glamorous, sensual and charming. Films, television and advertisements all have been reconstructing women image by visual and print – prioritizing elegance and beauty. This projecting of women by the media is in extreme contrast with the traditionally known role of women as home-maker,

caregiver, mother and apostle of love and affection. Women image has been typecast with products like detergent powder, soap, cooking spices, oil, rice-grain etc., projecting utter sincerity towards family thereby confirming exploitation of her "role" in real social structure. On the other hand women are projected as urbane, smart, empowered symbolizing women power and, therefore, leading to willful exposition of body and objectification infringing their 'space, and privacy over body. This is a dibololical image projection. It could be substantiated by a statement of Chakraborty (2012:10) that "...the narcissist ethos of consumerist culture militates against the communitarian orientation of Indian culture which values fulfillment of individuality within familial and kinship network". Author would like to quote here Uberoi (2006) who argues that "the conspicuously globalised popular culture of the upper middle classes though a minority one, is less authentic than the conservative culture of the lower middle classes, or the mass culture manufactured for the urban working classes, the rural consumer and the socially dispossessed". The media has created cultural clashes and classes.

In the post liberalized and globalised era in Indian society media has played very constructive as well as dubious role in projecting women body, image and beauty. It appears that culture and value exposition to society has taken a hit and economic/business considerations have largely guided media in this regard. The media's contribution in promoting women causes and imagery can be divided into four categories as discussed below.

Commoditization and marketisation of women image and body

The media in the early 90's used to be a means of reporting and broadcasting largely news and songs, films, music and less of product advertisements. The products like NIRMA detergent or LUX soap remained famous women's foray to be advertised during that era. The media and the pattern of advertisements has entirely changed in the post globalised era and it has become a vibrant mode and tool to shape, mould and change public opinion and create markets and demand for different products by projecting slim, trim, sculpted woman bodies like a commodity. Be it homecare products, beauty products, telecommunication, IT products/computers/gizmo, food, or lingerie, the women body has been used unsparingly to advertise and market merchandise. In order to sell products reconstructed image of women with modified sculpted looks is presented before masses to influence their perception of an ideal woman rendering the woman a commodity in the process. Print and visual media by projecting, commoditizing, commercializing and reconstructing women image deceives the woman as to what is her real image: One projected in the media or one

she herself carries or the one prescribed by normative societal structure!

Stereotyped gender induced projection of women image

In the last three decades, the media seems to have reinforced stereotyping by projecting women as homemakers, docile and tolerant to suit mass perception and taste, also amongst its avid consumers - the women who would buy particular product for their house, body and beauty. Thus in India, women on small or big screen still perform traditional role of washing clothes, invariably serving food to adults, craving for cosmetics to become more beautiful and displaying their clothes. A contemporary advertisement of a product 'MOOV' showed that the woman in the household is tired at the end of the day doing and finishing all her chores and suffering from backache, to her respite comes a rubbing cream 'MOOV' so that she can further work better to meet her family members whims and fancy? After using the miraculous balm, a barrage of orders began flowing from the whole family to make her serve it again like a machine!

Therefore, representation of real women varies from negligible to total exclusion and women in certain accepted professions are interviewed and talked more about their femininity than work/profession, or sharing their views on various social issues. Women are usually projected in gender based roles and linked with promotion of products but their real issues and personality rarely gets a chance to come out in the media whether print or electronic. Women achievers usually are subjected to irrelevant even distasteful queries asking them colourful and spicy details about their appearance and personal life, such as their penchant for beautiful sarees, visits to spa etc. to emphasise their feminine qualities not achievements. The media influences people's psyche by repeatedly projecting woman as homemaker, mother, wife, docile, engaged in domestic chores serving the family and glue to family unit on the one hand and on the other as most mod semi-nude looks crazy slim-trim creating dissonance among all consumer of media whether print or electronic. The media repeatedly typecast women around their gender and exhibits their bodies to promote commercial products and services to sustain the gap between ideal body image and real image.

The whole contour of this discourse unravels projection of woman body image by the media on a bipolar basis, that is, powerful vs powerless. Derne (2008) puts forth that the media promoted the divide of same gender through generating lifestyle and promoting in small screen soaps showing class division within women population, a class exposed to pasta, jeans and tea shirts, gizmos, laptops and size zero fashion and the other suppressed and overtly oppressed often shown wearing sarees, believing in talisman and trantas, making 'kheer' as best



Figure 3. Mod images.

play a central role in the reproduction and continuation of various kinds of social inequalities at local, national and global level". What the media has missed out is unraveling gender perspective and gender inequality to support women causes especially in India. Bathla (1998) argued that Indian media systematically ignored the need to raise issues of gender injustice and inequality. In contemporary India, women remain the second sex trapped in the triple bind of religion, patriarchy and capitalism. The media has rendered insufficient attention to women's voices sometimes and conveyed that their concerns were irrelevant to democratic polity". At best, the media has played dubious role: It has propagated the interests of commercial value frequently by promoting mod image of women and at worst it has stayed oblivious to the concerns of social change at attitudinal level to emancipate women (Figure 3). For media projection of glamourised woman body and image has been a matter of making money at the commercial level whereas social issues and change being a non money spinner has

remained the least priority. The real women related issues want change in societal attitudes, perception and treatment of women as equal partners and the media has felt shy of propagating the social evils because there no money in such themes. The author would like to regret the artificial concern of the media in projecting real woman causes and image of an ordinary woman.

Conclusion

This thematic discourse tried to reflect how the media both visual and print in the promotion of popular culture in though has projected woman body and image with prime focus on catering to the male psyche tickling sensual pleasure in viewing 'women body and image' It also retained dominant patriarchal tint with emphasis on traditional normative practices to induce overtly or covertly the ideal image of women.

Keeping a theoretical interpretation that addressed

gender stereotype, women, image, body and self, the paper highlights a few contours of the theme such as gender stereotyping, gender commoditization and commercialization, objectification, exposition of women body and image as gender politics, gender inequality and division among gender (women) and so on. The media globally has reconstructed the women image keeping in mind its commercial benefits and projecting it to rake in profits by drawing a wedge between the 'real image of women and reconstructed image'! It promotes normative shackle and stereotyping to feed the mass psyche about women image by projecting dichotomy: desirable object vs adorable being retaining incessant gender struggle in the social structure as is theme!

Be it pre independence, post independence, pre globalised or post globalised era women have been exhorted to reconstruct their image to suit to male perception of beauty and also to contemporary popular culture etc. Wonder bras, lingerie, deodorant, hair removing lotion fairness cream to attract the 'male' and be desirable. Only difference is in more exposition of body and reconstructing bold and beautiful women or meek and docile women and throwing it to the millions' perception and simply watch which sells most! Popular culture is reflected in popular media or vice versa.

The media is a tool of ushering in social change while maintaining continuity has erred more in the promotion of women body and image among masses by its projections than brought in the real image to the forefront. Largely a reconstructed image of woman's body and identify as disseminated by the media has not served the cause of women fraternity creating a dissonance amongst the minds of everybody: the women, the observers, the readers and the viewers of the media.

Conflict of Interests

The author(s) have not declared any conflict of interests.

REFERENCES

- Bathla S (1998). *Women, Democracy and the Media*, Sage Publication, New Delhi.
- Bauman Z (2000). *Liquid Modernity*, Polity Press, Cambridge.
- Butler J (1990). *Gender Trouble* Routledge, New York.
- Butler J (1993). *Bodies That Matter*, Routledge, New York.
- CNN.com (2008). "Women laserized to standardize dress sizes" , Feb 11.
- Derne S (2008). *Globalisation On the Ground Media and Transformation of Culture, Class and gender in India*, Sage Publication, Thousand Oak.
- Devereux E (2003). *Understanding the Media*, Sage publication, London.
- Dittmar H, Howard S (2004). Professional hazards? The impact of models' body size on advertising effectiveness and women's body-focused anxiety in professions that do and do not emphasize the cultural ideal of thinness. *Br. J. Soc. Psychol.* 43(4):477-497.
- Fauccault M, Robert H (1990). *The History of Sexuality*, Vintage Books, Uk. p.1.
- Frauk F (1997). *Making up Cher –A Analysis of the Politics of the Female Body*, *Eur. J. Women's Stud.* 4(1):7-22.
- Garber R (2009). *Barbie and Ruth*, Harper Collins, US.
- Giddens A (1991). *Modernity and Self Identity*, Polity Press, Cambridge
- Giddens A, Bech U, Lash S (1994). *Receive Modernization*, Polity Press, Cambridge.
- Jain J (2011). *Indigenous Root of Feminism: Culture, Subjectivity and Agency*, Sage Publication, New Delhi, India.
- Kathy D (1997). "My Body is My Art": *Cosmetic Surgery as Feminist Utopia?*, *Euro. J. Women's Stud.* 4(1):23-37.
- Lacan J (2001). As cited Sturken, Marita and Lisa Cartwright. *Practices of Looking: an introduction to visual culture*, Oxford University Press, Inc.
- Lin LF, Kulik JA (2002). Social comparison and women's body satisfaction. *Basic Appl. Soc. Psychol.* 24(2):115-123.
- Mclaren MA (1997). *Social Theory and Practice, (Foucaultian Subject of Feminism)* Philosophy documentation Center, US. p.23
- Milkie MA (1999). Social comparisons, reflected appraisals, and mass media: The impact of pervasive beauty images on black and white girls' self concepts. *Soc. Psychol. Q.* 62(2):190-210.
- Mulvey L (1975). *Visual Pleasure and Narrative Cinema*. p.14.
- Rose N (2000). *Powers of Freedom*, Cambridge University Press, Cambridge.
- Rosiland C (1984). *Female Desire*, Paladin, London.
- Sands ER, Wardle J(2003). Internalization of ideal body shapes in 9-12-year-old girls. *Int. J. Eating Disorders* 33(2):193-204.
- Schooler D, Ward LM, Merriwether A, Caruthers A (2004). Who's that girl: Television's role in the body image development of young white and black women. *Psychol. Women Q.* 28(1):38-47.
- Stice E, Schupak-Neuberg E, Shaw HE, Stein RI (1994). Relation of media exposure to eating disorder symptomatology: An examination of mediating mechanisms. *J. Abnormal Psychol.* 103(4):836-840.
- Striegel-Moore R, Franko D (2002). *Body Image Issues among Girls and Women*. In: Cash TF and Pruzinsky T (Eds.), *Body Image: A handbook of theory, research, and clinical practice* New York: Guilford Press pp.183-191.
- De Lauretis T (1988). *Technologies of Gender: Essays on Theory Film and Fiction*, Indiana University Press, Bloomington, IN.
- Thompson JK, Coovert MD (1999). Body image, social comparison, and eating disturbance: A covariance structure modeling. *Int. J. Eat. Disord.* 26(1):43-51.
- Tiggemann M (2003). Media exposure, body dissatisfaction and disordered eating: Television and magazines are not the same! *Eur. Eat. Disord. Rev.* 11(5):418-430.
- Tiggemann M, Slater A (2004). Thin ideals in music television: A source of social comparison and body dissatisfaction. *Int. J. Eat. Disord* 35(1):48-58.
- Uberoi P (2006). *Freedom and destiny, Gender family and popular Culture in India*, Oxford university press, New Delhi.
- Ulrich B (1992). *Risk Society*, Sage, London.
- Weedon C (1997). *Postwar Women's Writing in German*, Berghahn Books.
- Williamson J (1987). *Decoding Advertisements*, Marion Boyars, London.
- Wolf V (1929). *To The Lighthouse*, Time magazine, London.
- Wykies M, Barrie G (2005). *The Media and body Image*, Sage Publication, London

Annexure 1. Image enhancing procedures used by woman

| Sr. No. | Procedures | Countries the data reflects | No. of Women data of 2010 |
|----------------|--|--|----------------------------------|
| 1 | Eye wide open blepharoplasty | Brazil, China, Japan, Italy, South Korea | 11,00,000 (1.1 million) |
| 2 | Breast reduction | US, India, Brazil, Japan | 5,50,000 (5.5 million) |
| | Vaginal rejuvenation surgeries or virgin plastics for prettier genitals | | 67,600 (0.67 million) |
| 3 | | Brazil, China, Japan, US, India | |
| 4 | Nip-tuck jobs | South Korea, India, Brazil | 47,00,000 (4.7 million) |
| | Women who underwent beauty procedures plastic/non-plastic and other treatments | | 3,314,292 |
| 5 | | USA | |
| 6 | | Brazil | 2,517,778 |
| 7 | | China | 1,265,160 |
| 8 | | Japan | 1,183,320, |
| 9 | | India | 1,147,060 |

Source: Report of International Society of Aesthetic Surgery, 2011

UPCOMING CONFERENCES

**4th Global International Studies Conference, Frankfurt, Germany.
Frankfurt/Germany, Goethe University Campus Westend, 6-9 August 2014.**



**ACM International Conference on Multimedia and Expo, Chengdu, China
July 14-18, 2014 •CHENGDU, China – Home of Panda**



Conferences and Advert

May 2014

Atlanta 2014 Counseling Psychology Conference, Atlanta, USA

20th Asian Studies Development Program (ASDP) National Conference:
Revisiting the Past, Living the Present, Envisioning the Future, Houston, USA

Association for Supervision and Curriculum Development (ASCD) Conference
on Educational Leadership, Los Angeles, USA

1st International Conference on Information and Communication
Technologies for Disaster Management (ICT-DM 2014), Algiers, Algeria

California Association for Health, Physical Education, Recreation, and Dance
Conference, Garden Grove, USA

June 2014

International Conference on Art & Humanities, Colombo, Sri Lanka (ICOAH
2014)

Asian Conference on Literature and Librarianship, Osaka, Japan

The Asian Conference on Arts and Humanities, Osaka, Japan

International Conference on Management and Humanities, Dubai, UAE

Conference on Empathy in Language, Literature and Society, Reykjavík,
Iceland

International Conference on Corporate Social Responsibility, Governance and
Sustainable Development (ICCSR-GSD), Accra, Ghana

The background of the entire page is a photograph of a hand holding a white pen over a smartphone. The phone is lying on a stack of books with various colored covers (yellow, green, red, blue). The scene is lit from above, creating soft shadows.

Journal of Media and Communication Studies

Related Journals Published by Academic Journals

- Educational Research and Reviews
- Philosophical Papers and Reviews
- Journal of Fine and Studio Art
- Journal of Languages and Culture
- Journal of Music and Dance
- African Journal of History and Culture

academicJournals