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**PRACTICES OF FORMING PHYSICAL BEAUTY**

Pogontseva Daria

Ph.D (psychology), lecturer in social psychology department of psychology at Southern Federal University (Rostov-on-Don, Russia)

**Abstract:**

*The article is the cultural-historical analysis of the phenomenon of body modification in order to achieve the ideal of beauty that is characteristic for a specific culture, ethnic group, nation, in a certain period of time. The analysis of body modification practices such as tattooing, scarification, cosmetic and plastic surgery - in order to achieve a certain ideal. It is concluded that the formation of the analyzed physical beauty practices are aimed at the transformation of body parts that serve as a criterion of beauty (small pin, long neck, chest, and a certain form, etc.).*

**Keywords:** *beauty, body, body modification, tattooing, scarification, plastic surgery.*

Most recent works concern the issues of globalization, blurring the boundaries between ethnic groups and cultural traditions. However, despite this, many cultures continue to try to preserve their identity. Naturally, the advantage - for the peoples who live in areas isolated from the flow of information. In this regard, we will address the cultural traditions and ideas of beauty, which does not depend on the current international advertising, cinema, etc. As well as some physical practices that have been superseded by the modern world, or modified (tattoos, piercing, plastic surgery) [10]. M. Knapp and J. Hall in the analysis of a person's appearance emphasize cultural and social conditioning assessment looks and how it can design (clothes, jewelry, hairstyle), as attractive or unattractive [8]. According to them, each society creates certain stereotypes of beauty and the perception of beautiful and ugly people. In that case, if the appearance does not conform to the requirement that imposes a particular society, it is negative and alienated relationship to his personality and adherence to rules promotes a positive attitude. D. Morris also notes that during the evolution of woman has undergone more changes than men, but the social features make them continue to modify their bodies with a view to becoming "perfect body" [11].

As we explained earlier, the beauty is socially constructed concept. Therefore, ideas about it changed not only during the transition from one historical era to another, but also within different cultural traditions. However, we can definitely say that all people attach great importance to physical beauty and of faculty rights. For example, in Hinduism, a vice-corporal punishment, they are endowed with people who have committed grave sins in their previous reincarnations. In ancient Rome, the priestesses of the fire - Vestal - could be just a girl with no physical defects.

On the other hand, speaking of beauty in different cultures, we are often faced with various modifications of the body. As the P. Kozlov's a huge role in various ethical groups assigned not only the body but also the person: from mutilation of his face to scare mythical enemies before his decorations to attract the attention of the opposite sex [9]. Thus, we need to separate these two kinds of modifications (repelling enemies and attract the attention of the opposite sex), because only the second can be correlated with the perception of beauty.

Another type of "modification" of the body exists in Papua New Guinea, where one can observe another tradition: Girls begin to twist and put off the breast as soon as they appear: the bride with protruding breasts will not enjoy success with the suitors. Opposing traditions are in the Caucasus, as the Y. Karpov, aged 9-10 years at the Circassians, Abkhazians, Kara hay, Balkan, Ossetians on the girl wore a corset, which was to restrain the growth of the breast, maintaining the "harmony of figures" [7, p. 32]. In Spain, the XVII centuries, as noted by D. Morris, for the same purpose were to lead the chest plate [11, p. 222].

Standards of beauty evolved over centuries and were born in the remote Stone Age, when the first fusionists accidentally pulled his ear lobe, or imitating an animal totem, the lower teeth knocked out (to become like a bull), and then became the model for many generations. Strange, from the standpoint of a European appearance - pride of women in remote corners of the globe. Thus, women of Borneo in Malaysia, as well as in Brazil, Cambodia, and some tribes in Africa, from an early age begin to delay the earlobes, suspending them special brass weights. Gradually increase the weight to three kilograms, and in the heyday of female attractiveness earlobes reach the desired length - up to the shoulders, the girls who have very short lobes can't be considered beautiful, because it has a "pig ears" [11, C. 67]. In Africa as in Asia, the fair sex is not only stretched earlobes, Kenya Masai women pierce their ears around a lot of holes into which are inserted rods, wires bizarre shapes and bright beads. The impression is that in their ears grow unusual shrubs. Perhaps this artificial vegetation designed to partly compensate for the absence of hair on her head - bald shaved Kenyan their heads. Residents of Papua New Guinea also did not attach special importance to hair. The head is surmounted by a huge Papuan construction of feathers, with a brightness that can compete just coloring her face. However, the undisputed leader on the stretch of certain body parts - a woman of the tribe padaung (Burma), dubbed the women - giraffes. Copper rings, whose number grows each year, pulling the neck of their owners up to 40 centimeters [4]. Perhaps earlier defend the metal neck of the tiger woman who could throw at her when she worked in the field or so once punished women who changed their husbands. But today a copper necklace symbolizes wealth and serves as a decoration.

D. Blom describes shape modification in Tiwanaku society (South America, southern Andes from ca. AD 500–1100). In summary of her archeological work, author sum that, a distinct pattern exists in cranial modification styles within Tiwanaku society. Within the Moquegua valley and the Chen Chen site, all individuals display front-occipital cranial modification. Quite distinct from this pattern, individuals from Lukurmata and the Katari valley almost exclusively modified heads to reflect the annular style. Residents of Lukurmata and Chen Chen (and their surrounding sites) were differentially altering their head shapes into distinct and separate styles. In both these valleys, there is little change over time indicating that the use of these styles in each region was an enduring custom [1].

In Tino tribe, which lives north of the Amazon in Brazil, as noted by J. Myers [12], recognized as the most attractive women, with narrow, very long faces. Therefore, the mother of his daughters face squeeze wooden slats that their girls do not have to age and chubby chubby. The most important decoration of the Fulani women in Africa is considered a high forehead. So beautiful fulanskie remove eyelashes and eyebrows - it creates the illusion of a high forehead. Perhaps the most modest in terms of passion for jewelry, can be called pygmies. These very small (average 1.3 m) women of our planet, living in the forests of Central Africa, only on major holidays put a wreath on his head from the leaves.

Completely different behavior can be observed in the island of Nunivak Island Eskimos (Alaska), who repeatedly pierces their lower lip, without using any painkillers. Then they insert into the holes of the beads of ivory, and hold them until then, until a fringe that resembles a beard. But perhaps the most original differ Ethiopian girls from the tribes of Burma and Muzzy, adorn their lips with clay wheels. The lower lip is pierced, the hole in the implanted disc, the size of which soon becomes more and more. The value of the disk indicates the number of cattle her family expects to receive for it as a ransom [12]. Some peoples of the Sudan, Japan and lips tattooed, and the Filipino tribes in lipstick red and blue color with various plants [11].

The ritual painting faces exist in different tribes and peoples, so that women of Uganda used as a dye and the bark of fruit trees and colorful clay. At the same time drawing in a mature woman necessarily different from the one that adorns young person. The coloring of the body representatives of the tribe of the Yanomami Amazonian jungle - a kind of autobiography. Picture tells the story of a girl, her mood, and even hobbies. These patterns are replaced by their owners of clothing; they are plotted with vegetable dyes, and after a few baths washed. Among the more "long

term" jewelry shaped growths can be attributed to the bodies of women of the tribe Karamodzhongov (the border of Sudan and Uganda). Body and facial skin in certain places incision with iron hooks, and then sprinkled the ashes over a month to wound did not heal. As a result, the body of a girl appearing growths, adding to her attractiveness in the eyes of local men [16, p. 91].

However, except for temporary drawings, in some nations and distributed to tattoo and scarification. The custom of tattooing is widespread among Moroccan: they cover a dense network of patterns hands and feet. Women in India people believe byte tattoo powerful aphrodisiac and an important component of a love game.

As noted by some researchers [16, p. 87-89], in many tribes and nationalities in Asia, Africa, America and Oceania were the symbol of beauty tattoos, body piercing and scarification, which has been preserved to our days. Unlike the European tradition of modifying the body, so, in African and Asian countries, tattooing, scarification and pirsning often covers a large part of the body and has the character of "fashion accessory". However, due to the fact that the natural pigments of dark-colored tattoo is less common among the indigenous African population, which is more developed in scarification, which leaves on dark skin lighter picture. We also note that scarification is one of the earliest forms of change in their body to decorate.

A separate parameter that affects the appearance of another assessment, are the teeth. White teeth are unlikely to appreciate the many residents of Central Asia and Melanesia. They are specially chew betel nut, poisonous nuts to make your mouth red and sticky. This custom has a peculiar goal: men are considered "toothless" women are more similar to children and, consequently, more amenable. Married Japanese women also had a habit of blackening the teeth, as noted by Dr. Morris, it was thought that haggard (black teeth) makes a woman particularly beautiful. In Southeast Asia, had been circulated saying: "Only dogs, ghosts, and the Europeans, white teeth" [quoted by 11, p. 151]. The custom of blackening their teeth there was a desperate fusionists and Russia. "They - English physician, wrote with. Collins - blacken their teeth with the same intention with which our women wear black flies in the face of the teeth to rot from merkualnyh whites, so they need to make the decoration "[quoted by 15, p. 85]. At the same time in the modern world are a sign of beauty, white teeth.

The inmates of some parts of Angola knock you front teeth and women of the tribe in the Congo Beluga almost completely worn down them. Resident of the Solomon Islands believes that to truly beautify a woman can not for the presence of teeth, and their absence. Therefore, knocking the bride upper incisors is a mandatory part of the wedding ritual. Instead of curling tongs and use a pointed sticks and stone. In turn, the Polynesians felt rage oatcake teeth to the triangular shape, like a shark. Many of the Dayaks, by contrast, cut down the upper and lower teeth to almost half, to as little as possible resemble the beasts of prey [17].

Thus, we can conclude that the modification of the body in different cultures has a double meaning. On the one hand, to decorate, there is no one to meet the standard of beauty, but on the other, to emphasize a certain social status (married / not married, mother, widow, etc.)

Studying the art of Oceania and Africa, D. Fraser [6] notes that in this culture there are so many religious images of women with a child. Typically, these images have a prototype in the form of the most respected women in the tribe - the village, but not always, the same woman is the ideal of beauty, but rather a very wise or elder in the tribe. Thus, according to D. Fraser, you should not consider these images as a source of information about the external beauty and attractiveness.

Considering the particularities of different cultures, we can say that there are differences even in those cultures that are in relative proximity. For example, in Scandinavia, a handsome man or beautiful woman must have blonde hair, blue or gray eyes, tall and athletic figure. The image of a beautiful French woman: short stature, dark blue or even blue eyes, narrow face framed by dark hair, slightly dark skin, sunken cheeks, small mouth, and most importantly - an elegant figure with a slim waist and shapely legs.

For example, in Japan or China, a woman - an elegant miniature. The representative of these countries must have a scorching-black hair, dark eyes, small mouth and bright and clean skin. Asian

women figure differs fragile, delicate lines and elegant generosity. A distinctive feature of Japanese and Chinese beauties is a small, doll-like stem and narrow palm, elongated, almond-shaped eyes.

In the tenth century in China was laid the beginning of the custom-binding women's feet. "Institute" foot-binding "is seen as a necessary and beautiful and practiced for nearly ten centuries" [5, C. 11].

In some European and Muslim cultures as an attribute of female attractiveness are considered long hair, and although in Muslim countries they are hidden under the veil naprime, however, that hair is one of the attributes of evaluation of beauty. Especially, as the M. Butovskaya, thick, luxuriant hair is especially prized in Japanese, Chinese, Mongols, Taek. And in some African cultures - to shave the hair taken [2, C. 378].

The inhabitants of the Kingdom of Tonga - the main criterion of beauty are a woman of completeness. Tongan women seeking to marry can not count on the attention of fans, if you weigh less than 130 kg. At the same time in Europe, as we noted above, there were periods of history where the degree was worth boshes thinness and obesity, but was not mentioned as being overweight, and often expressed in a range of medical standards.

It should be noted that the very desire for beauty, improve your appearance is quite natural for a woman. However, sometimes it becomes clear reasonable limits. For example, some Japanese women, in order to make himself more "European" look, do surgery on the eyelids. In recent years practiced a kind of "improvement" in the bust associated with the introduction of the mammary glands of inorganic plastics. To give elegant narrow feet, the most zealous ladies are even little fingers to remove the legs surgically. Completeness and thinness are also associated with beauty, however, depending on the region - is treated differently beauty and health. If in modern Europe and America [17, p. 92] synonymous with beauty is thinness, then, some Polynesian peoples of the leaders had to be very complete, and especially for the fattened. Caring mother of the tribe of Tuaregs, who live in the Sahara, forcibly fed their daughters, since completeness in this country is associated with fertility. If a girl when you lean forward on your stomach will be less than 12 folds of fat, it will be ugly and have little chance of marriage. Approximately the same ratio to the female body can be seen in the Middle East, which leads to the conclusion that in these cultures is a sign of the fullness of beauty and health. It is interesting to note that this trend has continued in the modern world. A team of American scientists [14] compared the representation of the beauty of South Africa (the Zulus) and UK (European) and revealed stable differences. So in the UK are overweight - is associated with the disease and as a result, people with obesity as unattractive, while in South Africa, by contrast, are called beautiful women with obesity (weight is calculated in accordance with the indicators WHO). In his paper N. Colabanchi and colleagues [3] found that the Caucasoid Adolescent girls, who were assessed as more beautiful, showed a much greater concern about weight than those who were rated as less than beautiful. Attractiveness did not affect the care of the weight of African-American or Spanish women.

It should be noted that in most cases the ethnic beauty standards are passed down from generation to generation and preserved. A number of researchers [13, 16, 17] have noted that modern views of the beautiful people have a number of differences among African-Americans, Caucasian people, Asians and "Latino". However, despite the differences in these views, in today's globalized world, it may be noted blurring of these distinctions, which gradually leveled out and disappear. The stereotype of the beauty of the modern world meets the standards presented in the advertising and media models and actresses with the graceful, sometimes even excessively, figures, although the predicted fashion, this option is not sustainable and can most likely change over the next decade. However, despite this variety of representations of external beauty, we can note that for women of any country and the terrain is to attract the opposite sex for the sake of the women are not only beautify themselves, but endure a painful procedure.

Thus, we can draw the following conclusions:

Representations of the beautiful appearance, the body formed in the ethno-cultural communities, determine the choice of a practical physical beauty. Ethnic notions of beauty and their corresponding bodily practices passed down from generation to generation.

The above practice of forming physical beauty focused on the transformation of body parts that serve as a criterion of beauty (small pin, long neck, chest, and a certain form, etc.).

The use of corporal practices perform, on the one hand, the function of demonstrating the adoption of the standards of «ethnic beauty,» sexual awareness measures handsome appearance, but on the other, become a way of initiation in a particular social stratum, shows the social and psychological status of the individual in society.

Based on the foregoing, the use of corporal practices transform the external appearance also serves as a parameter representation of a beautiful woman.

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