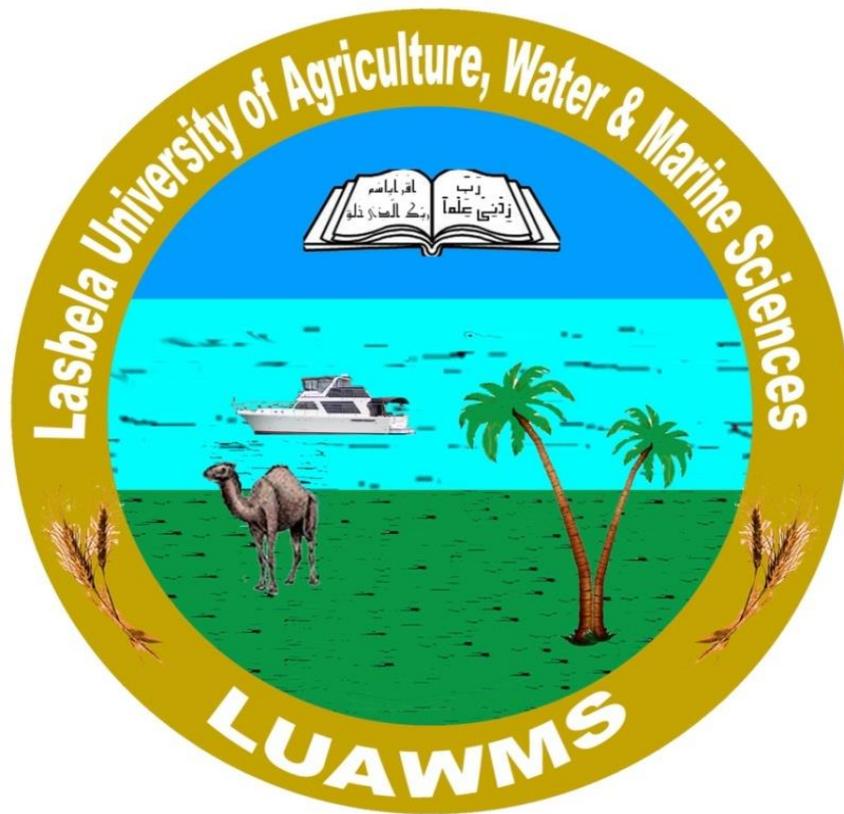


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I. All manuscripts in English should follow the following format:

The first page should contain title; author(s)'s name(s), affiliation, E-mail address; and abstract of 150-350 words, followed by three to five key words, main text, acknowledgment, endnotes, and references in subsequent pages. Key words should be given in italics.

II. Manuscripts in English should use the following style for headings and subheadings:

- 1.
- 1.1
- 1.1.1
- 1.1.2
- 1.2
- 2

The main heading should be written bold in font size 14. All other headings should be written bold in font size 12. DONOT underline any headings at all.

III. Tables, figures, and maps should have headings and be numbered consecutively and should be clearly presented. Notes and sources should be placed under each table and figure. Photo will be treated as figures.

Format

Use Letter size paper with Times New Roman writing style font size 12 for the main text with line spacing 1.5 and 10 for the abstract with 1.15 line spacing. Left margin should be 3.5 but all other margins should be 2.5 mm. Tables and figures should not be split on two pages.

Other requirements

Give one paragraph introduction of all authors in five to seven sentences (for each author) describing their educational background and research achievements in a separate file. But do not use hyperlinks.

Plagiarism

Authors should submit similarity index along with the manuscripts of the papers. They are also required to submit an affidavit declaring that the material in the paper is their own and it has not already been published. Quotes should be properly acknowledged.

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Note on Authors

Dr. Shumaila Shafket Ali is an Assistant Professor at the Department of English, University of Karachi. She holds a Ph.D. degree in English (Linguistics), M. Phil in English (Linguistics), M.A in English (Linguistics), and M. A. in English Literature. She has conducted several workshops on Professional Development and English Language Teaching and has more than 20 research publications in HEC recognized journals to her credit. She has also presented her papers in both national and international conferences. Her fields of interest include Sociolinguistics, Discourse Analysis, ELT, and Language Assessment.

Dr. Munir Khan is working as Assistant Professor in Faculty of Languages and Literature, Lasbela University of Agriculture, Water and Marine Sciences, Pakistan. He has completed both Master and PhD from University Putra Malaysia. His research publications are in both national and international journals. He has also presented research papers in International Conferences. He is a reviewer of 03 National and International Journals.

Ms. Asra Khan has been working as a lecturer at Bahauddin Zakariya University for the past six years. She is also a PhD student with her major in English Language Teaching in academically diverse university classrooms. She has an Mphil with a particular interest in South Asian Literature which shows her variety of interests in the field. She has been a part of various national and international conferences. She began her career as an English teacher to Olevel students in Beaconhouse School system, Multan.

Ms. Shafaq Khalid, parallel to her Academic career, is currently working with British Council as Venue Staff. She is an M.Phil student with her dissertation related to literary discourse study of South Asian Literature. She has been a part of research projects and Workshops. She has worked as an Educator in Government Emerson College Multan and Government Postgraduate College for Women Shujabad as CTI (College Teaching Internee).

Ms. Amber Nasreen Anjum is working as Manager Research Operations in Shaheed Zulfikar Ali Bhutto Institute of Science and Technology, Karachi. She has published 02 research papers in national journals.

Ms. Farheen Shaikh is an English Language Teacher in Sindh Education and Literacy Department. She completed her M.A English in Literature and secured her M.Phil (Applied Linguistics) from the University of Sindh. She is currently pursuing her PhD (Applied Linguistic) at the University of Sindh. Her research areas of interest include EAP (English for Academic Purposes); ESP (English for Specific Purposes); issues in testing and evaluation; English language teaching through

technology; Critical Discourse Analysis; culture, language and identity; and English language teaching through bilingual approach.

Ms. Farah Naz Abbasi is Lecturer of English at Shaheed Benazir Bhutto University, Shaheed Benazirabad. She completed her B.S English from the Shah Abdul Latif University Khairpur Sindh and her M.Phil (Applied Linguistics) from the University of Sindh, Jamshoro. She is currently enrolled in PhD (Applied Linguistics) at the University of Sindh, Jamshoro. Her research areas of interest include (Second language Acquisition) SLA, Sociolinguistics, (classroom-based research) investigating language in classrooms, (corpus linguistics) different kinds of written and spoken texts, (learner autonomy) how learners approach language learning, testing and assessment of language learning, and vocabulary (including multiword expressions), ELT (English Language Teaching).

Ms. Shehla Anwer is an English lecturer ((Literature and Linguistics)) at NUML University Karachi Campus. She completed her MA in English Literature from University of Balochistan, Quetta. She is holding degrees of B.Ed. and M.Ed. She got her degree of M.Phil in (Applied Linguistics) from Sardar Bahadur Khan Women's University Quetta. She is currently pursuing her PhD in (Applied Linguistics) at University of Sindh. Her research areas of interest are Factors Causing English Writing anxiety, English Language teaching in Pakistan, Language Culture and identity, Curriculum Implementation in Pakistan, ESL grammatical errors, Language teaching through Technology, Language teaching through Literature.

Mr. Amir Saeed Khan has completed his MS linguistics from, Azad & Jamu Kashmir University Muzafarabad, AJK. He is doing PhD from University of Sindh, Jamshoro. He has published many research papers in national journals.

Dr. Arshad Saleem is currently teaching in Shaheed Zulfikar Ali Bhutto Institute of Science and Technology, Karachi. He has published numerous research papers in National and International Journals.

Miss Sana Zahra has completed her M.Phil from the Department of Applied Linguistics Kinnaird College Lahore as a distinguished research scholar.

Dr. Urooj Fatima Alvi is working as an Assistant Professor of English Department of English at University of Education Lahore.

Qurrat-ul-Ain is Lecturer, in the Department of English, Virtual University of Pakistan

Maida Ashraf National University of Computer and Emerging Sciences Lahore, Pakistan.

Zahida Mansoor National University of Computer and Emerging Sciences Lahore, Pakistan.

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Beauty and Beyond: Exploring the Cosmopolitan Beauty Myth in Online Horoscopic Discourse

Asra Khan & Shafaq Khalid

ABSTRACT: Rujuta Diwekar (2010) quotes Albert Einstein in her book *Women and the weight Loss Tamasha*, “Not everything that can be counted counts, and not everything that counts can be counted.” Discourses of Horoscopes in Online women magazines serve as an ideology that is inculcated in the minds of their target readers. Marketing industry all over the world is replete with images of women, to bring forth the newest versions of beauty, hence, changing its ideological notions, which seep into societies, cultures and minds of women. Such an ideology works better if beauty is construed with a Myth, which is not defined by the object of its message, but by the way in which it utters this message (Barthes, 1972). Wolf (2002) holds her stance that women, before entering into the workforce, were paid for their beauty, however, now, the professions in which women are making strides in, are rapidly being reclassified as Display Professions. Beauty Myth works in tandem with the emancipation and professionalization of women, which outspreads from America into European Cities, and from First World to the Third World. This paper seeks to examine 40 statements of Horoscopic Discourse found in 6 online Women Magazines and horoscope web pages, ranging from May to August, 2017. On the basis of random selection, the discourse has been qualitatively analysed from the socio-cultural perspective taking into consideration theories of Myth by Ronald Barthes and Naomi Wolf. It investigates the versions of Cosmopolitan Beauty present in the Horoscopic discourses, how women are becoming slaves to the idealised concepts of processed beauty, while rendering their inherent abilities meaningless and assuring the cosmetic and marketing industry of profit and growth. Findings reveal that Horoscopic Discourse has the potential to lead women to become obsessed with beauty, which is Myth by all perspectives.

Keywords: *Cosmopolitan, Beauty, Myth, Online Women Magazines, Horoscopes, Discourse*

1. Introduction

Kareena Kapoor, one of the leading actresses of Bollywood maintains that women have an inherent ability to be beautiful, we just need to feel beautiful, and to feel gorgeous, remember, you have to eat your way to health, fitness and ultimate WEIGHT LOSS (2010). The imagery of a perfect life projected through celebrities is quite distinct from the ordinary life of common people. Women’s magazines are captivating because they highlight desirable life style and guide on how to attain it, with provision of expert admonitions. They are a ‘guide to living’, states Gresaker (2017). Austin (2012) quotes a UNESCO report released in 2009 that describes the litany of common images of women in the media: “the glamorous sex kitten, the sainted mother, the devious witch, the hard faced corporate and political climber.” She aptly puts it that women are around to be gazed at. The mass media puts to work the potential of female body as a powerful marketing tool and bombard us with

idealized and perfected versions of female bodies. This study reveals the concept of present womanhood based on conventional ideology, through the horoscope in online women magazines. Horoscopes are elaborative because explanations are normative and instructive. They direct towards both; the present time and the future.

In modern discourse, specifically the mass media and online forums related to the physique of women, *beauty myth* (Wolf, 2002) appears to overpower other existing feminine ideologies. Different sociolinguistic images concerning beauty-oriented ideologies are the primordial concepts behind it. In contemporary era where artificial intelligence reigns, it defines fashions, determines behaviours and empowers the economy. Hence, this process is globalised and the ideologies of human beings are invoked by devastating thoughts as beauty has become a 'state of mind' nowadays. Naomi Wolf (2002) quotes Virginia Woolf to support this idea, "It is far more difficult to murder a phantom than a reality." (p. 3)

It is now quite reasonable and justified to analyse its mechanism and discuss its current and future implementations that are not only restricted to deal with just women's physique, stereotypes or archetypes, letting down of one's self but also evident in far more psycho-somatic disorders like Bulimia and Anorexia and in pursuit of this beauty "what little girls learn is not the desire for the other, but the desire to be desired." (ibid, 157).

This idea penetrates in the whole world, including the Indian subcontinent. The dilemma of this region is that the psychological makeover of women is not considered as important as the beauty makeover. Like in Pakistan, the myth of a 'desirable woman' prevails extensively even in this contemporary era. Women have to maintain their cosmetic look in order to meet the socio-cultural picture of idealized standards of beauty. Gresaker (2017) quotes Taylor's (2012) study of single women which shows different ways, and various levels of intensity in which single women re-work themselves in order to become non-single. Watsa (2013) affirms that in India we see a negative diversification of beauty (para 8). It varies from one region, class, caste to another. For example, north Indians are thought to be good-looking than south Indians. Being a man-centric culture, the onus of an immaculate body, impeccable skin, breath-taking highlights still falls on the shoulders of a lady, however in contemporary circumstances with the coming up of the idea of metro

sexuality, men too have been troubled with the need of beautiful looks. Be that as it may, they are set in a vastly improved position than women. For them, looking great is as yet required regardless of the possibility that she is financially stable. Ironically, “the female population of the world could get Coca-Cola but not clean water, cigarettes but not contraceptives, and video porn but not medicines for their children” (Miles, 1988).

In short, women are taken as commodity and their basic necessities are overlooked. Szymansky et.al (2011) have mentioned Fredrickson & Roberts (1997), being the proponents of Sexual Objectification (SO) Theory, who describe that women are sexually typified and regarded as an object to be valued for its utilization by others. SO happens when a lady's body or body parts are singled out and isolated from her as a person and she is seen essentially as a physical object of male sexual want.

Hence, the key thought which this paper focuses on is *the Beauty Myth*. With a specific end goal to present the issue, Barthes' analysis of *Beauty Myth* is used. In the present-day discourse about female appearance, her beauty and personality, shrouds the socio-linguistic image of the present-time women that devises helpful data conducive to further exploration. The next section looks at the working of the Beauty Myth, as illustrated through horoscopic discourse. Lastly, Barthes' point of view on myth is introduced to pass out for procedure making it conceivable to depict the beauty myth's working in the modern social reality. The Beauty Myth, thus, demonstrates how images of beauty are used against women in sociolinguistic context. The paper takes into consideration some traces of The Feministic Theory and does not cater to it as a whole. Furthermore, this article converges to the idea of beauty with respect to female. The false conceptions regarding beauty are associated with females as Naomi Wolf (2002) has described the concept of *Beauty Myth* in terms of female. As it is linked with females, male standards of beauty are untouched here. However, this article does not focus on some socio-linguistic concepts like langue and parole, sign/signifier/signified in detail. Also, horoscopic discourse is analysed irrespective of the perspective of CDA here. The linguistic analysis has been done from the socio-cultural perspective.

2. Literature Review

Cosmopolitan Beauty Myth on different planes

Following are the categories which divide the concept of Cosmopolitan Beauty myth into different planes:

2.1 Astrology

The provenance of the word 'astrology' is from Greek language, which means "science of the stars" (Ahlin, 2007, p. 201). It can be defined as "The study and practice of the presumed relationship between the celestial bodies and events on earth" (Campion, 2012, p. 1). In mainstream culture, astrology is generally displayed inside the configuration of the horoscope segment, including 12 passages alluding to each of the star-, or zodiac, signs.

Women demonstrate more intrigue and hold more grounded convictions in the legitimacy of star-signs than men do. This finding is substantiated by the way that horoscope segments are typical in Women's magazines, while they are almost non-existent in men's magazines (Gresaker, 2017). Another examination reports that despite the fact that readers of women's magazines counsel the horoscope with intrigue, they see it as more charming than conceivable. Regardless of the possibility that the horoscope's place in pop culture is identified with its engaging qualities as opposed to an otherworldly importance, despite everything it is an intriguing site to ponder social developments of gender. In this New Age of Contemplation, the astrologer may work as a guide, an expert in a detraditionalised way, who is placing us in contact with our more profound selves. In this era, astrologers utilize their art as a psychological tool for guiding purposes. As the women's magazine horoscope regularly focuses on the prospects for discovering love, the astrologer's direction may work in a same way as the guide on relationships.

2.2 Women as Marked form of Beauty

On an essential level, women are being esteemed for their appearances, instead of their merits, endeavours or commitments. Women, more than men, are obliged to change their appearances for the world – this is an affliction. In this era of industrialization, women have to catch up all the requirements of being professional;

one of those is being adorable. Women who are more attractive are perceived as more competent (Marshall, 2015, p.5). If they would not catch up this criteria, it would give rise to the 'fear of failure'. Charming personality would provide them with a *special status* in their professional career. Although anciently women were given the specific social position as Miles (2001) has states "All the prehistoric evidence confirms women's special status as women within the tribe." (p.33)

2.3 Barthes' concept of Myth

The article takes into view Myth that touches different parts of women's lives and is examined as a culture-driven phenomenon.

Myth can be defined as

1. Systems of classification and systems of ordering social life, creating boundaries, defining 'the other' (Hartog, 1980 cited by Bouvrie, 2002).
2. An idea or story that many people believe, but which is not true (Longman Dictionary of Contemporary English (1999: 939).
3. Signs/perceptual schemata, structuring, stylising and filtering the perception of reality creating and conveying means of apprehending reality (Calame, 1982, cited by Bouvrie, 2002).

In the above definitions, an inevitable social part of myth can be observed. It must be elucidated, however, that despite various linguistic sources and philosophies concerning the investigation of myth, Barthes' theory in this regard has been picked deliberately for this research. Hence, his thought will be exhibited all the more widely as hypothetical and methodological establishment. To begin with a structuralist view on the issue, Claude Lévi-Strauss describes that myth constitutes a necessary piece of dialect [langue], it is passed on through discourse [parole] and is associated with discourse. "Myth is language: to be known, myth has to be told; it is a part of human speech" (2011, p. 430).

Roland Barthes (1972) affirms this fundamental association; however, he clarifies it with his own particular hypothesis to a great extent basing upon de Saussure's theory of linguistic sign. He attests, "Myth is a type of speech. [...] a system of communication, [...] a message. [...] it is a mode of signification, a form. [...] since

myth is a type of speech, everything can be a myth provided it is conveyed by a discourse” (p. 107).

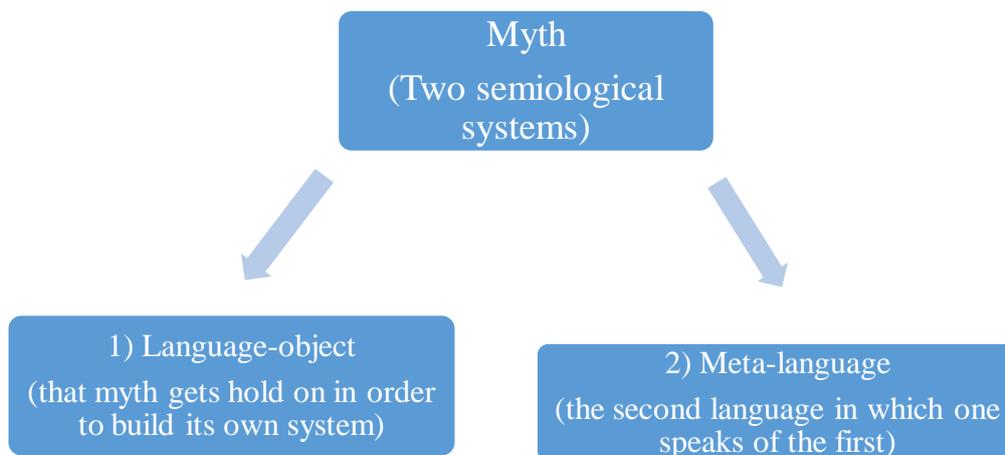


Figure 1: Systems of Barthes’ myth

This article is concerned with the first system of myth. Myth is called “meta-language” that says something, using existing language (Barthes 1972, p.114). He also delineates the thought graphically and clarifies how myth parasitizes on language:

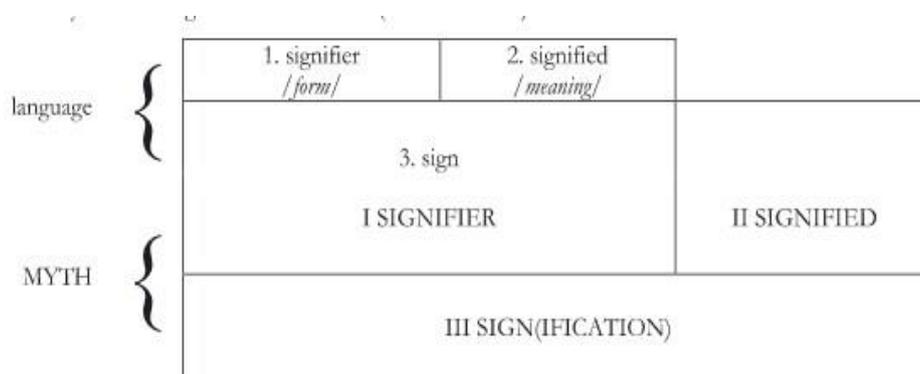


Figure 2: Barthes’ myth in the light of Saussure’s theory of Sign.

2.4 The Beauty Myth and its Cosmopolitan notions

Since 1830s, every generation has had to compete with its “version” of the beauty myth (Wolf). Every new version of beauty ruptures the previous one. The Beauty Myth has definitely empowered many girls and women easily to critique mass culture’s ideals (ibid. p.4)

The fact of the matter is that what the myth tries to force so daringly is tricky. In reality, incomprehensibly, the myth does not conceal anything; it just contorts. Its capacity is controlled by its expectation – the aim that is by all accounts of political and conservative character. The mythical meaning is not self-assertive here (it never is); it is mostly motivated and in view of analogies it is furnished with by the history.

The beauty myth tells a story: The quality called “beauty” objectively and universally exists. Women must want to embody it and men must want to possess women who embody it. This embodiment is an imperative for women and not for men, which situation is necessary and natural because it is biological, sexual and evolutionary: Strong men battle for beautiful women, and beautiful women are more reproductively successful. Women’s beauty must correlate with their fertility, and since this system is based on sexual selection, it is inevitable and changeless common. (ibid: 12)

Notwithstanding, myth naturalizes the idea. Myth changes history into nature. This is the reason myth is so successful. *Images of women in the beauty myth are reductive and stereotyped*” (ibid, p. 50).

What's more, what about cosmopolitan beauty? Is it still a positive value? It appears as though there was no smart response. From one perspective, beauty is beauty. What has been said debilitates the subject – positive. Then again, one may consider the paired restriction positive value versus negative value, which could infer *genuine*/characteristic beauty rather than *cosmopolitan*/manufactured beauty, the first remaining for a specific generally acknowledged as-positive value, and the last one being advanced by the mass media and mythical variation, focussing on the women of the world. Indeed, even at the absolute starting point of the contemplations, the issue uncovers its multidimensional, philosophical, character hard to grasp inside the few pages of the article.

The previously mentioned twofold resistance uncovers one might say the component of the beauty myth. The "unadulterated" idea of beauty constitutes an unquestionably positive value. This happens to be adjusted and distorted. Contingent upon

expectation, the legendary significance can be worked with the utilization of various ideas as though added to the applied edges of beauty. The beauty myth does not eradicate beauty, it mutilates it. From one perspective, it is since what a lady should do is change her body (extensively seen) unnaturally, i.e. contort it. The fact is that beliefs are perfect since they don't exist. The same is with perfect excellence – it can never be achieved. Much more so if the "guidelines" continue evolving, also, incomprehensibly, keeping in mind the end goal to wind up noticeably perfect, a lady ought to mutilate herself.

2.5 Beauty and the artificial Intelligence

The relationship of technology with fashion and beauty has been the origin of media mania. Beauty organizations have increased the attempt to dispatch their products by using broad web-based social networking. Media has globalised the idea of beauty (cosmopolitan beauty). A wide range of media, going from popular music to photoshopped magazine covers, have constrained ladies to *internalize unrealistic expectations* (Li, 2016, para 2) of physical allure. Hence, this ideology has inculcated in the minds of common masses that has dismantled their rational ability. Ergo, commonalty has started idealizing and idolizing the media celebrities and they try to ape their activities, rendered to them through internet. Without realising the grave consequences, they simulate cynosures impulsively.

Internet has introduced the concept of beauty tips, online shopping of beauty products, blogs and facebook beauty pages. The increasing use of technology like smartphone editing apps e.g. camera-editing etc. has turned real beauty into virtual one. The excessive use of such apps has led to the creation of customized looks. Skin-beautifier, fingernails, fake eyelashes, contouring, concealing, thin face, bulging eyes etc. confront the traditional concepts and evoke the personalized shades of beauty. This has made the contemporary woman “an artisan” because of her craftsmanship. Narcissistic attitude penetrates into the nature of common masses while extensively using such editing apps. There is nexus between technology and beauty versions. Software use to be upgraded with the passage of time in order to meet the requirement of present society’s version of beauty.

Beauty oriented social organizations such as cosmetic and fashion industry, and media in the form of electronic such as Television, Facebook, Twitter, Instagram,

and print like magazines etc. are pressurizing women intensively. Fashion updating, beauty tips and skin care pages which focus on women promote the idea of beautification. Several adverse impacts that objectification and the ideal of the flawless woman have on women's health.

2.6 Cosmetic Surgery

Cosmetic surgery is a method performed to reshape typical structures of the body or to embellish parts of the body, with the point of enhancing the customer's appearance and confidence. Cosmetic surgeries are the disciplinary practices of femininity that are done to enhance bodily attractiveness. It is interesting, however, to note that the female is advised to convince herself that she is good enough after the outer transformation, making the message that without having physical attractiveness, a woman's beauty is incomplete.

There is no reason for aping the routine of your role model essentially on the grounds that what is ideal for that celebrity might possibly be inappropriate for your body. Common people are getting inspired with the idea of surgeries' and medicinal effect on beauty as they aspire to be like their idols.

“The market of beauty has been quite successful in brainwashing our psyche so much so that we do not mind torturing ourselves under knives and chemicals.” (Watsa, 2013, para 10).

Women who consider themselves as a person with imperfect look feel unhappy, insecure, uncomfortable, and depress. They find it essential that physical shift can bring them a perfect physical appearance.

In an interview, Dr Daniel Brauman, (2011) mentioned *aging, sagging, wrinkles and any apparent facial disease* as the causative agents that lead the interest of patients to plastic surgery. SunKissAlba as well as Debbie Fugazy, who is the famous model shared their views after experiencing plastic surgery that before undergoing it, they did not see themselves as complete beauty. Debbie Fugazy, for instance, said that: “I used to apply more and more makeup” in order to hide aging factor. Ramos (2014) stated that “if people will like me, I will like myself.” It has been proved from survey conducted in 2015 by ASAPS that women had more than “11.5 million cosmetic

procedures which is 90.5% of the total.” (Cosmetic Surgery National Data Bank Statistics, 2015, p. 6)

Building on Wolf’s *beauty myth* and Barthes’ notion of *signification*, present study seeks to decipher the present implications of these ideas. Our concern, here, is to infer the ways in which *reality is perceived in horoscope* (Gresaker, 2017, p.521). Astrologers engage the readers in activities like future action plans, strategies that they should or should not follow in future to become successful etc. The following analysis of horoscopic statements target female readers to pursue beauty standards of society.

1.1 Methodology

This papers employs the method of Random sampling to collect data from horoscopes section of six online international women magazine and horoscope web pages which span over a period of four months, May through August, 2017. What bolsters the decision of corpus is a prescriptive capacity of horoscopes basing upon the *Pygmalion* impact component and the context in which they show up. The fundamental aspects made for this article concern two territories – Barthes’ and Wolf’s myth, both inside the system of horoscopes. The said frameworks don't work separately; there is always a shared correspondence between them for a reason – the key component of each is language. They exist in a particular setting and serve specific capacities. Hence, a brief linguistic tinge is also added from a socio-cultural aspect.

4. Data Analysis

Analysis of Horoscopic discourse (data) of Cosmopolitan Beauty Myth from the Socio-Cultural lens

Horoscopes are joined by delineations and photos that feature delightful, thin and mostly for white woman. The major suspicion embraced here is that discourse both reflects and makes reality. The sociolinguistic image of a cosmopolitan lady in the horoscopic discourse cited here permits, in this way, to examine the genuine condition of issues and the expected and prescribed ideal. Following is the interpretative analysis of Horoscopic Discourse, randomly chosen from six Online Horoscope magazines i.e. Metro, Herpersbazaar, Manrepeller, Cafeastrology,

Priceline, and Women of three months i.e. May to August 2017. This analysis divides the discourse in to categories with which women are labelled.

4.1 Appearance-conscious

As indicated by the beauty myth, women are (ought to be) worried about their bodies. Their appearance matters a considerable measure. This label is easily observed in the following statements taken from Online Horoscope websites as mentioned above.

- 1. Talking has always been the cornerstone of any Gemini's persona – and that extends all the way to your busy hands, so don't neglect them! Regularly slathering your mitts with hand cream and cuticle oil will keep those chatty hands soft and smooth.*
- 2. Taurus ladies are renowned for their long and elegant necks. Regular moisturiser and exfoliation on the neck are a must - and don't be stingy with the sunscreen!*
- 3. Get ready for being loved by layering on a scented body oil to make the skin look great*
- 4. Ruled by sensuous Venus, the Taurus woman was born to love, and to be loved. Lush and curvaceous, her idea of a workout is walking to the beauty salon.*

4.2 Aging cognizance

Cosmopolitan woman is more conscious about age. To minimize the aging process and its effects, a lot of care is required. It evidently observed in following horoscopic discourse that aging in women is to be controlled so that they look desirable. With age, the sense losing smooth skin arise the feeling of disintegration in them.

- 5. Take good care of the neck area - especially because it's one of the first places where the signs of ageing become visible.*
- 6. You are like a fine wine; as your flavors smooth with age, you get more and more desirable*
- 7. While you'll have the joy and laughter in old age, you want to make sure you keep your looks too, which might disintegrate if you're not careful. Start taking the steps now to ensure you don't lose your smooth skin and winning smile.*

8. *The strong and stable Capricorn woman, a master of aging gracefully, is fiercely loyal to her favorite looks and beauty routine.*

4.3 Cosmetic Beauty

The most crucial of all is to hide the apparent deficiencies in order to effectuate the standard of cosmetic beauty. We are living in the *plastic world*. Thus, artificial beauty has become the indispensable factor of beauty myth. The astrologers promote the idea of beauty in terms of using cosmetic products. These products are ‘guaranteed head turner’ as it is observable in the following horoscope statements. This ultimately build confidence in women.

9. *Smoky eye shadow or even just a flick of liquid liner will enhance those sultry Scorpio peepers. To amp up the sexiness, wear a musk-based scents - it’s a guaranteed head turner.*

10. *As for the lips, a classic slick of crimson did the trick — drama on both eyes and lips demands a second glance.*

11. *Aries women also party girl; you need to focus on your lips of course, and you keep the eyes simple just stain of black liner along the top and bottom and oodles of layer of mascara – nothing more.*

4.4 Fashion Sensibility

Fashion means a lot to cosmopolitan woman. Their appearance matters a great deal and they should continue acclimating to the changing fashions since they are being observed constantly:

12. *In the new-year, Jupiter in your chart means you’ll be itching to bust out some new beauty trends.*

13. *Your clothes should be feminine — think floaty gauzy as worn by Cate Blanchett.*

14. *Dramatic colours such as gold, red and purple are the ones for the dramatic, flamboyant Leo woman. Forget about big comfy jumpers, sensible shoes and trousers — striking angular shapes, sharp cuts, bold and dramatic clothes are perfect for this confident star sign.*

The above horoscope discourse reveals that the fashion has impacts upon the life of women. Hence, the astrologers promote the idea that a ‘confident star sign’, for example, Leo women should have great sense of fashion and styling.

4.5 Preposterous by Nature

Body is additionally associated with mind. The notorious female instinct which has been believed to be their trademark, can be seen in the horoscopes. Ladies appear to be urged to take after their senses and instincts, feelings maybe. Tyson (2006) mentions the roles that a patriarchal society assigned to women as:

“Traditional gender roles cast men as rational, strong, protective, and decisive; they cast women as emotional (irrational), weak, nurturing, and submissive.” (p.85)

The societal implications turn the idea of ‘shouldn’t’ to ‘couldn’t’. Firstly, the society limits women by providing them with terms and conditions.

Characteristically, reasoning is viewed as typically a male-thing. Here are a couple of illustrations from selected Horoscope websites:

15. Try to think rationally and logically (we know that’s hard for you).

16. You’re like an excited puppy.

17. Look before you leap and think before you speak.

18. Stop over-thinking and chill, will you?

19. We know, that’s going to be tough for you, but try to rein in that wild bull and see the other side of things now and then.

Hence, the beauty myth (Wolf, 2002) in the society limits the potentials of women. On one side women are given traditional gender roles as irrational and illogical in patriarchal society. On the other hand, when they try to think, the society constraint them by saying ‘you’re an excited puppy’ and ‘stop over-thinking’, which bring them to an ultimate halt.

4.6 Strict Fitness Regimen:

It is essential for a cosmopolitan lady to keep her body fit as a fiddle. Being alluring requires devotion – eat less. Astrologers motivate female readers to contribute extra efforts to their appearance. Till 1990s, women were defined almost solely in relation to men, in concern to the presence or absence of a “boyfriend”. (Gresaker, 2017,p.1)

20. Strive to be better than your boyfriend's ex-girlfriend —the one with the jaw-dropping body!

21. *It's probably best to stick to fruits, whole grains, and lean protein, even if it's not quite as fun.*
22. *You should enjoy your favorite foods in moderation; after all, you still deserve to have some fun.*
23. *The Taurus woman is always watching her diet*
24. *Try replacing sweets with fresh fruit.*
25. *Moderately consume chocolate and sweets if you want to have a good figure.*

This term 'fitness' is not specifically used in terms of health of women. Rather, here, it means just to be fit to have a 'boyfriend' or 'to have fun'. Although, good and healthy diet is anecessity for women yet, in terms of beauty myth (Wolf, 2002), it is just for striving to be 'better than boyfriend's ex-girlfriend'.

4.7 Mismanagement and Control Freaks

“Using enthusiastically inciting tone, the astrologer declares that ‘there’s no reason to wait’ and commands the female ‘you’ to ‘go, get started’ before it is too late.”

(Gresaker, 2017, p.528). Women are labelled as ‘control freaks’ in horoscope as seen in the following statements.

26. *You’ll find it difficult to cope with any more than you have already to deal with right now.*
27. *You’re a known hot head and let’s face it when you’re stressed you can be a bit of a jerk.*
28. *Unfortunately, your pride and your ego could keep you locked in a certain situation.*
29. *You’re a control freak and you’re not so great at delegating.*
30. *Changes are happening in your life this month that you can’t stop or adjust the settings for, and you’re going to have to accept that this is out of your hands now.*

Above horoscope discourse is an evidence of targeting women as ‘hot head’ and control freaks.

4.8 Paranoid

Lois Tyson (2006) elucidates that concept through the word *hysteria*, which is the Greek word for womb and alludes to psychological disorders that refer to women and described by overemotional, greatly silly conduct.

31. *Patience is needed...yeah, we know, not one of your strong points...*

32. *Don't let paranoia or jealousy creep in, but stay constant and attentive and use your charm.*

The above horoscope statements reveal that paranoia and jealousy are also the labels of women.

4.9 Emotional Overload

Regardless of whether keeping in mind the end goal to discover arrangements or manage their emotional "overload", ladies talk. Again, characteristically, this component of character is thought to be negative, may be in light of the fact that it is fundamentally associated with gossip. It appears to be, in any case, that ladies are urged to share their musings and sentiments and one can perceive both gainful and destructive for a situation:

33. *Talking has always been the cornerstone of any Gemini's persona – and that extends all the way to your busy hands, so don't neglect them!*

34. *You need to talk about all the things you keep to yourself.*

35. *Don't be scared to talk to people or be open about your feelings. This is how you get what you want, by talking about it.*

36. *If something really crappy happens to you then you have every right to feel hurt, or feel down and want to talk about it.*

Women's capacity to feel and show compassion, as observed in above horoscopic discourse, suggests that they are people-oriented. They give off an impression of being required to think about others.

37. *Uranus will be around to help you on June 9th when a friend in need may be like, "Hey, I need you."*

38. *Cancer women treat themselves and other with kindness and compassion. Their love will preserve their inner and outer beauty, and will foster healthy, rich relationships with those in their lives.*

4.10 Money Savvy

Shockingly, in the analysed horoscopic discourse, though little joys are approved, women are additionally admonished against squandering cash. This inner conflict once more is exceptionally striking. Horoscopic exhortation incorporates being

cautious with budgetary issues from one perspective and not being excessively fixated on them on the other.

39. This month you're going to focus on money. You'll be thinking about earning it, spending it, saving it and investing it.

40. A promotion's likely, and so is more money, not to mention power and responsibility. Don't let it go to your head, but also enjoy the heck out of wearing such a cool new hat! And make sure you and your friends celebrate all that. A promotion's a big deal!

The above forty horoscope statements, from six online websites selected by employing random sampling technique, are the clear instances of Cosmopolitan beauty myth in socio-cultural perspective. This analysis reveals that women are labelled as above described categories.

The above horoscopic statements result in the sense of cosmopolitan beauty in women, creating an urge of cosmetic surgery in them, in order to look younger, and attractive. Even as Cosmetic Surgery Report cited in COSMETIC MEDICAL AND SURGICAL PROCEDURES: A NATIONAL FRAMEWORK (2011) reveals “cosmetic surgery is promoted as an anti-ageing device, which pathologies the process of natural bodily change and devalues older people in our community, especially older women ... that promotes and maintains a narrow beauty ideal” (p. 35). This ‘beauty ideal’ is the beauty myth.

4.4 Linguistic analysis of the Barthes' Beauty Myth

The linguistic analysis probes in to the meaning of artificial/cosmopolitan beauty and how it is elicited through discourse by incorporating Barthes' thought. Following is a diagrammatical adaptation of Barthes's Beauty Myth's mechanism:

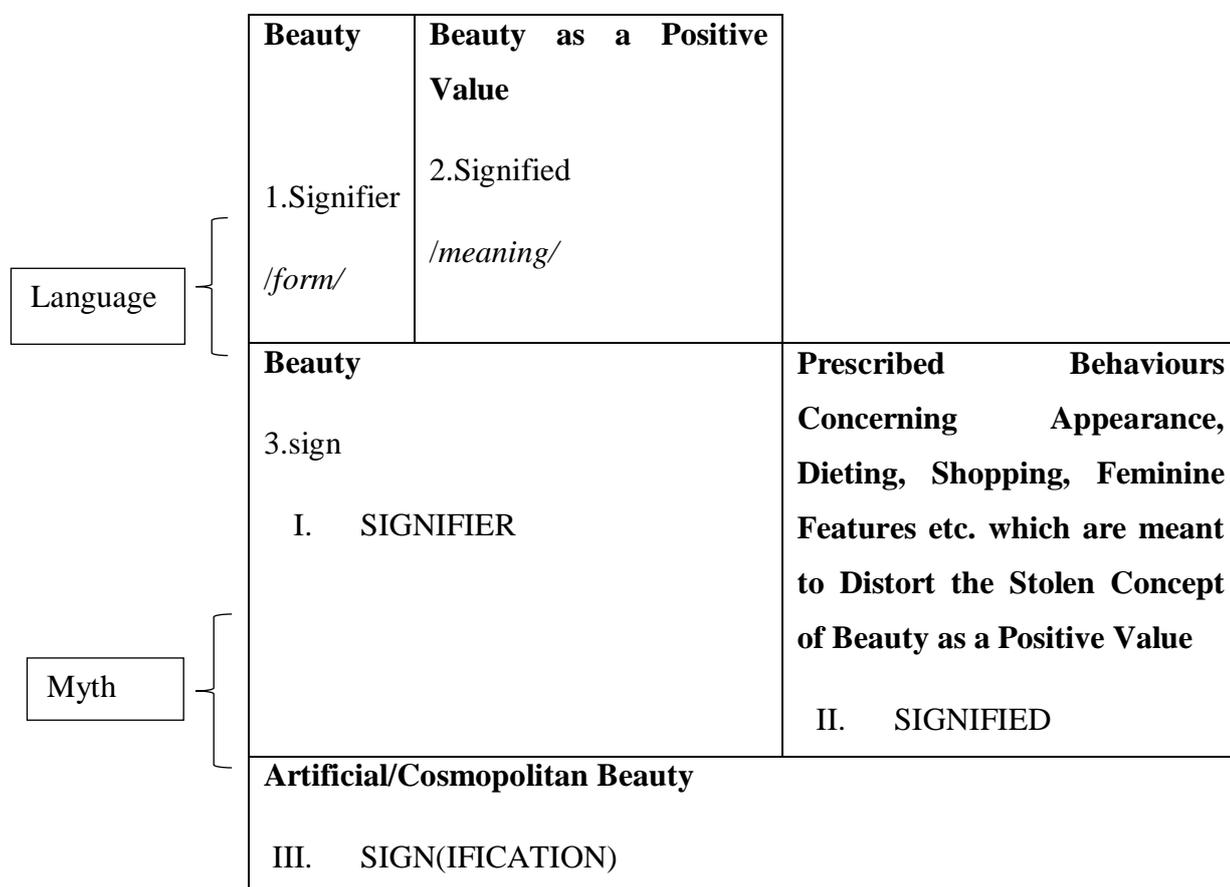


Figure 3: Adaptation of graphical representation of Barthes' Beauty Myth's Mechanism

"The signifier in myth is called "form," the signified "concept." This "form" already uses a fully meaningful sign "inherited" from culture (so two levels of meaning / signification). (Barthes, 1972, p.115)

At the language level, beauty works as a positive value – unadulterated, all-inclusive and evident. At the level of myth, its sense gets distorted by the idea. The myth does not delete the feeling of beauty, but rather just estranges it. Along these lines another signification is granted. A mythical word (mythical beauty) is characterised preferably by its connotation than its denotation. The literalness of sense permits to

separate the deliberate appropriation of the idea. In this procedure, words are stolen and afterwards given back, however they are never given back the same since they have been quickly mutilated meanwhile. The strict feeling of beauty is estranged, however it is still there. New ideas are deliberately added to it with the goal that the beauty myth could serve its major part.

How can it function? Barthes (1972) describes that, myth basically goes for causing a quick impression – it does not make a difference in the event that one is later permitted to see through the myth, its activity is thought to be more grounded than the sane clarifications which may later give a false representation of it. This implies the perusing of a myth is depleted at one stroke. Surely, ladies are under an industrious impact of the myth – they essentially confront it consistently. Additionally, in the reference to horoscopes this forcefulness, urgency and goal of the beauty myth is plainly noticeable. Provided that this is true, for what reason do ladies respect it? In the event that in a horoscope you are recommended to purchase a fresh out of the plastic new match of shades to improve your inner selves, does it actually mean to mislead you? The genuine aim is not to make you content with another device you can add to your closet, however to really get it and fulfil another person with the cash you paid for it. By similarity, why are ladies urged to be fixated on their appearance and forewarned not to be excessively fixated on money related issues or work? Is there anything political in it?

The above can likewise be clarified by methods for values which build the semiological framework existing in reality, from Barthes' view, that is an arrangement of qualities; now the myth-buyer takes the implication for an arrangement of certainties: myth is perused as a true framework, though it is yet a semiological framework. At that point, are values the way to understanding the myth? It might be one of numerous different potential outcomes of moving toward the issue which has in no way, shape or form been depleted in this article – there are still a lot of different viewpoints and measurements to be examined.

5. Conclusion

Horoscopic Discourses pave the way towards contouring women's minds with idealized notions of Beauty which a society holds for them. These are manifested magically with the help of manufacturing industries, which have now provided

women with a philosophy of life. The phenomenon is going global, and the interests in Beauty discourses are converging. Women see women all around them, in advertisements, movies, magazines etc. This image bombardment has intensified the competition—for women's magazines have now become a prescription to a healthier, glowing, radiant life while ignoring their intellectual journey, and driving women to beauty addiction. The horoscopic advice leads women to prophesize about their future, and act out the suggestion embedded in them which promote the conventional norms about them. And as the experiences along the way become ever more extreme, the stronger will grow women's maddening sense and they will 'lose their minds' (Diwekar, 2010). Beauty, with its split-personality, is conveyed to us through seductive, embarrassing, challenging, and guilt-laden dazzling covers nourished with horoscopic advice on the mantra of being beautiful.

Conclusively, the significance of this research lies in the fact that women all around the world shall be able to understand the intended meanings behind horoscope discourses, as described above, and their objectives of setting standards of beauty. Future researchers can foreground the hidden intensions of horoscope discourses that can help 'ease' the standardized notions of beauty which encapsulate the minds of societies all over the world.

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