

The Dilemma of Woman Body in the Consumer Society

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Received: April 26, 2019

Accepted: April 30, 2019

Available online: April 30, 2019

doi:10.11114/ijsss.v7i3.4241

URL: <https://doi.org/10.11114/ijsss.v7i3.4241>

Abstract

Today in the consumer society, women pay much more attention to their bodies—not only to improvement in capability but much more to their figure and appearance. New techniques provide them with a lot of products—losing weight, spa, and bodybuilding surgery and so on—all of which tell them that they could be better and prettier. Looks is not inborn any longer. It can be changed and improved very easily. It is under this system of power discourse, women think that slim and curvaceous body figure with provocative BWH is their mission of life. This paper mainly discusses the features of female body and looks and their relation with the power discourse system in the consumer society. Under this system, woman confronts the dilemma: it is inevitable for them to pursue the modern beauty and fashion, which consume their time, money and energy, and their bodies become a commodity consumed at the same time.

Keywords: woman body, consumer society, dilemma

1. Introduction

In every society, the body was in the grip of very strict powers, which imposed on it constraints, prohibitions or obligations.

---- Michel Foucault Discipline and Punish 136

Foucault built his arguments on the theory that the social power is operated through body, which is actually regarded as a subject, an instrument, as well as an object. With the profusion of materials of the consumer society, people have shifted their attention from daily necessities for life to improving themselves. What concern them is how to be more comfortable, how to look more pretty and how to enjoy the multifarious commodities. Body, at this time, again in the grip of very strict powers, plays its manipulated role in the consumer society.

Human body is the start point of communication between people and nature, as well as people and society. It is the foundation of all material and spiritual activities. Not only as the embodiment of cultural existence and development, is the body also the embodiment of thought, spirit and idea. Without body, there would not be human society, let alone all kinds of social activities. So Turner said, “They have bodies and they are bodies”, “body is one part of nature as well as of culture” (Kaiser, 111).

Sartre, the pioneer of existentialist philosophy, pointed out the tri-dimensionality of body. The body is presented as having three different functions according to his theory. The material body shows in individual existence—head, arms, legs and other parts, and also including individual existence on spiritual level—mind, idea, faith and so on. The second function is showed as social. Body was used by others, which shows the relation with others. On the third dimension, body, as an object to others who are the subjects, is to prove the existence of people. Just as the three functions of body on different dimensions, the body becomes the subject that produces power, the instrument to manipulate the discipline of the institutions, and the object to which the discipline is implemented (Gao, 278). Just as Foucault said “the body becomes a useful force only if it is both a productive body and a subjected body” (26).

Body, not only as the material, biological existence, but also is the ideological existence of society and culture. What kind of power institution is in accordance with what kind of body appearance. So Susan Bordo said: “The body is a medium of culture. It is not only a text of culture, but a practical, direct locus of social control” (337-338). For Fish, there is great power to control human bodies in every form of culture (Kaiser, 111). In Muslim society, women are forbidden to be seen by men other than their husbands and fathers for fear of flaming man’s affection. So they should put on khaki to cover their bodies. In ancient China, women should bind feet to show delicate femininity. In Elizabeth’s

age, women should put on corset to show charming figure. The body is directly involved in a political field, wherein power relations have an immediate hold upon it; they mark it, invest it, train it, torture it, force it to carry out tasks, to perform ceremonies, to emit signs (Foucault, 25).

The social power in modern consumer society, combining with mass media, morality and legal system, social culture and ideology, is highly complicated. It controls body more latently. On the one hand, it gives individual body more freedom and more legal protection; on the other hand, it constrains body's figure and activities with systematical supervision and media manipulation. By spreading knowledge of standard "beautiful" figure with mass media, the power invests [female] bodies and subjugates them by turning them into objects of knowledge (Foucault, 28). Thus the 'knowledge' of the body is not exactly the science of its functioning, and a mastery of its forces more than the ability to conquer them (Foucault, 26). The ruler of consumer society confines people's thought and mind thus controlling their bodies. People think it's rational, sensible, and perfect of this kind of body. Controlled body controls mind, and vice versa. Body consuming is the manipulated activity in concealed social culture.

So the question is what kind of "useful woman's body" the consumer society codifies. In the following part, this thesis will try to find out the essential rule of the consumer society on the one hand, and present the norm of beautiful woman based on this rule on the other hand and then eventually to demonstrate the dilemma of woman body in contemporary society.

2. Method

Commodity is the central point of consumer society. By selling commodity, merchants earn large economic profits. By purchasing commodity in the same level, people are ranked as different social strata. In modern society, this trend is largely enhanced. Woman's bodies have been brought into the area of commodity production and circulation, selling and buying with its particular exchange value (Gao, 287). To the female, one of typical features of the consumer society is to create the myth of beauty and to construct a lifestyle through aesthetic consumption, especially the cultivation of a distinct physical appearance. As conforming to the nature of the goods, beauty is not only a kind of resources, also has its market. The female beauty, as a means of profits, is operated in the market at most nowadays. High fashion and designer styles in clothing, individualized fitness programs, exercise equipment for home use, private gymnasium, diet regimens and cosmetic surgery are readily available as the means for perfecting [female] physical appearance (Negrin, 14). The rule of consumer society on female body is to sell the myth of beauty and to stimulate materialism worship. Along with this, the pervasiveness of goods and services also indicates an ethos in which physical appearance is held to be paramount importance at the same time.

2.1 *Desire = Power*

Power produces reality which is the domain of objects and truth. Thus, the ruler of consumer society produces power which produce reality, the domains of objects and truth which is essential of the consumer society. The characteristic of consumer society is the abundance of material and the cult of economic interests, which is accomplished by exerting its discourse of power.

Jean Baudrillard in his *The Consumer Society: Myths and Structures* discussed the discourse of consumer society:

The consumer society is also the society of learning to consume, of social training in consumption. That is to say, there is a new and specific mode of socialization related to the emergence of new productive forces and the monopoly restructuring of a high-productivity economic system. (81)

The primary labor production meets people's need on food and clothes. Now the abundant material enables people to pay more attention to their desire inside. People's desire and need have never been concerned as much as today. The needs and satisfactions of consumers thus become the productive forces that have now been constrained and rationalized like the others (labor power, etc.) (Baudrillard, 82). Consumer society just realizes its operation by arousing people's desire and then satisfying their desire. During the process of this operation, body plays the role of the executor and the executed.

The whole ideology of consumption declares a fact to the people that they are in the euphoric age of consumption, which is different from the tough and laborious, heroic age of production, where justice is at last done to man and his desires. Luxurious products such as mansion and BMW have taken the place of bread, pork, grain and oil. The more you consume, the higher you are praised. It is, however, an internal substitution remaining in all essentials unchanged, within the framework of a general process and a system. It is a new system of values, for the old one has become relatively ineffective. It is this new production force that brings about great economic interests and creates a prosperous society.

The operation of power control in the consumer society is: stirring up desire and controlling the desire with commodities, which can be accomplished very easily since human desire can never be satisfied. In a capitalist society, it

is very easy and profitable to create a problem and then offer a corresponding product to solve that problem. Capitalism also plays a role in convincing women that the current body ideal is desirable and attainable. Woman's instinct of pursuing beauty is manipulated by capitalism and implemented on their bodies, which arise the largest conflicts in individuals ever before.

This desire for an ideal body eventually is internalized as a kind of power, which produces much more commodities on the one hand and produces much more desire on the other hand. Power, here of course can not be seen as a kind of energy through which one group dominates another but a kind of ideology or say a kind of collective unconsciousness which constructs a position of dominance. Under the dominance of this power, which is embodied in the regulation of the time, space, organization, ideology, and movements of our daily lives, female bodies are shaped, regulated, defined, trained and imposed with the sign of prevalent historical and cultural forms of desire, selfhood, femininity and masculinity. "Female bodies [thus] become docile bodies—bodies whose forces and energies are habituated to external regulation, subjection, transformation, improvement" (Bordo, 338).

2.2 *Body= Commodity*

The basic feature of consumer society is the aestheticism of daily life (Zhou, 138). And it is this "aestheticism" inspiring the desire of reconstruction and steering people's consuming and shopping. This aesthetics not only requires the living environment suitable but also that the body itself is aesthetic. Furthermore the latter focuses increasingly on appearance and outlook. The aestheticism of daily life is transformed into the pursuit of physical aesthetics, which requires the body corresponding with the leading fashion standard. The physical and natural body is utilized as social. The traditional ownership of body becomes the movement of showing the body. Body is increasingly exposed contemporarily. The traditional body culture inevitably turned to contemporary body culture. Zhou Xian in his article of Picture, Body and Ideology draws the following conclusion about the contemporary body culture.

Firstly, people pay far more attention to body than any other stage. Secondly, body is more exposed than any former era with the products of miniskirt, bikini, and tight pants and so on. Thirdly, the body itself has formed a culture, where "body industry" has appeared, medical hairdressing, acting makeup, image designing construct a huge market and industry. (139)

Body is being commercialized during the process of transformation from tradition to modern. Miniskirt and medical hairdressing bring more attention to body. However body is the core of consumption. Any remodeling and decoration serves to outstand the core commodity—body, just as the jewel and its case. No matter how beautiful the case is decorated, what people purchase is the jewel.

The commodity exchange value not only depends on its use value, but more on its image (aesthetic) value. The establishment of body aesthetic standard embodies in contemporary mandatory body aesthetic, such as thinness and perfect body proportion. On the surface, people has invested finance and energy in cosmetics, clothing, socks, glasses and even cars transport, which are external material products, but people is actually consuming their own bodies indeed. They throw the body into the body industry and let it produce the ideal body type. The body standard and body consumption has been spread widely and popularized, the remodeling technique thus become more important and popular. On the contrary, the products of body intensify the consciousness and standard of body beauty. In other words, due to this technique the standard in body beauty can spread and became the idol.

The body, in the consumer society, is not only the human body but also an important product and circular symbol, which can be "bought" and "used" as consumer goods (Zhou, 140). The contemporary culture made the body aesthetic standards as fashionable form, sneaking into individual's thought and controlling consumers' behavior and their choices. Countless television and magazine ads inspired women with dissatisfaction to their bodies. These ads finally tell them only to buy wrinklingless creams, women hygiene spray and auxiliary diet products, or it is not responsible for their love and the whole society. Advertisements in most cases employ women as their images and women thus are most frequently associated with products such as beauty, fashion, food and medical products. "Woman's magazines are full of advertisements to attract female readers to consume. Female representation in advertising becomes predominant in generating the meaning of women" (Ding, 6).

It is essential for body industry to make this distinction, since the universal anxiety and cognitive dissonance are the factors fuelling body industry and body technology, and intrinsic motivations for body consuming. On the one hand, we constantly "supervising" our bodies, looking out the gap between the real body and ideal one; on the other hand, we have to discipline our bodies with all sorts of techniques under this supervision, willing to accept body "violence", such as breast implantation, liposuction, hair elimination, hair planting, dieting, and doing exercises... "The secret 'hegemony' is a kind of invisible cultural power" (Zhou, 143). Contemporary body industry legalizes and popularizes the aesthetic standard which only a few people can achieve. These compulsory norms for body transform into countless individual inner demands. During this process, the body aesthetics builds up a large potential consumer market. A lot of

body products, especially the female body products, have become a means to produce body itself rather than the means to live as before (Xu, 172).

Joanne Finkelstein suggests that one of the main reason why bodily appearance has come to be treated as a central marker of identity is that in modern consumer society, where the possession and control of goods and services are highly valued, transforming the body into a commodity that can be used for the display of coveted items is seen as a more significant indicator of who one is than what one does (Negrin, 14). Whereas in the past, individual were seen to have an identity apart from the goods they possessed, in the present era, one's identity is defined in terms of the image that one creates through one's consumption of goods, including the clothes and other body adornments one wears. That means the way we shape and adorn our bodies is now taken to be constitutive of our identity.

When desire was internalized as a kind of power, the body—the object of this desire—was the means as well as the target of the economic capitalism. It, as a commodity itself, stimulates a series of products which form an industry devoting to remolding bodies. This process is called, as known to all, consumption. The ultimate aim of the whole discourse on consumption is to make the consumer a universal man, to make him the general, ideal and definitive embodiment of the human race and to turn consumption into the beginnings of a “human liberation”...(Baudrillard, 85). Consumer society controls people's consumption idea by every means and rationalizes it. Under this circumstance, the female body became the largest target of body industry, which inversely consolidate female's “other” status. As Negrin said, “admired for their looks rather than for their achievements, women became passive objects...” (36).

3. The Myth of Beauty

In the consumer society, the typical physical characteristics of woman body are thinness, bosomy chests, and revealing scantily-clad dressing. Susan Bordo said “We learn the rules directly through bodily discourse: though images that tell us what clothes, body shape, facial expression, movements, and behavior are required” (342). With this discourse, the figure of woman is advocated greatly by media, website, advertisement and every old means and new technologies. The cult of figure cultivates femininity in the consumer society and makes women dissatisfy their bodies at the same time. Women thus pay excessive attentions to their bodies, worry about their imperfection, fear of their age and feel horrible to themselves.

3.1 On Thinness

Thinness is no doubt the typical and essential feature to any beautiful woman in the consumer society. The greeting of “Do you have dinner?” is being replacing by “you are getting thin”. The traditional greeting was originated from the hard time when the majority of Chinese people could not get enough food. Greeting is social, cultural and historical. The modern society nevertheless is a consumer society with economic interest preceding everything.

Thinness mythology exists everywhere. It stretches to every industry related to woman. Fashion models are absolutely slender. Nearly no heroine in any movie or teleplay is obese. Every visual prolocutor of cosmetic is no doubt thin. Every female image such as *Babie* is definitely slim. It actually presents female image constructed on a morbid ideology, where the core leading image with ideal body figure more often than not is inflicted by potential anorexia or anorexia.

Not only by constructing the core image, but also by creating the rational value to the figure, the ideology of thinness has been accepted as a kind of collective consciousness. Women thus spare no effort to starving themselves and trying every means to make them thinner.

Because the medical community's insistence that thin equals healthy, the emphasis on thinness has been argued by both medical professionals and laypeople from a health point of view, which gives the impression of “serious” concern, rather than from the “superficial” point of view of aesthetics. Hence, a woman should be thin because it is healthier, not because western society sees it as more attractive. Because thinness is equated with health, women may be rewarded for starving themselves, or engaging in unhealthy behavior such as purging, or using laxatives, as long as the end result is a thin body. (Smith, 83)

Thinness embellished by beauty and health finally becomes the ultimate goal to women. Who is thin is beautiful; who is thin is healthy. Attractiveness is more important for women. By “medical science”, physical attractiveness has been rationalized thus thinness rationalized and finally any unhealthy behavior to realizing thinness rationalized. Additionally, women are encouraged constantly. They gain confidence from various advertisements for weight-loss programs, which tell them “anyone can lose weight if he or she controls his or her eating habits” (Smith, 85).

Smith showed great concern about woman's situation in this kind of cultural hegemony. Smith said, “When individuals repeatedly try to achieve something they are led to believe they control, and they repeatedly fail, their self-esteem suffers. And this is exactly what our obsession with thinness has done to women. ...What happens when women everywhere are exposed to thousands of these thin models?” (87). Susan Bordo summarized the consequences of this phenomenon: “A range of contemporary representations and images, as noted earlier, have coded the transcendence of

female appetite and its public display in the slenderness ideal in terms of power, will, mastery, the possibilities of success in the professional arena” (350). The ideology of slenderness thus became of kind of power, which masters woman’s life.

Less has been focused on contributing factors, outside of mental disorders. The issue of mental disorders is an important one. What person in her right mind would starve herself to death? Women get labeled as masochistic or mentally ill for performing beauty rituals, but if they don’t buy the beauty ideal, if they don’t try to make themselves beautiful and thin, they are still seen negatively, because they have failed to conform or have challenged the role that has been set up for them. What women in her right mind wouldn’t try to be beautiful? (Smith, 81) This is actually the dilemma women face. On the one hand, they want to escape from the cliché of society on thinness, especially to those large women; on the other hand, they can’t stop trying to be beautiful (thinner). These two contradictory situations exist in woman’s mind as consubstantiality. Which one to chose? Which road should be taken?

3.2 On Breasts

Woman’s body was the idol of the whole society (Tang, 181). From the Chinese figurine in early Stone Age to primeval woodcarving of Africa then to the sculpture of Venus in Europe, the exaggerated full breast and fleshy buttocks highlighted woman’s feature. Although the definition of beauty nowadays is very different from before, breasts still hold their position firmly as woman’s most attractive part.

Feeding baby is breasts’ direct function. By comparing woman’s breasts with some animals’ breast on feeding young children, Desmond Morris concluded that woman’s breasts evolved to attract the opposite sex far more than to feed, since they are actually not so convenient and effective in feeding baby from their outlook (215). When technology was not so developed in ancient time, it was impossible for women to change the inborn shape and size of breasts. The adoration on breasts thus became the main way to highlight femininity and to attract male. Around three thousand years ago, noble women in ancient Egypt covered their breasts with luxurious gold lacquers. And in ancient Roman two thousand years ago, women embellished nipples with rouges. Later, the invention of corset helped women a lot. This kind of facility not only made woman’s waist waspish but also prop their breasts up. Those women with mini breasts look very feminine. Women thus look younger and more charming. Heavy corset had been the favor of women for centuries; even if a lot of women died early because of the disease caused by blood circulation impassibility, difficult breathing, internal organs displacement. In 1935, a new product appeared, that’s bra. From that time on, bra has confirmed its market status, and become the most popular underwear in combination with pants for women. The design of the bra has two unique functions. Firstly, it was to protect the full breasts so that women can act and move freely. Then, it was to makes breast look more strong and plump, in other words, was to make breast more sexy. At the end of the 1960 s, a few feminists burned their bras publicly, which was to protest against the second function of bra. From the end of 1960s to early 70s, there did break out rally to protest about the use of bra. Women walked arm in arm to strongly resist the fine makeup, bright lip colour, narrow shoes and all kinds of other matters of showing the female charm. People at that time felt that woman’s requirements of the social equality meant men had to accept a real woman without any decoration. Since bra could protrude bosom and made women sexier, it must be prohibited (Morris, 229-30). It, however, was not comfortable for woman not wearing bra, which ceased the rally.

In the 20th century, technology developed at full speed. The breast augmentation surgery pushed female body’s remodeling to the extreme. Breast augmentation surgery gave woman’s breasts a lasting perfect and removed their awkwardness after taking off corsage, thus it got the booming promotion as it appeared. This technology popped up in the 1960s, became popular in 70s and 80s, and reached the peak in 90s. According to statistics, by 2002, the number of women receiving the operation in the United States had reached more than one million. This is a very large number. No any cosmetic surgery could have that big market. And this is a proof how strongly women want to highlight their sexual characteristics (Morris, 231). However, the surgery turned out to be not always successful. Some women appeared to reject the implants or got disease because of the quality of colloid. On the point of function, any adoration or remodeling on breasts is to construct a more typical female characteristic to be beautiful, since the ability to feed baby could reduce or even lose instead of improving after remodeling.

3.3 On Scantly Clad Clothing

Clothing is considered to be “the second skin” or “the birth thing of the body thing” (Kaiser, 114). “The second skin” has become the most direct way to show oneself and its personality as well. The related theory about the origin of clothing shows that, at first, the adornment effect was insignificant compared with other functions, such as protecting one’s body or dignifying one’s social status. And now the clothes’ function of decorating beautification has been honored mainly. Costume now plays a very important role in woman’s dressing up.

In the early 19th century, “Gibson girl”, which emphasized slim waists and bosomy chests and hips with far more exaggerated curve than “S”, was very popular among young women in the United States. Westerners at that time

thought that girl should be waists-slender, the thinner the more beautiful, the chest and hip to be plump. When in the 1930s, the model style of straight line dress gradually disappeared. The attire began to wrap woman's hips tightly. The curve of human body was exposed completely. It was the first time in history. On this change process, Tang Xianbin illustrated it vividly with the example of skirts:

Before the 1910s, woman's dresses should be long enough to cover their ankles. After World War I, woman's dresses got shortened a little bit, and their ankles were exposed. In the 1930s, woman's skirts got shortened more, and their calves can be exposed. Then after World War II, in 1947 Dior introduced a kind of dress style, which shortened skirt to the knee, which shocked the world at that time. In 1965, Mary Quant's miniskirts, shortened to knee above to the thigh, which nearly made the whole leg exposed. Then in the 1960s' rebel [It refers to the sexual liberation in 1960s.] influenced the clothing style greatly. In the following ten years, miniskirt became shorter and shorter exposing almost to the very limits of hip. (227-228)

The outbreak of the wars promoted the reformation of clothing greatly. In the years after the war, people were eager to release, eager to go crazy. In the history of woman's clothing change, the emergence of bikini was no doubt a breakthrough. Before that, women wear a lot to swim, such as coats and short skirts. The appearance of bikini dragged people back to the original time, when people only covered key parts of their bodies. But people's attitudes are now entirely different from that of the primitive societies. Even though a lot of people rejected this new style of dress as untraditional and immoral, they neither can completely deny bikini's effect on showing female body as sexy and charming. Since the Second World War, people can wear short skirts, wear bikinis, exposing their legs, bosom and hips.

In addition to exposing female body more and more in fashion design, in order to reveal woman's sexiness and attractiveness, the original underwear, which was considered as the most secret objects outside body for women, are now highly touted. Underwear style design presents man's desire for the female body.

For Chinese people, nearly 30 years of reform and opening up help them to develop economy tremendously, at the same time, their dressing also tends to parallel the same trend of the world and even herald new age. Now the gallus and small vest have the same wonderful similarity with Chinese woman's traditional lingerie, bellyband. And a large number of pajamas style and transparent style clothes are to reveal the mystery of female body. And this kind of clothes is not only used for models on T stage but very common on women in summer. It is not only for avant-garde women but also can be a choice for some conservatives. Even in the cold winter, female beautiful body is not hidden in heavy coats. Jeans, girdles, underpants and winter skirts solve the problem. They still can show their curve even in cold winter.

However if we investigate the history carefully, we can conclude that female body itself has no big change on beauty in physiology besides the difference between races. On the contrary, because of the different social aesthetic standards, human tried any means to hide or decorate this kind of figure. In the consumer society, many taboos were discarded. Sexual desire is considered as very common as a kind of physical instinct. The abundant products in consumer society let women shop happily and enjoy the suffering of remolding themselves at the same time.

4. The Dilemma

There are so many kinds of clothes, cosmetics, shoes, losing-weight programs, other products and even operations, which make women more charming, sexier, younger and more attractive. Some women enjoy shopping, enjoy remolding themselves and enjoy the success when they lose ten pounds. While a large number of women are frustrated by the failure of losing weight, hating their poor resistance to great dishes and condemning their common appearance. Women waste most of their energy on concerning unsatisfactory appearance, reformation and reconstruction of body, and external values such as their looks and figures instead of self-development. Self-complacence and self-contempt consume woman's energy, making them less engross in improving their ability.

Christine A. Smith in her article *Women, Weight, and Body Image* quoted Freedman's and Wolf's words illustrate this point:

...the effect of the current emphasis of extreme thinness—nearly unattainable goal for many women - is to keep woman's self-esteem low and create a passive and readily exploitable group (Freedman, 1986).

Being thin is the ideal image, as well as a great tragedy for women.

By emphasizing that anyone can maintain an unattainable ideal, and that to be valued as a woman you must be beautiful, women blame themselves for not being able to attain that ideal, rather than seeing the ideal as unrealistic. Women feel like failures. And because they do not look like the ideal, they dislike their own bodies and, therefore, themselves. Their self-esteem suffers because they are labeled as failures, by themselves and a culture that demands thinness (as well as youth) in women. (Smith, 87)

When comparing themselves with the standards, they, instead of rejecting this unrealistic body image, judge their own

bodies as inadequate. So they are going to extremes to lose weight and many are suffering from negative body images, low self-esteem and even anorexia nervosa. Physically and psychologically, women are tortured.

“Slim” can make women to be weak. Strength and muscle are regarded as far away from femininity. In actuality, nothing is wrong with woman’s bodies. The wrongs are the unrealistic and unnatural standards set up for women-standards that define beautiful women as ones with unnaturally thin figures, narrow hips, large breasts, and smooth skin-and a society that value what a woman looks like more than who she is or what she does. These are not characteristics of most woman’s bodies. They are characteristics of prepubescent girls’ bodies and man’s and boys’ bodies with large breasts. But the message must be that there is something wrong with woman, not with the standards.

The imperfect body thus arouses the anxiety which tell you only by purchasing some products that the body can be changed and perfect body can be attainable.

5. Conclusion

The beautiful myth on body in the consumer society is still going on. Women are tightly bounded by beauty: by all kinds of techniques, products and programs. Beautiful women by nature are trying to keep their pretty and youth; unattractive women spare no effort and dream to be beautiful and charming someday. Enormous products which are said to make your bodies better have been invented, being invented, and will be invented. Body not only is the consumer but the consumed one. Women, if they want to escape from this paradoxical situation, had better discard the “internalized oppression [“Internalized oppression”, together with “internalized domination”, was used by “Feminist Alliance Project”, which was sponsored by the Institute of Clinical Psychology at the University of Utrecht and Institute of Advanced Social Studies in Amsterdam, the Netherland in order to study and interrupt psychological processes that divide women from another, to inform its analysis and structure. It is the mechanism with an oppressive system for perpetuating domination not only by external control but also by building subservience into the minds of the oppressed groups. (Pheterson, 34-35)]: self-hatred, self-concealment, fear of violence and feelings of inferiority, resignation, isolation, powerless, and gratefulness for being allowed to survive” (Pheterson, 35).

Acknowledgements

My special thanks go to Professor Shi Jian, Professor Li Bing, Professor Ellis Williams and Professor Wang Xiaolu. Their abundant knowledge and patient guidance led me find my interest direction of the field and finally finished my thesis with their gentle suggestions.

Lastly, my thanks go to my parents, my sister and my friends. My parents sacrifice so much for bringing me up. They always care about me, encourage me, and love me. Without their unconditional love and concern, I can not have strength to finish this thesis in time. My sister gave me great support on spirit and material at my writing. My friends Hu Ranran and Li Na helped me a lot at modifying the thesis. I very appreciate their assistance and hard working in the modification and editing of my thesis.

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