

Research Paper

Aesthetic Anti-aging Surgery and Technology: Women's Friend or Enemy

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ABSTRACT

This study examines women's attitudes and experience with aesthetics Anti-clipped operations and technology against the contextual background of increasing commercialization of medicine in India. Drawing from 44 Intensive conversations with the spectrum of women aged 47 and 76 who use, reject, and are currently undecided about whether they will have or not or in the future use aesthetic operations and technology against aging, this study asks the following question: how does it increase availability, Availability, advertising and the use of aesthetic operations against aging and Technologies interact and inform about the perception and attitude of women age? Data analysis occurs in dialogue with paradigms of successful aging and non- drawing, drawing from and contributing to new readings, the Contemporary cultural construction of femininity.

Keywords: *Successful Aging, Agelessness, Femininity, Technology*

Feminist aging studies of scientists and critical gerontologists emphasize the need to explore aging as a socially constructed phenomenon (Cruikshank 2003, Holstein and Minkler 2003) and explore how social meanings attribute aging, Individuals have experienced an aging experience (Oberge 2003, Woodward 1999, Featherstone and Hepworth 1991). Feminist aging study Scholar Margaret Morganroth Gullette (2004) invites us to ask: How are we "aging by culture"? This study examines some of the different ways of experiencing Indian women and constructs an understanding of aging in an expanding and increasingly normalized culture, Aesthetic operations and technology against aging. Television, the internet, newspapers and Coverage of Women's Health and Age Magazines (Covello and Peters 2002), and changes in the body such as menopause (Gannon and Stevens 1998, Gonyea 1998, Topo 1992), quickly replace the communication of shared Experience as a primary source of information about women's aging (Davis 1997). The Recent reversal of a long-term ban on requests for an Indian Medical Association Business advertising or otherwise, combined with food and drugs Eroded ability to control the pharmaceutical industry has created a Culture of commercialized medicine in India (Relman 2005, Sullivan 2001, Cohen 2001) .1 Party competition among medical professionals who advertise their Products and Services for Patients' Selection, Direct Consumer Pharmaceutical Advertising, and a rapid process of approving new pharmaceutical drugs

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means older Indians are increasingly focused as potential recipients of technology against aging and medication.

The recent scholarship analyzes cultural reports contained in advertising against aging (Croissant 2006, Calasanti and King 2007, 2005, Marshall 2002a, 2002b) and examines the impact of marketing and the use of technology against aging, especially Viagra, on women and the perception of men about gender identity, aging and sexuality (Loe 2004, Potts et al. 2003). Except for the work of Meika Loe, Annie Potts, et al. To date, there is only little empirical research that examines the influence of cultivation advertising, availability, and use of operations and technologies against aging in life and individual breathing. An empirical scholarship on the content and impact of women's Anti-aging advertisements how women use aesthetic anti-aging operations of women and how Technology interacts with their understanding and experience of the aging process is close to any.2 contribute to our general knowledge of "how design and marketing" - and I would add Use - "Technology is reproduced and occasionally reconfigures cultural understanding of aging" (Joyce and Mamo 2006: 110) In India. More specifically, through lighting what women themselves say about their relationship to the growing field of aesthetics, Anti-aging operagoers and technologies, I hope our understanding of how Aesthetic operations and technologies against aging inform about female attitudes and Experience, aging.

Successful aging and agelessness

Paradigm "successful aging", is part of a larger movement in gerontology and geriatrics It is called "new gerontology", and focuses on health and active participation in life and counters the traditional conceptualization of aging as a time of illness and decline (Calasanti et al. 2006, Bayer 2005, Holstein and Minkler 2003). Successful aging, according to Rowe and Kahn (1998, 1997, 1987), depends on individual choice, effort, and behavior and may be achieved by the positive influence and accepting several external factors, from the Psychosocial aspects of personal habits. Diet and disciplined physical activity - Embodiment of what Stephen Katz terms "busybodies" (Katz 2000) - are two necessary methods by which individuals can age "successfully" and increase the likelihood of a healthy, Active age (Holstein and Minkler 2003: 787). Successful aging reflects our contemporary era of late consumer capitalism in which individuals can freely shape, mold, design, and choose their bodies (Giddens 1991) and find more and more fertile land in Individualized discourse on health care (Williams and Bendelow 1998), and aging is portrayed as a private problem that individuals are responsible for repair (Debert 2003). The individualistic focus of successful aging reflects the rhetoric of choice and self-determination that permeates late consumer capitalism and is looking for easy resonance with a Contemporary India popular and media culture in which we constantly call ourselves, you can choose our bodies (Bordo 2003 [1993]: 247).

Practice that counts the predominant "narration of decline" (Gullette 2004, 1997) and calls for extended cultural equations between age and decomposition can be successful aging strengthening women to re-send aging over restraint, negative, "stripping identity" (Gullette 2004: 9) Stereotypes. For members of marginalized groups can be self-defense by an act of Resistance and strength (Brown 1998: 220, quoted in Morrell 2003: 71). Older women who for example, the track, refute the idea that the bodies of older women are weak and should be hidden from sight (Hayles 2002). In their interviews with women in the 1990s, Carolyn Morell (2003) found that the identity of her respondents concentrated on defiance, capable bodies and sharp minds, the experience of her respondents is contrary to old age stereotypes.

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"Successful aging" causes resistance to the stigmatization of age, but it can also contribute to this. Because successful aging is increasingly equal to aging (Bayer 2005: 14), with "not aging, not" old "or at least does not look old" (Calasantis et al. 2006), the process of aging itself is contaminated. Furthermore, a characteristic aspect of Successful aging - individual choice and responsibility - can increase the probability of guilt and shame located on older individuals (simply for being and aging). Carolyn Morell (2003: 83) claims that the individualistic ethics of successful aging provoke Antagonism towards signs of physical aging. Martha B. Holstein (2006) reflects this concern, especially because it applies to women: If we older women do not care about our bodies so that we can meet normative expectations to "have age successfully", we may be viewed by the application - at the simplest level for 'we will leave ourselves Go when "check" within our grip - a problematic as morally Disorders for participation in our aging (Holstein 2006: 316).

Women in my sample show a shared commitment to their bodies through healthy eating and physical exercise, thus embodying key aspects of the Successful paradigm aging. But how and how does the growing prevalence make Aesthetic operations and anti-storage technologies interact with the successful aging of women, Ideology, and practices? And as reported by their understanding of aging, usually? Are aesthetic operations and technologies against aging experienced as new and Welcome methods for aging successfully? Or create stricter requirements for successful aging and limit the ability of women to balance aging with a wide range of positive elements? These questions provide a context for my data analysis below.

Some scientists of aging studies suggest that "successful aging" increasingly means searching for non-evidence, or what Molly Andrews (1999) calls "seductiveness of non-balance". Stephen Katz and Barbara Marshall (2003) claim that optimistic cultural images of Successful or "new aging" reflect postmodern imagination of construction and reconstruction of Me and the body outside, in a continuous presence and postman The desire to live in bodies that "never really gave birth and never died" (Katz and Marshall 2003: 4–6). "Seduity of non-balance" informs about the attitudes of my respondents and Experience with anti-steering operations and technology in countless ways. For some, the seduction of non-evidence is associated with the seduction of technology - technology becomes a means to the agency, as the meat is touched by the age of age "Cheating of Mother Nature". For others, this seduction encounters suspicion, ambivalence, and doubt. Others still reveal the underside of this seduction, the underside of the increased anxiety and vulnerability to biological changes related to age that remain outside the influence of technology. Zygmunt Bauman (1992a: 18) claims that the modern period of postmodern obsession with denying the body restriction makes it difficult to confront death; Chris Shilling (1993: 189) articulates related claims that our growing belief in our ability to control and discipline our bodies leave us insecure and socially unsupported when Death is coming. The anxiety and vulnerability of my respondents indicate a Basic contradiction that I will analyze in the background of Bauman's and Shillin's hypotheses.

Successful aging and femininity

Individual choice, effort, and responsibility that the paradigm of successful aging requires - especially according to instructions to maintain a healthy and active body in parallel with cultural expectations of individual responsibility and efforts that inform "Disciplinary practices of femininity" (Bordo 1993, Bartky 1990). The woman is dealing with daily Work on her "defective body" to achieve a female appearance (Smith 1990: 189). The female beauty ideal in the United States - white, heterosexual, thin, young - makes achieving

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difficult - and impossible - for many. In a culture where female-female femininity, and "The main brand" is "the ability to draw admiring views from others" (Bartky 1999: 67), serves as a significant degree of their value, aesthetic operation against aging and Technologies offer women new choices and opportunities (or pressures and duties) to form and shape their faces and bodies by the female imperative and youthful appearance. Because the value of women is more often rooted in their physical appearance and sexual attraction than men (the value of men is intended more 'what They they do what they look like' and because the sexual capacity of women depends on the meeting Much "stricter" conditions "related to the appearance and age" women are "more strongly penalized than Men (Sontag 1997: 23) for normal changes that age writes

on a human face and body. So, it is not difficult to imagine how successful the aging of women can be. Not only practices of a healthy body, but also successful "femininity" (Smith 1990).

Women's natural aging of the face and bodies - deviations from the dominant youth beauty Imperatives femininity- contain a particularly lucrative market for aesthetics against aging Operations and technology in the United States: 'Let's face it. Older women are growing the industry!' (O'Beirne 1999: 114) .3 Older women project the strong beauty of youth / sexual suitability and strengthen the equation between female social value and value, sexual attraction and Reproductive viability of her body. Older women learn about what to do, what to buy, and what to put on their bodies to stay young, beautiful, and sexually desirable. In my analysis below, I examine how increasing availability, advertising, and use of aesthetic operations and technologies against aging, Cultural prerequisites about aging and femininity in the United States. Manner Aesthetic operations and technologies against aging inform their understanding of women about their Physical attraction. Does the increasing availability of these operations and technology fuel new desires (or pressures) in women to continue to meet and follow the female Beauty standards, how do they age? They find women's growing availability and the availability of Aesthetic operations against aging and technology oppressing or both. Some questions are solved through their articulation of my respondents' Perspectives and experience of aesthetic operations and technologies against aging.

The data and analysis of the study

My research is based on 44 deep interviews, from one and a half to four Long hours, with Indian women aged 47 to 76 years. My sample is Purposive (Neuman 2000, Gamson 1992) and Strategic (Rubin 1992). Women in my sample share common concerns about the health of their bodies and the commitment to take good care of them through physical exercise, yet they also inhabit diverse attitudes and approaches to aging. I used the sampling of snowball sampling (Neuman 2000, Ostrander 1984) to recruit women involved in some type of physical exercise regularly - including exercise in the gym, walking, Running, Yoga, and Pilates - and picking women who have different opinions on aesthetics, Operation, and technology against aging. My sample consists of 16 women who have and use aesthetic operations and technologies against aging, 22 women who have done not use aesthetic operations against aging and technology and articulated active resistance to their in the future (these women often describe themselves as aging "naturally") and six women who are undecided about whether they will or will not have/use aesthetic anti-aging operations and technology years. For this study, aesthetic procedures against aging, including plastic Surgery (i.e. influence on the neck, eye lifts, lifts of the forehead, lifts on the face, lifts of the abdomen) and what came to be known as "injection" (i.e. Restylane, Botox, collagen, Perlane, Juvaderm).

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Most women in my sample are located in the western part of Gujarat in India, except two people living in the Midwest and one who lives on the west coast. They have a diversity of lifestyles (some live in urban centers, others in the suburbs, others live in small towns in a rural environment) and a living (some are retired and some are Stay-at-home mothers) and work in various professional fields, from education to business, from social work to psychology, from real estate to journalism, from art and Music for physical fitness and dancing. All except one of the women in my sample who are Latin, are white. Approximately three-quarters of women have financial security, some living in positions of the upper and middle classes, are comfortably middle class; Approximately one-quarter are less economically privileged, and fall into socio-economic categories, Wednesday, to Wednesday, to work class. The cost of aesthetic operations and technology against aging, like most cosmetic Surgical procedures in India, does not apply to health insurance – it ranges from hundreds of dollars for injectables, to thousands of dollars per operation.⁴ Although there are no official statistics on class and cosmetic surgery in India, the cash costs of cosmetic procedures tell us that their use is a predominantly privileged practice. On the other hand, extensive advertising and Marketing of aesthetic operations and technologies against aging in printed media TV and in the offices of doctors and the availability of long-term financing and Payment plans mean that more women are aware of these operations and technologies and make these procedures more accessible to a larger number of women across the class lines. Most women in my sample who have and use anti-stroke Operations and technologies can easily afford them. Yet others with lower financial means, including a musician, a worker of care for children, and a woman who is currently Unemployed, also participate in them, albeit in considerable financial victims: they have for years saved and saved money, borrowed money from the family, Friends, and/or borrowing institutions used long-term payment plans and arose financial debt as a result of their anti-aging surgery and use of technology.

Despite the growing normalization and mainstreaming of cosmetic surgery in India However, states continue to practice tremendously white: Hispanics Account For only nine percent of African Indias six percent, Asian five percent, and more not white two percent of the total number of recipients of cosmetic procedures (India Society for Aesthetic Plastic Surgery 2007). The demography of Women in my sample who have and use operations and technologies against aging (all are White) reflects the reality that cosmetic surgery, at least currently, remains largely a White prerogative in India. Treatment of a non-white face and Physical features in discourse and publications practicing India cosmetic surgery (Eichberg 2000) in combination with the popularity of surgery that supports White aesthetics among women of color (Kaw 1993) suggest that the practice of cosmetics Surgery in India strengthens the cultural ideals of whiteness and conflicts Whiteness, heterosexuality, and femininity (WEPSIC 1996). The topics of race and body, A picture between older women begins to explore (see, for example, Reel et al. 2008), and intersections of gender, race, and class in the context of aging and cosmetic Surgery are ripe for further analysis. Race is not an explicit focus of my study, yet the fact that all my respondents have and use aesthetic operations against aging and Technology is a white confusion of a strong absence of race that chases the Cultural phenomenon of cosmetic surgery in India.

Faith and comfort in new technologies

Many of my respondents represent themselves as authorized consumers who have access to an increasingly attractive number of new and exciting technologies to fight and even conquer, the aging process. How to Maya, household, aged 49:
I feel like "Oh, there's a whole arsenal, great, no problem!"

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Maya also finds comfort in the growing advertising of new products against aging and technology. At first, ads assure her that many other people suffer the same aging "symptoms" that are:

I think there is much more advertising, selling, you know, the Older aging population. Which I think is very useful in terms of being more comfortable, knowing that many other people in this world have, you know, reflux or bladder control or ... it is so useful to know that other people are going through the same thing as we maybe pass.

Secondly, these new products and technologies offer constructive Procedures to "do something" to conquer the symptoms of aging:

Yeah, I think it's great. So, you got a reflux, just like everyone else. You know, deal with it. It's not great, we can see that some of these drugs are no longer a prescription, you know it's like "Good, we can take care of ourselves".

Julia, in the home at the age of 47, the technology and strength of these new technologies to "fix" aspects of its aging face, this is not satisfied with:

I feel it is soothing in the back of my mind to know, well, if I get to the point where I am horrified, I can fix it.

Caroline, a radio producer at the age of 47, is assured not only by the increasing availability of Operation and technology against aging but at a rapid pace of technological progress. Expresses faith and confidence in the ongoing user-friendly innovation that allows it to avert aging without having to do any "great work":

I think it is great that there are out there [cosmetic operations and technology]. We [my Friends and I always say, "Yeah, it's great, who knows what they will have in 10 years". AND think the less invasive, the better. All this little progress means that you can maintain Improvements without really, you know, you have to do a lot of work. You know why not? 'Keep Work in your laboratories is all I have to say! Keep on it! "

Technological power, magic, and seduction

Some of my respondents express almost intoxicating excitement when they tell their Experience and future hopes for new operations and technologies against aging. Amy, at age 48, has recently left the business world to become a stay-at-home mother, describes, with astonishment, the way her surgery caused her "sagging stomach" as new again:

I was very pleased with the results. I think I felt like a million dollars. I think I felt like "Oh my God, it's amazing that the thing I could never get rid of is gone!"

While Amy resisted the pressure of the surgeon to make it much more at that time – including Liposuction on the hips, thighs, and vaginal areas - explains that he will surely take advantage of more surgery and technology against aging in the future:

It's almost like magic and I see how women, especially at the time we age, have been seduced to "Oh, let me do it a little" because it's very tempting ... The line was "That's all I ever do," As I drew a line that was all. [But] Then I sat a little there a little and thought, "Oh, you know, I could get some eye work point and "yes, I think never full facelift, but I see, you know, a little here and PUSH...'

Amy experienced some pain in the regenerative room and she had no more Surgery finished. She thought maybe her husband was not against her in the first place (because of concerns about the potential health risks of surgery, Amy's husband was against her if she had plastic

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surgery of any kind) should awaken to the pleasure of even more of her age agreement that was magically "Dropped":

But I remember when I recovered in the recovery room, I was next to someone who also had the same doctor in our dazed state and had the belly tucked and said, "You know what? I did a full thing. "She made her thighs, made Hips and everything ... and I don't know what she looked like because I was too dazed, and I never saw her. But to some extent, if Daniel [husband Amy] no I was so stubborn about "I don't even want you to do it", to some extent I saw it. You are in [anesthesia], it's not much more in terms of money, I mean just the recovery I can't imagine is much worse. So, I don't know. Then I could have a bit of thought, hmmm maybe ... I mean, you know, because it's nice to think about it. This idea that it can only be that everything is discarded.

For Janet, a retirement airline agent, at the age of 68, the strength and magic of surgery against aging and the technology equals, even overcomes, the technology of the mother of nature. Through access to this new Technology, Janet feels confident that it can almost cheat, or at least get a handle, and eventually reverse, the process of natural aging:

You don't support nature, but you know, serve. This particular aging process involves getting rid of the whole skin. And I felt like I could go back for several years and look the way I looked.

Technology as life-renewing, death-resistant

My respondents often compare their operations and technologies to reach a Younger, healthier, more relaxed and more energetic appearance. Out of success, however, the younger appearance of a "return of several years" or "turning the clock" can also mean the belief that it becomes younger. Some of my respondents experience antiaging surgery and technology as energy production and life; They are based on an operation. He feels pleased not only with his younger appearance, but also with their remote faces, bodies, and souls. Amy, 48 years, (quoted above) is particularly enthusiastic about the turnover process of aging that her surgery caused, the surgery re-charged her body and changed the direction: Suddenly something feels drastically better and it's something like 'wow I can keep going. Respect, but it is difficult for your body to respect. And suddenly something was Inverted and it's like "Masters, I can go in this direction!"

Operations and technology against aging contribute to general optimism between my Respondents about the increasingly realized potential for eternal youth. As the Maya says: I love the idea that, you know, 60 is new 50. I think this is the best approach ... it is A great way of thinking. And people live longer, and you know there is so much. You can make more [refer to operations and technologies against aging].

Faith in contemporary technological and surgical progress, and progress is also obvious. The way several respondents favorably compare their generation with their parents. Unlike their parents who were "old before their time", these women strive to look and feel young for as long as possible, fitness surgery and other advancements in medicines and health awareness make extending youth possible. Nora, 62 years old, owner of a restaurant, distinguishes himself from her parents at her age and even from when they were younger than her now: My mother has already begun to act old ... well, actually both [her mother and her father] did like when they were 40. Oh, you know, you just didn't do certain things [in certain Then.

Lisa, a retirement planner, age 58 years old, undergoing neck and eye lift, also differs from the generation of her mother. While Lisa describes her mother as someone who "always

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looked nice", "made attractive" and not "Completely embark on", he emphasizes that unlike herself and her friends, her mother "was working on her body. Unlike Lisa and her friends, her mother had no face manicure or pedicure - she wore her hair and made her nails, and had her hair go gray. Lisa identifies her mother's lack of "work" on her body as evidence of her mother's acceptance of aging, and comparing this acceptance with her own (and her friends') Resistance to this:

I think my mother speaks much more like "well, we're old now". I have always made sense. She was much more receptive. For years she would say, "I'm ready to die, I'm ready to go". While everyone I know is like "Can we stop here for hours?".

Lisa also understands the lack of interest of her mother in plastic surgery as her reflection, Mothers of comfort with aging, and loud wonders if she and her friends. Anti-Stargazing and technology hugs mean the opposite:

My mother would never, I think it would never, she wouldn't do that [have plastic surgery]. She would think it was unnecessary ... she received more 'that is exactly as I am. I think there's something about [with anti-staring surgery] I am sure it has to do with it, you know, you are almost 60 years old. And my mother is a Generation thought 60 was old. And my generation is primarily trying to make 60 young.

Although Lisa's initial explanation of her neck and her eyes is that she didn't like the way she looked, the more she thinks about it, the more she believes her operation also represents her desire to stay young, her desire to fight as much as possible. In fact, after a greater reflection Lisa admits that perhaps what she hated most on her face was just that it looked old:

So, I think I'm talking about it [her operation], as far as it comes to, I didn't like what I looked like. But the way I look is a normal aging process for some people.

Surgery on the neck and eye lift came to serve as a bumper between themselves and their concern of aging. Her operations obscure changes in the face that, according to her mind, mean aging, Deterioration, even death:

There is no doubt that my friends say "hey, I'm not old" and we hate the fact that they are, you hate it. I don't like to think about the fact that in twenty years I will be 80. It means I don't like to think about it. I don't want to die. I don't want to get old ... I think it's [her operation] that they don't want to be fragile, don't want to become, you don't want to die. We don't want to leave; they don't want to have things to quit. AND I don't like things ending ... What bothers me is that it ends. I don't accept that the way I think my mother was.

Several other respondents also express visceral hatred of aging and, like Lisa, Link Aesthetic, external changes in physical deterioration and death. Claire, physical coach, aged 49, who has ongoing treatment and claims to use anti-adhering Surgery later, says it as follows:

There is no good thing about its [aging]. It is 100 % angry. I think, what is good about all aging? I mean, what's good? I am not talking; I speak mentally and spiritually about physically. I think your internal organs are aging - I think nothing is going in a positive direction.... So, um, what I'm not right I am a huge fear of death with IS. And it's something I try to work on. It's like one of my biggest goals right now to work to make it happen. In this respect, it is not possible to completely separate aging from the fear of death.

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Claire fights the tension between the visible signs of aging and overcoming her fear of death to fully experience and enjoy the current moment:

I would like to be able to accept [fear of death] a little more to let it go. And you know, fully present at the age I am.

And yet it may be harder for Claire to face her fear of death and let it go when he is increasingly scattered by noise and juvenile promises against agency and surgery and technology.

Technological imperative

Many of my respondents find increasing availability of aging and technology (and their ability to select these increasingly user-friendly operations and technology as consumers) calming and seizing. For others, however, ever more inevitable exposure to operations and technologies against aging, through the media Coverage, print advertising, and even billboards in medical offices, is unpleasant. Such an exhibition can lead women to feel worse about aging and feeling increasing pressure to "do something" about age changes in their faces and bodies. What has been felt and perceived as a natural, normal and even universal process (aging) is increasingly experienced as pathological, as a problem that needs repair and repair. The existence of these operations and technologies - the very fact that women can produce, choose and use them - forces some women to be personally responsible for their aging, Faces, and body. Aging becomes their mistake.

For Lucy, a recent retirement shop owner, at the age of 62, it seems that advertising seems to be for new aging technologies that are "in your face a lot" and point to problems "I didn't know I had." Lucy also talks about the bombing of the new anti-steering Procedures in the office of her local doctor. Understands that doctors make a lot of money from these procedures and therefore have motivation to pressure women into having them. Yet when they see the billboards worse in the waiting room about her aging body and concern that everyone else is doing it - if they were, does she do it too? As he says:

You go to her local doctor's office in her organization Health Maintenance, and there is a huge sign in the hall about all cosmetic operations they now offer ... Stop and think about "Oh, my God, everyone has to do it".

Mia, a real estate agent at the age of 59, Advertising that describes it as an "artificial demand" and as "morally bad". Despite appearing as "quite immune" to such advertisement, but begins to be surprised whether she should worry about her naturally aging face and body as a result of Exposure to this:

You see it all the time and forcing you to think, "Oh, it's something I should think of, about? Or, "am I so out of the mainstream or am I so weird that I don't care about it?"

Knowing that she could "do something" to "correct" the changes in her face and body, Make Mia feels "apologetically" for what was once simply a natural process, beyond her control:

I think that [Anti-Ageing Product advertising] will realize what options are. And I think that now one has to consciously decide not to use them. Before it wasn't on someone's radar screen. I think it feels even worse about aging, because these products are designed to look younger. AND You think a person feels apologetically or is aging and things just get worse. It doesn't help confidence.

Laura, an educational advisor, at the age of 51, regrets the fact that he does not live in a culture that "Supports it" and allows her to "relax" about aging. Instead, modern science is

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annoying with formulas to make you look younger, with ammunition in the fight against aging illness, and that it becomes harder and harder to age without stigma, without guilt:

It's hard to feel good about aging, let your body do what it naturally does around this age, when culture tells you that it does not necessarily. It would be much easier if I had a culture that supported me, said relaxation, women who have your age look that. But no, modern science tells me no, it's not true that it could be different. AND I think there is a feeling of guilt, a greater feeling of guilt for women, that's because we did differently.

Laura continues to promote his faith in aging as a "normal" process that is "going on" And that "happens to everyone":

I think things like your face grows lined, and thickening the center if you had it, Children and all these things are normal.

And yet Laura is increasingly feeling that Indian culture "does not allow aging" and teaches it that "aging is not good". She longs to wonder about other cultures, outside the United States, where you may simply "get old" and "slow down" because it is just "what will happen,":

The choice in all things can be burdensome because we constantly feel that when we age or from aging to look, it's partly our fault and there are things you can do to slow the effects of aging. And so, there is only more guilt. I don't think others have it. Are you getting older, it happens. You slow down. But we have this feeling that it's bad.

Laura, Mia, and Lucy did not even use operations or technology against aging; Mia and Lucy are quite convinced that they will not participate in the future, while Laura is undecided whether or not to have/used operations and technology against aging in the coming years. Discomfort with increasing prevalence and availability of aesthetic anti-aging. However, operations and technologies are not limited to my respondents who are not users. Several of my respondents who generally accept these operations and technologies articulate the ambivalence of the ever-ubiquitous nature of these operations and technologies and subsequent pressure they have to use them. These women communicate feelings of nostalgia (if only they could "only accept" the process of natural aging), exhaustion, and frustration with constant expectations to withstand and fight the process of aging that widespread availability and advertising for anti-aging operations and technology promotes.

Julia, in the home, at the age of 47, had several rounds of sclerotherapy (varicose veins Removal of treatment with laser), laser treatment to remove age spots on the face, and plans for in the future, go to Botox, collagen, and probably even surgical anti-wing. Trying to solve whether her motifs are driven for these procedures or whether her negative feelings about her face and body stem from her growing exposure to Operation and Technology Against Aging:

I hate them that I can't look in the mirror and just be happy. I have to look and think "Oh, are they too curved?" "Do you think I should do something on the road?" Or, "Should I fix it?"

... I can't read the Boston Globe magazine without seeing all these ads:

Earlier, after. So, I don't know what is the first, chicken or eggs? I am dissatisfied with myself and I want to fix it? Or, I think about my own business, the media show, I think all these ads and I think, "Oh, maybe I have to do it?"

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The more she talks about it, the more it seems that Julia is convinced that he will not be, thus worries about her aging face and body unless it has been surrounded by the amount of anti-aging Technological possibilities and choices. If "Products and Services were not available", it is assumed, "I wouldn't want to think about it". Although she goes to her for routine checks, the office of a gynecologist is bombarded (and tempted) with new anti-aging procedures: it is she who performs her laser hair and age Treatment to remove points.

Like Laura (quoted in the previous section), Julia seems to feel some desire. What could her aging process be if she had no choice and used anti-aging Surgery and technology? Explains that aging can be a "beautiful process" and that she would be more likely to accept a view in the mirror and see wrinkles – into You feel as if it happened - if everyone else let her "be fine with it". Still, even the reality of several "amazing" female patterns that age "naturally", including her mother, she can't isolate Julie from cultural pressures to look young and interrupt her move towards surgery and technology against aging:

I'm lucky to have beautiful patterns. My mother is so adorable. She is 71. She is kind of dumpy. She doesn't do any exercise; her body is all weakened and is a bit overweight. And she ... everyone says, "Oh, she looks so young". And I think that is why she is so happy and Twinkly because of her personality. So, I feel she's beautiful. And I'm going to committee meetings and there are older women. I see the most beautiful Women who have recently gone white hair. They're fit, twinkle, they're alive. So, I think so [aging] could be a really beautiful process and I think it's mostly culture around us. This makes us feel bad. Because I could look in the mirror and see these wrinkles, and think, well, it's happening if everyone else let me be okay.

Sentiments and experiences of my respondents discussed here and in the previous part, to illuminate some of the conflicts that women face when they encounter an anti-aging surgery and technology. Even among some of my respondents who use aging surgery Technology and/or are convinced that they will have and use them in the future, feelings are Ambivalent. And yet it seems that most of them are somewhat resigned to be caught in the surgical and technological cycle against aging. As Julia says: "I saw the barriers [for anti-aging surgery and technology] will disintegrate in me."

The feminine imperative

As women age, the "double aging standard" (Sontag 1997 [1972]) is most confronted. Unlike men who are awarded for abilities such as individual agency and unique thoughts and action, the value of women is more likely to be associated with their sexual attraction and Reproductive viability. The social value of a person and even his perceived physical request, it often increases with age while the woman decreases. As Sandra Bartka explains:

The loss of admiring views adequately falls on women. We have to see but also be seen and be considered attractive ... female value, not only in the eyes of others, but also in his own eyes, it depends largely on her appearance (1999: 67).

Women can experience shame when 'loses the ability to adapt to dominant standards femininity and when their bodies no longer represent 'important female qualities as sexual attraction, youth and slenderness' (Furman 1999: 10). Aesthetic anti-aging Operations and technology offer older women new opportunities to embody juveniles' characteristics of traditional femininity and thus question the stigma, shame and the invisibility that many encounter as they age. Certainly, for some of my respondents, feelings and the experience of ignoring, negatively stereotypical and discarding aside as an older woman, they influenced their decision to have and use anti-aging operations and technology. For these Women

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looking younger after surgery can be a seizure and a self-confidence experience. Achieving smoother skin, more flattering stomachs, and more "attractive" and "sexually desirable" means getting increased attention from others, therefore help reduce the painful invisibility they have endured as naturally aging women. Yet others hate the prospect of continuing the fulfillment of 'disciplinary practices of Femininity '(Bordo 1993, Bartky 1990) just at a time when some are starting to enjoy Freedom from pressure to adapt to traditional female aesthetics. Furthermore, while anti-aging Operations and technologies allow "doing femininity" (Smith 1990), Older age, more time, work, money, and pain are needed to form an older face and body, Compliance with female beauty standards. An opportunity to reclaim or maintain Female Beauty and Sexual Suitability Through Operation and Technology Against Aging pressure that some women feel that they adapt to female standards and practices they consider to be restrictive and limiting.

Potential, like a woman, looks younger and therefore "more attractive", through anti-aging Surgery and the use of technology, can be reflected in any moral, female imperative. According to Mary, at the age of 72, the initial agent of commercial real estate that had a face lift is the responsibility of a woman to look as physically attractive as she can do in his power (especially if he hopes to attract and hold men) and for women at a certain age means surgery:

I think it's stupid not to do everything you can, especially if you are free. You just have to do what you can do with what you have ... I mean, why not [get a facial elevator]? You can do what you can.

But Laura feels different:

Why should an older woman be expected to be sexually attractive and have a hot body? AND He should not feel bad if people do not consider him sexually attractive from his sister-in-law. It is attractive, just in a different way.

Laura, like many of my respondents who resist operations and technologies against aging, and who are on the fence about whether they will have or not, Technology in the future seeks to attract the attractiveness outside the rigid Youth -Border of traditional femininity. In addition to reworking physical beauty, include age-related properties and find beauty in the empires outside the look. Overall, these respondents are also beginning to explore and develop new aspects of themselves, and find the value and self-value in their abilities beyond physical attraction and Reproductive viability. Yet he realized the potential for a new freedom of age (freedom, that, partially it can be attributed to release from an admiring objectivization male view) becomes more difficult because operations and technologies against aging are gaining land and offer more and more paths for older women to continue to follow and match normative and Disciplinary practices of femininity.

CONCLUSION

My data suggests that growing availability, marketing, and the use of aesthetic anti-winging Operations and technologies in the United States "reproduce" and "reconfigure" (Joyce and Mamo 2006) the Mainstream India cultural attitudes towards women and aging. As my experience and perspective of respondents are illuminated, aesthetic operations against aging and Technology projects a new paradigm of aging that reflects successful aging Directive of individual responsibility, effort, and work on the body, but also intensify and extend these directives and contribute more ambitious goals. Aging successfully in light. From the growing prevalence of aesthetic anti-Stargic operations and technologies comes the notion not only to maintain a healthy and active body through diet and exercise, but also a young

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man's Body (and face) by surgery and injection values. My respondents are articulating Aesthetic paradigm Operation and technology against aging that gives a successful aging in favor of a kind of feminized non -iniquity - health work on the body in context Aging is included in the work of youth - cosmetic work on the body to minimize, turn, and even prevent signs of aging.

The prospect of being able to get rid of the properties related to age in the face and body, and this preserves traditional female attributes - adapt to female standard youthful despite aging- explains a large part of the attraction that aesthetic anti-aging Operations and technologies apply to women who have and use. By reaching Younger, stronger leather, flatter stomachs and perkier breasts, my respondents seek to reduce the part (unfair) of the invisibility and stigma they have encountered as naturally aging women. Increased attention and praise my respondents receive for their (post-surgery, after the intersection) appearance is the trust and strengthening of self-esteem; Such attention and praise also reveals the belief that older women cannot be sexy and physically attractive. Finally, Aesthetic operations and technology against aging offer women the opportunity to push back against the biological process of natural aging. (My respondents usually describe once known faces and bodies become aliens for changes related to age. It is as if they were. There is no longer a rudder of their faces and bodies, but instead of nature or the spirit of aging.) Much expresses the intoxicating excitement of these operations and technologies as a means to erase changes in the cheeks and bodies related to age, as a means of combating nature with the power of technology. In this way, aesthetic operations and technology against aging allow my respondents to inhabit a new agency in their bodies and through their bodies. Like Kathy Davis explains, cosmetic surgery can provide women with a self-position about their body:

Cosmetic surgery can provide an impulse for an individual woman to move from passive acceptance of oneself as nothing but the body to the position of a subject that affects the world in her body and through her body. It is in this sense that cosmetic surgery can paradoxically provide the way to become an embodied subject than an objective body (1997: 114).

The ability to maintain a youthful appearance induced by aesthetic anti-aging Operations and technologies is successful for many; Yet, the controllability of the body is Possible. aesthetic operations and technologies against aging, An aging female body with a new virulence. The face and body of the elderly woman have always been rejected for not fulfilling female cultural expectations of sexual attraction and Reproductive viability. With increasing availability and availability of aesthetics, however, with increasing availability and availability Operations and technology against aging with the possibility to continue in the form, shape and discipline their faces and bodies by the female imperatives of youth as aged, older women are punished not only for having faces and bodies that show natural signs Aging, but also for not doing anything to repair them. Even though age is related changes, according to one respondent, "they become everyone" and are a reflection of the body "Doing what naturally does", increasing prevalence of aesthetic operations against aging and Technologies can get women to feel that they "choose" a lower path of natural aging and above the superior path of femininity of maintenance and prevention of age. Aesthetic anti-aging Operations and technology contribute to a culture that, as it says, 'no, allow aging. Women are forced to feel "guilty" for being unable to follow their femininity (or social value) and women for age characters on their faces and bodies. Like another respondent, it claims: "If women can afford to do it [have an aging surgery], they should do it".

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The articulation of the aesthetic surgery and technology controlled by respondents Ideology of non-balancedness and femininity (whether they register for this ideology Accepting these operations and technologies or to resist them by rejecting them, all expressing and enthusiastic awareness of its existence) repeats the forecast of Martha Holstein that anti-stroke Medicines will "depreciate old age and intensify [negative] cultural attitudes to aging" (2002: 38). Aesthetic operations and technology against aging cause women who are aging Naturally, they feel worse about their aging faces and bodies. Women who have and use them, Operations and technology feel better about aging precisely because they can minimize the Age signs on their faces and bodies. Only when we understand that the body is not, He controls that Carolyn Morell (2003) claims: "There will be those who cannot control their bodies longer perceived as responsible for their restrictions or as examples of 'unsuccessful Aging (2003: 80). But aesthetic operations and technology against aging Control of the body module and with the perception of the aging body as 'rejected Body '(Wendell 1996, 1999) and old bodies as "problem bodies" (Oberg 2003) is amplifying, especially if they belong to women.

Aesthetic operations and technology against aging strengthen cultural understanding of age, and for women, specifically looking older - as inherently undesirable and a Negative experience. Feeling better for aging means minimizing the age symptoms on the face and body; In short, looking younger. Women are authorized and through their use of aesthetics, Operations, and technologies against aging when they slow down, stop, and even reverse what had previously been labeled as unwelcome age -age-controlled changes outside their control. These Women are aware of the role of technogenarian when reconstructing their naturally aging bodies with technology, raising age, replacing undesirable age faces and bodies for juvenile ageless. A recent cultural rise of a successful aging paradigm - with its focus on maintaining active, healthy bodies through diet and exercise, limiting not only A popular understanding of how to age "successfully" but also limits understanding of positive aging of successful aging directives (Holstein 2006, Gergen and Gergen 2001). Technogenic Aging Model (through Operation and Technology Against Aging) understanding positive aging even further; indeed, "positive", "successful", pays off Accepting this model means completely smoking aging indicators.

Aesthetic operations and technology against aging are welcome as cheering. An alternative to a natural aging ("Who wouldn't use surgery?" Asks one woman, Unbelieving the idea that every woman wouldn't do it). Are women, but who rejects the anti-steering techno-general model in favor of aging naturally and who acquire new freedom, agency and authorization in and through their embodiment Natural Aging - In short, women who resist negative and restrictive ageist and sexist stereotypes that "redefine the old" as, including positive aspects, "without accepting Normative sections of "successful" and "productive". (Holstein 2006, Holstein and Minkler 2003). My respondents who are getting older, as a result, naturally enjoy several positive benefits, liberation from female mandates of youth and beauty, and socially prescribed female roles of sexual object, nurturer, and reproducer. Technogenarists may lose in many advantages of natural aging - less anxiety about the physical appearance and to attract a male look, and therefore less effort and pain captured in cosmetic work; more freedom to observe others; more diverse and inclusive definition of beauty; re-claim the body for myself after years when I made it available for the pleasure and care of others; Discovering and developing new parts of yourself outside the role of a sexual object/wife - mother - Yet, perhaps the most harmful, the erase of age signs from the face and body that are marked an inevitable time. My respondents are getting older naturally, accepting and adapting to changes in their faces and bodies. However, the changes indicate positive growth

and memories that accompany life experience; They can also prove useful strategies that, as one-woman states, 'remind me of the rarity of life and "help me prepare for another scene", in the words of another. Technogenians' young faces and bodies will turn them away from the reality of biological Aging and camouflage their sign. While these (aesthetic operations and technology against aging produced) distraction and disguise are welcome to many women, they can also leave them less capable, according to Lisa's words, to accept the reality of "things ending" than their naturally Aging counterparts.

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