

Interrogating the Role of Media in Changing the Status of Women in Kerala: A Study of the Perception of Youth

A S Bhagyalekshmi¹, Bali Bahadur²

¹Independent Researcher

²Associate Professor, Department of Sociology, Central University of Punjab

Abstract

Media plays a significant role in sharing public opinion, influencing social and cultural trends. This study seeks to analyse the stereotypical gender constructions propagated through social media platforms. It also examines the transition of Malayalam Television serials in changing gender norms and assess the relation between media and women in breaking the romanticized beauty standards with the help of qualitative interviews conducted among people between 18-25 years of age in Thiruvananthapuram district of Kerala. The research found that social media platforms and movies played a crucial role in building the opinions and attitudes more than Television and Radio. When examining the viewpoint of Youth, media has a great influence on the portrayal of women in popular culture. Media also influenced the social and political status of women. The rise of social media platform changed the way women's issues are discussed and addressed in Media.

Keywords: Stereotypical Gender standards, Women in Television, Breaking beauty standards

Introduction

Media is considered as the fourth pillar of Democracy. By providing diverse representations of gender, media can help to challenge and change the way gender is viewed in society. Media landscape is complex, as the portrayals of women can either be empowering or be forbidding. The media has the ability to either reinforce prejudice based on gender or combat it by offering neutral coverage. As per the report of Kerala State Planning Board (2017), Kerala is known for effectiveness of its development model and for its progressive approach in dealing with inequality, including empowering women. Women in Kerala are an essential, active, and knowledgeable resource who can bring value to all facets of the state's development. Media plays an important role in expressing the views and attitudes of people regarding the issues of gender. In presenting the facile generalizations and true complexities about equality of women, social media is influencing greatly. Thus, it is important to recognize the media's involvement in changing women's status in Kerala.

Theoretical Perspectives

Any action that is repeated frequently becomes cast into a pattern, which can then be reproduced with an economy of effort and is apprehended by its performer as that pattern. Habitualisation further implies that the action in question may be performed again in the future in the same manner and with the same

economical effort” (Berger and Luckman, 1966). This idea is connected with the patriarchal ideologies and media’s influence on propagating these ideas. Media used to perpetuate the same patriarchal ideologies with gender stereotypes and women have historically been underrepresented.

‘The Social Construction of Reality’ by Peter Berger and Thomas Luckman, published in 1966, combine a holistic and individual analysis of social world. The social world is not simply given or natural, it is made up by people and transmitted by people. To define 'reality' as a quality appertaining to phenomena that we recognize as having a being independent of our own volition. Craib (1984) says, Berger and Luckman argue that human beings have very few stable and specific instincts; the stability of social life must therefore come from the social environment which they themselves create, and in this environment, it is the overarching values and meanings .95 percentage of what we learn or known about are not learnt from our own intuitions, sense or reason but we have learnt from other human beings.

Review of Literature

The Review of literature examines the ways studies have been conducted to analyse the relation between women and their portrayal on media. This can be divided into four parts.

1. Representation of Women in Media

Ojha (2011) studied the contrasts in the interviews of men and women, highlighting examples of women being mistreated by Indian media, and finds that little has changed in how women are portrayed. Interviews of Men in Newspapers generally focus on the success story of work and women are of irrelevant queries which talks about personal likes and about their appearances and their interest to cook. When the issue of women's seat reservations in village level was discussed on television, males spoke while women sat as mute listeners. The article focuses on the women issues, the constitutional provisions and Government policies for the empowerment. It highlights the biasness of print media and television in portraying women issues in Indian society (ibid).

Wood (1994) studied the underrepresentation of women in the media and noted it as one of the main ways realities is skewed. The dearth of women in media leadership roles is mirrored by the shortage of women in the media. Only 5% of television writers, producers, and executives are female. Some media analysts think the media would treat women more favourably if there were more women in executive roles including positions of authority.

2. Depiction of women in Indian Television serials

Anand (2007) begins her article by discussing the history of women in television, noting that women have been largely absent from the medium until recently. Anand then examines the various ways in which women are portrayed in television, including stereotypes, gender roles, and the lack of diversity in representation. She argues that these portrayals can have a negative impact on how women are perceived in society, and that it is important to recognize the power of television in shaping public opinion. The article then looks at the potential for positive change, noting that there has been an increase in the number of female characters in television.

Francis (2019) studied about Malayalam serials and discussed the various ways in which television serials have impacted homemakers of Kerala, including their attitudes towards marriage, family life, and gender roles. Malayalam serials have become increasingly popular in recent years. Intense Drama and thrilling dialogues were the main draws which became trendsetters after the coming of private Television channels. The study focused on the two famous serials ‘Chandanamazha’ and ‘Manjurukum Kalam’. Chandanamazha portrays the ignorance of a woman as innocence. The story emphasized the heightened

household politics of contemporary family. Manjurukum Kalam is the story of an adopted child and presented in such a way she evokes a great deal of empathy in viewer.

3. Media usage among Youth

Tripathi (2016) in his book suggests that the ways the new generation uses new media has an impact on their social development, choice, and preference as well as the emotional and affective aspects of their development. The researchers try to compare the use of new media by Youth in Delhi and Varanasi. The initial part of report highlights the amount of new media preference among youth of remote and metro area. Whereas in the later part he finds out the different social media platform which has been used to communicate among themselves and the experiences they gain from it.

Ali and Yousaf (2019) in their study conducted in the Lahore district of Pakistan provides a thorough overview that examined the impact of television commercials on youth attitudes and behaviours. The authors also discuss the potential of television commercials to influence youth in terms of their values and norms, as well as the challenges associated with this type of media. The authors conclude that television commercials can be an effective tool for promoting positive values and norms among young people.

4. Relation between social media and portrayal of beauty standards.

Hahn (2019) discuss that what we discover in the media today has a great impact on society. Social media strongly endorses notions of beauty. People may go to extreme measures to put on the face or figure they desire as a result of these views. A Medium article “New study shows impact of social media on beauty standards” explains that the brand Dove took a survey of 1,027 women between the ages of 18 and 64, and 25 percentage claimed their conception of beauty was shaped by social media. 78 percentage of the women surveyed felt that the portrayal of women on these platforms is unrealistic. Modern society is afflicted by unrealistic beauty ideals.

Patnaik and Henriques (2020) focusses the impact of social media on beauty trends, concerns over body, and self-esteem issues. Beauty apps promote a culture where women are encouraged to constantly scrutinize and monitor their appearances through a lens of perceived flaws. These apps foster a ‘pedagogy of defect,’ implying that there is always something that needs to be fixed or improved upon. By providing features that highlight imperfections and offer tools to correct them, these apps reinforce the notion that women should constantly strive for an idealized version of beauty. This can create a harmful cycle of self-criticism and self-doubt, as women become increasingly preoccupied with identifying and addressing perceived flaws in their appearance.

Research objectives

- To analyse the stereotypical gender constructions propagated through social media platforms.
- To examine the transition of Malayalam Television serials in changing gender norms.
- To assess the relation between media and women in breaking the romanticized beauty standards.

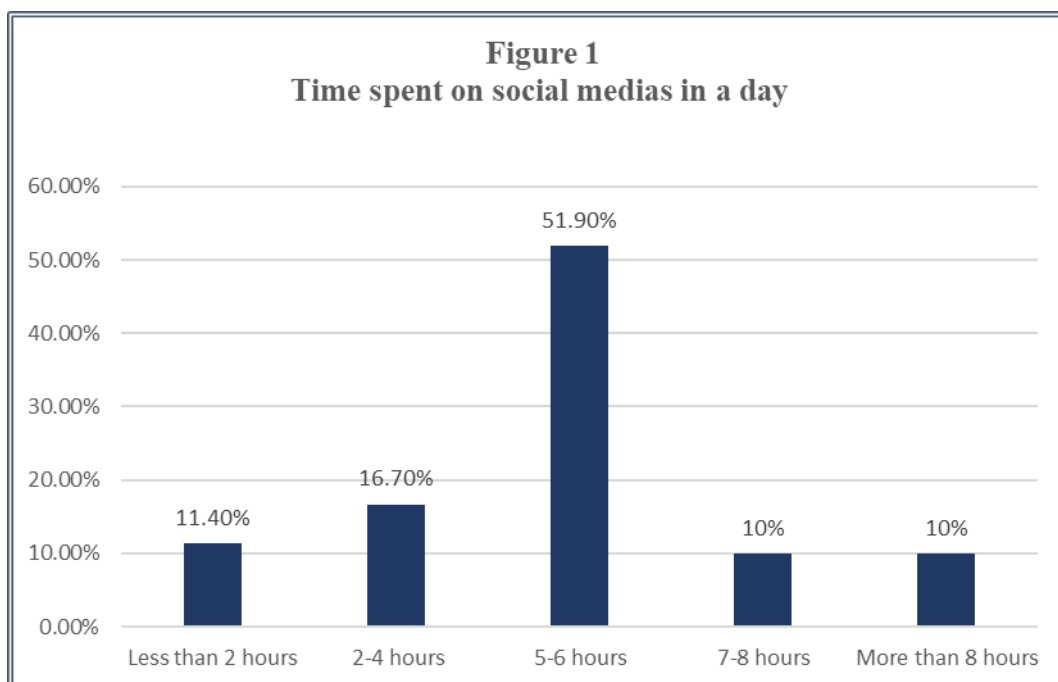
Research Methodology

The present study is based on both Quantitative and Qualitative data. The study has been divided into two parts. In the first part, for interrogating the influence of media in changing women’s status, Content Analysis is used. Data has been collected through articles, journals and analysing different programs that are conducted in television and social media platforms. For the second part, primary data is collected from people between 18-25 age group. The universe of my study is Thiruvananthapuram district in Kerala. 60 respondents were selected through Purposive sampling and opinions were collected through a semi-struct-

tured interview schedule.

Media usage among youth in Kerala and media’s portrayal of women

The amount of time young people spend on social media can vary greatly depending on individual preferences, lifestyle, and other factors. Most of the respondents use almost 5-6 hours in a day. Social media has become a habitual activity, with young people automatically reaching for their phones and opening social media apps whenever they have free time or during idle moments. A significant portion of social media usage involves passive consumption, such as scrolling through feeds, watching videos, and looking at photos. This kind of engagement can lead to prolonged periods of time spent on social media. 30 percentage of respondents agree the time they spent are well spent as social media is a medium for information, communication, and entertainment. It helps the mould the character of a person politically and socially. These platforms provide content as per the user’s tastes. It helps to know about people’s thoughts and deeds and provide a way of interactions. 35 percentage respondents accept the time they spent are not well spent as it has become an addiction for youth and contents are becoming a repetition of other. It makes students distracted from their studies and reduce their time in family and personal life. Another 35 percentage think their use has both positive and negative aspects. When examining the viewpoint of Youth, media has a great influence on the portrayal of women in popular culture. Media also influenced the social and political status of women. The rise of social media platform changed the way women's issues are discussed and addressed in Media. Sharda (2014) in her study of Media and Gender stereotyping has mentioned about the role of media in representation of women. “It has long been recognized by Feminists all over the world that there is a significant and long lasting influence of the media in either challenging or perpetrating existing constructions of gender.” Over time, there have been positive shifts in media portrayals of women. There has been a greater emphasis on female characters who challenge traditional gender norms, exhibit strength, intelligence, and independence, and engage in non-stereotypical professions. These representations can help inspire and empower women and challenge the status quo.



Stereotypical Gender Standards

Stereotypical gender standards are social conventions or expectations that define specific roles, actions, and personal traits for people depending on their gender. These preconceptions have changed throughout time and might differ between cultures. Historically, many societies have held stereotypical beliefs about gender roles, often reinforcing a binary understanding of gender. Talcott Parson talks about the instrumental role and expressive role. Instrumental role is played by men who work outside the family whereas women play the expressive role to care and nurture children.

According to the opinion of Youth, the social media has a great impact on changing the gender stereotypes. Young people began to consider the importance of comprehending gender equality as a result of increased education and awareness regarding gender ideology. The traditional values that supported a male-dominated society have declined since the invention of technology. Youth are particularly affected by gender stereotypes as they are still in the process of forming their identities and navigating societal expectations social media can both reinforce and challenge gender standards among youth. In Kerala, there are trending social media concepts which portrays the position and status of women in contemporary society. The concept of ‘Kalippante Kanthari’ and ‘Online Angalamar’ has been trending for more than three years among the youth of Kerala.

• **Kalippante Kanthari**

The Malayalam phrase ‘Kalippante Kanthari’ denotes a form of relationship between heterosexual couples where men are seen dominant and superior over women. The literal translation of Kalippante is a man who is furious and Kanthari can be translated as Tabasco (a type of chilly which is small in size yet very spicy in taste). The word Kanthari is metaphorically used in ‘Kalippante Kanthari, in which a woman who is small when compared to man, yet gives him all the happiness by satisfying him. This concept has become a trend in social media in which one group get influenced by the concept and other see it as a form of entertainment. It is an illustration of how violence against women in heterosexual relationships has become normalized and acceptable. The analysis of certain videos and post about this concept has helped to scoop out some major features of being in this relationship.

- The woman needs to be obedient to man and she need to ask for permission for whatever she does.
- Man will always be in an angry tone towards his partner, in which both consider it as a form of love.
- Possessiveness is another important feature. Woman talking to another man other than his partner will make the man angry. If she does such a thing then he will get angry and she needs to accept it as a mistake and need apologizing and pleading to make their relationship work.
- Man and woman in such relationship always had ‘feeling of their own.’ A feeling that if she is mine, I can do anything to her and he is mine so I must listen and obey him.

Patriarchal ideologies and socialization can be the main reason for this concept. The term Patriarchy was originally used to describe social system based on the authority of male heads of household. It has now acquired a more general usage, where it has come to mean male domination in general, as reflected in the systematic disadvantaging and oppressing of women in employment, politics and domestic life. Toxic masculinity is being portrayed as something great and to be followed. Patriarchy has to be examined and explored through an intersectional lens, where multiple and different identities of people collide. Sylvia Walby in her book ‘Theorizing Patriarchy’ defines patriarchy as a ‘system of social structures and practices in which men dominate, oppress, and exploit women.’ The transmission of patriarchal values and ideas from one generation to another occurs in the socialisation process. Socialization is the process by which we learn to become members of society, both by internalizing the norms and values of society,

and also by learning to perform our social roles. During and at the end of the process, the individuals, be it men or women adjusts to the group or the society from which they socialised, and learns to behave in a manner as approved by the society. Even the toys are given to the girls and boys during their childhood also has their effects.

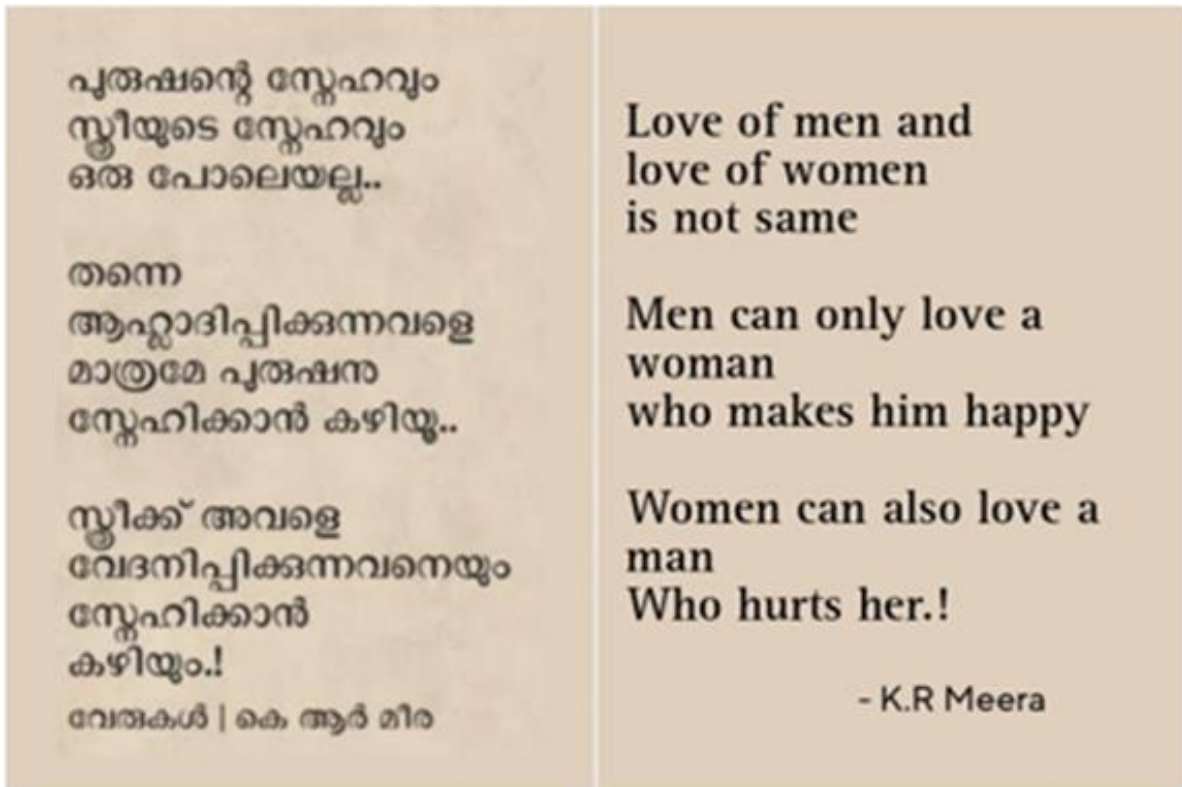
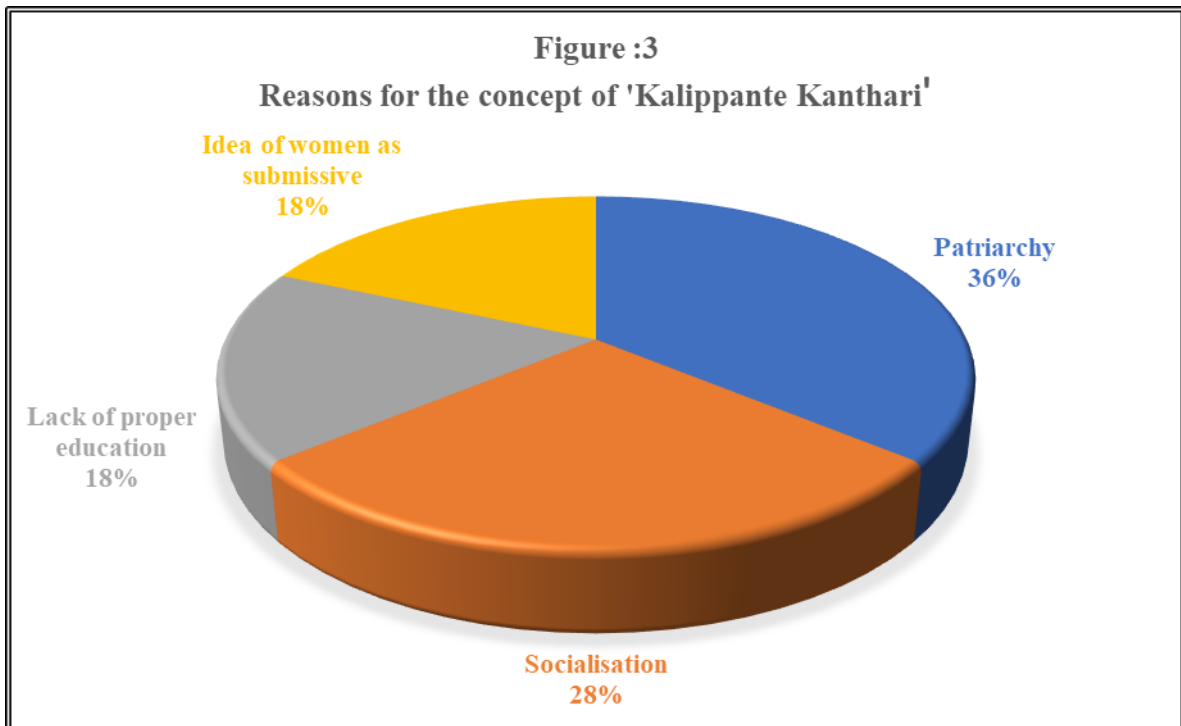


Figure 2: – An idea pinned to the concept of Kalippante Kanthari

Regarding the opinion collected from respondents 99 percentage has negative attitude towards this concept. They consider it as toxic relationship which is harmful to society and it is a result of male domination. Women themselves are creating such dominations by being a submissive to men. Men who are in the relationship enjoys the domination and women enjoys the submission. But at times women could not tolerate this relationship goes in a state of panic at the same time thought of not being with him negatively affects her. Roberts (2020) calls this state as love addiction. In this case the women crave the sense of fulfilment and validation that comes from being in a relationship, no matter how destructive. 70 percentage of respondents. Kalippante Kanthari is a combination of immaturity and toxicity. It is concerning that many girls and young women seem to enjoy and support behaviours that are falsely labelled as love. This unhealthy trend, particularly among girls, often involves an inability to distinguish between genuine affection and toxic possessiveness. Majority respondents consider this concept as irrational. It shows the lack of proper women studies and education. It promotes and propagate the false notion that women are inferior than men and she is always expected to suffer everything her man does for the sake of his care and love towards her. It promotes toxicity to the current and upcoming generation and this idea tries to glorify masculinity and being a man is taking control of his women.



• **Online Angalamar**

The term is used to denote the men who interfere in women’s personal things through online platforms. Angalamar is a colloquial word for ‘brothers’ in Malayalam language. Online Angalamar refers to men who opinion about other women’s post and videos through online with a tone of brotherhood. Some men also make videos and post it through the online platforms. Such videos promote toxic masculinity. The main assumptions of these ‘brother’ are:

- Girls or sisters should not go outside after 6 pm in evening.
- The dressing of girls should be fully covered.
- The girls should listen to their brothers,

‘Online Angalamar’ is a term which is commonly used to refer boys those who always try to advise girl on social media about their dressing and the reels they shared, as they cared about every girl as a brother. But majority of girls has negative opinion on their comments. It can be a part of cyberbullying. Female actors who post their pictures wearing short and sleeveless dress make this Online Angalamar to comment about their dresses but in the form of caring. Traditional form of dressing is supported by these men. It is not a mistake but they are not considering the fact of individuality of women who wish to live as their own. These men always want women to live in the society accepted norms and values.96 percentage of respondents opinioned this concept as bad or harmful for society. 4 percentage thinks that they lies in between good and bad. Care or control was given by restricting women their freedom of choices and compelling women to live according to the standards of society.4percentage think that they lie in between good as they do not make any harsh comments like cyberbullying. This concept is like two sides of a coin. It depends on person to person. Sometimes people need someone to care. One the other side someone who is completely a stranger controlling a girl’s freedom. They make comments in form of concern they have for other women in the society.

Majority of people consider this has also evolved from patriarchal norms and values which has been prevalent in Traditional form of society. 94 percentage of women respondents voiced their opinion that

they do not need such type of care or concern and consider these people as irritating and intruding persons who themselves think as a protective field for women, which is not true. 95 percentage of men responded that the people who have extra care for the women even if they are strangers. But it is okay to give care. But here the online angalamar crosses their limits and do not have any respect for their online sisters. It is an invasion of women's freedom.

The concept of 'Kalippante Kanthari' and 'Online Angalamar' has derived from Patriarchal norms. 81.7percentage of respondents has an opinion that this had an adverse effect on women. 18.3 percentage has the opinion that this does not have any adverse effect as women are now realising their way and rights and these concepts never make any impact on them.

The Transition of Malayalam Television Serials in portrayal of women

Television serials have had a significant influence on women audiences. The trendsetter in Mega serials in Kerala was a female serial telecast 'Sthree' in 1998 on Asianet. By 2000- 2005 the mini screen had become a strong presence in the living rooms of Malayalees through Sthree. Sthree can be translated as 'women'. 'Minnukett' which telecasted in Surya TV from 2004 -2009 was the first Malayalam serial to cross 1000 episodes and its title song was a big hit. 'Parasparam' telecasted from 2013-2018 on Asianet tells the story of an educated and aspiring woman Deepthi whose ambition is to become an IPS officer.

All her dreams were shattered by her parent's death and after that she was married to a self-made man Sooraj who owns a bakery. Sooraj's mother Padmavathi needed a daughter -in law who was not well-educated. Later things revolve in a different way where Deepthi's husband educate her and she clears the exam and become an efficient IPS officer. Then the story continues to Deepthi's successful deeds. This was one among the first serials showed the importance of education and how woman succeed in her life through competitions and struggles. Parasparam means 'each other.' This shows the importance of a both husband and wife to support each other to lead a happy life. 'Chandanamazha' aired from 2014-2019, was a popular serial of Asianet. It is the story of a less-educated girl Amritha who was married to a rich family. Amritha is portrayed as a true-hearted, kind girl who act according to the wishes of her husband's family. At some point of view, she has been recognised as a painter. Then she acquires education with the support of her mother-in-law. The serial has become one among the rated serials which overemphasized the kitchen politics of a rich family at one side and other side it supports a girls dream to get educated and recognized. But the costumes and decorations never suited the story at all. The elaborate and vibrant costumes help grab the viewers' attention and create a visually stunning experience. Bright colours, intricate designs, and embellishments are commonly used to make the characters and scenes visually striking. However, it depicted an unrealistic way of life.

'Sathya enna Penkutty' aired on Zee keralam from 2019 to 2021 is about the story of Sathya a tomboyish girl, who takes over his father's mechanic shop and had male friends. Tomboyish girls, who display traits or behaviours that are typically associated with boys, can face various challenges and attitudes from society. These challenges stem from societal expectations and gender stereotypes that dictate how girls and boys should behave and conform to traditional gender roles. The serial shows that the societal attitudes and acceptance of tomboyish girls are gradually evolving. 'Kudumbavilakku' premiered from 2020 on Asianet is one of the most popular serials. Sumitra is represented as a loyal homemaker, faithful wife and lovable daughter-in law and a caring mother. Kudumbavilakku can be translated as 'Lamp of family'. Sumithra's husband does not love her and he divorces her and get remarried. Initially Sumithra was shattered but breaking the typical notions of woman as 'Sarvam sahaya' (the one who bears/tolerate

everything), Sumithra build a life of her own. She becomes a strong head of the family. She starts business with her tailoring skills. Shattering those primitive ideologies about women's remarriage, Sumithra had a healthy remarriage, which can be seen as a transition.

Daya (2021-2022) had set a new trendsetter in Malayalam serial where a bold lady who is strong enough to fight against the corruptions in society and empower woman. She questions the things which she does not feel right. She is a representation of mercy and courage. She is not portrayed as a woman who endures everything. She possesses a strong sense of self-worth, agency, and autonomy. She is someone who recognizes her own value, rights, and capabilities and takes action to assert and express herself in various aspects of life. She strives for personal growth, pursue their goals and passions, and actively participate in decision-making processes that affect their lives and the lives of others. 'Aanpirannol' premiered from 2021 on Amrita TV is the first Indian serial to show the story of transgender community. The serial is based on the conflicts in the life of Apoorva, a girl who comes out to the world that she is a transman. It tries to bring in light the challenges faced by every transgender in society. A person born as a girl child realizes herself and enters a new life. It shows the mental and physical conflicts in Apoorva's life. Siva Mohan Thampi, the director of the tele series says. "We are posing this question through Apoorva: "Why should one always live with the gender assigned at birth?"

Malayalam Television serials had gone through transitions in a positive way. Although the serials try to give some important messages, they portray some situation in an unrealistic way which is needed to satisfy the woman audience who has been used to these types of unreasonable situations. Since the Television serials aimed at housewives, the themes of the serials from the beginning were centred on women's lives. Heroines who are the embodiment of sacrifice and patience, the damsels in distress, conform to the male centric definition of what a woman should be. Women centric serials have appeared on many channels, receiving the tears and sympathy of housewives. The complication in family relationships, extra-marital affairs, mother-in-law-daughter -in-law melodrama, child who does not know his father or mother, over-glorification of family and wide, illogical situations. During 2000s the serials depicted different societal situation and no female protagonist in Malayalam serial has a flamboyant demeanour. The creators presented the heroine as epitome of endurance. In the following years there has been a transition which can be seen through the role of 'Deepthi' in 'Parasparam', 'Sumithra' in 'Kudumbavilakku', 'Daya' in Daya. When analysing the opinions of youth, Television has the power to reach a vast audience with news, current events, and information about social issues. With the advent of smartphones there has a decline in viewers of television among the teenagers and youngsters, therefore 22 percentage of respondents do not watch television and they do not consider television as an agent of social change.

The depiction of women's roles and status in Malayalam TV serials has evolved over the years. The respondents had a great opinion watching the trailer of 'Aanpirannol'. They have the opinion that it is good to have a change in the serial field it may enlighten women to change their perspective on social structure and changes. They consider it as a positive upbringing in the Malayalam Tv serial industry. Some respondents also made the concern that many spectators of age group above 40 may find it difficult to accept such a story line and they may blame such characters. This is considered as a great step from television industry to normalize LGBTQIA++ community. In the past, women were often portrayed as passive and submissive, with their lives revolving around their husbands and families. They were expected to be obedient and conform to traditional gender roles, with little agency or autonomy. However, in recent years, there has been a shift towards more empowering and progressive representations of women in Malayalam TV serials. Female characters are now more diverse and complex, with storylines that explore

their experiences and perspectives. They are often depicted as independent and ambitious, challenging traditional gender roles and stereotypes.

Breaking Beauty standards through Media

Social media has a big role in spreading notions of beauty. These communities offer a forum for conversations about ideals of beauty, self-worth, and body image. People are influenced in particular ways by their true tales. Others feel more at ease in their experiences when people open up about their challenges, fears, and paths to self-acceptance. These stories remind social media users that beauty is not solely defined by societal standards but is a diverse and personal journey. When analysing some of the videos which are propagating through these media, it helps to understand how individual perceptions are.

- **Shyja**

Shyja who lives in Kannur district of Kerala is setting new standards of beauty by flaunting her moustache. She always had a thin moustache. It has been thick since last 7 years. She says, it had grown naturally and it will remain there. The people in her village never objected but she did face some backlash online. She had been called as a transgender. Some people reacted that she is neither a male nor a female. She says 90-95% of the comments are positive and she did not care about the remaining 5% negative comments. She is very confident about her moustache and she never tried to get rid of this. Her husband is also very supportive, it never troubled any of her family members. She is happy to express all her experiences and confident about the way she looks. Women's lifestyles have been predetermined by patriarchy for generations, and it has also imposed unreasonable standards of beauty on them. One among them is having flawless face free of any facial hair. Here, Shyja is defying these gender stereotypes with her moustache. Having moustache is simply a part of her identity, not for making a controversy or statement.



Figure 4: Shyja

- **Arathy Krishnan**

Bodybuilding is often considered masculine due to various societal factors and cultural expectations surrounding gender roles and physical attributes. Arathy Krishna setting aside these societal norms had built a career out of her body building. She had won the title of Miss Kerala Fitness 2022. She is also avid in bike riding. Fitness is equally important for women as it is for men. Engaging in regular physical activity and maintaining a healthy lifestyle can have numerous benefits for women's overall well-being. Understanding these benefits, she has chosen a life of fitness and body building. The media, including movies, magazines, and advertisements, has frequently depicted muscular and sculpted male bodies as the epitome of masculine attractiveness. These portrayals have reinforced the idea that muscularity and a chiselled physique are essential for men to embody traditional masculine ideals. Arathy tried to shatter these conventions through her life.



Figure 5: Arathy Krishnan

- **Layana S Kurup**

Layana, a girl from Kerala is another example of living her own life. From the age of 10, her gums started to protrude. After that society started to see her as a girl with defectives. There were occasions that she had been joked about her gums and teeth. She started realising her when she began doing Tik tok videos. It took a lot of confidence to go from a mere viewer to a content creator. Along with the support, there were lot of negative comments. Her teeth become a topic of discussion among the neighbours and relatives. These people asked her to fix the tooth so that to get married. If a girl wants to get married, she has to be beautiful and should meet the need of society's beauty standards. She says her family is very supportive. The family had to face a lot of questions such as whether the marriage will take place only if you fix your teeth and look beautiful. In fact, there is no need to have such stereotypical thoughts. Layana remarks in an interview that people like her are not shown much in movies and serials. Or if there are, they will be a comedy character. Recently she had done a Photoshoot which become viral in social media platforms. She comments that she is beautiful in her own ways and proud that she had become a motivation for others to accept themselves. Here in the case of Layana, social media helped her to come forward and fight against those who spread negativity about her appearances.

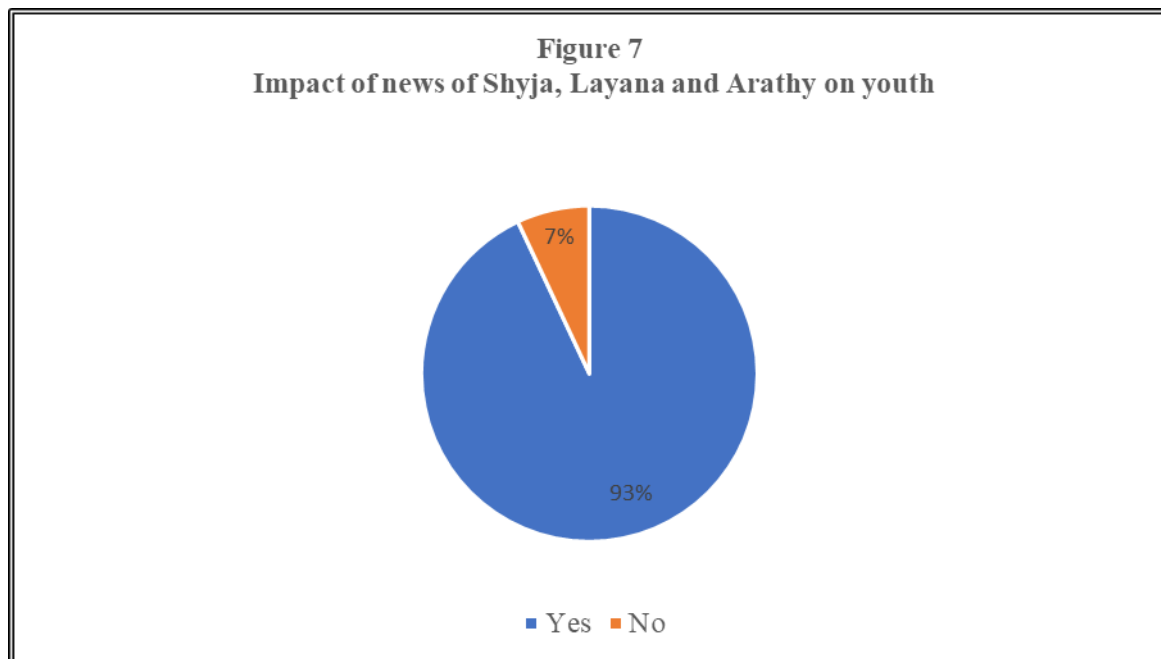


Figure 6: Layana S Kurup

When analysing the opinion of youth regarding the impact of media in breaking the conventional thoughts about beauty, more than 80% of respondents says media has an influential role in breaking traditional beauty standards for women. They say the media encourage youth to move away from narrow and

unrealistic beauty standards for women. These videos provide a positivity to way of thinking Beauty standards can vary greatly across different regions, reflecting cultural values, historical influences, social norms, and ideals of attractiveness prevalent in a particular society. These beauty standards encompass a range of physical features, body shapes, skin tones, hairstyles, and fashion trends that are considered desirable or idealized within a specific cultural context.

In the context of Kerala, women with large black eyes, medium built, wheatish skin broad hips and small waist are considered ideal by society. Therefore, different cultures have different beauty standards whether it is accepted by people or not. And 87 percentage of respondents agrees to that 93 percentage of respondents say, the news related to Shyja, Layana.S.Kurup and Arathy Krishanan had a great impact on breaking these beauty standards. 73 percentage respondents agrees that this helped them to change their attitude towards their own appearances whereas 27 percentage replied they support or agrees to these attitudes, however at this point of time they are not ready to bring such an approach to their life.



Conclusion

The positive shifts in representation of women in media has been a result of changing society. Education helped people to understand the different levels of a society, about the norms and restrictions. In portraying gender standards, social media platforms played a major role. The concept of Kalippante Kanthari and Online Angalamar has been a result of traditional patriarchal ideologies and these concepts has been backlashed by youth now a days as they consider a woman cannot remain submissive to man. In case of Malayalam television serials, they used to portray woman as caring, loyal, kind and obeying to men. As time flows, there has been a shift which took place slowly and woman's role began to include intelligence and accomplishment. Considering the beauty standards, the perspectives of youth have changed for the better as a result of social media.

The main problem or limitation faced during study is that there were end number of articles, posts and videos, that are propagating through media. Therefore, it was not possible to deal with all the dimensions relating to issues altogether

Stereotypes which need to be removed as per the opinion of respondents are:

- Approach of religious institutions towards girls during menstruation.
- Unnecessary Moral policing by people.
- Unequal pay in job sectors.
- The thought that woman cannot live without a man.
- Patrilocality after Marriage.
- Substandard approach to widows.
- Marriage as a necessity for woman.
- Gym only for men and beauty parlours only for women

References

1. Ali, Shafayat & Yousaf, Zahit.2019. "Educating the Youth in Norms and Values through TV Commercials: A Study of College Students", Global Social Science Review, Vol IV No1.December. Pp 226-232.
2. Anand, Meenu. 2006. "Commodification of Women: The Irony. 'Women's Watch', Research Gate, Vol.III, No.3, April-June 2006.
3. Berger, Peter & Luckman, Thomas, 1966. The Social Construction of Reality. USA: Penguin Books.Pp, 71-72.
4. Boersma, Dee. 1974. "A Report on the United Nations Commissions on the Status of Women and Mass Media", Journal of the University Film Association, Vol XXVI, No.1/2, Pp 3-4.
5. Dasgupta, Sanjukta & Sinha, Dipankar & Chakravarti, Sudeshna. 2011. Media, Gender, and Popular Culture in India. New Delhi:The Sage Publications. Pp 128-160.
6. Francis, Ebin V. 2019. "Impact of Television Serials among the Homemakers of Kerala", Journal of Emerging Technologies and Innovative Research (JETIR), Vol VI, No. 3, March. Pp 262-266.
7. Hahn, Elizabeth, 2019. "The toxicity of beauty standards". Available at: The Catalyst |The toxicity of beauty standards (millardwestcatalyst.com) . Assessed on 15 November 2019.
8. Henriques, M., & Patnaik, Dehasis. (2021). "Social Media and Its Effects on Beauty", Available at: <https://www.intechopen.com/chapters/73271> . Assessed on 21 September 2020.
9. Ojha, Purnima. (2011) "Women's Issues in India: Role and importance of Media", The Indian Journal of Political Science, Vol. LXXII, No.1, January-March. Pp 87-102.
10. Roberts, Ramona "Love Addiction and the Draw of Toxic Relationships", Available at:<https://www.caron.org/blog/love-addiction-and-the-draw-of-toxic-relationships#:~:text=Why%20do%20good%20people%20find,relationship%2C%20no%20matter%20how%20destructive> .
11. Sahu, Sudhansubala, 2018. "Revisiting Television in India: Mapping the Portrayal of Women in Soap Operas", Sociological Bulletin, Vol 67, No. 2, Pp 204-219.
12. Scott, John, 2014. Oxford Dictionary of Sociology. United Kingdom: Oxford University Press. Page No.552, 710.
13. Sharda, Adhikari, 2014. "Media and Gender Stereotyping: The need for Media Literacy", International Research Journal of Social Sciences, Vol III, No.8, August. Pp 43-49.
14. Tripathi, Durgesh. 2016. Media and Youth: A Comparative Analysis of New Media Preference of Youth in Metro and Remote Area. New Delhi: Manak Publications. Pp,55-70.

15. Wood, Julia. 1984. Gendered Media: The influence of Media on views of Gender. Chapel Hill. University of North Carolina. Pp 1-11.

Links of Images

1. https://th.bing.com/th?id=OIP.ec51V5_4yCGOZV_HwL-5sQHAEJ&w=333&h=187&c=8&rs=1&qlt=90&o=6&dpr=1.5&pid=3.1&rm=2
2. <https://www.instagram.com/p/CnRZ0CnBO-2/?igshid=MzRIODBiNWFIZA==>
3. <https://www.instagram.com/p/CmvQI7orFY-/?igshid=MzRIODBiNWFIZA==>