

Ph.D. Thesis

**MEDIA EXPOSURE AND SELF-OBJECTIFICATION AMONG
WOMEN IN PAKISTAN: REVISITING OBJECTIFICATION
THEORY IN CONTEXT OF RELIGION AND CULTURE**



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IN PAKISTAN: REVISITING OBJECTIFICATION THEORY IN
CONTEXT OF RELIGION AND CULTURE**

by

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DECLARATION

I, hereby certify that this research work, which I now submit for assessment on the program of study leading to the award of PhD entitled, “**Media Exposure and Self-Objectification among Women in Pakistan: Revisiting Objectification Theory in the context of Religion and Culture**” is completely my work, that I have exercised reasonable care to ensure that the work is original, and does not to the best of my knowledge breach any law of copyright, and has been taken from the work of others save and to the extent that such work has been cited and acknowledged within the text of my work.

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Dedication

This dissertation is dedicated to my son, Hamza Ali Hassan,
Thanks, Hamza for bringing me light

ABSTRACT

This research investigates an intricate relationship between media exposure and self-objectification among female university students in Pakistan, within the context of cultural and religious influences. Drawing upon the objectification theory, the study delves into how women are portrayed and perceived in the media landscape of Pakistan, considering the broader societal attitudes towards appearance and religiosity. Employing a quantitative approach, the study utilized a survey questionnaire designed to gather data from 1686 female students across nine universities in Pakistan. The instrument's validity was rigorously tested through a pilot study, ensuring robustness in data collection. Statistical analyses, including Cronbach's alpha test and regression modeling, were employed to scrutinize the relationships between media exposure, cultural attitudes, and self-objectification. The findings underscore a significant positive association between media exposure and self-objectification among female students, emphasizing the pervasive influence of media portrayals on self-perception. Furthermore, societal attitudes towards physical appearance emerged as a key determinant, explaining a substantial proportion of the variance in self-objectification scores. While age group and media consumption habits exhibited notable associations, religiosity did not demonstrate a statistically significant relationship with self-objectification, warranting further exploration. However, factors such as physical appearance comparison and social-physical anxiety emerged as significant contributors to self-objectification among female students. In summary, this study illuminates the multifaceted influences shaping self-objectification among female university students in Pakistan. It underscores the pivotal role of media exposure and societal attitudes toward appearance while highlighting further research avenues to have a better understanding of this complex phenomenon.

Keywords: Objectification, Self-Objectification, Objectification Theory, Culture, Religiosity

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LIST OF ABBREVIATIONS

- SO: Self Objectification
- SOS: Self Objectification Scale
- SOS-S: Self Objectification Scale State Form
- PACS: Physical Appearance Comparison Scale
- SATAR: Socio-cultural attitude toward appearance
- SPAS: Social Physique anxiety scale
- ROS-R: Religious orientation scale-revised
- ASPIRES: Assessment of Spirituality and Religious Sentiments
- OBCS: Objectified body consciousness scale
- 4R: Fourth Revised
- SD: Strongly Disagree
- D: Disagree
- N: Neutral
- A: Agree
- SA: Strongly Agree
- SME: Sexualized media exposure
- OBC: Objectified Body Consciousness
- SATAQ-R: Socio-cultural attitude towards appearance questionnaire 4 revised

CHAPTER 1

INTRODUCTION

Objectification is defined as “the experience of being treated as a body (or collection of body parts) valued predominantly for its use to (or consumption) by others” Fredrickson and Roberts (1997). Objectification is a phenomenon whereby a person is treated as an object and is valued by others based on physical characteristics. To objectify is to represent someone as an object, which is not an object, and it could be identified, manipulated, and controlled by its physical values (Calogero, 2012). According to Fredrickson, because of objectification, women start focusing on their physical attributes rather than their intangible characteristics (Fredrickson & Roberts, 1997). Corroborating this point of view, another research asserts that with the shift of focus appearance-based characteristics take precedence over skill-based characteristics (Noll & Fredrickson, 1998).

Self-objectification’s important aspect lies in the women’s thought-processes as they start viewing themselves with a third-person perspective, which raises their concerns about their looks. The level of internalization of the third-person perspective determines the extent of self-objectification (Harper & Tigemaan, 2008). This is because of this self-objectification that the body values take precedence over the other abilities of a human being. The focus on women’s appearance as compared to their personality has become a phenomenon. (Heflick, Goldenberg, Cooper, & Puvia, 2011). Women and girls, as acculturated observers usually view their bodies the same way a third person could view them. Women also face the repercussions of self-objectification, which result in higher concern about their appearance. These consequences come about whether these women are content or discontent with their body appearance (Noll & Fredrickson, 1998).

In the present times, propagating sexualized content is no longer an anomaly in our society. The research scholars have initiated a debate on the impact of sexualized advertisements on young female viewers. Earlier studies provide enough evidence that women undergo several negative effects like self-objectification, body shame, eating disorders, and disorders related to cognitive skills and mood, as a result of objectification of women. In addition, religion, which

has a strong influence on the value system of society, serves as a bulwark against the images that are highlighted through sexualized advertisements.

Studies have also asserted that religion could serve as a bulwark against the visuals propagated through sexualized advertisements. The research conducted in the Netherlands mainly focused on Muslim as well as non-Muslim Dutch women. The study, conducted using an experimental design, testifies that advertisements with sexualized content affect the cognition of womenfolk. The study points out that sexualized advertising content has negative repercussions for women (Oosterhout, 2014). Sexual objectification has emerged as a phenomenon whereby the status of women is reduced to that of a physical being (Calogero & Jost, 2011).

1.1 Media Images and Self-Objectification of Women

Fredrickson & Roberts were the first ones to identify the psychological effect on women because of living in a society or culture, where sexual objectification is widespread. The authors also proposed a definition for Self-objectification as a review and evaluation of oneself from an outsider's perspective. Because of self-objectification, a woman starts viewing herself as an object (Calogero, 2012). In a similar study two other researchers, Hill & Fischer (2008) corroborated the findings of the previous researchers by pointing out that women start treating themselves as objects if they are exposed to a society where women are objectified. The study takes the cultural perspective to view the influences of objectification. The findings of the research explain the relationship between women's experience of self-objectification (Götz, 2024). Furthermore, lean images of women that are propagated by the media develop inferiority complexes among women about their physical appearance and the beauty concept associated with a woman's figure.

The images propagated by the media serve as ideal images for women. These images lead women to think in terms of self-objectification and the desire to be like those idealized images develops because of self-objectification (Escobar-Chaves, Tortolero, Markham, & Thickstun, 2005). Routine exposure to sexually objectified content propagated by the media leads women to objectify themselves. In this connection, the exposure and its content matter not only for women but also for men (Ward, Seabrook, Manago, & Reed, 2016). This phenomenon can have nexus with the social comparison theory, whereby women tend to juxtapose themselves with other

females, who have attributes that are either similar or related. Moreover, researchers have identified several risks that women are exposed to as a result of objectification. According to Harper and Trigermaan (2007) idealized images of women that are portrayed in advertisements make women critically view their bodies.

Researchers have attributed problems like body shame, and eating disorders to self-objectification. This phenomenon adversely affects well-being of women (Guizzo et al., 2024). Researchers provide evidence that women's well-being reduces as they are exposed to idealized images. Self-objectification harms sexual functioning as causes critical body monitoring, more body shame, and reduced sexual self-esteem (Calogero, Tantleff-Dunn, & Thompson, 2011). Owing to the negative effects of Self-objectification, women with such effects start feeling the need for cosmetic surgery. With all these negative effects, it would be fair to say that the whole life experience of women gets adversely affected because of self-objectification. Nevertheless, this research aims to study the connections between women's attachment to media and self-objectification. Not only in entertainment but in politics, objectification is associated with women. In the 2016 presidential election campaign, an objectified ad was printed with Hillary Clinton's speech. The reader rates less competent to Hillary with an objectified ad than a neutral ad, which is why It would be wise for media planners to exercise caution when pairing objectifying content with portrayals of famous women (Schooler & Aubrey, 2024).

1.2 Media, Religion, and Self-Objectification of Women

Researchers claim that the influence of self-objectification does not subside even with religious affiliation, dressing up in a particular way, or having high self-esteem. In their research, Quinn and associates (2006) maintained that women who dwell in Western societies are also affected by self-objectification. According to the study, conducted in the Netherlands, sexualized advertisements affected all the women, who were participants in the study. The results of the study pointed out that irrespective of the religious ideology, every woman, who is exposed to objectified culture, gets influenced by content highlighting objectification of women.

The results of the study prompted further research studies on self-objectification in the context of Islamic belief in recent times (Quinn, Kallen, Twenge, & Fredrickson, 2006). Religiosity can be considered a vitally important aspect of body image. Certain researchers have

discovered that religion can serve as an important bulwark that can save women from the effects of sexualized commercials since the research findings demonstrate a positive linkage between religious affiliation and a positive body image (Homan & Boyatzis, 2009).

Other shreds of evidence corroborate the previous findings on the role of religion in saving women from the adverse consequences of exposure to sexualized commercials. According to another research, commitment to religion seems to serve as a force to break away from sociocultural beauty standards, and women with high religiosity do not give much importance to their body weights (Holman, 2012). Moreover, another research by Weinberger-Litman (2007) demonstrates that women with religious affiliations are more realistic when describing their body image.

Religious belief has a strong impact on women's opinion about their body images and it enjoys a positive correlation with a woman's ideal and real weight. Moreover, there is ample evidence to support religion's positive role regarding women's perceptions about their body images. Another study shows that the importance of religion as rated by the women participants was also positively related to a healthy body image (Joughin, Crisp, Halek, & Humphrey, 1992).

The findings of another research by Boyatzis & McConnell (2006) seems to confirm the previous results. According to the findings, those women scored lower on body dissatisfaction, who had a high score on religiosity. Providing more substance to the religion's role in reducing the adverse effects of objectification experience. Overstreet and Quinn (2012) pointed out lesser body dissatisfaction and body surveillance when a person thinks of his self-worth based on his relation with God, intellectual prowess, and relation with family. These findings are not conducive to quantitative data only as the qualitative data also demonstrates a relationship between body image and religiosity. Research findings by Boyatzis and fellows (2006) also reflect that women acknowledge the role of religion as a positive influence on their body image. These studies depict religious mindedness as positively related to a healthy body image. Richards et al. (2020) have pointed out that women, who are deeply religious and feel a strong relationship with God, have lesser concerns about their body image.

Another important aspect is that of sanctification. Sanctification is the phenomenon whereby one thinks that one's body has sanctity associated with it, as it is a creation of God.

Avants (2001) think that religious mindedness functions as a self-schema. The researchers point out that the self-schema pertaining to body image is stirred up, when the body image is adjudged. Boyatzis and Quanlin (2008) attempted to explore if reading religious or spiritual content can affect the body image. The researchers, in the study, exposed college women to extra-lean fashion model images. After viewing these images, the women were made to read either generic religious and spiritual statements. Religious text emphasizes God's love for its creations. Spiritual text reflects positive body image without any mention of God. After going through this process, the post-test body esteem of the women was measured. The study illustrated that those women, who were asked to read the religious text, had fewer issues about their body as compared to those who read neutral statements.

In addition, religion could be linked to self-esteem. Women, who think that their body is sacred as is created by God, tend to have a higher self-assurance. The reason for this higher self-assurance is the belief of the religious-minded that they have a sacred relation with the Divine Authority, the Creator, who has unconditional love for his creations (Ellison, 1993). Religion can enhance self-esteem through the social relationships that are developed owing to religious teachings (Kim, 2006). Religious beliefs give rise to non-rational virtues, like love for fellow beings, which, in turn, results in increased self-esteem (Varden, 2020; Ellison & Levin, 1998).

These results provide ample shreds of evidence to highlight the importance of studying religiosity while attempting to understand how people perceive their body image, as religion allows females to feel lesser pressure to conform to the standards of beauty perceived in a culture or society. Many scholars have stressed the need to study religiosity, as ignoring religiosity could result in an imprecise appreciation of women's wellbeing (Boyatzis & Quinlan, 2008). These studies are strengthening this notion that religiosity positively influences mental and physical health cognitions, emotions, and behaviors" (Holman, 2012). Scholars believe that religion can serve as an alternative perspective that makes the body worth more (Kim, 2006). Religion, in this case, plays a significant role in providing an alternative perspective, which reduces the importance of socio-cultural beauty standards for a woman.

In most of these studies, Christian women were the participants, and the results showed how Christian women, with religious orientation, cope with the adverse effects of self-

objectification. Hence, to study the phenomenon, a diverse and broader approach needs to be undertaken. The nexus between body perception and religious mindedness is important to understand the physical and psychological effects of self-objectification. Some other scholars are of the view that religious women are not keen to see such images, therefore, they are less affected by these images, because of their religious mindedness (Avants et al., 2001).

Unfortunately, there have been fewer studies to explore how Muslim women deal with dilemmas related to self-image (Tolaymat & B. Moradi, 2011). Researchers contend that religious women are less influenced by Western beauty standards as compared to women from the West (Mussap, 2009). Since Muslim women keep themselves covered in apparel like *hijab*, *burqa*, or *khimer*, in conformation with the religious teachings, the Western idea of beauty has lesser appeal for them and they do not compare themselves with Western women. A *hijab* is part of the Islamic dress code. It is a head-veil covering the head; the *burqa* covers the whole body and the *khimer* is a piece of cloth, which is a covering in addition to the usual shirt. These dress items are considered by most Muslim women as a necessary component of Islamic dress code; and a covering entails lesser self-objectification. Few Western studies corroborate this idea as Holman (2012) believes that self-objectification consequences are reduced where an Islamic code of dressing up is followed.

The Islamic dress code serves as a bulwark against the desire for a lean body or other beauty standards set by society or culture. Such a clothing mannerism is perceived as a variability factor within a specific group, which may have a relation with the issue of body image or self-objectification (Tolaymat & B. Moradi, 2011). In another research study by Dunkel et al. (2010), it was laid down that differences exist between non-Muslim and Muslim women when it comes to beauty standards set by society or prevalent in the culture. The authors of the study compared non-Muslim and Muslim groups who were residents of the United States. The women were categorized based on their age, and the kind of dress they wore to recognize any differences in their self-image. The findings of the research further illustrated that the motivation to have a slim figure, pressure related to internalization and manifestations of beauty standards prescribed by society were of lesser intensity as compared to Western women (Dunkel, Davidson, & Qurashi, 2010). Therefore, it can be construed that the way women dress up can affect their body image. Moreover, according to Islamic religious teachings, women are supposed to conceal their

attractiveness when going out of their homes so that they may receive as little attention as possible (Lazreg, 2009; William & Vashi, 2007).

1.3 Media, Culture, and Self-Objectification of Women

Research on self-objectification started three decades ago and a majority of scholars investigated it using the perspective of objectification theory and studied the psychological complexities like self-esteem, body satisfaction, and eating disorders, later on, the different cross-sectional studies investigated the differences between cultures and patterns of different races and ethnicities. Gattino (2023) tried to compare four different European countries with Iran and did a cross-sectional analysis to know the differences in self-objectification patterns in modern and conservative societies. In another study, United Kingdom-based university students were evaluated in relation of strategic self-presentation and self-objectification on different social media apps. Those who were found more self-objectifying were using more filter and photo editing apps as tools of strategic self-presentation available on social media platforms to share their videos. Background of the sample was from different cultures (Chen et al., 2023).

Other than culture and media exposure, age is another factor that impacts the level of self-objectification. Not only the body objectification but it is also highly associated with psychological functions and body esteem. The body concerns and objectifying display of the body were lesser in middle-aged and above females. The highest level was found between the age of eighteen to twenty-seven (Sherman, Tran & Sy, 2024). Not only for women but it is also found lesser in middle age and above men to Dieker (2023). He suggested that with increasing age priority of body display shifts towards the health and the functionality of body and mind.

The media images also affect younger viewers. The advertisements are full of objectifying photos, even the products that are not related to women's representation in ads associated with women. It attracts the audience and develops a negative relationship between women and their bodies (Ali & Hassan, 2016). In the case of social media images, Influencers' objectified images increased mood problems and psychological complexes in young viewers (Pichard, 2023). These psychological situations develop a bad image of the body and increases concern about the body. Women tend to spend more time and money on their body representation, if they observe self-objectification. Even after spending a lot of money and time

they find bad feelings about their physique (White, 2023) In another study Dieker and associates (2023) found that valuing the body for attraction and to get power in society is negatively linked with the health. They found a negative connection between physical health and self-objectification among both women and men.

Women usually acculturated observers' views of their physical appearance. In addition, women face the consequences of self-objectification primarily due to their preoccupation with self-image, irrespective of whether they feel content or discontent with their bodies (Kahalon et al., 2024; Noll & Fredrickson, 1998). Presently, our society can be characterized as one where exposure to sexualized content is an integral part of our daily lives.

The media deliberately objectified and glamorized the female on the screen to get attention and to involve the audience. For advertising, it is also used as a marketing strategy (Ali & Hassan, 2016). The impact of sexualized advertisements on young women has been a subject of debate for some time. An increased degree of self-objectification not only leads women to bypass cultural values and social norms but sometimes they are involved in risky sexual relationships. The urge to display the body and to get pleasure associated with it increases the tendencies of risky relationships (Ingram et al, 2023). The makeup industry, media objectification, and cosmetic surgery are other reasons for increasing self-objectification in young girls (Dwivedi, 2023). He also suggested that awareness workshops in colleges and schools and counseling of adults are the rapid solutions to counter the increasing self-objectification that is causing damage to the physical and psychological wellbeing of women.

1.4 Problem Statement

The treatment of women as an object is not something new especially when she/it is considered an object for pleasure and use of others (Slater & Tiggemann, 2002). It was proposed by Fredrickson & Roberts in 1997. There is a long history of women being used as an object to attract men. Objectification is a foundational concept in feminist theory. The representation of women's bodies shifts trends to re-evaluate the assumptions of objectification (Cahill, 2010). Images of women in caves were portrayed in a seductive manner, which may have no object other than attracting the attention of men. Even in the present times, women can be witnessed dancing during the entire cricket match. The commercials that are televised are rampant with

visuals where women are treated in such a way. Advertisers seem to treat women as an object while making an effort to ensure an increase in the sale of their products. Women are being treated as a body and not as a person. In movies, the unnecessary item songs considered the movie as a hit at the box office. Due to the rapid objectification by the Media, women start their self-objectification after the exposure of these images. Women and girls learn after excessive exposure to media images to observe and evaluate their bodies from others' perspectives. Fredrickson (1997) called this perspective 'self-objectification'.

The regular monitoring of own self comes in the shape of self-consciousness. The thin-ideal images of women in media negatively affect the women's perception of their bodies (Harper & Tigemeann 2008; Togimaan & McGill 2004). There are dozens of reasons for the Self-objectification of women, and it causes many problems like eating disorders, self-esteem, psychological complexes, and the consideration of body image as the whole image of personality. It is the power of Media image consumption that after specific exposure women start their objectification and place on the place of character which was objectified in media Images. The Role of Religion, Culture, and the association of any individual with both of them is important to develop the personality as a whole. It is important to question how religious affiliation and the sociocultural attitude regarding objectification play a role in self-objectification among women.

This study analyzed the media images of self-objectification among women of Pakistan, and the role of religious and cultural associations in women concerning self-objectification.

1.5 Significance of the Study

Women's representation in media has increased in the last decades. The role of women is the same in domestic characters in some media and some have assigned new roles with changing social trends in different segments of the world, But the objectification of women's images remained the same, either in domestic roles or in new modernized roles. The association of the symbol of beauty remained the same. Many studies have explored women's image in Media and its different aspects. The self-objectification of women due to the influence of Media images has also been studied with multiple factors, but still, some factors are not explored concerning the issue of self-objectification. This study explored the linkage between Media images and self-objectification concerning religiosity

and sociocultural attitudes toward appearance in women. That is why this topic has been chosen for research. Very few of researches explore the cultural effects of women's objectification. These few studies have examined the cross-cultural effects and influence of globalization. These cross-cultural studies are important because the phenomena of objectification are not the same in the rest of the world as it is in the US (Crawford, 2009). The gap in connection between self-objectification and culture, as well as religion, is important to explore.

1.6 Objectives of the Study

- To find out the relationship between female self-objectification and exposure to objectified images of Media.
- To examine the role of religious affiliation in the exposure of objectified images and the self-objectification nexus.
- To explore the sociocultural attitudes towards appearance and its relation with the Self-objectification of women.
- To know the validity of Objectification theory and Self-Objectification in women in the context of culture and religion in context of Pakistan.

1.7 Delimitations of the Study

The culture of Pakistan is diverse because of its historical, geographical, and ethnic diversities. It has roots in Indian, Persian, Afghan, and Arab cultures. Dozens of ethnic groups live in different regions of Pakistan and practice different cultural values. Because of versatility in cultural values, the sample of study comprises different universities from different regions and provinces. Eight Universities from provinces: University of Punjab and Bahauddin Zakariya University from Punjab. Baluchistan University and University of Turbat from province Baluchistan. University of Peshawar and Abdul Wali Khan University from the province of Khyber Pakhtunkhwa. The University of Karachi and, Sindh University from Sindh, and International Islamic University from Islamabad were the sources of the sample. The study explores the nexus of media content with self-objectification in young women, which is why university-based students were selected. The other reason is the consumption of Media images, in young women the consumption of objectified images is usually more as compared to other age groups of viewers. The research on university female students has certain limitations; it takes only young women as research respondents; it takes only

religiosity and culture as mechanical factors in women and its relation with media images and self-objectification.

1.8 Research Questions

RQ1: Do Objectified images of Media lead women to Self-Objectification?

RQ2: To what extent does religiosity decline/change the self-objectification tendencies in women?

RQ3: Do cultural values become a defensive factor against Self-Objectification in women?

1.9 Research Hypotheses

H1: There exists a significant relationship in statistical terms between exposure to media and the occurrence of self-objectification.

H2: There is a statistically significant relationship between societal attitudes towards physical appearance and the occurrence of self-objectification.

H3: There is a significant association between age group and time spent on media (TV, radio, print).

H4: The younger age groups exhibit higher levels of self-objectification compared to older age groups.

H5: There is a significant relationship between Religiosity and self-objectification. **(H6):** There is a significant relationship between physical appearance comparison and women's self-objectification.

H7: There is strong positive relationship between Social Physical Anxiety and Self-Objectification.

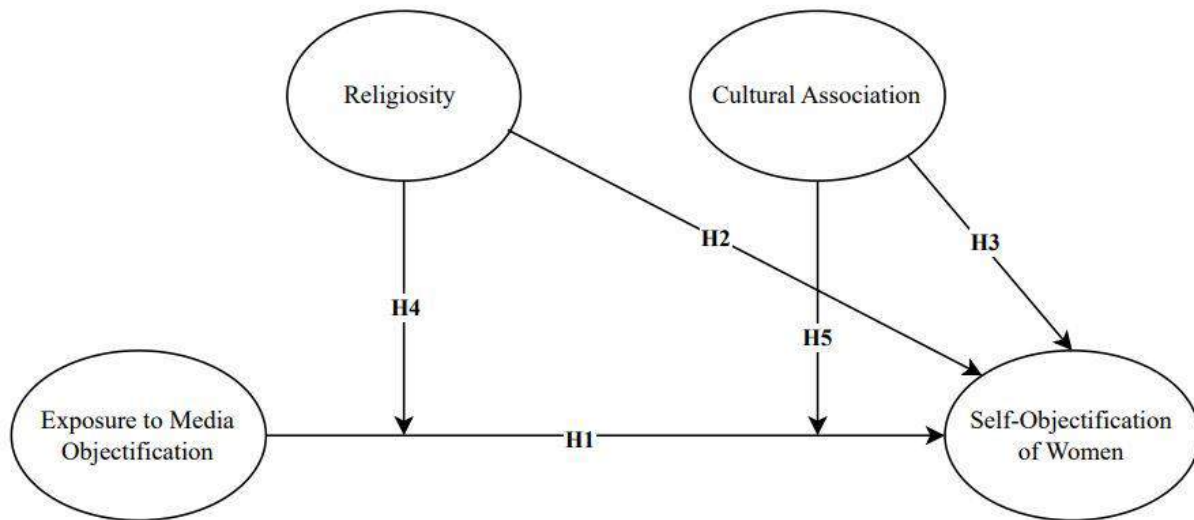


Figure 1.1: Conceptual framework and hypotheses formation

1.10 Thesis Structure

This study comprises of chapters; Introduction, Review of Literature, Methodology of Study, Data Presentation and Findings, Discussion, Conclusion and Summary. The detail of each chapter is given as below:

1.10.1 Introduction brings forth the relevance and plan of the study. It entails significance, scope and objectives of the research besides a problem statement and definitions of key concepts. This chapter is an attempt to present the research problem in such a way that the intention of the study becomes clear and tangible.

1.10.2 Review of Literature elaborates key concepts of this study such as Objectification and self-objectification, Cultural aspects of self-objectification in women, religiosity, and tendencies of self-objectification among women, and Media exposure and self-objectification relationship. This chapter also deliberates important theories and research techniques apropos of this study.

1.10.3 Methodology defines the period, universe, population, sampling technique, unit of analysis, and research techniques of this study besides providing the rationale for every selection. This chapter explains the reason for selecting sampling techniques and the process of data

collection and instrument development. In this chapter, the researcher also explains the process of data collection from different universities in Pakistan and operationalizes the variables in detail.

1.10.4 Findings and Discussion is the actual data is represented and the analysis of the data will represent through different tables and charts. It entails the testing of hypotheses and answers the research questions of the study. All the tables which represent the quantitative analysis of the study are interpreted in details.

1.10.5 Conclusion is the final chapter of this research, which encompasses a summary, suggestions, and future agenda of the study. It also reflects upon the major contributions of the study.

CHAPTER 2

LITERATURE REVIEW

In this chapter, the previous studies on the objectification theory, self-objectification among women, and the role of religion and culture in the course of self-objectification are reviewed and cited in different sections to develop a more detailed and deep connection with the phenomenon of self-objectification in the light of objectification theory. Culture and religion are two of the leading variables in the formulation and evolution of any society. In the whole process of socialization, both these variables play their role in an individual's life. Self-objectification differs in different cultures and followers of religion. Every culture changes the patterns of objectification; the same is the influence of the level of religiosity. In this chapter, self-objectification among women is theorized with cultural association and religion. In the last section of the chapter, a theoretical framework of objectification is discussed in light of previous studies.

2.1 Media Objectification Leads to Self-Objectification in Women

One of the important questions is what factors play a role in objectification and self-objectification. The objectification is linked to the appearance of the observed and the character of the observer. More focus on physical features as compared to cognitive and psychological characteristics increases the objectification phenomenon. The hierarchical multiple regression analysis, between the variables of objectification level, physical anxiety, and sexism, shows that the provocative portrayal of women is viewed more critically, than what it would be in the absence of objectification. The phenomenon of objectification also took critical responses from the viewers, however, at the same time women in sensual looks are considered as low in intellect and of lesser capability. The mass media, in all the mediums that it employs, is a prime factor in the increase in the objectification of both genders, especially women. Media should present the personalities in them in a way, which represents their true identity (Gurung & Chrouser, 2007).

The Media Objectification of women not only affects women but also creates a perception in men about the status of women as an object, and more particularly, as a sexual object. The study showed that men who are exposed more to women objectified content in media

have more tendencies toward sexual harassment as compared to men who have less exposure to objectified content. Objectified content persuades men to treat women as objects and they start considering women as objects of pleasure (Galdi et al., 2013). Like adult women objectification affects prepubescent girls, especially when girls are presented in body body-focused manner, perceivers ignore their mental capacity and general attitude over their body presentation. Due to this, girls are considered less moral (Holand & Haslam, 2015).

Human history provides evidence for the notion that the physical attractiveness of a woman determines her worth. Sexual objectification maintains social injustice, which deprives women of opportunities to feel comfortable in their bodies and to experience life without added strain of needing to monitor or improve their physical appearance. According to Szymanski & Feltman (2014) objectification of women deprives them of the liberty to experience life without being conscious of their appearance. The authors are of the view that this stress on appearance results in the perpetuation of social injustice against women. The findings of the author were based on examining self-objectification and job outcomes for the waitresses in US restaurants. The research results found sexual self-objectification as a supporting element in jobs. The research findings further claimed that beauty's cultural standards maintain self-objectification. Sexual objectification experiences have a direct association with job satisfaction and is inversely related to depression. Self-objectification and a sexually objectified environment are positively correlated, according to the study.

Some researchers think that females themselves are responsible for the objectification. There are ample evidences within the Media industry, where women producers are found objectifying other women. The standard of feminism is designed with the objectification phenomenon. The images portrayed in the mass media cause feelings of anxiety and shame among females about their body images. The studies in this regard have attempted to explore two dimensions. The first relates to the discovery of how sexually objectified media images steered women to self-objectification and the second dimension was about the body perception after sexually objectified media image exposure. The women's presentation can also be evaluated on the basic theories of sociology about gender and social classes (Aubrey, 2006). Researches show that women are not equally affected by objectification and internalization of the perspective on body image may range to varying degrees.

Mass Media, whether it is mainstream or alternative media, is full of sexualized content. This content is subjected to criticism on many accounts, like body dissatisfaction, psychological disorders, rape myths, sexual abuse, and much more. One of the other effects of exposure to sexualized content is self-objectification. Nowadays social media and video game exposure causes more self-objectification and sexual objectification as compared to television or print media. This effect is more on women than on men. This objectification also enforces the notions of gender stereotypes among viewers. Nonetheless, the meta-analysis of 54 studies found that exposure to media has an effect on men and women of all ages and ethnic groups, which leads them to self-objectification (Karsay et al., 2018).

Women are objectified in advertisements but the effects in terms of self-esteem and unhappiness related to body were not high in the sample of 500 women from Lahore, Pakistan. In a research study, women were exposed to objectified advertisements and asked to fill out a questionnaire aimed at assessing the effects of these ads on self-image, self-objectification and body consciousness (Erum & Mahmood, 2022). Women reported high body resentment and low self-image after being exposed to viewing thin images on screens, which are stereotypically considered to be ideal. This high effect usually normalizes when they are exposed to neutral images for a relatively longer time. The effect of thin images is considered desirable in both Western and non-Western societies. Images of thin models in media and now on SNSs directly affect the body concerns of women generally (John et al, 2019).

Not only the visual media but the literature and fiction also objectify women and many studies have explored the issue of sexual self-objectification through the fiction stories. Even female Pakistani short story writers objectify women in their short stories (Ali, 2021). the phenomenon does not end in fiction, the language in the advertisement and other visual mediums are also used to sexually glamorize the women. The language is constructed in a sexual and glamorized way to objectify women and to support the visuals of advertisements. Advertisers used emotive words and jargon. They present the problems and their solution using the tools of beauty and objectification.

The nexus between Media Objectification and buying behavior pertaining to clothes was tested with the supporting role of self-gratification and social comparison among 400 females in

Lahore. The connection between media objectification and purchase behavior was positive and the study concluded that individuals who pay more attention to media-objectified images have more clothes-buying tendencies with the supporting role of self-gratification and social comparison (Zaidi, 2020).

Acculturation to Western media ideal images is an emerging problem for the rest of the world. Japanese juveniles were examined about body dissatisfaction and level of acculturation towards the thin ideal image of media. Students of Okinawa were surveyed in the research study. The t-test disclosed that girls internalize the slim images of girls in media and the correlation of both genders was positive in the context of acculturation of media images and boy's self-esteem. Among Japanese girls, the 'Hathou shin beauty' method are still in vogue that shapes the body of a girl with a smaller head and taller legs (Neilson, 2013; Kowner, 2004).

Thin Ideal Internalization refers to continued thinking about socially standardized images of feminine beauty, size, and attractiveness to the level that it becomes the standard of day-to-day life and necessitates one to start incorporating the ideal images in oneself. (Thompson, 2004) In other words, individuals start following ideal societal choices about clothes, eating, and physical exercise. Women's internalization makes them think that their physical appearance has to be in a specific manner to get social and economic success (Morry & Staska, 2001).

2.2 Self-Objectification and Anxiety, Body Shaming and Self-Surveillance among Women

Women after experiencing the male sexual gaze start paying more attention to their physical value, which paves the way for self-objectification, but there is another important reason for objectifying yourself, which is self-gaze. The study proved that the dependent variables were influenced by type of clothing, body shaming, and anxiety about appearance (Yilmaz & Bozo, 2019). Mercurio and Landrey (2008) in their research study, attempted to identify the influence of self-objectification on the perception of self-worth and feelings of well-being. Self-worth and well-being as experienced by women in the context of contentment. As many as 227 female undergraduates were tested on the Rosenberg Self-Esteem Scale (Rosenberg, 1965), Objectified Body Consciousness Scale (McKinley & Hyde, 1996). The

study concluded that the phenomenon of self-objectification has been able to influence overall life satisfaction while affecting body shame and self-esteem. Thompson (2012) thinks that sexual objectification is detrimental to the psychosocial health of women. The researcher further maintains that sexual objectification results in increased body shame body surveillance and decreased self-esteem.

Various studies have provided evidence that girls have a greater inclination to experience depression as compared to boys. One of the key factors of this depression is related to the physique and body structure, especially during adolescence. Social pressure related to physical beauty also increases in adolescence period. This social pressure increases self-objectification among women and causes depression and self-surveillance-related disorders. The study shows that women self-objectify more as compared to men. Women at a very young age face self-objectification-related psychological consequences and social pressure (Grabe & Associates, 2007). When compared to physical appearance, girls' negative body-related worries and psychological health literacy were found to be lower (Hewitt & Murray, 2024).

Many researchers question the shreds of evidence of symptoms of depression and anxiety related to physical appearance and body functioning prevailing more among women. One answer is the societal devaluation of women. The other reason is that women have been objectified, not only within their interpersonal relationships but also on the media screens. Depression owing to their perception regarding body image leads them to different psychological problems. (Tylka & Hill, 2004; Fredrickson & Roberts, 1997). The negative comments on body appearance especially related to weightism cause body esteem and body rancor among girls. The outcomes of the study show that such comments cause body consciousness even for those women for whom the body does not constitute the core value of their personalities. These comments related to body shape, weight, and structure directly affect the recipients of the comments.

A positive correlation has been observed between self-physique anxiety and self-objectification among women. Women with high self-objectification are more conscious not only about their appearances but also makes them keen to know about a third person's perspective about their body. Even in exercise behavior for physical fitness, the results of high self-objectified women and that of low-objectified women are different. Women with high self-

objectification are more regular in their exercise for physical fitness especially in the use of advanced gym machines and they are found in more self-physique anxiety even with regular exercise (Melbye, 2005).

Melbye explored the links between social physique anxiety (SPA) and self-objectification, keeping the behavior of exercise as the mediating variable. The findings of her research confirm that self-objectification decreases as the age increases. The post-middle-aged sample reflected that the purpose of exercise for physical fitness shifted to health concerns as compared to the sample of female adolescents, who were concerned about self image than their health. Exercise behaviors were different among low and high objectification tendencies. Women with low self-objectification trends prefer outdoor and public facilities for workout as compared to the women with high-level self-objectification, who prefer gym and conditioned exercise environments.

Literature shows that gaze is a very important factor in the whole process of self-objectification. self-gaze, male gaze, and female gaze internalized the phenomenon of self-objectification differently. As per Fredrickson and Roberts (1997) self-objectification starts among women when women prioritize their physical body parts and attractiveness compared to non-observable body attributes as a privilege. This is actually to make themselves more acceptable to society. The male gaze plays a key role to channelize the internal process of self-objectification and changing the self-gaze mechanism among women (Yilmaz & Bozo, 2019).

Two separate research studies examined the relationship between interpersonal objectification and the phenomenon of self-objectification. In the first research, positive connection between self-objectification and the resulting anxiety was found. In the second research, which was a longitudinal study spanning over a period of six months, it was testified that women experienced more stability in self-objectification as compared to men. Their attached anxiety showed more increase in self-objectification. That is why women showed more interpersonal sexual objectification and its attached anxiety than men. The research recommends clinicians and paternities to work foster to combat increasing degree of self-objectification phenomenon and its effects.

2.3 Cultural Influence on Self-Objectification of Women

Culture has a critical role in the formulation of gender characteristics and physical values of different genders in any society. Culture is also important in conceptualizing objectification, self-objectification, and sexual objectification. A study encompassing seven nations from different regional and cultural parts of the world proved that cultural values and cultural association changed the intensity of self-objectification among both women and men. The nations, that have a tradition of objectification research, showed a greater degree of self-objectification especially among female adolescents. According to the research findings, the study sample from the USA, Australia, Italy, and Canada showed an enhanced degree of Self-Objectification as compared to Pakistan, Japan, and India (Houghnan et al, 2015).

Self-objectification differs in different ethnic and cultural backgrounds. Asian American women are more inclined towards thin bodies and flawless skin as compared to white American women and they are also more sensitive about body shaming related to skin and body size. As far as men were concerned, Asian American men seemed more concerned about their heights due to their short-statured body structures. The studies with diverse samples from different cultural backgrounds showed different behaviors related to the body and its projection. Among Asian American women, self-objectification tends to different marginalized characteristics like racism, sexism, and xenophobia. Among American women, these characteristics are related to persona and personal achievements like academics and professional achievements (Grabe and Jackson, 2009).

In different societies, women socialize within the modern popular culture and they mostly view themselves with external perspective. The external perspective appraises their sexual characteristics and ultimately leads to self-objectification, because of which, these women start to evaluate themselves based on sexual and physical characteristics. In the present times, the debate that men objectify women, treat them as object, or dehumanize them is becoming old-fashioned. Present-day women objectify themselves because it is in their common experience during socialization and in their upbringing. She objectifies herself in conformity with the common social and cultural practices. These practices provide women with the notion that their value is determined by physical characteristics (Landau, et al, 2012).

In the last few decades, the standardization of feminine beauty is gradually becoming more and more specific and the consensual ideal image of a woman has resulted in a continuous evolution of culture in different parts of the world (Grogan, 2007; Markey 2004). This standardization of women's image is based on the represented image of media (Ali & Hassan, 2016). In the 20th century, a slim physique was not associated with attractiveness. (Markey 2004). In the last few decades, the notion of youthfulness tempted women to go for dieting and extensive exercise and to idealize the thin models (Grogan, 2007). TV and Film female actors were encouraged to appear thin and new feminine beauty standards were brought forth. Media portrayed thin women as the ideal feminine image, which increased in the market of the businesses involved in providing weight loss facilities and slimming techniques. (Sharp, Price-sharp & Hanson, 2001).

Some researchers have questioned if self-objectification was a phenomenon conducive to the western society only. In a study, that included Western and Oriental countries, Loughnan and associates (2015) established that the level of self-objectification was on lower side in Oriental nations (India, Japan and Pakistan). It was reported more in the Western nations (US, UK and Australia). In another study on women from East Asian countries, the outcomes reflected that the link between materialism and self-objectification is significant (Tang et al., 2016). Likewise, in another study, a relationship was found between self-objectification and self-presentation among Korean females (Lyu, 2016).

Individual experiences of women with their bodies depend on the cultural context in which they have grown up. The way society constructs the cultural value of body image necessitates that individuals start to see their bodies with the socially constructed value system. Cultural idealization of a woman's body becomes detrimental not only to the woman's psychological disposition but also to her physical health. Media is one of the key cultural components, which strongly contribute to constructing the social fabric in a society. Media's representation of a woman's body and its continuous exposure can challenge the traditional or social standards in the prevalence of a woman's body. After exposure to content that sensitizes women about their body images, women start seeing their bodies with the media's provided lens and become judgmental about their body values (Hopper & Aubrey, 2016).

In another study, Kahalon and Associates (2018) reviewed 34 studies on self-objectification and its effects on women. The comparison of different effectuations of the state of self-objectification shows that the majority of the studies focused on the element of physical appearance and ignored the elements of the third perspective and treatment of women as dehumanized objects. In many studies, the core elements of Fredrickson's objectification theory were found to be related to inner body states. In two experimental studies, Kellie and Associates (2019) collected data from two sets of samples of which, one set comprised women and in second set there were both men and women. They showed 54 images of women of different age groups and different ethnicities, who were adorned with varying clothes and styles. The participants of the study were to rate the images according to three dimensions. One dimension was only the overall attractiveness of the women images, but for the next two dimensions, the subjects of the study were requested to rate the women images based on the degree of objectification. According to the findings, women, who were perceived as more open to casual sexual appeals and were objectified were rated less in mental capacity and moral status. Among both males and females, the reasons provided by the observers on the sample photographs were different. The age factor in objectification was not of that high importance, which proved that among different age groups, the phenomenon of objectification, as person and observer existed albeit with different considerations. In another study, Daniels et al (2020) argued that the issue of self-objectification in women is strongly linked to age. The researchers maintained that post-teenage girls experience more self-objectification as compared to teen-aged girls. The studies on objectification and self-objectification needed a more systematic approach to measure the levels of objectification among women of different age groups. Some researchers think that with aging, the issue of self-objectification subsides (Melbye, 2005).

Exposure to objectified media content, self-objectification, self-esteem, and body image concerns are the same among women of varying age groups in Germany, but the urge for cosmetic surgery was found in women who have surpassed 30 years of age after sexualized media exposure (SME). A huge gap in the age group from 15 to 72 (M 39.43 Years) years where the subject of the study and the study measured different variables like internalization of self-objectification, valuing appearance over competence, and self-esteem to understand the linkage between sexual media and self-objectification. Not only media images, Instagram images, and sexualized video games also played an important part in enhancing body image issues and

propagation of ideal thin images. It was proved in two two-wave longitudinal studies with an interval of six months that media plays a vitally important role in sensitizing women relating to body images and their desire to shape physique according to the standards set forth by the media (Showronski, 2020).

Clothing is one of the key elements of judging a personality. It is considered equally important for the persona of both men and women, but a woman is judged more on the kind of clothes she puts on, to the extent that her character and morality are also judged by her dressing up mannerisms. For instance, a woman dressed up in revealing clothes is considered more attractive, flirtatious, and seductive than a woman who wears fewer revealing clothes. Clothing influences the perception of viewers about her sexual traits. However, for men many other judging elements contribute to the perception of his sexual traits and overall personality. Women dressed up in more revealing clothes are considered to be less serious and less likeable among onlookers of both genders (Abbey, 1987).

Extra emphasis on physical characteristics of the body has become rampant in different cultures. Such an emphasis creates a negative body image among adults. The Socio-culture theory overemphasizes the societal standards of being slim and the desirability of beautification (Tiggemaan, 2011, Romo, 2016). These influences increased due to the sociocultural standards promoted through media, peers, community, and family. Body perception is also construed by one's cultural and ethnic context. To find out the reasons of body image perception, one needs to consider culture as a core component. For instance, in Latino culture Mexican American adolescents think that a thin body with appropriate curves is an idealized image of the woman in Latino culture. The source of this inspiration is media images, socio-cultural standards, and peer pressures, all of these elements are connected with the mainstream cultural influence in which many cultural minorities did not feel comfortable (Romo, 2016).

2.4 Media Exposure and Self-Objectification

Regular contact with media content, which objectifies women leads to self-sexualization and self-objectification of women in several ways. Different genres of media are found to be working differently when seen from this perspective. In mainstream media reality shows, romantic theme-based movies, and music videos were analyzed and were found with high

triggering variables of self-sexualization among women (Ward, 2016). In the world of cyberspace, erotic content and pornography play an important role in self-sexualization equally among women. Such explicit content paves the way for body shaming and psychological consequences (Maheux, et al 2021; Sabina, 2008).

Exposure to media with objectification content might affect women to use or abuse their femininity in substance use. For instance, in different beer, swimsuit, and bar advertisements what was shown in the advertisements was observed in reality, especially among women in their clothing and body appearances. In different advertisements women are presented in crotch shots and swimsuits and men appear in regular clothes, such excessive content on media provides this notion that women will be more esteemed and desired by men if they resort to substance use, owing to the cultural standards of gender relationship (Szymanski et al, 2011).

Media exposure, peers, and family sensitize adults to body dissatisfaction in their own ways. Among students from Singapore, with ages ranging from 10 to 13, researchers found that there was more body dissatisfaction and body shaming among teenage girls as compared to boys after exposure to TV and internet content. The experts suggest that school syllabi should include the topics of media literacy and health to understand the body's complexities and its actual value. Media content gives more importance to appearance and body rather than the other intellectual and moral attributes of any individual (Lwin & Malik, 2011). Men are usually more contented with physical appearance as compared to females but the media has its effects on both genders on the account of self-esteem and social comparison in overall appearance and body image (Bautista, 2017).

Exposure to objectified content in media creates a risk of being a victim of body image disturbance. Many theories including the objectification theory (Fredrickson and Roberts 1997) have attempted to reckon the relation between media exposure and self-image effects and disturbances. Exposure to objectified images not only paves the way for self-objectification and self-image complexes, but it also influences the image of others and shapes individuals' judgment of others' bodies. Continuous exposure to such content results in anxiety, anger, body image disturbance, and body shaming. Cultural appearance and gender internalization are important factors in this relationship. Participants of the study did not take into account women's

competence and their judgment about the attractiveness of the women also changed after exposure to objectified content. Age is also an important factor in media consumption. In the comparison of adult and younger girls (Daniels, 2020) found that the body image issues and tendencies of self-objectification were more in the eighteen years above girls as compared the under 18 years.

In the experimental study of Krawczyk & Thompson (2015), as many as 437 men and women were assigned to view the ads in which sexually objectified women were portrayed as ideal images, whereas the control group was not exposed to the appearance-related ads. Results show that state body dissatisfaction was more among those men and women, who were exposed to sexual objectification ads. Among both genders, the effects were higher for women. Internalization appearance trait played the role of a moderator in this relationship. Women with greater internalization showed more concern about physique after this experiment.

Media shows a high level of objectification through TV series, films, and advertisements. This depiction of women is to sell industrial product (cosmetics, beauty products, clothes, etc.) and the industry generates revenue by marketing body images along with their products. These industries show zero-figure idealistic image of women, create body shame and body consciousness, and the same industries provide products as the solution to not having an ideal body (Barzoki, 2017). Not only among the adults but also among the teenaged girls the exposure to media promotes self-objectification, which leads to body shaming and body dissatisfaction among girls. Not only the media but peer pressure also plays a competing role in self-objectification among girls (Tiggemann & Slater, 2015).

The two contradictory approaches to the self-objectification phenomenon and sexualized behavior are two different paradigms. The first approach presents the argument that media objectification should be curtailed because it decreases self-esteem, body surveillance, and sexual pleasure and creates a third-person perspective (APA, 2010, Fredrickson & Roberts, 1997). The second approach is utterly different and it focuses on the sexualization of the body and presents it with social power. Hakim (2011) argued that women's objectified bodies could gain more power in this world, where the power structure is dear to the privileged class. By using these two approaches, Barzoki (2017) conducted a study on Iranian married women to check the

connection between self-sexualizing attitudes, media usage, and sexual satisfaction. Media consumption and body monitoring were positively linked to body shaming and sexual satisfaction. Such connections in an Islamic state like Iran were not different from the result of objectification studies in Western countries.

Researchers have found a strong correlation between exposure to media and body dissatisfaction. In the long term, media images affect the overall body image attitude among women. Models and actresses, with thin body statures, are shown in media and these images are considered as a standard of the body image among women. It is like a mediated norm for an image in today's body culture (Vonderan & Kinnaly 2012).

The mass media, the present time social media is also linked with the body images among women and especially among young adults. On visual social media, hundreds and thousands of pictures are being shared within no time and its consuming patterns are also increasing day by day. Selfie sharing, appearance concerns, and issues like social comparison are high-figure variables, which are linked with the usage of digital media and body perception among young girls. Excessive use of social media is changing the body image perspective and experiences, but the social environment and parental relations are the counterfactors. Now the visual impacts of social media are replacing the print and television impacts (Burnette et al., 2017).

2.5 Media Culture of Objectification

In every culture, may it be Western or Eastern, liberal or conservative, the phenomenon of self-objectification is evident. Objectified images and messages bore serious consequences for women and girls in every society. The Iranian women, who consumed the internet and social media daily, showed in the survey that exposure to objectifying messages had effects on body surveillance and self-image of women. The exposure is directly linked to the individuals' self-objectification and self-sexualization of bodies (Barzoki et al., 2016). This exposure also engages women in conspicuous consumption and they start to not only objectify their bodies but also materialize them with the representation of wealth and luxury to achieve high social standards of beautification (Barzoki et al., 2014).

The subservient and sexual behavior of women is something that they are engaged in quite implicitly. A woman is significantly represented more explicitly and sexually. This focus on the sexuality of women provides her with the notion that sexuality is her sole power as a human. This type of depiction of women is now extended to all genres of Mass Media (Ochieng, 2016). Media is often used socially, the messages that evoke slim body obsession are also connected with social relationships, which can be easily traced in sociological literature. To control the social system all higher institutions design social controlling mechanisms to control humans, human bodies are no exceptions. The social value system and media provide higher values to slim bodies over other types of bodies. Such praise of slim bodies creates self-esteem, mental and physical consequences among women. This idealization of the body by media and other social institutions is bio-politics in the neoliberal governing period. This politicization of the body can easily be examined by reviewing the media images in a way that elaborates how media sets a lifestyle of the body and cashes its aesthetics. In a capitalistic world, media guides individuals about their body value and creates fear related to diseases and diet and the consequent social acceptance and rejection (Bentes, 2017; Gracia, 2009; Yuksel, 2017).

Images of women in advertising and popular magazines encourage women to enjoy the sex object status and to channel the women's agency. For many women, the self-identity is based on the objectified portrayal in the modernized feminine world (Gill 2008). The glamourized modeling shown in the media as well as the real-life events attract young girls. These girls, after witnessing the razzmatazz associated with the glamour-oriented world, think of considering glamourized modeling and dancing as potential careers. Some of them even started thinking of having cosmetic surgery—a trend that gained popularity after the fame of Jorden (Katie Price) as an ideal for female adolescents in the West, especially in the UK (Coy & Garner, 2010). As far as marketing is concerned, the advertised model plays a bridge role between the client and the seller and sometimes it/she increases the credibility of the brand (Coy & Garner, 2010, Coy 2009). In the media and advertising industry, women are glamourized and are referred to as decoration pieces (McNay, 2004, Gill 2007). The industry emphasizes on the commercial worth and price of women's bodies and the way to cash their feminine value.

TV advertisement represent women in stereotypical roles which ultimately represent the mindset of content manufacturers/designers and society as a whole. These TV commercials

depict the status women hold in society. She is represented and misconceived as an object most of the time. These advertisements influence women individually and bring their confidence and self-esteem to a lower level, which ultimately demolishes the real potential of women in any society (Jamil, 2018).

Fredrickson and Roberts (1996) have conceptualized self-objectification as an individual difference variable. In another study, Khan (2014) contends that objectification is a recognized area of research for feminists. Objectification of female adolescents, in TV advertisements of Pakistan, portrays some specific images as ideals, which include images of slim and soft bodies, shiny hair, and spotless and glowing skin. Such images of idealized women promote self-objectification in women. Media represents females as glamorized entities by focusing on the physical characteristics of females and their success is associated with how they look like—a notion that is detrimental to society. Many studies conducted on specific professional women regarding the objectification phenomenon show that in different professions women are differently used as a marketing strategy. Jones and Griffiths (2015), in their study, explored how self-objectification causes more depression among women as compared to men. They reviewed the quantitative studies on self-objectification, viewing it as a predictor of depression and checked the validity of objectification theory. They found the direct effect of objectified images as a cause of depression.

The portrayal of women propagated through media not only had an adverse effect on the girls in their teens, but also altered the overall sociocultural perspective. One of the influences has been the lower self-esteem which was witnessed more among older women as compared to the young ones. The sociocultural behavior toward appearance has gradually changed owing to the exposure to the idealized female images provided by the media. The idealization of slim and attractive images resulted in increased dissatisfaction among women about their physical appearance (Clay & Vignoles, 2005). A meta-analysis of 50 published researches on media sexualization and self-objectification shows that video games and online exposure create more consciousness among women about their body image, irrespective of their age and ethnicity. Overall, the researchers of these studies found moderate effects, which shows self-absorption of media content as equally important. (Karsay, Knoll, & Mathes, 2018).

Parental monitoring and school programs can help adolescents develop a positive image of their body and self-image related to body consciousness. A program was designed for preadolescent girls and boys to develop a direct association between physical image and self-worth and after the program, the ideal images of media did not have the same impact. Before the program, a majority of the preadolescents had the ideal body image in their minds, which was constructed by the media. The responses of the students who attended the campaign and those who did not were strikingly different. The study suggested many key steps for researchers, educators, and clinicians to counter negative body images (Norwood et al, 2011).

Several studies hold the opinion that there is a higher degree of self-objectification for women of Western countries as compared to their Eastern counterparts. Many other studies show just the opposite. Some other researchers have provided mixed results in their studies (e.g. lesser body monitoring, but more body shaming). Intercultural studies on the phenomenon, which deliberates the comparison between Eastern and Western women, are somewhat limited in number. Those researchers who were able to take into account this perspective in their studies provided an oversimplified image of across the globe diversity and the psychological differences that are deeply rooted in cultural differences. Another complexity is regarding the variability that prevails within a particular culture depending on how much the individuals have been able to internalize the cultural norms. An involute scenario of the association between cultural standards and self-image is explored by examining four varying cultural contexts of self-objectification, which represent different regions of the world (Wollast et al., 2021). The sample for the study has been obtained from the United States, Belgium, Russia, and Thailand, on the West-East gamut, which takes into account an extensive coverage of differences in culture as compared to the previous studies (Wollast et al., 2018).

2.6 Objectification of Bodies and Sense of Power Perspective

Objectification of the body affects the sense of supremacy among individuals, who self-objectify themselves and gain a sense of power in front of the perceiver or observer. Here the power implies the capability to influence the behavior of the observer about the person who is self-objectifying. It is true for both genders (Civile & Obhi, 2016). In Caucasian and Asian cultures, the influence of self-objectification was different due to their ethnic backgrounds. Caucasian males were influenced by the outcome powers of Asian women but for Asian women, it is true for both ethnicities. The inversion effects in Asian women were based on the configurative featuring. Caucasians showed more inversion effects in sexualized Asian models, which were selected from different advertisements. How power affects the cognitive process in perceiving the sexualization of genders is different in different ethnicities and their appeals in objectification content are different in many ways (Civile et al., 2016).

Gill (2007) explained sexualization as the erotic representation of human bodies to gain power or some benefit. Gill further explains that females can use bodies as tool of power and benefit. The media focuses on the biology of the body to gain the benefit. Globalization of popular Western culture standardized the practice of such representation of women's bodies. For the Media industry, the profit is in terms of money; for women, this profit is considered empowerment. Contentment with appearance and admiration for oneself fosters self-compassion and awareness of one's physical attributes, which eventually lead to self-objectification and narcissistic personality characteristics (Deniz et al., 2024; Mei et al., 2024).

Even in the prenatal phase of pregnancy, the self-objectification phenomenon objectification exists. During pregnancy, functionality of the body is extremely sensitive. The prenatal health behavior of pregnant women is highly associated with body monitoring and consciousness. The majority of young white, middle-class American women show in research studies that the keenness about the body appearance does not get affected during the pregnancy phase. The results show that the association between body monitoring and problems with prenatal behavior is quite high (Rubin & Steinberg 2011).

Some graduate students who were measured on a self-objectification measurement scale reflected those ideological components like self-enhancement, self-transcendence, openness & conservation are linked with self-objectification. Self-enhancement is highly linked with self-objectification among women as well. The measurement scale endorses the higher order value. The study results show a strong connection between self-enhancement and self-objectification in women; and a strong linkage between self-enhancement and conservation and self-surveillance among women. (Rollero, 2017). In a similar study, McKinley and Hyde (1996) explained the self-objectification phenomenon and its cultural impact in more detail. Directly and indirectly, culture affects women's self-objectification through the internalization of slim body ideal images. McKinley and Hyde's OBC further divided the OBC into three components for a better understanding: body monitoring, body shaming, and belief about appearance control.

2.7 Culture, Objectification and Self Objectification

Fredrickson and Robert (1997) consider culture as an important component in their theoretical understanding of objectification theory, self-objectification, and sexual objectification specifically in the Western context. Many studies were undertaken to measure the effects of objectification and its connection with Western individuals (Wollast et al., 2018; Bernard et al., 2015). Some studies identified the connection between culture and self-objectification in the process of objectification (Loughnan et al., 2015). They extensively checked self-objectification in Western and Eastern cultures and collected data from seven nations for their research study. In cross-cultural studies the important thing is the stereotype related to the appearance of specific social/ethnic groups, for instance, veiled women in the West are usually considered conservative, and Non veiled Western women are considered sexually licentious in Western Cultures (Cuddy et al., 2009). Objectification means considering or perceiving a human as an object or not as a full human being. The philosophical perception of humanness is based on morality, kindness, competence, and critical thinking, but in the phenomenon of objectification a man and especially a woman are observed and evaluated on her looks rather than her intellectual attributes (Heflick et al., 2011).

In a series of four studies Wu & Lang (2019) validated the seventeen-item Female Questionnaire of trial self-objectification (FQSO) and collected data from China to measure the

self-objectification trait among Chinese females. In the period of one month, four different studies were conducted to collect data with multiple data collection tools. The collective result indicated that Chinese women are more concerned about their facial appearance and skin as compared to sexual appearance and sculpted bodies.

The theory of Objectification theorizes how the sociocultural pressure of appearance influences the psychological and physiological wellbeing among women. Major research on this issue is based on the adult data. Daniels and Associates (2020) collected data from teenage girls to examine the level of self-objectification in this age group. The findings of the study revealed that age is a significant aspect in the process of self-objectification. As compared to adult women, they found less self-objectification among girls in their teens.

In several studies, the cross-cultural differences in values are linked to the East-West gamut. While Western countries scored better on individualistic autonomy and lesser on hierarchy of power distance (Hofstede, 2016; Schwartz, 2006). Therefore, the nationalities sampled in this gamut are likely to have differences in cultural attitudes and would provide ample opportunity to examine inter-cultural self-objectification. While self-objectification would have different manifestations according to their differing cultural contexts, cultural attitudes and self-care are two factors, which are likely to help in predicting self-objectification across the aforementioned four countries.

Auzoult & Personnaz (2016), in their study, have evaluated organizational culture and its role in self-objectification of their employees in workplace. The degree of self-awareness is very important to understand the shift from being objectified to self-objectification. The workplace culture is a key element among self-objectification when studied at different organizations, although burnout mediation was not proved in the sample of supermarket stores.

There were very nominal effects of age and educational level in self-objectification among women who were influenced by Pakistani TV advertisements, but the role of family structure and the status of employment turned out to be of a very high value among different samples. Within the same city, self-objectification among women of different socio-economic status was different.

2.8 Religion, Media, and Self Objectification

The nexus between religiosity and body image can be comprehended with the relation of socialization of genders, as religion is one of the key institutions of gender socialization. In the context of religiosity, men or boys are less concerned about their body image and are found less religious as compared to women or girls. To know the connection between the body mass index (BMI) and religiosity, one thousand women from Iran were asked through a questionnaire to know the moderating role of religiosity. Structural equation model was employed to verify the hypothesis. BMI extensively affects body dissatisfaction among women, especially at a young age. Even in a Muslim society, where women use hijab, religiosity not only affects the invigorating self-image, it stifles the BMI and body image (Pahlevan & Ahadzadeh, 2019). Religion is directly associated not only with body image but its functions. Religious identification was found with negatively associated with sexuality and self-love (Lockhart et al., 2024).

The purpose in life is directly linked with the level of spirituality and religiousness in individuals and women who have less purpose and goal in life were found more conscious about their body display. They were found with eating disorders and were fond of slimness and objectification of their selves (Cottingham et al., 2014). To test the hypothesis that a higher level of closeness to GOD and religiosity could correlate to a lower degree self-objectification, various studies were conducted. The studies also pointed out that religiosity results in lesser body dissatisfaction among females. There were no notable differences between those, who perceived themselves to be close to some religion, and those, who were less religious and spiritual-minded, in the context of body dissatisfaction (Akrawi et al., 2015). Comfortability, transgendered, longing, and gratitude are some important factors to understand spiritual or religious association and body dissatisfaction.

2.9 Theoretical Framework

The theory of Objectification was put forth by Fredrickson and Roberts (1997). The researchers defined the Objectification theory as a framework for understanding the self-objectification of women based on their physicality.

According to Stoltenberg (1989), objectification is a phenomenon in which, women or girls are viewed as physical objects and both the viewer and the objectified women consider this as a cultural norm. In other words, the phenomenon of objectification eventuates, when women are dealt as an object and they are judged based on their physical characteristics. Moreover, objectify women for sexual gratification, while treating them as eye candies. Research studies on the phenomenon of objectification have attempted to investigate the linkages between self-objectification and sexual objectification. MacKinnon and Dworkin (2014), two eminent feminist scholars, think that Immanuel Kant had also pointed out that men have reduced the role of women to a tool of men's sexual pleasure owing to the consumption of pornography. Objectification theory postulates the groundwork to explore the influence on the lives of those women, who receive treatment on their physical traits and are perceived as a tool for pleasure. The theory helps understand how women are abused in a sexually objectified environment.

Theory helps in understanding women's abuse in a sexually objectified environment. According to Szymanski et al., (2011) objectification is related to negative emotional experiences. The media influences women in a way that they start thinking in terms of ideal appearance or ideal body image. This thinking approach results in self-objectification, which paves way for issues like eating disorders and body shame. While empirically testing self-objectification is not possible, a study of as many as 209 women, reported about media influences, eating disorders, and body shame.

Calogero et al., (2015) also, corroborate the notion that objectification takes place when women are treated as objects. The author has also identified seven factors that constitute objectification. The theory of objectification presents a perspective that helps understand the repercussions of cultural experience, where female adolescents are treated as objects. Objectification theory assumes that females accept the observer's objectification as a cultural norm and starts viewing themselves as an object. This perspective of self can result in a habit of monitoring one's body and this constant monitoring becomes a source of anxiety and shame for a woman. This perspective also leads to makes one less conscious of the internal body situation (Fredrickson, Robert, Noll, & Quinn, 1998). Fredrickson and Roberts in 1998 by propounding the theory about objectification, brought the phenomenon of objectification to the notice of academic researchers.

The theory goes on to describe how women are objectified in mass media, where sexualized socio-cultural ideal stereotypes are presented. The viewing women compare themselves to these stereotypes, which eventually leads to self-objectification. This phenomenon has been discussed in Objectification theory. Researchers are of the view that the modern developed industrialized society objectifies the female body, owing to which, females also started viewing themselves from the perspective of external observer. They habitually start monitoring their own body, may they be in public or private settings. The phenomenon of self-objectification results in several negative effects. These negative effects include appearance, body shame, depression, anxiety, and eating disorders eating. However, an empirical approach is needed to assess anxiety and the effects of self-objectification and its remedies. Researchers like Barbara L. Fredrickson and Tomi-Ann Roberts' made an attempt to use objectification theory framework to collect evidences of and explore reasons for the occurrence of the phenomenon known as self-objectification. The research also encompassed the whole life span experience of objectification, its psychological consequences, and related mental health problems and risks (Calogero, 2012).

Theoretical framework of Objectification theory was extended by Kim, S. (2014) in another study on Asian women in the United States. While exploring tendencies of self-objectification, she argued that the external socialization experience of Objectification is linked with self-objectification's internalization. The cultural values are important to internalize the tendencies of Self-objectification. This internalization is linked to psychological complexities, self-monitoring, and discontentment with self-image. Particularly for this sample, respondents self-objectify their bodies due to race-related experiences. Objectification theory supports knowing how cultural and social pressures on women and their appearance impact their physical and psychological state (Daniels, 2020).

The study explores the relationship of Media image consumption with the help of objectification theory evaluates self-objectification in women, and connects this to how women imitate and modify their behavior after the consumption of Media Images. The research has also gotten help from different cultural aspects to testify and revisit the objectification phenomenon.

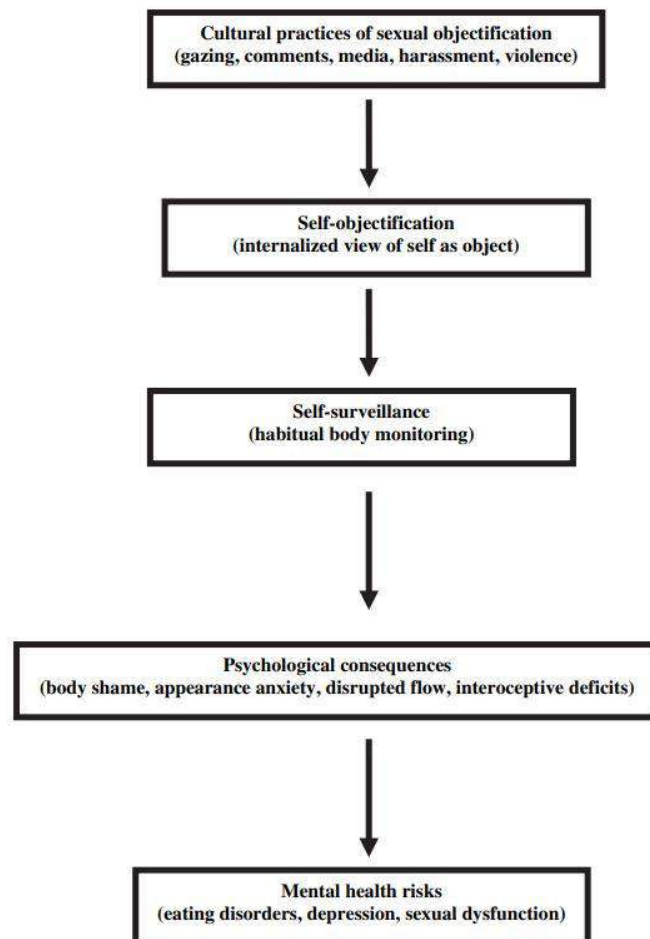


Figure 2.1: Model of objectification theory proposed by Fredrickson & Robert (1997)

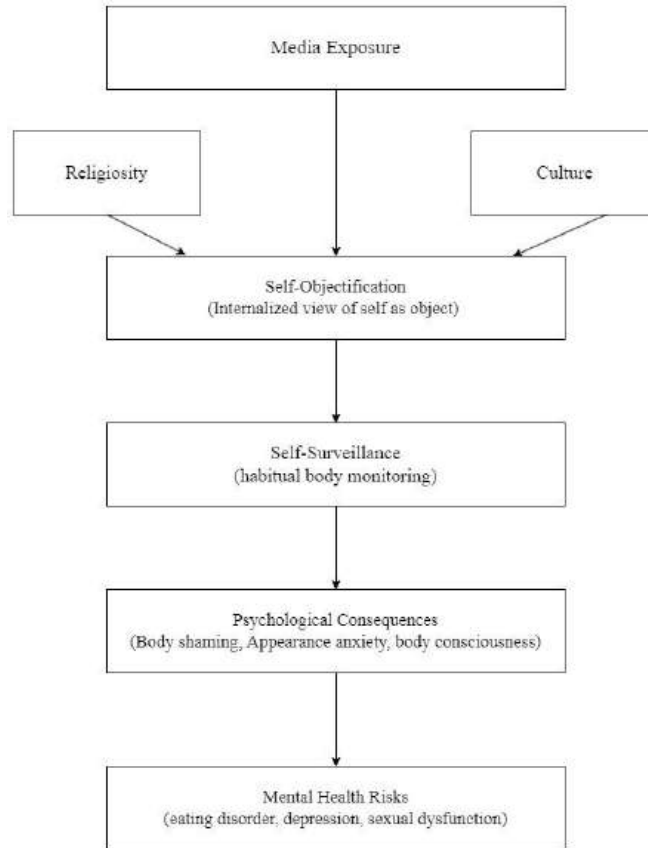


Figure 2.2: Fredrickson & Robert (1997) Model of objectification modified for the current study.

2.10 Conceptual Framework

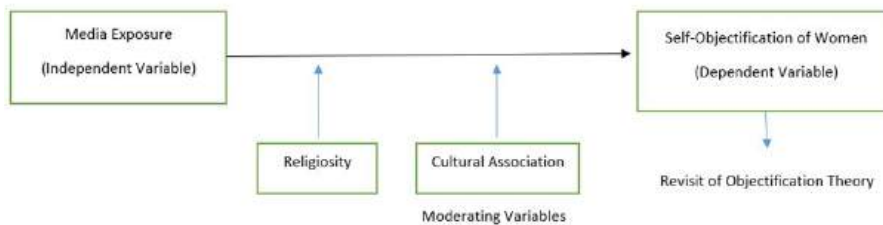


Figure 2.3: Conceptual framework between the Independent, dependent, and moderating variables.

CHAPTER 3

RESEARCH METHODOLOGY

The third chapter comprehensively explains the methodology of this study. In addition, it also explains the whole procedure from collection of data to analysis and interpretation of the results and findings. Moreover, it also discussed the research design utilized for the data collection from the respondents and the reason behind selecting this technique of data collection. It includes the population and sample of the study and the rationale of this appropriate sample technique for the collection of the data. Because the study includes different regions of the country the researcher collected data from almost all provinces of Pakistan including the federal region. This chapter also explains the process of development of data collection instruments, along with the validity and reliability of the research. Furthermore, operational definitions of variables and the categories of different variables are also explained in this chapter. In the end, the researcher has explained the limitations of the research in detail.

The foremost objective of the research is to explore the phenomenon of self-objectification among female students of universities in Pakistan with the context of religiosity and cultural association and media exposure.

3.1 Research Design

To explore the nexus between Media Images and self-objectification of women and their relation with religion and culture, the researcher used the survey research method to collect data from women to find out the linkage between Media images and self-objectification. This study has employed a quantitative approach and adopted a pre-constructed questionnaire survey method. This survey questionnaire collects data from a diverse range of individuals studying in different universities in Pakistan. The survey method has facilitated the researcher in gathering data directly from the respondents.

3.2 Population

The population of the study was the women who are studying in different universities in the country. Nine universities were selected from four provinces and Islamabad based on number of enrolled students in the social science faculties. These universities are general category universities with the largest student body. One university is from the capital of the province and the other is the second largest public sector general category university in that particular province of Pakistan. Eight Universities from four provinces and one university from Islamabad were the major sources of data collection. Punjab University and Bahauddin Zakariya University from Punjab. University of Karachi and Sindh University from Sindh. Baluchistan University and Turbat University from Baluchistan. Similarly, the University of Peshawar and Abdul Wali Khan University from Khyber-Pakhtunkhwa. International Islamic University from Islamabad was the selected university for data collection from female respondents. Furthermore, only the faculty of social sciences and four departments of this faculty from nine universities were selected to collect the data. These were the departments of Media and Communication, Political Science and International Relations, Sociology, and Psychology. The reason is the diversity of students in these departments and all these departments are working in selected 09 universities from federal and other provinces.

Table# 3.1 Strength of students from selected departments of selected universities in Pakistan

Sr.#	University Name	Media and Communication	Sociology	Psychology	Political Science	International Relations	Total
1	International Islamic University Islamabad	495	588	1037		1226	3346
2	University of Punjab	791	582	873	552	564	3362
3	Bahauddin Zakariya University Multan	460	131	446	324	463	1824
4	University of Karachi	546	372	583	411	489	2401
5	University of Sindh	272	188	166	228	268	1122
6	Peshawar University	317	227	316	185	297	1342
7	Abdul Wali Khan University	166	158	206	144	159	833
8	University of Baluchistan	219	285	360	328	312	1504
9	Turbat University	0	67	0	87	0	154
Grand Total		3266	2598	3987	2259	3778	15888

3.3 Sample

The sample comprised 1686 women as respondents. The University of Punjab, Bahauddin Zakariya University (Punjab), Karachi University, University of Sindh (Sindh), Baluchistan University, and Turbat University from Baluchistan. Peshawar University, Abdul Wali Khan University KPK, and International Islamic University from Islamabad. Multi-stage sampling technique was applied to collect data. In the first stage was provinces and capital. The Universities were selected in the second stage, based on the largest two universities of the province in terms of student body in the general category of universities categories by the Higher Education Commission of Pakistan. In the third stage, the Faculty of Art, Humanities, and Social Sciences was selected from selected universities across the county. In the fourth stage, five departments were selected from these faculties, named Department of Media and Communication Studies, the department of Sociology, the Department of Psychology, the Department of Political Sciences, and the Department of International Relations. From the selected departments data was collected randomly from female enrolled students. These were the common departments in these faculties in all selected universities.

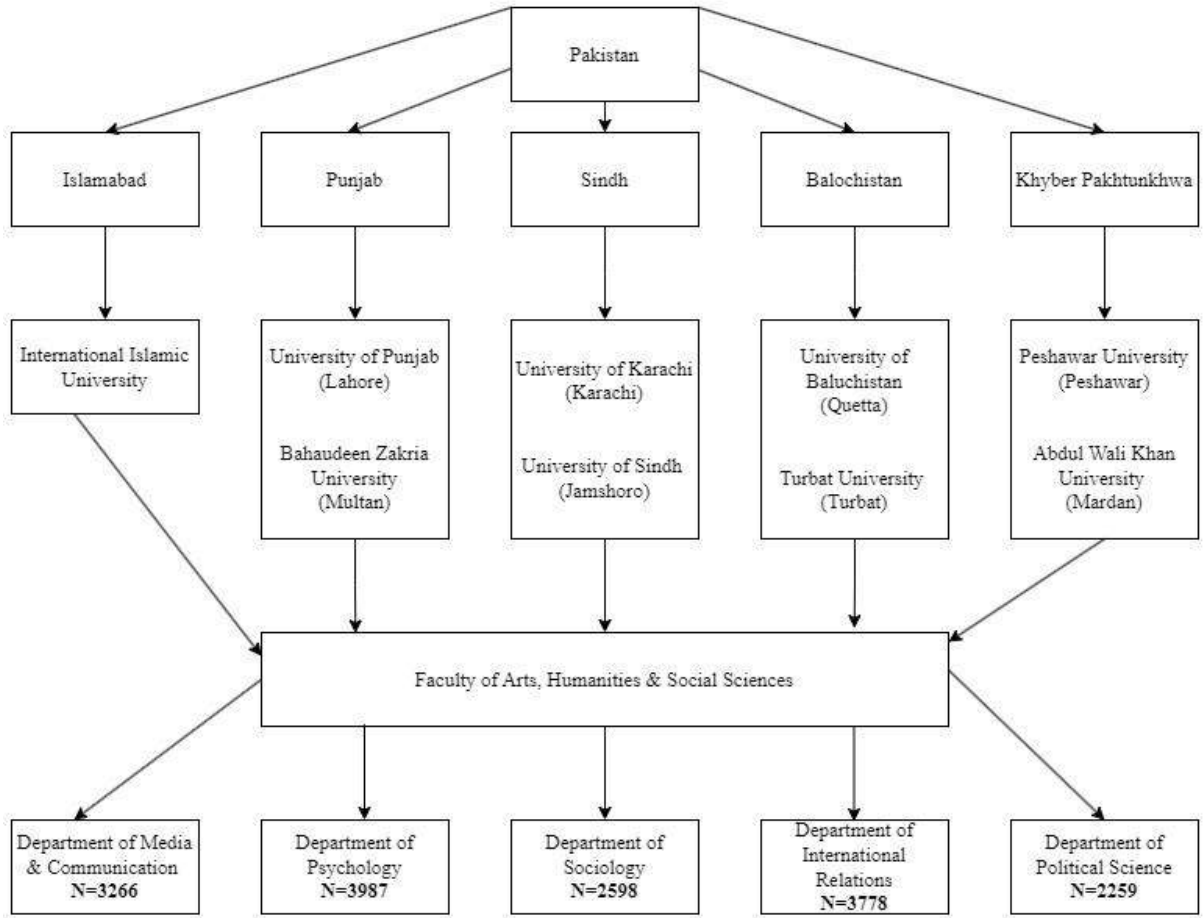


Figure 3.1: Stages of Sampling

The collection of data was followed by multi-stage sampling as presented in Figure 3.1. The federal capital and all provinces were selected in the first stage. After that one university was selected from the capital and eight universities were selected from provinces based on student strength. The faculty of social sciences and humanities was selected from all selected universities and five departments were selected from this faculty.

Table # 3.2 Provinces-wise break of total population, sample size, and categorical response rate

Sr. No	No. of Universities	Province	Total Population	Sample		Response %
				Size (n)	Total Response	
1	1	Federal	3346	346	279	81 %
2	2	Punjab	5186	357	288	81 %
3	2	Sindh	3523	346	245	71 %
4	2	Baluchistan	1658	310	190	61 %
5	2	KPK	2175	327	214	65 %
		Total	15888	1686	1216	72 %

3.3.1 Inclusion & Exclusion Criteria

- Only female respondents were sampled from the population of all universities located in different provinces of the country from the selected social science departments.
- As per literature review suggested, only those respondents having the age of at least 18 years can participate in this research study as respondent.
- The data from female respondents was collected only from selected universities representing the diverse culture of the country in all provinces of Pakistan including federal areas.

3.3.2 Determining Appropriate Sample Size

The sample size was figured out using scientific and statistical methods of sample size, using the table of Krejcie & Morgan (1970) as cited by a large number of researchers. At first, all official statistics regarding universities located in different provinces were obtained to get the population size. The population statistics of the number of students enrolled in the selected 9 universities were obtained officially from the concerned universities through departmental letters. Only female students were considered in the population of this study.

Keeping in mind the number of female students in the selected social sciences faculties of the respective universities, the statistical formula developed by Krejcie & Morgan was applied to draw the sample from each province based on female student strength as reflected in table #3.2 above.

3.4 Operational Definitions

3.4.1 Religiosity

Religiosity is defined as the degree to which various aspects of religion play a role in an individual's life and how much an individual is affiliated to religious practices. For this specific study, religiosity is further divided into two sections: one assesses attendance at religious services, while the other assessed frequency of prayer.

(i). Attendance at Religious Services (Events/Festivals)

Attendance at religious services is measured with a single item. Participants were asked to classify the frequency of their attendance at religious services.

(ii). Frequency of Prayer

The frequency of prayer is the second item for religiosity. How regularly and in which frequency the respondents perform the religious prayers.

3.4.2 Self-Objectification

The consideration of a woman as an object rather than a human and treatment of herself and symbol of attraction and seduction valued her body image or physical appearance more than her other aspects of personality. When women start objectifying themselves after the rapid exposure of media objectified images and molding their expression, clothing, gaze, gait, and overall personality regarding media images.

3.4.3 Body Image

Body image refers to our perception of our physical appearance and how we believe others perceive us. It encompasses both the subjective concept of our physical appearance and

the internalized image we hold, which can be shaped by self-observation, external feedback, and the complex interplay of attitudes, emotions, memories, and experiences, both conscious and unconscious (Sloan, 2003; Stuhldreher & Ryan, 1999).

3.5 Data Collection Instrument

3.5.1 Self-Objectification Scale State Form

To measure the Self-objectification among women a pre-questionnaire was designed to collect the data from respondents. To administer the questionnaire, the researcher implemented/adopted the existing scale developed by other researchers to measure the construct. Self-objectification scale state form (Dahl, 2014), was used to measure the self-objectification. Originally the first version of this scale had 30 statements. Dahl revised this scale four times and measured the self-objectification scale form and self-objectification scale trait. After 4 revisions the final test scale had fifteen items. For this research, 13 items were used after measuring the Cronbach alpha with the accepted range. The self-objectification questionnaire (SOQ; Noll and Fredrickson 1998) was the first scale to measure the SO. For this research, this scale was also used according to the need and nature of the study. The total number of items on this scale was ten and the researcher chose nine items from this scale.

3.5.2 The Assessment of Spirituality and Religious Sentiments

To measure the religiosity of respondents, the research adopted, the Assessment of Spirituality and Religious Sentiments (ASPIRES) by Ralph, L., Piedmont (2010), The research used the 4 items from the original ASPIRES (2004). The total number of items on the original scale was 35. It contains two sections, the first to measure religious involvement and the other for spirituality. For this research only statements related to religious involvement were adopted. The sample of the study was Muslims that's why the items were adopted according to the demographic needs of the study.

3.5.3 Religious Orientation Scales

Religious Orientation Scale (ROS) was developed by Allport & Ross (1967). The scale was revised by Gorsuch & McPherson in 1989. Religious Orientation Scale- Revised (ROS-R)

Gorsuch & McPherson, 1989 were used. It had 14 items. The researcher used six items from this scale which were related to religious attachment and measuring the level of religiosity.

3.5.4 Sociocultural Attitude Towards Appearance 4th revised

Sociocultural Attitudes towards Appearance- 4 revised for females (Thompson, 2004; Lim, 2018). Originally have 31 items, for this research, the research used 11 items in the questionnaire. To make it relevant to the social and religious values of Pakistan researchers omitted some items and chose six questions that were relevant to the study.

3.5.5 Physical Appearance Comparison Scale Revised

The original Physical Appearance Comparison scale (PACS) was developed by (Thompson et al., 1991) In 2014 Schaefer used the revised PACS. The items of revised PACS were eleven. For this research, only 3 items were used. The other was similar to the socio-cultural attitude scale. These three statements were about comparison with media and society. It was the reason to choose these statements because they were related to the study.

3.5.6 Social Physical Anxiety Scale

Social Physique Anxiety (SPA) (Motl & Conroy, 2000) is built on the (Hart, Leary, and Rejeski1989) Social Physique Anxiety Scale. The original scale had 12 items. For this research, only 3 questions were used for this study which were relevant to the study. Overall three four scales were used to measure the cultural values of respondents 2 scales were used to measure religiosity and two for self-objectification.

The Questionnaire contains 45 questions. Furthermore, the questionnaire was divided into parts and sections for measuring different variables. Here is the detail of different parts:

Part-1 Demographic and Personal Information

Part 2: Media Exposure

Part 3: Self-Objectification Scale State form

Part 4:

Section A: Assessment of Spirituality and Religious Sentiments (ASPIRES)

Section B: Religious Orientation Scale (Revised)

Part 5

Section A: Sociocultural attitudes towards appearance questionnaire (4th Revised)

Section B: Physical Appearance Comparison Scale revised (PACS-R)

Section C: Social Physique Anxiety Scale (Revised)

3.6 Pilot Study

A pilot survey was conducted before a detailed survey to collect data from the female respondents. The pilot study helped to understand the correlation between different cultural aspects, media consumption, and self-objectification among women. It also screened the data collection tool in the cultural and religious perspectives of Pakistan. Initially, it was conducted on a small scale up to 152 questionnaires were collected from different respondents in Pakistan. The degree of media exposure and the association of individual with religion and culture was measured through responses during the pilot test.

The pre-constructed questionnaire was given to two other researchers for face validity and content validity. The suggestions from the researchers regarding the organization and order of the questions in the questionnaire were re-arranged accordingly after the pilot study keeping in mind all the suggestions of the reviewers and respondents' responses toward different questions relating to demographic characteristics and variable scales. After the pilot study, the statistical validity of the questionnaire and scales was measured by applying Cronbach's alpha using SPSS statistical tests. After getting the accepted level of validity of the scales to measure different independent and dependent variables, the scales were considered valid for further data collection.

3.7 Data Analysis

After getting the required responses from the respondents, an Excel sheet was developed accordingly and was coded into SPSS analyzable form. The file was further processed to conclude the data by applying frequency distribution, cross-tabulation, and descriptive statistics to generate tables and graphs. For testing the assumptions/hypotheses, the researcher utilized non-parametric and parametric tests to test the hypotheses where required. Chi-Square, simple linear regression was performed to measure the significant difference between independent and dependent variables through assumptions.

CHAPTER 4

DATA INTERPRETATION, FINDINGS AND ANALYSIS

This chapter is solely dedicated to the presentation, interpretation, and analysis of the data collected from female students of universities across Pakistan. This data was collected from four provinces and Islamabad. The data was collected to understand the connection between self-objectification of women and media consumption and to evaluate the mediating role of religiosity and cultural association in this connection. The list of universities was organized before the collection of data, The universities were selected from the general category universities which have the largest number of students province-wise. The Questionnaire was constructed with the help of already available scales, which meets the requirement of this study. The data was analyzed through Statistical Package Social Sciences (SPSS) and STATA. The findings of this analysis are presented in the form of different figures, tables and graphs. All the tables and figures were interpreted in detail.

The sample comprised 1686 women as respondents and 1216 responses were complete in all aspects. 470 questionnaires were excluded from the study. 270 responses were incomplete, 68 were lost, and 132 chose more than one option in different sections of questionnaire. That's why these 470 questionnaires were excluded from the data analysis. The overall response rate was 72 % whereas Punjab and federal response rate was higher as compare to Sindh, Baluchistan, and Khyber Pakhtunkhwa.

In first section, the interpretation of all tables shows the responses of respondents. It was divided in five sections further to classify the responses of each variable separately. In next section the relationship among the different variables was examined and separately presented. This connection among different variables was analyzed using Linear regression. The table below shows the demographics and personal information of the respondents.

4.1 Part-1 Demographic and Personal Information

Table 4.1

The Age Group of respondents

	f	%	Valid %	Cumulative %
18-22 years	528	43.4	43.4	43.4
23-28 Years	536	44.1	44.1	87.5
29-35 years	136	11.2	11.2	98.7
36-45 Years	16	1.3	1.3	100.0
Total	1216	100.0	100.0	

Table 4.1 reflects the demographic characteristics of age, 18—22 years were 43.4% (528). Females of age 23-28 years were 44.1% (536). Those who aged between 29-35 years of age were 11.2% (136) and the females of age 26-45 were only 1.3 % (16) in the total size of 1216.

Table 4.2

Relationship Status of Respondents

	F	%	Valid %	Cumulative %
Single	912	75.0	75.0	75.0
Engaged	96	7.9	7.9	82.9
Married	200	16.4	16.4	99.3
Divorced	8	.7	.7	100.0
Total	1216	100.0	100.0	

Table 4.2 demonstrates the relationship status. Table shows that 912 (75%) female students were single from the respondents while only 7.9% (96) were engaged 16.4 % (200) were married from a total respondent of 1216 and 8 (0.7) females were divorced in total respondents.

Table 4.3

Monthly Family Income

	f	%	Valid %	Cumulative %
50000 PKR	368	30.3	30.3	30.3
100000 PKR	312	25.7	25.7	55.9
200000 PKR	240	19.7	19.7	75.7
500000 PKR	144	11.8	11.8	87.5
More than 500,000 PKR	152	12.5	12.5	100.0
Total	1216	100.0	100.0	

Table 4.3 directs the monthly family income of respondents. 30% (368) of the respondents' collective monthly family income is PRK 50,000. While 25% (312) percent monthly family income is PKR 100,000. Those who earn monthly 200,000 were 19.7% (240) in total respondents and only 12.5 % (152) were those who were earning more than 500,000 PKR monthly in a total of 1216 respondents.

Table 4.4

The education level of respondents

	F	%	Valid %	Cumulative %
Undergraduate	488	40.1	40.1	40.1
Graduate	368	30.3	30.3	70.4
Post Graduate	344	28.3	28.3	98.7
PhD	16	1.3	1.3	100.0
Total	1216	100.0	100.0	

Table 4.4 demonstrates respondent's level of education. 40.1% (488) of the respondents had under graduation level of education, 30.3% (368) were graduates among the respondents while 28.3% (344) had a post-graduation level of qualification and 1.3% (16) were enrolled in doctoral programs in selected universities.

Table 4.5

Province-wise breakup of the sample drawn from the population with response rate

Sr. No	No. of Universities	Province	Sample Size (n)	Total Response	Response %
1	1	Federal	346	279	81 %
2	2	Punjab	357	288	81 %
3	2	Sindh	346	245	71 %
4	2	Baluchistan	310	190	61 %
5	2	KPK	327	214	65 %
		Total	1686	1216	72 %

Table 4.5 lays down the residency of the respondents. Data were collected from all provinces and the federal capital Islamabad. The table shows that 346 responses were collected from the International Islamic University, Islamabad. 357 were from two general-category universities of the province of Punjab (The University of Punjab and Bahauddin Zakariya University, Multan). While 346 respondents were from two Universities of Province Sindh (Karachi University & Sindh University). 310 respondents were from two universities in Baluchistan (University of Balochistan & Turbat University). 327 respondents were from two universities (Peshawar University & Abdul Wali Khan University) of province Khyber Pakhtunkhwa. The response rate from Punjab and federal were 80%, Sindh's response rate was 71%, Baluchistan 61%, and Khyber Pakhtunkhwa's response rate was 65%. The overall response rate was 72 percent across Pakistan.

4.2 Part 2: Media Exposure and Self-Objectification

Table 4.6

Consumption of Media in daily life?

	F	%	Valid %	Cumulative %
TV	264	21.7	21.7	21.7
Newspapers	32	2.6	2.6	24.3
Magazines	16	1.3	1.3	25.7
Social media	832	68.4	68.4	94.1
Film	72	5.9	5.9	100.0
Total	1216	100.0	100.0	

Table 4.6 shows the consumption of media and different mediums of the media in their daily life. 21.7 % (264) consume Television, only 2.6% (32) read newspapers, 1.3% (16) read magazines, a maximum of respondents 68.4% (832) had consumed social media and 5.6% (72) watch films among the total respondents of 1216.

Table 4.7

Time Spent on Media (TV/Radio/Print) per day

	F	%	Valid %	Cumulative %
Less than 1 hour	256	21.1	21.1	21.1
1-2 hours	296	24.3	24.3	45.4
3-4 hours	216	17.8	17.8	63.2
5-6 hours	152	12.5	12.5	75.7
7-8 hours	152	12.5	12.5	88.2
More than 8 hours	144	11.8	11.8	100.0
Total	1216	100.0	100.0	

Table 4.7 shows the time respondents spend on Television watching. 21.1% (256) of respondents watch Television less than one hour in a day. 24.3 % (296) watch TV from two

hours to three hours, while 17.8% (216) watch TV from three to four hours. 12.5% (152) of respondents consume television for three to four and four to five hours respectively. Only 11.8% (144) persons from respondents watch television more than six hours a day.

Table 4.8

Media exposure impacts my personality

	F	%	Valid %	Cumulative %
Not at all	264	21.7	21.7	21.7
Small Degree	304	25.0	25.0	46.7
Moderate degree	464	38.2	38.2	84.9
High degree	136	11.2	11.2	96.1
Very high degree	48	3.9	3.9	100.0
Total	1216	100.0	100.0	

Table 4.8 presents the data about how respondents think about the effect of media on their personalities. 21.7% (264) respondents think media did not impact their personality, not at all. While 25% (304) think it impacts to a very small degree. 38.2% (464) consider it on a moderate level. 11.2 % (136) thought the impact of media on their personalities was high. Only 3.9% (48) consider this impact as very high.

Table 4.9

My religious beliefs impact my personality

	F	%	Valid %	Cumulative %
Not at all	160	13.2	13.2	13.2
Small Degree	112	9.2	9.2	22.4
Moderate degree	456	37.5	37.5	59.9
High degree	320	26.3	26.3	86.2
Very high degree	168	13.8	13.8	100.0
Total	1216	100.0	100.0	

Table 4.9 shows the impact of religion on an individual's personality. 13.2 % (160) respondents thought that religion did not impact on their personality. While 9.2 % (112) consider it on a small degree. The majority of respondents 37.5% (456) thought it affects on a moderate level. For 26.3% (320) this impact was on a high level and for 13.8% (168) the religion impacts their personality on very high degree.

Table 4.10

My cultural values impact my personality

	F	%	Valid %	Cumulative %
Not at all	120	9.9	9.9	9.9
Small Degree	176	14.5	14.5	24.3
Moderate degree	520	42.8	42.8	67.1
High degree	304	25.0	25.0	92.1
Very high degree	96	7.9	7.9	100.0
Total	1216	100.0	100.0	

Table 4.10 presents the data about how respondents think about the impact of culture on their personalities. 9.9% (120) respondents think culture did not impact on their personality, not at all. While 14.5% (176) think it impacts to a very small degree. 42.8% (520) consider it on a moderate level. 7.9 % (96) thought the impact of culture on their personalities was high. Only 7.9% (96) consider this impact as very high.

4.3 Part 3: Self-Objectification Scale State form

Table 4.11

My body looks determine how successful; I am in life

	f	%	Valid %	Cumulative %
SD	128	10.5	10.5	10.5
D	320	26.3	26.3	36.8
N	368	30.3	30.3	67.1
A	304	25.0	25.0	92.1
SA	96	7.9	7.9	100.0
Total	1216	100.0	100.0	

Table 4.11 presents the data about how respondents think that their bodies determine about their success/acceptance in society. 10.5% (128) respondents were strongly disagreed on the notion that their body determine about their success in life. While 26.3 % (320) were simply disagree. 30.3% (368) were neutral on the question. 25% (304) agreed that their body decided about success and acceptance in life and society and 7.9 % (96) respondents were strongly agreed on this statement.

Table 4.12

My looks are the most important aspect of myself

	F	%	Valid %	Cumulative %
SD	136	11.2	11.2	11.2
D	304	25.0	25.0	36.2
N	352	28.9	28.9	65.1
A	272	22.4	22.4	87.5
SA	152	12.5	12.5	100.0
Total	1216	100.0	100.0	

Table 4.12 shows how much respondents consider that their looks are not important for their lives. 11.2% (136) respondents think that their looks are not the most important aspect of their personality and they strongly disagree with this point. 25% (304) simply disagree with this question. 28.9% (352) responses were neutral on this question. On the other hand, 22.4% (272) respondents considered their looks as the most important aspect of their personality and agreed with the statement while 12.5% (152) strongly agreed with the statement and for them, looks are the extremely important aspect of their personalities.

Table 4.13

I value body appearance more than its strength and stamina

	F	%	Valid %	Cumulative %
SD	200	16.4	16.4	16.4
D	392	32.2	32.2	48.7
N	312	25.7	25.7	74.3
A	200	16.4	16.4	90.8
SA	112	9.2	9.2	100.0
Total	1216	100.0	100.0	

Table 4.13 represents the comparison of body appearance and body strength and stamina. The table shows that 16.5% (200) did not value body appearance over strength and stamina and strongly disagreed with the statement and 32.2% (392) simply disagree with the statement. 25.7% (312) responded as neutral on this statement. 16.4% (200) respondents were agreed with the statement that they consider their body appearance more important than the body's strength and stamina. A total of 1216 were the respondents on the statement.

Table 4.14

I need to look good to achieve my goals in life

	F	%	Valid %	Cumulative %
SD	72	5.9	5.9	5.9
D	256	21.1	21.1	27.0
N	328	27.0	27.0	53.9
A	392	32.2	32.2	86.2
SA	168	13.8	13.8	100.0
Total	1216	100.0	100.0	

Table 4.14 shows how many respondents consider that looking good is important to achieve their goals in life. Table shows that 5.9% (72) of respondents think that it is not important to look good to achieve life goals and they strongly disagree with the statement. 21.1% (256) also disagree with the statement and do not consider this statement true. 27% (328) were neutral on this question and chose the option of neutral for this statement. 32.2% (392) agreed and 13.8% (168) were strongly agreed with this statement and considered that looking good is very important to achieve life goals and to become successful in life.

Table 4.15

The aspects of my body that can be viewed by others are the ones I value most

	F	%	Valid %	Cumulative %
SD	104	8.6	8.6	8.6
D	432	35.5	35.5	44.1
N	384	31.6	31.6	75.7
A	224	18.4	18.4	94.1
SA	72	5.9	5.9	100.0
Total	1216	100.0	100.0	

Table 4.15 shows the values of the body parts which can be viewed by the others. 8.6%

(104) were strongly disagree and 35.5 % (432) were disagreed with the statement that they give more importance to the body parts or features that were visible for other. 31.6% (384) were remained neutral about the statement. 18.4 % (224) were agree and 5.9% (72) were strongly agreed with the statement that they value more to their features or body parts which are visible to others.

Table 4.16

It is important that others find me physically appealing

	F	%	Valid %	Cumulative %
SD	176	14.5	14.5	14.5
D	328	27.0	27.0	41.4
N	416	34.2	34.2	75.7
A	256	21.1	21.1	96.7
SA	40	3.3	3.3	100.0
Total	1216	100.0	100.0	

Table 4.16 presents the data about the statement of importance of physical appeal. 14.5% (176) strongly disagreed with the statement that it is necessary that others found me attractive and 27% (328) simply disagreed with the statement. 34.2% were neutral about the statement and 21.1% (256) were agree about it. They consider it important that other found them appealing and only 3.3% (40) strongly agreed with the statement.

Table 4.17

My physical appearance is closely related to the power that I hold in society

	F	%	Valid %	Cumulative %
SD	120	9.9	9.9	9.9
D	288	23.7	23.7	33.6
N	368	30.3	30.3	63.8
A	336	27.6	27.6	91.4
SA	104	8.6	8.6	100.0
Total	1216	100.0	100.0	

Table 4.17 shows that 9.9% strongly disagreed with the statement that they hold power in society because of their good physical appearance. 23.7% were simply disagree with the statement. 30.3% were neutral about the statement. 27.6% (336) respondents considered that they hold power in society because of their good physical appearance and only 8.6% (104) were strongly agree with it.

Table 4.18

My social status is determined by my physical characteristics

	F	%	Valid %	Cumulative %
SD	136	11.2	11.2	11.2
D	416	34.2	34.2	45.4
N	360	29.6	29.6	75.0
A	232	19.1	19.1	94.1
SA	72	5.9	5.9	100.0
Total	1216	100.0	100.0	

Table 4.18 shows that 11.2% (136) respondents strongly disagree with the thought that their social status and value were because of their physical characteristics and 34.2% (416) simply disagree with it. 19.1% (232) were neutral about the statement while 5.9% (72)

considered that their social value and social status were because of their physical characteristics and 5.9 % (72) strongly agreed with the proposition.

Table 4.19

Being physically attractive determined how many friends I have

	f	%	Valid %	Cumulative %
SD	200	16.4	16.4	16.4
D	480	39.5	39.5	55.9
N	288	23.7	23.7	79.6
A	192	15.8	15.8	95.4
SA	56	4.6	4.6	100.0
Total	1216	100.0	100.0	

Table 4.19 shows that 16.4% (200) respondents strongly negate the statement that they have friends because they are physically attractive. 39.5 % (480) were disagree with the statement. 23.7% (288) were neutral about it and did not consider the statement true or false. 15.8% (192) though that this is determine by their physical appearance that how much friends they have, and only 4.6% (56) were strongly belief that their physical attraction determine about their friends' circle.

Table 4.20

My sense of self-worth is based largely on my physical appearance

	F	%	Valid %	Cumulative %
SD	128	10.5	10.5	10.5
D	384	31.6	31.6	42.1
N	424	34.9	34.9	77.0
A	248	20.4	20.4	97.4
SA	32	2.6	2.6	100.0
Total	1216	100.0	100.0	

Table 4.20 presents the data that 10.5% (128) were strongly disagree with the statement and did not consider that self-worth is dependent on physical appearance. 31.6% (384) disagree with the statement. 34.9% (424) were neutral on the statement. 20.4% (248) agree with the statement that their self-image is dependent on their appearance and 2.6% (32) strongly agreed with it.

Table 4.21

I value my physical appearance over my physical comfort

	F	%	Valid %	Cumulative %
SD	248	20.4	20.4	20.4
D	384	31.6	31.6	52.0
N	296	24.3	24.3	76.3
A	224	18.4	18.4	94.7
SA	64	5.3	5.3	100.0
Total	1216	100.0	100.0	

Table 4.21 shows that 20.4% (248) were strongly disagree with the notion that they prefer their physical appearance over physical comfort. 31.6% (384) were simply disagree with the statement. While 18.4% (224) were neutral about the statement. 18.4% (224) were agree that they prefer physical appearance over physical comfort and 5.3% (64) strongly agree with the notion that they prefer appearance over physical comfort.

Table 4.22

My happiness is dependent on my physical appearance

	F	%	Valid %	Cumulative %
SD	160	13.2	13.2	13.2
D	360	29.6	29.6	42.8
N	320	26.3	26.3	69.1
A	320	26.3	26.3	95.4
SA	56	4.6	4.6	100.0
Total	1216	100.0	100.0	

Table 4.22 presents data about the relationship between happiness and physical appearance. 13.2% (160) respondents strongly disagree that their happiness is dependent on their physical appearance. 29.6% (360) disagree with it. 26.3% (320) were neutral about the statement and did not consider it and remained neutral. 26.3% (320) were agree that their happiness is dependent on their physical appearance, and 4.6% (56) were strongly disagree with the statement that their happiness is dependent on their physical appearance.

4.4 Part-4: Section A: Assessment of Spirituality and Religious Sentiments (ASPIRES)

Table 4.23

I read the Holy Quran

	F	%	Valid %	Cumulative %
Never	24	2.0	2.0	2.0
Occasionally	200	16.4	16.4	18.4
Often	264	21.7	21.7	40.1
Sometime	392	32.2	32.2	72.4
Regularly	336	27.6	27.6	100.0
Total	1216	100.0	100.0	

Table 4.23 shows the reading of the Holy Quran among the respondents. 2% (24) of

respondents never read the holy Quran among the 1216 respondents. 16.4 % (200) respondents occasionally read the holy Quran. 21.7 % (264) often read the holy Quran while 32.2% (392) read Quran sometime. On the other hand, 27.6% (336) of respondents regularly read the holy Quran among a total of 1216 respondents.

Table 4.24

I read religious literature other than the Quran

	F	%	Valid %	Cumulative %
Never	328	27.0	27.0	27.0
Occasionally	200	16.4	16.4	43.4
Often	232	19.1	19.1	62.5
Sometime	352	28.9	28.9	91.4
Regularly	104	8.6	8.6	100.0
Total	1216	100.0	100.0	

Table 4.24 present the reading religious literature other than the Holy Quran among the respondents. 27% (328) respondents never read any religious literature other than the holy Quran among the 1216 respondents. 16.4 % (200) respondents occasionally read religious literature. 19.1 % (232) often read religious literature other than the holy Quran while 28.9% (352) read religious literature other than the holy Quran sometimes. Only 8.6% (104) of respondents regularly read religious literature other than the holy Quran.

Table 4.25

I offer prayer

	F	%	Valid %	Cumulative %
Occasionally	88	7.2	7.2	7.2
Often	400	32.9	32.9	40.1
Sometime	216	17.8	17.8	57.9
Regularly	512	42.1	42.1	100.0
Total	1216	100.0	100.0	

Table 4.25 displays the frequency of offering prayers among the respondents. 7.2 % (88) of respondents occasionally offer prayers. 32.9 % (400) often offer prayers among a total respondent of 1216. 17.8 % (216) offer prayers sometimes. 42.1 % (512) responded that they regularly offer prayers.

Table 4.26

I attend religious events and festivals

	F	%	Valid %	Cumulative %
Never	128	10.5	10.5	10.5
Occasionally	344	28.3	28.3	38.8
Often	216	17.8	17.8	56.6
Sometime	368	30.3	30.3	86.8
Regularly	160	13.2	13.2	100.0
Total	1216	100.0	100.0	

Table 4.26 shows the frequency to attend the religious events, rituals, meeting and festivals. 10.5 % (128) respondents respond that they never attend any religious event or festival. 28.3 % (344) occasionally attend the religious events or festivals while 17.8 % (216) often attend different religious meeting, rituals or festivals. 30.3 % (368) sometime attend the religious festivals, meetings or events, while 13.2 % (160) respond that they regularly attend the religious meetings, events or festivals.

4.5 Part 4. Section B: Religious Orientation Scale (Revised)

Table 4.27

My religious beliefs are what really lies behind my whole approach to life

	F	%	Valid %	Cumulative %
SD	104	8.6	8.6	8.6
D	144	11.8	11.8	20.4
N	464	38.2	38.2	58.6
A	376	30.9	30.9	89.5
SA	128	10.5	10.5	100.0
Total	1216	100.0	100.0	

Table 4.27 presents the data about the statement regarding the impact of religious beliefs on the whole approach to life. 8.6 % (104) respondent strongly disagreed with the statement and 11.8 % (144) disagreed that religious beliefs are not behind the whole approach of their life. 38.2 % (464) of respondent remained silent and presented themselves as neutral about the above statement, while 30.9 % (376) agreed and 10.5 % (128) strongly agreed that religious beliefs are behind the construction of their whole approach to life.

Table 4.28

I followed religious teachings while dealing in society

	F	%	Valid %	Cumulative %
SD	40	3.3	3.3	3.3
D	40	3.3	3.3	6.6
N	392	32.2	32.2	38.8
A	536	44.1	44.1	82.9
SA	208	17.1	17.1	100.0
Total	1216	100.0	100.0	

Table 4.28 demonstrates the frequency about the answers of respondents on the statement regarding the following of religious teaching in their life to deal with society. 3.3 %

(40) were strongly disagree and 3.3 were disagree about the notion and not agree about it that they follow religious teaching to deal with society. 32.2 % (392) were neutral about the statement and did not agree or disagree with statement. While 44.1 % (536) were agree with the statement and follow the religious teaching while dealing in the society and 17.1 % (208) were strongly agree with the statement and follow the religion to deal with society.

Table 4.29

I dressed up according to the religious teachings

	F	%	Valid %	Cumulative %
SD	64	5.3	5.3	5.3
D	168	13.8	13.8	19.1
N	504	41.4	41.4	60.5
A	312	25.7	25.7	86.2
SA	168	13.8	13.8	100.0
Total	1216	100.0	100.0	

Table 4.29 display the data about the statement of dressing, according to the religious preaching. The data shows that 5.3 % (64) respondents were strongly disagree with the statement and did not dress up according to the religious teaching and 13.8 % (168) were simply disagree with the notion and respond that they did not follow the religious teaching while choose the dress. 41.4 % (504) maximum respondents were neutral about the statement, it means they did not consider religious teaching while choosing the dress. 25.7% (312) were agree that they consider religious teaching while choose dress and 13.8% (168) were strongly agree with the statement and said they considered religious teaching when they dressed up.

Table 4.30

A primary reason for my interest in religion is that religious events are congenial social activity

	F	%	Valid %	Cumulative %
SD	120	9.9	9.9	9.9
D	288	23.7	23.7	33.6
N	488	40.1	40.1	73.7
A	280	23.0	23.0	96.7
SA	40	3.3	3.3	100.0
Total	1216	100.0	100.0	

Table 4.30 present the data about the statement of how respondents consider religious events. 9.9% (120) strongly disagree and 23.7% (288) were disagree with the statement that it is not the primary reason of their interest in religion that religious events are congenial social activity. 40.1% (488) were neutral about the statement. 23% (280) were agree and 3.3% (40) were strongly agree that it is the foremost reason for their inclination towards religious events and that religious events are congenial activities.

Table 4.31

I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being

	F	%	Valid %	Cumulative %
SD	136	11.2	11.2	11.2
D	432	35.5	35.5	46.7
N	376	30.9	30.9	77.6
A	248	20.4	20.4	98.0
SA	24	2.0	2.0	100.0
Total	1216	100.0	100.0	

Table 4.31 shows that 11.2% (136) were strongly disagree that they did not compromise

their religious beliefs to protect some socio-economic interest. 35.5% (432) disagreed that they also did not compromise on religion for socio-economic well-being. 30.9% (376) were neutral about the statement. 20.4% (248) were agree that they sometime compromise on the religious beliefs on get some social or economic benefit. Only 2% (24) were strongly agree with the statement that they occasionally compromise on religious teachings or beliefs to get some socio-economic well-being.

Table 4.32

If not prevented by unavoidable circumstances, I attend religious events/mosque

	F	%	Valid %	Cumulative %
SD	64	5.3	5.3	5.3
D	200	16.4	16.4	21.7
N	504	41.4	41.4	63.2
A	360	29.6	29.6	92.8
SA	88	7.2	7.2	100.0
Total	1216	100.0	100.0	

Table 4.32 present the data about the statement of attending religious events and mosque. 5.3% (64) respondents strongly disagreed with the statement and respond that they did not miss the religious event or mosque without any unavoidable circumstances. 16.4% (200) respondents were simply disagreed with the statement. 41.4% (504) were remained neutral. 29.6% (360) were agree with statement and 7.2% (88) were strongly agreed with it that they skip or miss the religious event or mosque due to some unavoidable circumstances.

4.6 Part-5

Section A: Sociocultural attitudes towards appearance questionnaire for female (4th Revised)

Table 4.33

I need to look feminine

	F	%	Valid %	Cumulative %
SD	96	7.9	7.9	7.9
D	216	17.8	17.8	25.7
N	328	27.0	27.0	52.6
A	440	36.2	36.2	88.8
SA	136	11.2	11.2	100.0
Total	1216	100.0	100.0	

Table 4.33 display the data about the importance of feminine looks. 7.9% (96) respondents were strongly disagreed with the statement that the feminine looks were not important for them. 17.8% (216) were simply disagree with the statement. 27% (328) were neutral about the statement. 36.2% (440) were agree that feminine looks were very important for them and 11.2% (136) were strongly agree with the statement that it is important to look feminine.

Table 4.34

It is important for me to look good in the clothes I wear

	F	%	Valid %	Cumulative %
SD	32	2.6	2.6	2.6
D	56	4.6	4.6	7.2
N	176	14.5	14.5	21.7
A	648	53.3	53.3	75.0
SA	304	25.0	25.0	100.0
Total	1216	100.0	100.0	

Table 4.34 shows the data about the statement of clothes wearing and looks. Only 2.6%

(32) were strongly disagree with the statement that and did not consider the statement true of them. 4.6% (56) were disagree that it is not important to look good in which clothes they wear. 14.5% (176) were remained neutral about the statement. While 53.3% (648) were simply agree and 25% (304) strongly agreed that looking good in what they wear is important. The total respondents were 1216 women from the universities of Pakistan.

Table 4.35

I want my body to look very thin/slim (good in shape)

	F	%	Valid %	Cumulative %
SD	80	6.6	6.6	6.6
D	192	15.8	15.8	22.4
N	352	28.9	28.9	51.3
A	408	33.6	33.6	84.9
SA	184	15.1	15.1	100.0
Total	1216	100.0	100.0	

Table 4.35 depicts the data about those who wish to look thin or slim. 6.6% (80) were strongly disagree with the statement and not want to looks thin or slim. 15.8% (192) were simply disagree with the statement. 28.9% (352) were remained neutral about the statement. 33.6% (408) respondent were agreed that they want to look thin and slim while 15.1% (184) were strongly agree that they wish to look thin, smart and slim.

Table 4.36

If I am in a good body shape, I want to show my good body shape to others

	F	%	Valid %	Cumulative %
SD	400	32.9	32.9	32.9
D	424	34.9	34.9	67.8
N	224	18.4	18.4	86.2
A	104	8.6	8.6	94.7
SA	64	5.3	5.3	100.0
Total	1216	100.0	100.0	

Table 4.36 shows the data about the display of body shape. 32.9% (400) were strongly disagree that they did not want to show their body if they look good. 34.9% (424) disagreed with it and did not want to show the body if it looked good. 18.4% (224) were neutral about the statement. 8.6% (104) respondents were agreeing about it and they want to display their body if it looks good, while 5.3% (64) were strongly agree with the statement and want to show their body if it is in good shape.

Table 4.37

I feel pressure from my peers to look thinner/slim

	F	%	Valid %	Cumulative %
SD	216	17.8	17.9	17.9
D	352	28.9	29.1	47.0
N	296	24.3	24.5	71.5
A	208	17.1	17.2	88.7
SA	136	11.2	11.3	100.0
Total	1208	99.3	100.0	
Missing	8	.7		
Total	1216	100.0		

Table 4.37 shows data about the pressure of peer on respondents to look slim and thinner. 17.8% (216) were strongly disagree and did not feel pressure from their peer to look slim, and 28.9% (352) were simply disagree with it and did not feel pressure from the peer group to look thinner. 24.3% (296) were remained neutral on the statement. 17.1% (208) agreed that they experience pressure from peer to look thinner and slim, while 11.2% (136) strongly agreed that they come across pressure to look thin and slim.

Table 4.38

I feel pressure from the media to look in better shape or thinner and in good colour complexion

	F	%	Valid %	Cumulative %
SD	192	15.8	15.8	15.8
D	224	18.4	18.4	34.2
N	272	22.4	22.4	56.6
A	328	27.0	27.0	83.6
SA	200	16.4	16.4	100.0
Total	1216	100.0	100.0	

Table 4.38 present data about the pressure of media on respondents to look in better shape and in good color complexion. 15.8% (192) were strongly disagree, and have no pressure to look in good complexion or look thin, and 18.4% (224) simply disagreed that they were not pressurized by the media to look slim or in better shape. 22.4% (272) were remained neutral and did not agree or disagree with the statement. 27% (328) were agree with the statement that they find burden from media to look in good color complexion and slim, while 16.4% (200) were strongly agree with the statement and said that they are forced from media to look thin and slim and in good color complexion.

4.7 Part-5

Section B: Physical Appearance Comparison Scale (PACS)

Table 4.39

When I watch television, movies or advertisement, I compare my overall appearance to the appearance of the actresses/Model/ Media celebrities

	F	%	Valid %	Cumulative %
SD	200	16.4	16.4	16.4
D	312	25.7	25.7	42.1
N	360	29.6	29.6	71.7
A	224	18.4	18.4	90.1
SA	120	9.9	9.9	100.0
Total	1216	100.0	100.0	

Table 4.39 provides the data about the comparison of respondents' appearance with celebrities or models. The data show that 16.4% (200) respondents were strongly disagree that they did not compare their own appearance with actress or model. 25.7% (312) were simply disagree with the statement. 29.6% (360) were have no option about it and opt the neutral option. 18.4% (224) were agree that they compare their overall appearance with the models, actresses or media celebrities. While 9.9% (120) strongly agreed with it and had option that they compared their appearance with the images of media celebrities and model or actresses.

Table 4.40

When I'm surfing the Internet/social media I compare my overall appearance to the overall appearance of other females/influencers

	F	%	Valid %	Cumulative %
SD	200	16.4	16.4	16.4
D	288	23.7	23.7	40.1
N	336	27.6	27.6	67.8
A	288	23.7	23.7	91.4
SA	104	8.6	8.6	100.0
Total	1216	100.0	100.0	

Table 4.40 displays the data about the judgment of respondents' appearance with social media influencers or other females while they watch their photograph or videos on social media platforms. The data show that 16.4% (200) respondents were strongly disagree that they did not compare their self with other females when they are surfing on different social media websites. 23.7% (288) were simply disagree with the statement and stated that they feel no feeling of comparison when they watch other females on social media websites. 27.6% (336) were neutral about it. 23.7% (224) were agree with the statement and accepted that they compare their self with the females and influencer they watch on social media while surfing on different social media platforms. 8.6% (104) were strongly agree with the statement and also strongly accepted that they compare their overall appearance with the other females and influencers when they were surfing different social media websites. The total number of respondents were 1216.

Table 4.41

When I'm at university or in social gathering, I compare my overall appearance to the appearance of others female

	F	%	Valid %	Cumulative %
SD	256	21.1	21.1	21.1
D	296	24.3	24.3	45.4
N	336	27.6	27.6	73.0
A	256	21.1	21.1	94.1
SA	72	5.9	5.9	100.0
Total	1216	100.0	100.0	

Table 4.41 sets forth the data about the statement of comparison of sampled females with other females when they were at university or at other public places. The table shows that 21.1% (256) respondents were strongly disagree that they did not compare their appearance with other females when they are outside or at university campus. 24.3% (296) simply disagreed maintaining that they did not compare their body or appearance with other females on different social gathering. 27.6% (336) were have no option about it. 21.1% (256) were agree with the statement and opt the option of agree that they compare their overall appearance with the other females. While 5.9% (72) were strongly agree with the statement that they compare their overall appearance with the appearance of other females they met at university campus or at other social gathering.

4.8 Part-5

Section C: Social physique anxiety scale (Revised and Edited)

Table 4.42

Unattractive features of my physique/figure make me nervous in certain social settings

	F	%	Valid %	Cumulative %
SD	216	17.8	17.8	17.8
D	336	27.6	27.6	45.4
N	320	26.3	26.3	71.7
A	280	23.0	23.0	94.7
SA	64	5.3	5.3	100.0
Total	1216	100.0	100.0	

Table 4.42 shows the data that 17.8% (216) respondents choose the option of strongly disagreeing and did not think that unattractive features of their body/physique made them nervous in certain social gatherings, 27.6% (336) simply disagree with the statement. 26.3% (320) respondents were neutral about the statement. 23% (280) were agreed with it and respondent that yes, they feel anxious in certain social situations due to the unappealing features of their body figure or physique. 5.3% (64) were strongly agree that unappealing features of their figure made them worried.

Table 4.43

If it is affordable for me I will prefer to go for Cosmetic surgery/ hair treatment/ aesthetics cosmetic to look better

	F	%	Valid %	Cumulative %
SD	448	36.8	36.8	36.8
D	344	28.3	28.3	65.1
N	208	17.1	17.1	82.2
A	160	13.2	13.2	95.4
SA	56	4.6	4.6	100.0
Total	1216	100.0	100.0	

Table 4.43 present the data about the respondents' choice to go for cosmetic surgery or hair plant or aesthetic treatment. 36.8% (448) were strongly disagree and stated that they will not go for cosmetic surgery or hair transplant or aesthetics treatment even if they afford it, and 28.3% (344) were simply disagree with it. 17.1% (208) were Neutral about the statement. 13.2% (160) were agree and 4.6% (56) strongly agreed it that if they can afford it, they will go for cosmetic surgery or hair transplant, or aesthetic treatment for better physical appearance.

Table 4.44

It would make me uncomfortable to know others were judging my physique/figure

	F	%	Valid %	Cumulative %
SD	152	12.5	12.5	12.5
D	144	11.8	11.8	24.3
N	344	28.3	28.3	52.6
A	376	30.9	30.9	83.6
SA	200	16.4	16.4	100.0
Total	1216	100.0	100.0	

Table 4.44 portrays the data about the statement that the sampled females feel

uncomfortable if others judge their physique. 12.5 % (152) were strongly disagree and 11.8% (144) were simply disagree that they did not feel uncomfortable if other people judged about their physical appearance or figure. 28.3% (344) were neutral about the statement. 30.9% (376) were simply agree and 16.4% (200) strongly agreed that they felt uncomfortable when they came to know that others judged their physique.

4.9 Hypotheses Testing:

(H₁): There exists a statistically significant relationship between exposure to media and the occurrence of self-objectification.

Table 4.45

Linear regression model of Media exposure and self-objectification

Self-Objectification	Coef.	St.Err.	t-value	p-value	[95% Conf	Interval]	Sig
Media Exposure	.518	.146	3.55	0.00	.231	.805	***
Constant	32.181	.51	63.14	0.00	31.181	33.181	***
Mean dependent var		33.770	SD dependent var		8.522		
R-squared		0.110	Number of obs		1216		
F-test		12.577	Prob > F		0.000		
Akaike crit. (AIC)		8652.374	Bayesian crit. (BIC)		8662.581		

*** $p < .01$, ** $p < .05$, * $p < .1$

A simple linear regression analysis was performed to investigate the connection between time spent on media and levels of self-objectification. The regression model indicated a statistically significant relationship between these variables ($F = 12.577$, $p < .000$). However, the model's explanatory power was relatively low, with an R-squared value of 0.110, indicating that there was an 11% change in self-objectification scores explained by time spent on this activity.

The coefficient for media exposure was found to be .518 (SE = .146, $t = 3.55$, $p < .001$), suggesting a significant positive relationship. This indicates that for every unit upturn in time spent on the activity, there is an associated increase of .518 units in self-objectification scores. The 95% confidence interval for this coefficient ranged from .231 to .805.

The constant was estimated at 32.181 (SE = .51, $t = 63.14$, $p < .001$), representing the expected self-objectification score when time spent on the activity is zero.

The findings suggest testimony for the null hypothesis rejection, demonstrating a statistically significant direct association between media exposure and self-objectification. For each unit increase in time spent on this particular activity, there is a corresponding increase in self-objectification scores among individuals in this sample.

(H₂): There is a statistically significant relationship between societal attitudes towards physical appearance and the occurrence of self-objectification.

Table 4.46

Linear regression model of socio-cultural attitude towards appearance and self-objectification

SO	Coef.	St.Err.	t- value	p- value	[95% Conf	Interval]	Sig
SC	.968	.046	20.93	0	.878	1.059	***
Constant	15.742	.884	17.80	0	14.007	17.477	***
Mean dependent var		33.722	SD dependent var		8.530		
R-squared		0.267	Number of obs		1208		
F-test		438.222	Prob > F		0.000		
Akaike crit. (AIC)		8235.694	Bayesian crit. (BIC)		8245.888		

*** $p < .01$, ** $p < .05$, * $p < .1$

This simple linear Regression Model presents the relationship between socio-cultural attitudes towards appearance (SC) and self-objectification (SO). The coefficient for socio-cultural attitudes towards appearance (SC) is .968 (SE = .046, $t = 20.93$, $p < .001$), suggesting a highly statistically significant and strong positive connection between socio-cultural attitudes towards appearance and self-objectification. This coefficient means that for every one-unit increase in socio-cultural attitudes towards appearance, there is an associated increase of .968 units in self-objectification scores. The 95% confidence interval for this coefficient ranged from .878 to 1.059. The constant is estimated to be 15.742 (SE = .884, $t = 17.80$, $p < .001$), representing the expected self-objectification score when socio-cultural attitudes towards appearance are zero.

The model's R-squared value is 0.267, indicating that near about 26.7% of the variance in self-

objectification scores can be elaborated by socio-cultural attitudes towards appearance.

These hypotheses aim to investigate whether there exists a substantial and statistically significant association between socio-cultural attitudes towards appearance and an individual's level of self-objectification. The results strongly support rejecting the null hypothesis, indicating a significant and influential positive relationship between socio-cultural attitudes towards appearance and self-objectification.

(H3): There is a significant association between age group and time spent on media (TV, radio, print).

Table 4.47

Age Group and Time Spent on Media (TV, Radio, Print) Crosstabulation

Age Group	Time Spent Media (TV, Radio, Print)						Total
	Less than 1 hour	1-2 hours	3-4 hours	5-6 hours	7-8 hours	More than 8 hours	
18-22 years	112 21.2%	168 31.8%	72 13.6%	56 10.6%	72 13.6%	48 9.1%	528 100.0%
23-28 Years	120 22.4%	104 19.4%	96 17.9%	80 14.9%	56 10.4%	80 14.9%	536 100.0%
29-35 years	24 17.6%	24 17.6%	40 29.4%	8 5.9%	24 17.6%	16 11.8%	136 100.0%
36-45 Years	0 0.0%	0 0.0%	8 50.0%	8 50.0%	0 0.0%	0 0.0%	16 100.0%
Total	256 21.1%	296 24.3%	216 17.8%	152 12.5%	152 12.5%	144 11.8%	1216 100.0%

Table 4.48

Chi-Square Tests

	Value	Df	Asymptotic Significance (2-sided)
Pearson Chi-Square	96.899 ^a	15	.000
Likelihood Ratio	96.298	15	.000
Linear-by-Linear Association	8.309	1	.004
N of Valid Cases	1216		

The tables above present the cross tabulation to examine the relationship between age group and time spent on media consumption (TV, radio, print). The table shows the distribution of individuals across different age groups categorized by their reported time spent on media consumption.

The results indicate notable variations in media consumption patterns across different age groups. Younger individuals (18-22 years and 23-28 years) seem to allocate more time to media consumption compared to older age groups. For instance, among those aged 18-22 years, the highest proportion (31.8%) reported spending 1-2 hours on media, while among the 23-28 years age group, the highest proportion (22.4%) reported spending less than 1 hour on media.

Chi-square tests were employed to evaluate the link between age group and time spent on media. The Pearson Chi-Square test disclosed a significant connection between age group and time spent on media, $\chi^2 (15, N = 1216) = 96.899, p < .001$. The Likelihood Ratio test also indicated a significant association, $\chi^2 (15, N = 1216) = 96.298, p < .001$.

The results from the chi-square tests support rejecting the null hypothesis, indicating a significant relationship between age group and the amount of time spent on media consumption. This suggests that different age groups exhibit varied patterns in their time allocation towards media consumption activities.

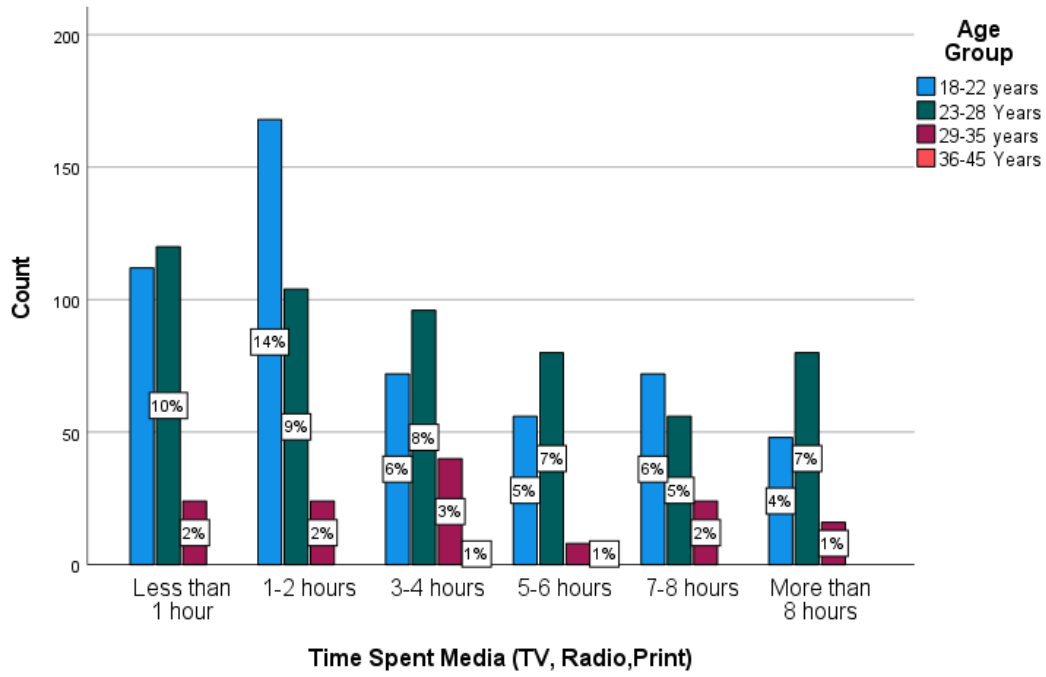


Figure 4.1: Age group and Media consumption.

(H4): The younger age groups exhibit higher levels of self-objectification compared to older age groups.

Table 4.49

Descriptive Statistics of Self-Objectification and Age Group

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean			
					Lower Bound	Upper Bound	Minimum	Maximum
18-22 years	528	34.5	9.29	.40	33.65	35.24	13	60
23-28 Years	536	34.13	7.81	.33	33.47	34.79	15	58
29-35 years	136	30.23	7.51	.64	28.96	31.50	15	43
36-45 Years	16	29.0	1.03	.25	28.44	29.55	28	30
Total	1216	33.76	8.52	.24	33.29	34.24	13	60

Table 4.50

ANOVA: Age groups and Self Objectification

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2381.818	3	793.939	11.207	.000
Within Groups	85865.708	1212	70.846		
Total	88247.526	1215			

Table 4.51

Multiple Comparison of age groups and Self objectification in women

Dependent Variable: Self Objectification Independent Variable: Age Groups

(I) Age Group	(J) Age Group	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
18-22 years	23-28 Years	.32022	.51610	.926	-1.0075	1.6479
	29-35 years	4.21925*	.80939	.000	2.1370	6.3015
	36-45 Years	5.45455	2.13590	.053	-.0403	10.9494
23-28 Years	18-22 years	-.32022	.51610	.926	-1.6479	1.0075
	29-35 years	3.89903*	.80815	.000	1.8200	5.9781
	36-45 Years	5.13433	2.13543	.077	-.3593	10.6279
29-35 years	18-22 years	-4.21925*	.80939	.000	-6.3015	-2.1370
	23-28 Years	-3.89903*	.80815	.000	-5.9781	-1.8200
	36-45 Years	1.23529	2.22459	.945	-4.4877	6.9583
36-45 Years	18-22 years	-5.45455	2.13590	.053	-10.9494	.0403
	23-28 Years	-5.13433	2.13543	.077	-10.6279	.3593
	29-35 years	-1.23529	2.22459	.945	-6.9583	4.4877

*. The mean difference is significant at the 0.05 level.

The p-value associated with the F-statistic is less than 0.05 ($p = 0.000$), indicating that there is a significant difference in the self-objectification state scale among the different age groups. The between-groups variance (2381.818) is significantly larger than the within-groups variance (70.846), supporting the idea that there are genuine differences between the age groups. In addition, Significant differences are observed between almost all pairs of age groups except for a few comparisons. Specifically, the mean difference between the age groups of 18-22 years and 29-35 years is significant (4.21925, $p = 0.000$), as well as between 23-28 years and 29-35 years (3.89903, $p = 0.000$), indicating that these age groups have significantly different levels of self-objectification.

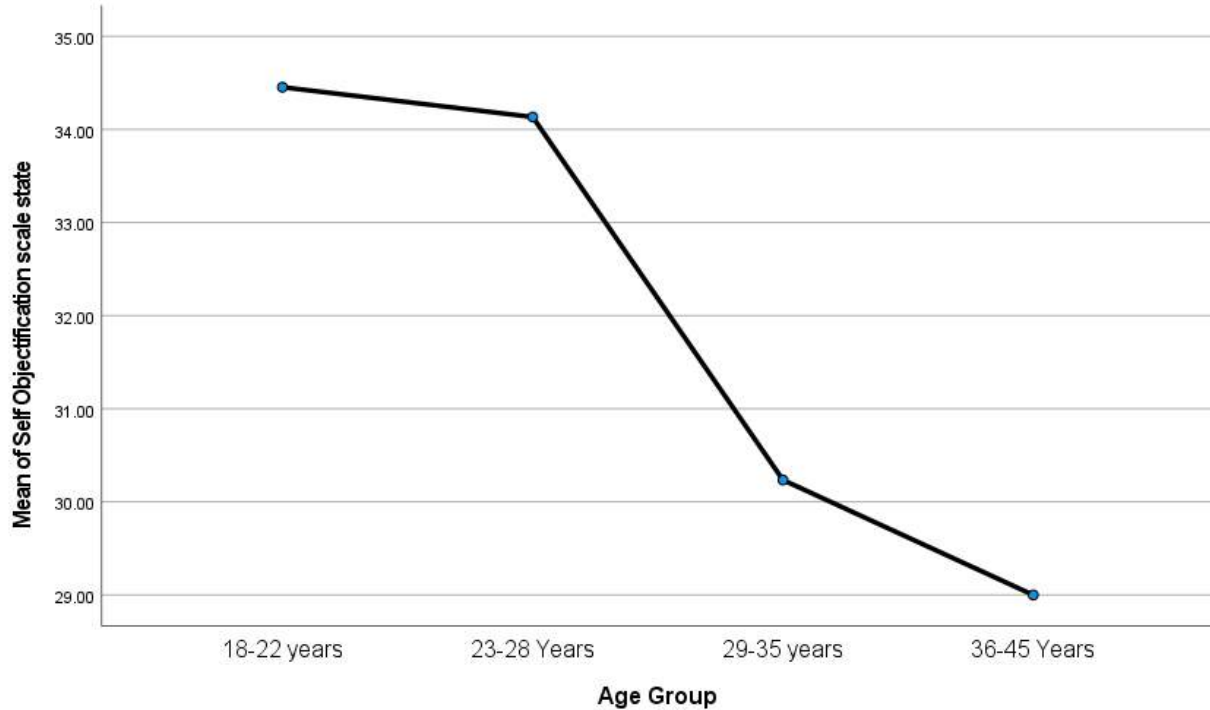


Figure 4.2: Age groups and Self Objectification in women

(H5): There is a significant relationship between Religiosity and self-objectification.

Table 4.52

Linear Regression Model of Religiosity and Self-Objectification

Self-Objectification	Coef.	St.Err.	t-value	p-value	[95% Conf Interval]	Sig
Religiosity	-.242	.075	3.23	.09	.095, .389	***
Constant	30.515	1.036	29.45	0	28.481, 32.548	***
Mean dependent var		33.770	SD dependent var		8.522	
R-squared		0.019	Number of obs		1216	
F-test		10.443	Prob > F		0.001	
Akaike crit. (AIC)		8654.491	Bayesian crit. (BIC)		8664.698	

*** $p < .01$, ** $p < .05$, * $p < .1$

The findings from the linear regression analysis evaluating the nexus between Religiosity and self-objectification suggest that the observed negative relationship may not be statistically

significant. Despite a coefficient of $-.242$ indicating a negative association, the associated p-value of $.09$ did not reach conventional significance levels ($p < .05$). The wide 95% confidence interval, ranging from $.095$ to $.389$ and encompassing zero, suggests that the effect size could be due to chance and is not reliably different from zero.

The constant term in the model was highly significant ($t = 29.45$, $p = 0$), indicating a substantial influence on the dependent variable. However, the low R-squared value of 0.019 suggests that Religiosity accounts for only a minimal proportion of the variability in self-objectification. This implies that other factors not included in the model contribute substantially to the explained variance.

In summary, the results do not provide sufficient evidence to refute the null hypothesis. Acceptance of the null hypothesis contends that the relationship between Religiosity and self-objectification is not significant. While a negative relationship was observed, the non-significant p-value, the wide confidence interval, and the small effect size suggest caution in concluding a statistically significant association. Further research, including exploration of alternative explanations, is recommended before making definitive claims about the relationship between Religiosity and self-objectification.

(H6): There is a significant relationship between physical appearance comparison and women's self-objectification.

Table 4.53

Linear regression model analysis of physical appearance comparison and self-objectification

Self-Objectification	Coef.	St.Err.	t-value	p-value	[95% Conf Interval]	Sig
PAC	1.33	.066	20.02	0.000	1.199 1.46	***
Constant	22.729	.591	38.47	0.000	21.57 23.888	***
Mean dependent var		33.770	SD dependent var		8.522	
R-squared		0.248	Number of obs		1216	
F-test		400.709	Prob > F		0.000	
Akaike crit. (AIC)		8318.062	Bayesian crit. (BIC)		8328.268	

*** $p < .01$, ** $p < .05$, * $p < .1$

The linear regression analysis investigated the relationship between Physical Appearance Comparison (PAC) and self-objectification. The null hypothesis suggested no significant relationship, while the alternative hypothesis posited a significant relationship.

The coefficient for PAC was 1.33, with a standard error of 0.066 and a highly significant t-value of 20.02 ($p = 0$). The 95% confidence interval for the coefficient ranged from 1.199 to 1.46. This indicates a positive and robust relationship between PAC and self-objectification. The effect size, represented by the coefficient, suggests that for each one-unit increase in PAC, self-objectification is expected to increase by 1.33 units. The R-squared value, representing the proportion of variance explained by the model, was substantial at 0.248. This indicates that the model, including PAC and the constant term, explains a significant proportion of the variability in self-objectification.

The F-test for the overall model was highly significant ($F = 400.709$, $p = 0.000$), suggesting that the model as a whole explains a significant amount of variance in self-objectification.

In conclusion, the results strongly support the alternative hypothesis, indicating a significant positive relationship between Physical Appearance Comparison and self-objectification. The highly significant coefficients, the narrow confidence interval, and the

substantial R-squared value provide robust evidence for this association. The findings reject the null hypothesis, confirming that PAC is a significant predictor of self-objectification in the studied population.

(H7): There is a strong positive relationship between Social Physical Anxiety and Self-Objectification.

Table 4.54

Linear regression model analysis of Social Physical Anxiety and self-objectification

Self-Objectification	Coef.	St.Err.	t-value	p-value	[95% Conf Interval]	Sig
SPA	1.019	.087	11.72	0.000	.848 1.189	***
Constant	25.441	.748	34.02	0.000	23.974 26.908	***
Mean dependent var		33.770	SD dependent var		8.522	
R-squared		0.102	Number of obs		1216	
F-test		137.272	Prob > F		0.000	
Akaike crit. (AIC)		8534.642	Bayesian crit. (BIC)		8544.848	

*** $p < .01$, ** $p < .05$, * $p < .1$

The linear regression analysis enquired the connection between Social Physical Anxiety (SPA) and self-objectification. SPA exhibited a coefficient of 1.019, a standard error of 0.087, and a highly significant t-value of 11.72 ($p = 0$), indicating a positive and strong association. The 95% confidence interval for the SPA coefficient ranged from 0.848 to 1.189, reinforcing the significant positive relationship with self-objectification.

The constant term in the model stood at 25.441, with a standard error of 0.748 and a highly significant t-value of 34.02 ($p = 0$), highlighting its substantial impact on self-objectification. The mean dependent variable was 33.770, with a standard deviation of 8.522. The R-squared value was 0.102, signifying that the model, encompassing SPA and the constant term, elucidated a notable but modest proportion (10.2%) of the variability in self-objectification. The F-test for the overall model was highly significant ($F = 137.272$, $p = 0.000$), underscoring the model's capacity to collectively elucidate a substantial amount of variance in self-

objectification.

To conclude, the findings reveal a meaningful positive connection between Social Physical Anxiety and self-objectification. The robust coefficients, a narrow confidence interval, and significant model fit indices collectively provide strong evidence for this association, indicating that SPA significantly predicts self-objectification in the studied population.

CHAPTER 5

DISCUSSION AND CONCLUSION

5.1 Discussion

This study aspired to evaluate the linkages between media exposure and self-objectification among young female students at universities in Pakistan. Specifically, the study sought to understand how media exposure contributes to increased self-objectification among female students. Additionally, the study examined the moderating roles of religion and culture in this context, investigating how religion and culture influence self-objectification and how they mitigate objectification tendencies of objectification among women.

The phenomenon of objectification was initially observed in the Western media, especially in the entertainment industry. Beauty exists universally; while women want to embody it, men wish to those women who represent it. The media is held responsible for shaping up the beauty standards and instead of respecting the richness of cultural and ethnic diversities of the beauty concept, the media imposed a standardized image of an ideal beautiful woman (Wolf, 1991). With the increasing outreach of the Western media, the rest of the world was influenced by the media trends and objectification became rampant in the representation of women.

The research chose the survey method to collect data and analyzed the data to check the nexus between media exposure and self-objectification tendencies among female university students. The data was collected from the general category of large universities in four provinces and Islamabad. For the collection of data, a multistage sampling technique was employed. The questionnaire was designed with the help of different available scales used in similar studies and supported by the literature. The questions were formulated with the help of scales: The Self-objectification scale state form revised (Dahl, 2014) and self-objectification questionnaire (SOQ; Noll and Fredrickson 1998), were applied to gauge self-objectification. Originally, the amended scale had 15 statements and for this research, 13 items were used.

To measure the religiosity of respondents, the research used “The Assessment of Spirituality and Religious Sentiments” (ASPIRES) by Ralph, L., Piedmont (2010). The original

scale had two different sections. In this research, only items related to religious attachment were used. The second scale to measure religiosity was Religious Orientation Scale (ROS) by Allport & Ross (1967). This scale Religious Orientation Scale was revised by Gorsuch & McPherson in 1989. The researcher used three items from this scale. To find out the cultural association and cultural values to body and physique, the research further used the Physical Appearance Comparison Scale revised (PACS) by Schaefer (2014). The original PACS was developed by (Thompson et al., 1991), Social Physique Anxiety Scale (Motl & Conroy, 2000) was also used, it has 12 items and, in this study, three items were used. Sociocultural Attitudes towards Appearance- 4 revised for females (Thompson, 2004; Lim, 2018) were also used in question formulation. To make it relevant to the society of Pakistan and religious values researchers amend these scales. The Questionnaire contains 45 questions. The literature provides hundreds of studies that established the connection between media's objectified images and their influence on self-objectification. The majority of the studies focus on body dissatisfaction, self-esteem, anxiety about appearance, and body shaming as a result of objectification. In this particular study, the research tried to explore religion and culture in the link between exposure to media and self-objectification in women.

The study is important, especially in the context of Pakistan, which is a multi-cultural country with diversified cultural practices in different parts of the country. Varying ethnicities are tenants of different areas and practice different cultures. Their association with culture is also different from other areas. This diversity changes the paradigm of cultural association. That was the primary reason to collect the data from four provinces. Collecting data from different parts of the country was a difficult task, as the respondents were reluctant to share information that was very personal to them. The response rate from the province, of Punjab, and the federal area, Islamabad, was the highest. The response from the province of Baluchistan was meager despite spending maximum time to collect data. In the case of Khyber Pakhtunkhwa, the response rate was low and dozens of questionnaires remained incomplete.

The fastest response on Google form was from the University of Karachi and overall, from the Sindh province. The data was collected through Google form and physically. The form was shared with different teaching and non-teaching staff of universities, who helped in data collection.

Punjab is a province with a population of more than one hundred and twenty million people. The people of Punjab belong to varying cultural backgrounds. The province has major urban cities. The cultural practices are very different in the southern, central, and northern parts of the province.

Same in the case of Sindh, which is majorly divided into urban cities and interior Sindh. Karachi, which is a cultural and economic hub of the country caters versatility of ethnicities. Urdu Speaking, Baloch, Sindhi, Pathan, and Punjabi represent the cultural diversity of the Karachi residents. It is a city of the poorest and richest at the same time. The objectification is across the socioeconomic classes, but the way of body representation is different.

Khyber Pakhtunkhwa also is a province that represents cultural diversity and apparently, the inhabitants of Khyber Pakhtunkhwa are more religious. Pashtun tribes have their cultural roots, which have a strong connection with Islamic values. Moreover, Pashtun is considered more religious as compared to the other ethnicities in Pakistan (Khan, 2019).

Lastly, Baluchistan is also a land of different tribes and these tribes are very strong when it comes to cultural and political influence. They have a history of values and traditions and have deep roots in their cultural values. The phenomenon of self-objectification is very different in all these regions because of different cultural values and socio-economic conditions. The financial aspect is another important element in the process of self-objectification.

Even in an Islamic republic, where there is a strong connection with religious and cultural practices, self-objectification exists in different shapes. Not only the media exposure of objectified images but also societal pressure of ideal beautification, social media, body comparison, professional success, career orientation, and there are a lot of other factors that encourage women to objectify themselves.

5.2 Analysis of Hypotheses

The first and primary hypothesis was about the nexus between media exposure and self-objectification among female university students. The hypothesis states that extensive exposure to mediated objectified content leads women to their self-objectification. The higher level of

exposure increases the level of objectification among women. This linkage has been evaluated using linear regression, which shows a significantly positive relation. The study also established a significant positive correlation between media exposure and self-objectification among female university students. This finding aligns with prior research indicating that increased exposure to mediated objectified content contributes to higher degrees of self-objectification.

The study repeats the conclusions drawn by previous scholars (Götz, 2024; Erum & Mahmood, 2022; Aubrey, 2006 & Fredrickson et al., 1997) further solidifying the understanding that media consumption influences women's perceptions of body consciousness, self-esteem and body image. However, media exposure to objectified and sexualized content is not the sole factor contributing to self-objectification. There are other factors, which cause self-objectification among women. Gender orientation and roles might be prominent factors in the context of self-objectification, especially in heterosexual societies (Calogero et al., 2011).

The second hypothesis was about the socio-cultural attitude toward physical appearance and the level of self-objectification. The attitude towards body appearance is a key element in self-objectification measurement. Those who value the body more, ultimately start feeling social pressure related to their body images. Simple linear regression was employed to check the hypothesis. According to the results, there exists a positive correlation between the socio-cultural attitudes toward body appearance and self-objectification among women. The increase in sensitivity and consciousness toward body appearance increases the level of self-objectification. The research confirms a positive correlation between socio-cultural attitudes towards physical appearance and self-objectification. This implies that societal pressures and social norms surrounding body image significantly influence self-objectification in women. While family engagement and media consumption also have some influence, societal pressure is one of key predictors and had a significant influence on the students' tendency toward self-objectification (Guizzo et al., 2024; Zahra & Saleem, 2021). The study also highlights the complexities of body shaming, body consciousness, and self-esteem, in line with the previous literature (Yalmaz and Bozo, 2019; Thompson, 2012; Grabe et al., 2007). Media images are also directly linked with the attitude toward body consciousness among women. The ideal images of women represented in media changed the perspective of women about their bodies. It can create emotions of love or hatred about their bodies. Studies reveal that seeing the incredibly slim, super thin, computer

software treated sexualized pictures of other women's bodies makes people feel worse about their bodies (Carlsson et al., 2024; Harper and Tiggemann, 2008).

The third hypothesis was about time spending and age. It was approved in the literature that the increase in time spent on media is directly linked to the high level of self-objectification and sexualization among individuals. The other major factor is age. The findings of the study reveal that as age increases, the level of self-objectification decreases. In the results, we observe that young individuals between age groups 18-22 years and 23-28 years seem to spend more time on media as compared to older age groups in our respondents. The study validates the notion that increased media consumption is associated with higher degrees of self-objectification. Additionally, it reveals a decrease in self-objectification with age, indicating a generational difference in media consumption patterns and body image concerns. These findings resonate with the previous studies, suggesting that younger individuals tend to spend more time on media and consequently exhibit higher levels of self-objectification (Showronski, 2020; Daniels, 2020; Grippo & Hill, 2008).

Hypothesis four of the study pertained to the age group and the degree of self-objectification among female university students in Pakistan. According to the findings, there is a significant difference in the level of self-objectification among different age groups of respondents. The self-objectification state scale was found higher in the age group 18-22 and 23-28 years. The different levels within the group were very low but the difference between the groups is significant. In the last age group 36-45 years of age, the self-objectification level was minimum. It shows that with increasing age self-objectification tendencies decrease, which corroborates many previous studies, like the study of Sherman et al (2024), where increasing age was found negatively connected to the higher practice of self-objectification among women. In another study, White et al., (2023) found the higher self-objectification level among college girls ($M= 20.23$). Age is one of the important factors in objectifying the self but they also found time and money as the contributing factors, which implies that socioeconomic status is also associated with self-objectification patterns.

Hypothesis five of the study was about the nexus between religiosity and self-objectification among female university students in Pakistan. It states that the increase in

religiosity decreases the possibilities of self-objectification and body image concerns among female students. Linear regression was used to analyze the data for that particular hypothesis. The findings exhibit that there is a slight negative relationship between the two. The proposition was the increased level of religious association decreased the chances of self-objectification, but the data shows that the negative relationship is not significant. The females with a high level of religiosity also have body concerns, body monitoring, and self-objectification tendencies (Hassan et al., 2023; Cottingham et al., 2014). In prior studies, many researchers found a significant negative linkage between religiosity and self-objectification or sexual objectification in Western societies. In the study, Marston (2019) argued that religion and gender played a significant role in controlling the beliefs about body image and body shame and one's belief about the body directly influences psychological and physical health. Different religions are differently treating women's image representation. In some Muslim societies where women wear hijabs, the objectification level and way of self-presentation are different for the women who wear hijabs and those who do not wear them. It directly changes the body's concerns (Pahlevan Sharif, 2019). Religion is directly associated not only with body image but its functions. Religious identification was found with negatively associated with sexuality and self-love (Lockhart et al., 2024). To conclude, contrary to expectations, the research finds a small negative relationship, rather than a significant negative correlation, between religiosity and self-objectification. These findings challenge previous assumptions that higher religiosity reduces body image concerns and self-objectification tendencies. The study underscores the need for further exploration into the relationship between religiosity and body image perceptions, especially within the context of Pakistani society (Lockhart et al., 2024; Hassan et al., 2023; Cottingham et al., 2014; Marston, 2019; Pahlevan, 2019).

The sixth hypothesis was about the comparison of physical appearance between female university students and the level of self-objectification. The comparison of body shape is very common among youth and even among elders. The data for this hypothesis shows a significant relationship between the two variables. The level of self-objectification was higher in students who have tendencies to compare their bodies with other female students, media persons, or with people at different public places. The results show a highly significant t-value of 20.02 ($p = 0$) which shows the high connectivity of the relationship between the physical comparison of the body and self-objectification. The study highlights a significant relationship between the

inclination to draw comparisons of physical appearance and self-objectification. Individuals who engage in body comparisons with peers or media figures exhibit higher levels of self-objectification. This finding brings out the detrimental impact of societal standards and comparisons on women's body image perceptions (Ghosh et al., 2024; Zaidi, 2020; Kahalon et al., 2018; Malbye, 2005). Societal pressure habituated the practice of comparing physical appearance, which is continuously endorsed by the media, marketing companies, and peer groups. We all probably practice it in our lives as a normal routine and those who meet the beauty standards of society are treated specially by everyone. In a similar study, Zubair (2021) argued that women with attractive bodies are rewarded by society, whereas those with unattractive bodies might not experience any advantages. It is not only the media that creates the competition and comparison of bodies, there might be other factors, like peer group pressure, family pressure, beauty standards imposed by the corporate sector, and marketing of beauty products and accessories.

The seventh hypothesis was about the relationship between social physique anxiety and degree of self-objectification. An increase in self-objectification not only increases the consciousness about body view but it increases the anxiety level related to body image (Yilmaz et al, 2019). Contrariwise, anxiety related to the body and the question 'How am I looking' increase the level of self-objectification and body dysfunction among females. The negative concern about the body and mental health literacy was found lower in women when compared to the aesthetics of the body (Hewitt & Murray, 2024). Satisfaction of body appearance and appreciation of the body creates self-compassion and consciousness associated with physique, it ultimately leads towards self-objectification and personality narcissism (Deniz et al, 2024; Mei et al, 2023). The statistical result shows a t-value of 11.72 ($p = 0$), which is highly significant and shows a strong and positive correlation. The SPA coefficient's 95% confidence interval, which covered the range of 0.848 to 1.189, confirmed the existence of a strong positive correlation with self-objectification. Generally, the hypothesis was approved with a strong relationship between physical appearance anxiety and self-objectification among female students of universities in Pakistan.

Overall, out of the seven hypotheses, six hypotheses were approved with a strong relationship between the variables and moderating variables. One hypothesis was disapproved

but there existed a relationship between the variables. These variables can be explored with new dimensions and moderating roles. Moreover, the research highlights valuable insights into the complex interplay of media exposure, socio-cultural attitudes, religiosity, physical appearance comparisons, social physique anxiety, and self-objectification among female university students in Pakistan. While several hypotheses were confirmed, indicating robust relationships between variables, others presented nuanced findings that warrant further investigation. These results pave way for a better comprehension of the aspects that influence women's body perceptions and have implications for developing interventions aimed at promoting positive body image and reducing self-objectification.

Objectification theory states that society treats humans, especially, women as an object and values their bodies and sexuality more than their abilities and intellect. More values to bodies and appearance by society and media create consciousness among females about their bodies, and they start monitoring their figures and wish to meet the beauty standards set by mass media and other social institutions. Moreover, to follow these standards they start their objectification. Fredrickson & Roberts's (1997) theoretical framework emphasizes the sexualized cultural practices and sexualized media images as a result of self-objectification in women. Which is an internalized view of the self as an object. This body consciousness and monitoring leads to shaming and then other psychological and physiological complexes. In this particular study, the cultural and religious association was added to revisit the theoretical framework of objectification theory in Pakistan's societal context. Cultural values are one of the strongest factors in developing behavior about body and appearance. It contributes to developing a perception of yourself. Globalized culture has changed the indigenous values of every culture and the so-called international culture which is a by-product of capitalism, affects the cultural practices. Mass media is one of the main reasons for this rapid change in cultural practices. Media culture has modified almost every culture of the world and replaced it with a commercial culture. This commodification of culture also affects the perception of body appearance. In this study, results revealed that the comparison of body image with other women and media celebrities is one of the main reasons behind the self-objectification trends in women of Pakistan. Objectified culture in mass media or society ratifies habits like body monitoring and consciousness. Exploration of cultural context with connection to self-objectification in women of Pakistan affirms the process of objectification theory.

Religiosity was the second moderating variable to check the association between the objectified content of media and self-objectification among Pakistani women. It also added a new dimension to the available literature on religion and body image. In the majority of literature, studies explored the self-objectification tendencies among the veiled and non-veiled women living in the West. Some other studies investigated the belief system and closeness to GOD. This study attempts to identify the religious association, and frequency of religious practices and connects it with the degree of self-objectification in female students of Pakistani universities. The respondents were university students and mostly were under 35 years of age. It might be possible that they have a lesser association with religion thus, they practice it less. The same study may provide different results with household females. The result shows a relationship but this association is not statistically significant. Religion and culture both play their role together in the formulation of body perception and self-representation. In a country like Pakistan where the segregating lines between religion and culture are very thin; it is difficult to provide simple results. Religiosity is also connected with socialization and upbringing, it's not only the connection with GOD, but it has some social roots. This study is significant because it explored religiosity in connection with media exposure and self-objectification tendencies among females. The association with culture may impact the internalization of oneself and can change the perspective on the body and self-appearance.

5.3 Summary of Results

In summary, these results posit that media exposure, sociocultural behavior towards appearance, age group, physical appearance comparison, and social-physical anxiety are all factors significantly associated with self-objectification, while religiosity does not show a significant relationship.

Table No 5.1: Summary of the Results

Hypotheses	Test Applied	Type Test	α -p	Status
H1: There is a significant relationship between media exposure and self-objectification.	Linear Regression	Parametric	0.000	Approved
H2: There is a significant relationship between socio-cultural attitudes towards appearance and self-objectification.	Linear Regression	Parametric	0.000	Approved
H3: There is a significant association between age group and time spent on media (TV, radio, print).	Chi-Square	Non-Parametric	0.000	Approved
H4: The younger age groups exhibit higher levels of self-objectification compared to older age groups.	ANOVA	Parametric	0.001	Approved
H5: There is a significant relationship between Religiosity and self-objectification.	Linear Regression	Parametric	0.09	Disapproved
H6: There is a significant relationship between physical appearance comparison.	Linear Regression	Parametric	0.000	Approved
H7: There is strong positive relationship between Social Physical Anxiety and Self-Objectification.	Linear Regression	Parametric	0.000	Approved

5.4 Conclusion

The research findings reveal that objectified images' exposure leads female students of universities to self-objectification. They start monitoring their body consciously with a third-person view of the body. Body consciousness can be good but it should not create psychological complexities, body shaming, and slim beauty ideals. Unfortunately, the objectified and sexualized content of our media is not consciously designed and ignores the possible effect on the audience, especially on women. Content based on objectification and ideal thin body images leads to depression and body shaming, furthermore, these psychological disorders create physiological issues. The body become as a separate entity (on ideal body image merit) and the other personality traits are ignored. It leads to a situation where woman internalizes a third-eye perspective of herself and starts considering herself as an object. The study approved that the increase in media exposure gradually increases the level of self-objectification. Age is also a critical aspect in body representation, with growing age the level of body consciousness decreases. Religion is a very important factor in life and it directly influences the perspective about the body. The results of this study found that religiosity or religious association does not directly influence body representation or one's perception of the body. Additionally, the persons who are more inclined towards the religion were also found with high level of self-objectification. The cultural association is very broad and diverse; those who have deep connections with cultural values are different from the persons who are connected with globalized international culture.

West-dominated culture in Pakistani society not only destroys the Indigenous culture, but also creates many other socio-cultural issues in society like cultural identity and generation gap. The majority of women experience female self-objectification at some point in their lives because society perpetuates an unrealistic image of the perfectly formed woman that is either unachievable or unwise to pursue, preventing and treating females' self-objectification. The study's results also reveal that body image comparison, in terms of beauty and fitness, causes self-objectification and body consciousness. Not only have the idealized images of media celebrities but comparisons with other female fellows also encouraged women to objectify their bodies. After a long-term practice of objectification, it becomes a source of catharsis and without

its practice, women feel incomplete. The women who monitor their bodies more found more anxious about body image and objectify their selves more.

5.5 Recommendation of the study

- Introduction of a detailed and comprehensive cultural policy for mainstream National Media about the production of Content, especially for the entertainment and infotainment industry of Pakistani TV channels.
- Introduction of media literacy-related courses in school, college, and university syllabi, which contains content about the knowledge of how to consume media.
- Enhancement of collaboration between the media industry and academic research institutions to address media effects, with a particular emphasis on their impact on youth.
- Establishment of national-level media research cells and research centers dedicated to conducting comprehensive studies and formulating policies concerning media effects, particularly those of a psychological nature.
- The phenomenon of objectification on media and self-objectification as its impact can be reduced by promoting non-commercial media more as compare to the commercial media.
- Organization of a series of seminars in universities addressing topics such as body image, body shaming, eating disorders, and the exploitation of female bodies, aimed at mitigating the effects of both national and international media content.

5.6 Recommendations for Future Research

- Future research can focus on the comparison of the different cultures and nations with connection to self-objectification in the women or men. There are lot of work on female objectification with different theoretical approaches but comparatively, there is very little work on male objectification and changing trends of self-objectification. The comparison of different nations or cultures can be a more detailed and comprehensive study to provide an in-depth scholarship on this issue. It can be a comparative study of Nations or Cultures.
- Similarly, a detailed study of different religions and how they see the phenomenon of objectification and self-objectification is recommended. It can create a deeper understanding of how other religions see this issue.

- Communication research may investigate the relationship between body image consciousness and professional or skill sets. This comparison was discussed in many previous studies but did not explore in detail to know about the priorities of individuals working in different professions and not in the communication system of different organizations.
- Media researchers can explore the self-objectification and body appearance concerns particularly concerning the socioeconomic status of females. In different studies socioeconomic status was measured but as the demographic characteristics. How social status and finances affect body concerns, and body representation can be an interesting factor to investigate.
- There are many studies with different dimensions and lenses to explore the self-objectification, body image, self-surveillance, and dieting habits of females, but whole sole the study on males caters to the different phenomena of media images and self-concerns of males about body representation especially in south Asia can be explored by the future researchers.
- Social and Digital media is the new medium of communication, which is easier to use and has a lot of freedom as compare to traditional media. A majority of young people are exploring content on social media. Therefore, the influences of social media are important to explore. Future researchers can find out the connection between social media exposure and self-objectification in women.
- Future endeavors can also investigate personality traits and self-objectification or sexualization in adults. What personality characteristics lead toward the body consciousness? What type of personality prioritizes the physical body and its representation compared to the non-physical traits and body functioning.

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Annexure Questionnaire

Dear Respondents!

I am **Ali Ab Ul Hassan**, PhD scholar at the Department of Media and Communication Studies, International Islamic University, Islamabad, pursuing my research under the supervision of Dr Rooh ul Amin and Prof Dr Zafar Iqbal. This survey aims to know the relationship between media exposure and self-objectification among female university students in the context of religiosity and cultural association. Kindly read each statement carefully and mark the appropriate option in the given columns. Moreover, this information shall be used only for research purposes and with confidentiality.

Thank you!

Part-1 Demographic and Personal Information

1. Age:

18-22 23-28 29-35 36-45

2. What is your Class Year _____?

3. Relationship Status

Single Engaged Married Divorced

4. Monthly Family Income

50, 000 100000 200000 500000 more
than 500000

5. Education

Under graduation Graduation Post-Graduation PhD

6. Province

Punjab Sindh KPK Balochistan Kashmir Gilgit Baltistan
Islamabad

Part 2: Media Exposure

7. Which of The Following Media do you consume the most in your daily life?

TV Radio Newspapers Social Media Magazines Films

8. How much time do you spend on mainstream media (TV/Radio/Print) every day?

Please provide your response in the hour(s)?

	Hours	Hours	Hours	Hours	Hours	Hours
TV	Less than 1 hour	1-2	3-4	5-6	7-8	More than 8
Radio	Less than 1 hour	1-2	3-4	5-6	7-8	More than 8
Print	Less than 1 hour	1-2	3-4	5-6	7-8	More than 8

9. Please indicate the type of content you watch/read in the given time scale

	Hours	Hours	Hours	Hours	Hours	Hours
News	Less than 1 hour	1-2	3-4	5-6	7-8	More than 8
Entertainment	Less than 1 hour	1-2	3-4	5-6	7-8	More than 8
Infotainment	Less than 1 hour	1-2	3-4	5-6	7-8	More than 8
Religious Content	Less than 1 hour	1-2	3-4	5-6	7-8	More than 8
Sports	Less than 1 hour	1-2	3-4	5-6	7-8	More than 8
Any other	Less than 1 hour	1-2	3-4	5-6	7-8	More than 8

10. Media exposure impacts my personality

Not at all Small Degree Moderate Degree High Degree Very high degree

11. My religious beliefs impact my personality

Not at all Small Degree Moderate Degree High Degree Very high degree

12. My cultural values impact my personality

Not at all Small Degree Moderate Degree High Degree Very high degree

Part 3: Self-Objectification Scale-State Form

Instructions: Please indicate your agreement with the following statements based on how you feel right now.

Sr		1	2	3	4	5
		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	My body looks will determine how successful/acceptable I am in life.					
2	My looks (overall) are the most important aspect of myself.					
3	I value my body's appearance more than its strength and stamina.					
4	I need to look good to achieve my goals in life.					
5	The aspects of my body (features/body parts) that can be viewed by others are the ones I value most.					
6	It is important that others find me physically					

	appealing.					
7	My physical appearance is closely related to the power that I hold in society.					
8	My social status/value are determined by my physical characteristics.					
9	Being physically attractive will determine how many friends I have.					
10	My sense of self-worth is based largely on my physical appearance.					
11	I value my physical appearance over my physical comfort.					
12	My happiness is dependent on my physical appearance.					

Section 4 (section A): Assessment of Spirituality and Religious Sentiments (ASPIRES)

Please mark the extent to which each statement is true or not true for you.

Sr		Never	Occasionally	Often	Sometime	Regularly
1	I read the Holy Quran					
2	I read the religious literature other than Quran					
3	I offer prayer.					
4	I attend religious rituals/events/meetings. /festivity/					

Part 4 (Section B): Religious Orientation Scale (Revised)

Sr		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	My religious beliefs are what really <i>lies</i> behind my whole approach to life.					
2	I try to follow my religious teaching while dealings in society.					
3	I dressed up according to the religious teachings					
4	A primary reason for my interest in religion is that religious events are congenial social activity.					
5	Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.					

6	If not prevented by unavoidable circumstances, I attend mosque/religious events. / Gathering					
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Part 5 (Section A): Socio-cultural Attitude towards Appearance–4 (Revised)

Sr		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	It is important for me to look feminine.					
2	It is important for me to look good in the clothes I wear.					
3	I want my body to look very thin/slim (good in shape).					
4	If I am in a good body shape, I want to show my good body shape to others					
5	I feel pressure from my peer to look thinner/slim.					
6	I feel pressure from the media to look in better shape or thinner and in color complexion					

Part 5 (Section B) Physical Appearance Comparison Scale (PACS)

Sr		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	When I watch television, movies or advertisements, I compare my overall appearance to the appearance of the actresses/Models/ Media celebrities (merge with last)					
2	When I'm surfing the Internet/social media I compare my overall appearance to the overall appearance of other females/influencers/					
3	When I'm at university or in a social gathering, I					

	compare my overall appearance to the appearance of other females.					
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Part 5 (Section C) Social Physique Anxiety Scale

Sr		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	The unattractive features of my physique/figure make me nervous in certain social settings.					
2	If it is affordable for me I will prefer to go for Cosmetic surgery/hear treatment/ aesthetics cosmetics to look better					
3	It would make me uncomfortable to know others were judging my physique/figure.					