Universidade do Minho
Escola de Economia e Gestão

Nada Ali Mohamed Elbishbishy

The Symbolic Consumption of Cosmetic Surgery: Exploring the Sociocultural Context and the Dynamics of Self-concept

October 2022

The Symbolic Consumption of Cosmetic Surgery: Exploring the Sociocultural Context and the Dynamics of Self-concept
Nada Ali Mohamed Elbishbishy
Uminho | 2022

Universidade do Minho
Escola de Economia e Gestão

Nada Ali Mohamed Elbishbishy

The Symbolic Consumption of Cosmetic Surgery: Exploring the Sociocultural Context and the Dynamics of Self-concept

Doctoral Thesis
Business Administration

Conducted under the supervision of:
Professora Cláudia Simões

October 2022

ACKNOWLEDGMENT

This PhD journey has truly been a life-changing experience, and I would have never been able to complete this journey without the love, support, and guidance that I have received from my supervisor, family, and friends.

I would like to express my deepest gratitude to my supervisor Professor Cláudia Simões who was there all along, believing in me, and always making time, even in her busiest times. Thank you for your continuous support and guidance throughout this journey. I am forever grateful for your help in making every step of this PhD simpler. I cannot express my gratitude to my family for their continuous support and love. First and foremost, my husband who has been my most enthusiastic cheerleader, an amazing partner, and a best friend. Thank you for being there every step of the way, working late nights and long hours supporting me. Without your help, this PhD journey could not have been completed. My mother, for her unconditional love, care, and encouragement. My friends and colleagues who supported me throughout this journey. Lastly, I would like to dedicate this thesis to the memory of my beloved father, I hope I made you proud.

STATEMENT OF INTEGRITY

I hereby declare having conducted this academic work with integrity. I confirm that I have not used plagiarism or any form of undue use of information or falsification of results along the process leading to its elaboration.

I further declare that I have fully acknowledged the Code of Ethical Conduct of the University of Minho.

O Consumo Simbólico da Cirurgia Plástica: Explorando o Contexto Sociocultural e a Dinâmica do Autoconceito

RESUMO

Ao longo da última década tem havido um crescente interesse académico no estudo da imagem corporal e dos comportamentos ligados à mudança corporal. A investigação tem conceptualizado a cirurgia estética como parte de um espectro de comportamentos de mudança corporal que tem sido normalizado nos últimos anos. A investigação dentro destes temas reconhece que a maioria dos estudos são realizados no Ocidente e que diferentes contextos culturais justificam investigação. Assim, este estudo investiga o contexto egípcio, contribuindo para uma explicação contextualizada da imagem corporal e dos comportamentos de mudança corporal. Esta tese oferece um quadro psicológico-social para a compreensão dos múltiplos caminhos através dos quais a imagem corporal da mulher, e as atitudes e comportamentos relativamente à cirurgia estética são moldados pela sociedade contemporânea. Este estudo apresenta dois objectivos fundamentais. Em primeiro lugar, examina o impacto do contexto sociocultural, influências psicológicas, materialismo a nível individual e religiosidade nas atitudes em relação à cirurgia estética; e o impacto das preocupações de aparência facial na relação entre atitudes e intenções de submeter-se à cirurgia estética. Em segundo lugar, apresenta evidência empírica quantitativa, testando o modelo conceptual. Os resultados do estudo revelam o papel significativo do contexto sociocultural, sugerindo os meios de comunicação social (Instagram) como uma importante fonte de pressões sobre a aparência. O Instagram contribui para a interiorização dos ideais de beleza e impulsiona comparações centradas na aparência. O estudo destaca a interacção entre as construções socioculturais e psicológicas ao afectar as atitudes das mulheres em relação à cirurgia estética. Os resultados corroboram os princípios da teoria da objectificação e do modelo de impacto da cultura do consumidor na vontade das mulheres em considerar a cirurgia estética. Os resultados do estudo também oferecem novos conhecimentos sobre a investigação da imagem corporal, examinando as preocupações com a aparência facial como um aspecto da imagem corporal derivada da especificidade cultural e destacando o papel protector que a religião desempenha nas atitudes da cirurgia estética na cultura egípcia.

Palavras-chave: Cirurgia Estética, Consumo Simbólico, Imagem Corporal, Ideais de Beleza, Contexto Sociocultural.

The Symbolic Consumption of Cosmetic Surgery: Exploring the Sociocultural Context and the Dynamics of Self-concept

ABSTRACT

There has been an increasing scholarly interest in the study of body image and body change behaviours in the last decade. Contemporary research has conceptualized cosmetic surgery as part of a spectrum of body change behaviours that has been normalized in recent years. Research within these themes has acknowledged that most studies are carried in the West and that different cultural contexts warrants investigation. Hence, this study investigates the Egyptian context contributing to a more nuanced and contextualized explanation of body image and body change behaviours. This thesis provides a social psychological framework for understanding the multiple pathways by which women's body image, and cosmetic surgery attitudes and behaviours are shaped in contemporary society. The objective of this thesis is twofold. First, it examines the impact of the sociocultural context, psychological influences, individual level materialism and religiosity on attitudes towards cosmetic surgery; and the impact of facial appearance concerns on the relationship between attitudes and intentions to undergo cosmetic surgery. Second, it presents empirical quantitative evidence by testing the conceptual model. The findings of the study reveal the significant role of the sociocultural context, suggesting social media (Instagram) as a major source of appearance pressures. Instagram contributes to the internalization of beauty ideals and drives appearance-focused comparisons. The study highlights the interplay between sociocultural and psychological constructs in affecting women's attitudes towards cosmetic surgery. Results provided empirical evidence to the basic tenets of objectification theory and consumer culture impact model in women's willingness to consider cosmetic surgery. Findings of the study also provide new insights into body image research by examining facial appearance concerns as an aspect of body image which allowed for cultural specificity and highlighting the protective role that religion plays within cosmetic surgery attitudes in the Egyptian culture.

Keywords: Cosmetic Surgery, Symbolic Consumption, Body Image, Beauty Ideals, Sociocultural Context.

INDEX

LIST OF FIGURES

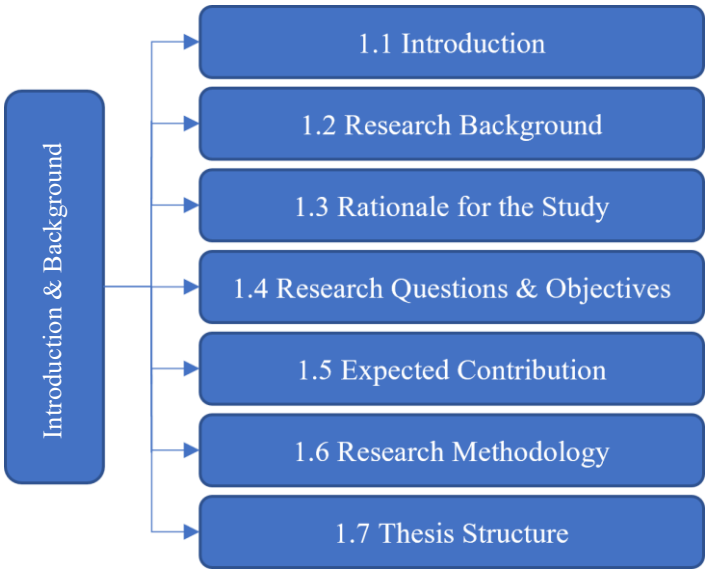
LIST OF TABLES

CHAPTER 1 - INTRODUCTION AND BACKGROUND

1.1. Introduction

This chapter provides an overall presentation of the theme under study, featuring women's body image, and cosmetic surgery attitudes and behaviours in contemporary society. An overview of the research background regarding: the pursuit of beauty, the perceptions towards cosmetic surgery practice, and the consequences of this practice on society is presented. The chapter further explains the rationale for the study. The research questions and objectives are highlighted. The expected contribution of the thesis is briefly discussed, and a brief overview of the research methodology is presented. Finally, this chapter provides an overview of all the chapters that make up this thesis. Figure 1 illustrates the structure of this chapter.

Figure 1 - Chapter One Outline



1.2. Research Background

Body image is a critical component of women's self-concept and their sense of self-worth (Cash, 2004). Women are cognitively and behaviourally invested in their appearance and are enculturated to adhere to society's-imposed beauty standards (Jung, 2018). These standards are perpetuated by mainstream and social media featuring stereotypically attractive girls and women (Anixiadis et al., 2019; Murnen & College, 2019). Beauty ideals, while constantly in flux in contemporary society (Betz et al., 2019), are unrealistic and unattainable for many women (Calogero et al., 2007). Nevertheless, the relentless pursuit of beauty is a common feature of life in many women (Mckay, Moore & Kubik, 2018; Engeln, 2017). The

presence of some degree of body discontent is prevalent in women of all ages and races, that it is considered to be normative (Karazsia, Murnen & Tylka, 2017; Keski-Rahkonen & Mustelin, 2016; Runfola et al., 2013). In fact, beauty practices and body change behaviours have been mainly pursued by women (Lee, Choi & Johnson, 2022). The pursuit of beauty culminates in risky appearance management behaviours (e.g., extreme body makeovers, cosmetic procedures) for many women. For that reason, body image research has become more prominent in the past decade. It has become a theme of discussion in psychology, sociology, and media studies due to its significant influence on the mental and physical health, and social functioning of women.

The pursuit of beauty through alteration of physical appearance is a growing trend. Cosmetic surgery (CS) practice has recently spread rapidly across the globe particularly for women who make up the largest group of cosmetic surgery consumers (Searing & Zeilig, 2017; Gilleard & Higgs, 2013). CS provides a paradigm shift in the perceptions of beauty, whereby beauty is no longer a gift bestowed by God, but rather something that is pursued and earned by women (Dingman, Melilli Otte & Foster, 2012). CS has evolved from a medical procedure to a social phenomenon, it has been normalized and accepted as a form of self-enhancement (Dingman, Melilli Otte & Foster, 2012). Therefore, the efforts of academia to understand CS phenomenon have been increasing over the last decade (Eom, Yu & Han, 2019). However, the literature suggests that body image research and CS studies have been mainly investigated in the western world and primarily among white women (Schaefer et al., 2018). The globalized spread of CS in developing countries has been alluded to but not yet been systematically examined. Recent research supports the need for examining body image and CS behaviours in different cultural contexts (Yoon & Kim, 2020; Stojcic, Dong & Ren, 2020).

The demand for CS in the Middle East has been on the rise (Amiri et al., 2021; Al-Saiari & Bakarman, 2015; ISAPS, 2017), which raises many concerns as Middle Eastern societies are different than their western counterparts. Middle Eastern societies are conservative, unlike liberal societies of the west. Religious values (Islamic values) are embedded in the culture and contradicts with CS consumption. Patriarchy permeates society at so many levels. Nonetheless, these factors did not deter the pervasiveness and normalization of CS in the region. Even with economic recessions and financial constraints, CS consumption has not decreased. The emergence of body change behaviours in this region is associated with the process of globalisation and its accompanied sociocultural factors. It is undeniable that globalization and westernization have a great impact on the homogenization of beauty ideals. CS fuels a monoculture because surgery often emulates one particular kind of beauty that is dictated by the West (Coy-Dibley, 2016; Calogero, Boroughs, & Thompson, 2007). Hence, women in different cultures

are adhering to western ideals of beauty (Amiri et al., 2021). Considering these concerns, it is essential to broaden the spectrum of body image and CS studies to new contexts and cultures. As such, this thesis will examine CS consumption in the Middle East, particularly Egypt.

The topic of CS is complex, understanding the intricacies and the multi-layered reason for its growth encompasses different academic fields. The multidisciplinary nature of the study of body image and CS allows for a multitude of theoretical perspectives such as gender, media, consumer culture, body image, psychology, sociology, ethics among others. In this study, a social psychological framework is adopted, integrating different theoretical perspectives for understanding the multiple pathways by which women's body image, and cosmetic surgery attitudes and behaviours are shaped in contemporary society.

1.3. Rationale for the Study

Beauty is a gender related category, whereby men and women occupy different positions on physical attractiveness. Women are the focus of the beauty culture in contemporary society. Although the topic is not new, it is a matter of discussion in social psychology, evolutionary, and sociocultural theory. Researchers suggest different reasons for attributing beauty to women. Feminist research argues that beauty ideals are considered to have stemmed from patriarchal society that has strict and often unattainable standards of beauty for women, as part of a culture reducing women to objects rather than subjects (Sun, 2018b; Calogero et al., 2014). Society promotes an ideology in which the value of a woman is determined predominately, if not entirely, by her physical appearance. Accordingly, women are socialised to build their self-esteem around their physical appearance. This then leads to some women seeking a physical outlet, like a cosmetic procedure, in order to meet society's expectations and address their psychological distress (Sun, 2021; Vaughan-Turnbull & Lewis, 2015). Hence, examining the repercussions of self-objectification and self-surveillance in the Egyptian culture would further contribute to the body of knowledge concerned with body image and body-change behaviours.

Research supports that female beauty ideology has often been used in the capitalist system to develop a consumer society for beauty products and services (Marcuse, 2013). This ideology makes women believe in beauty image as something which should be maintained and enhanced. Consumer culture supports the objectification of women in contemporary society to promote the consumption of goods and services that enhance the body beauty. The whole beauty/cosmetic industry is thriving on creating and sustaining the need for women to look beautiful (Greenfield, 2018; Engeln, 2017). Materialism is presumed to be a core characteristic of this consumer culture (Cleveland, Laroche & Papadopoulos, 2016). Recent research supports that objectifying environments and burgeoning consumer societies

encourage people to value their physical appearance and normalize the pursuit of beauty through CS (Li & Xiao, 2021; Ching & Xu, 2019). Hence, examining the globalization of consumer culture and its manifestations in less developed countries such as Egypt would provide new directions for this research. For that reason, the present study examines the dynamics of self-surveillance as a result of objectification, and materialism on attitudes towards CS from the dual perspective of objectification theory and consumer culture impact model.

Scholars suggest that beauty ideals represent culturally prescribed and endorsed ideals that incorporate various features of the human face and body, and thus defines what constitutes beauty within a culture (Calogero, Boroughs, & Thompson, 2007). Nevertheless, globalization has influenced socio-cultural contexts such as the middle East via increased influx of western ideas through various media, particularly social media. Many cultures are configuring western standards of beauty to be the universal standards of feminine beauty (Chen et al., 2020). As such, CS has been normalized in the Middle East, and Egypt is no exception (Amiri et al., 2021). Sociocultural models of body image were developed with primarily white women in western contexts; however, research indicates that investigating these models outside that particular demographic warrants investigation (Schaefer et al., 2018). The literature suggests a more nuanced, contextualized explanation of body image and CS culture in non-western societies (Leem, 2017). Hence, this research broadens the spectrum and explore perceptions of beauty and CS in a cultural context that is understudied (Amiri et al., 2021).

An important factor that influences individuals' attitudes and behaviours is religion, and hence its association with CS is not surprising (Muslu & Demir, 2020). This is particularly relevant in Middle Eastern cultures whereby religion is immersed in the culture and interpreted as a critique of Western values and beauty ideals. Previous research suggested that religiously conservative individuals have stricter views about sins of vanity and more likely to perceive cosmetic alteration as a direct contravention to their religious beliefs (Furnham & Levitas, 2012). Research exploring religiosity as a possible factor predicting positive attitudes and intentions towards CS is sparse; the association between CS consideration and religiosity remains unclear (Abbas & Karadavut, 2017). Further research could explore whether this effect is found in all religions, because studies have examined religiousness, not a particular religion per se. In Egypt, Islam is the dominant religion that is followed by the majority of the population. Hence, examining the role of religious beliefs and values (Islam) on shaping attitudes towards CS particularly in such context deserves greater research attention.

The literature likewise suggests that antecedents to body modification behaviours such as CS have yet to arrive at a concrete conclusion and needs further development (e.g., Tsiotsou & Klaus, 2021; Wright,

2017). As yet research in this field shows three main research trends: studies examining the psychosocial characteristics associated with CS consumers (Yoon & Kim, 2020; Milothridis et al., 2016). Studies on factors associated with attitude and intentions for CS such as self-objectification (Calogero, Pina, Park, & Rahemtulla, 2010), materialistic values (Henderson-King & Brooks, 2009). More recently, researchers have started to investigate the influence of social media, celebrity worship, and social media influencers on individuals' attitudes toward CS (Seekis & Barker, 2022; Gupta et al., 2020; Arab et al., 2019). Scholars in the field are demanding more research in understanding the perceptions regarding CS in contemporary society and the factors contributing to its popularity (Amiri et al., 2021; Wright, 2017). Hence, this research provides a social psychological framework that integrates sociocultural and psychological factors to gain a deeper understanding to the multiple pathways by which women's body image, and cosmetic surgery attitudes and behaviours are shaped in contemporary Egyptian society.

Studies have examined how societal ideals of beauty are transmitted via sociocultural channels such as media, peers, and family (Davis & Arnocky, 2020; Lin & Raval, 2020; De Vries et al., 2016). There is substantial literature on mainstream media effects on body image concerns of young women. A recent growing body of research is addressing the effect of social media particularly Instagram on women's body image (Baker, Ferszt & Breines, 2019; Hendrickse et al., 2017; Cohen, Newton-John & Slater, 2017; Holland &Tiggemann, 2017). Given the heavy online presence of young adults, particularly women, and the distinctive attributes of social media such as the interactive format, strong peer presence and the photo-based content that is shared, it is crucial to investigate how social media affect body image perceptions and psychological wellbeing (Chatzopoulo, Filieri & Dogruyol, 2020; Fardouly, Pinkus & Vartanian, 2017; Williams & Ricciardelli, 2014; Perloff, 2014). Recent research supports the need for examining the dynamics of social media and how it informs many understandings of beauty pressures that exist today (Hogue & Mills, 2019; Baker, Ferszt & Breines, 2019; Elias et al., 2017). It is therefore pertinent to investigate the effect of Instagram, a photo-based social media platform in constructing beauty ideals and influencing young women's body image.

Research regarding sociocultural model of body image has been applied primarily in the realm of body weight and shape, particularly focusing on body dissatisfaction and thin ideals of attractiveness (Tiggemann, 2011). Research supports the need for more expansive conceptualizations and models of body image and embodiment (Williams & Ricciardelli, 2014). Further robust research is needed to clarify the effect of various social media platforms on other aspects of body image such as facial satisfaction (Alkadhimi, 2021). Hence, this study considers broader conceptualizations of body image by focusing on facial appearance, considering that Instagram provides a new reality of filtered beauty and ideal facial

images that may reduce satisfaction with facial appearance and desire for CS consideration (Seekis & Barker, 2022; Di Gesto et al., 2022; Sampson et al., 2020; Tiggemann, Anderberg & Brown, 2020). This study integrates prominent theories of body image to develop and test a conceptual model that will help researchers better understand the effects of sociocultural influences, psychological processes, and individual level materialism on CS consumption among Egyptian women. In addition, this study plans to examine the role of religion in shaping individuals' attitudes towards CS. The research also aims to examine how facial appearance concerns can affect the relationship between attitudes toward CS and intentions to undergo CS. These foundations of investigation shall add to the body of academic literature.

1.4. Research Questions and Objectives

To overcome gaps in the literature highlighted previously, this thesis attempts to answer the researchable questions: "what is *the impact of sociocultural influences, psychological influences, individual level materialism, and religiosity in the attitudes towards cosmetic surgery? and "what is the impact of facial appearance concerns on the relationship between attitudes and intentions to undergo cosmetic surgery?".* Given these research questions, the objective of this thesis is twofold: First it attempts to provide a deeper understanding of body image and body modification behaviours in a sociocultural context that is yet to be explored. Second, it intends to examine the interplay between the sociocultural influences and the psychological processes that influence CS attitudes and intentions, providing empirical quantitative evidence. The objectives of this research are presented below, next to each objective is the chapter in which it is discussed and addressed.

1. Provide a critical review and identify gaps in the literature related to body image and body change behaviours (CS) (Chapter 2).
2. Integrate theories and individual-level constructs in order to develop a conceptual framework that examines the factors that influence CS attitudes and intentions (Chapter 3).
3. Develop an appropriate research methodology to collect and analyse data to address the research question (Chapter 4).
4. Empirically examine the impact of sociocultural influences, psychological influences, individual level materialism, and religiosity in attitudes towards CS; and the impact of facial appearance concerns on the relationship between attitudes and intentions to undergo cosmetic surgery (Chapter 5).

5. Critically discuss findings of current research and compare them to prior findings within the literature (Chapter 6).
6. Highlight the theoretical contributions and practical implications of the study and identify limitations and areas for future research (Chapter 7).

For the comprehension of the phenomenon under study, the research background was grounded in the sociocultural model of body image and body change behaviours literature supported by social comparison and objectification theory. Additionally, consumer culture impact model provided theoretical insights to the symbolic consumption of CS. The study encompasses individual consumers of cosmetic surgery, the unit of analysis is the individual Egyptian female consumer.

1.5. Expected Contribution

From fulfilling these objectives this research aims to contribute to existing body of knowledge in the following ways:

- Providing a deeper understanding of body image and a form of body change behavior (CS) in a new sociocultural context, which, to the best of our knowledge, has not yet been a subject of scientific discussion and empirical examination.
- The current study integrates and extends aspects of objectification theory and consumer culture impact model to understand CS consideration in Egyptian women.
- Focusing on the interplay between sociocultural and psychological constructs can strongly *contribute to the academic body of knowledge* and *fill research gaps* in the literature concerning body image, and body-change behaviors.
- The current study contributes to the sociocultural model of body image (tripartite influence model) by focusing on *social media* as a major source of appearance pressures. Incorporating an individual construct that has been subject to limited research in the CS context (i.e., religiosity). Also, concentrating on a salient cultural concern when attempting to understand body image issues and cosmetic surgery, *facial appearance concerns.*
- The current study includes younger women in its empirical component as well as *middle-aged* women (18-60 years), as recent studies have indicated a recent decrease in the average age of cosmetic surgery consumers.
- The *conceptual model* proposed by this study further clarifies antecedents to CS attitudes and intentions among women, which will aid social media marketers and health policymakers in the

design and execution of social media literacy programs and campaigns that would improve the psychological well-being of women in society.

1.6. Research Methodology

To tackle the research questions, this study integrates different theories constructing a social psychological framework to be tested. The aim of the study is to understand and identify the factors that influence CS consumption among women in Egypt. This study embraces a positivistic worldview to conduct the current research. Hypotheses are developed in relation to the conceptual framework. Through a quantitative research approach, the data needed to test the hypotheses is gathered using an online questionnaire. The eligible sample of respondents is young and middle-aged Egyptian women. This study employs volunteer sampling (self-selection). The data was gathered just one time, over a period of three months (March, April, and May 2021). Details about the methodological choices of this thesis are further explained in Chapter 4. Table 1 provides a summary of the methodology of this research.

Table 1 - Research Methodology Summary

Items	Design	Reason
Philosophy	Positivism	Objective truth is represented in the theories used to develop the research hypotheses. A model is to be developed and investigated by means of a planned research design and unbiased measures by using deductive reasoning
Purpose of the research	Causal	This research establishes cause and effect relationship between variables.
Type of investigation	Preliminary data analysis, descriptive analysis, measurement model, Structural equation modelling	This research helped identify the relationships between the various variables within the proposed model and explain the fitness of the model.
Researcher Interference Extent	Minimum	The researcher did not influence the respondents when answering the questions in the online survey.
Sample size	529 respondents	Egyptian women
Time Horizon	Single Cross Sectional	Data is gathered one time, over a period of three months (March, April, and May 2021).

1.7. Thesis Structure

This thesis is divided into seven chapters. The remainder of the thesis is organised as follows.

Chapter 1: Introduction and Background

This chapter has provided an overview of the current topic and the background of the subject matter. It has explored the nature of the problem, and described the research methodology, researchable question, and objectives, expected contribution of the research, and the research plan.

Chapter 2: Beauty and Cosmetic Surgery

A critical review of previous studies focusing on beauty and CS is provided in this chapter. It revises prior literature concerning the evolution of female beauty standards throughout history. This chapter introduces and explores the concept of CS, and the factors leading to its normalization worldwide. Additionally, it provides a focused view on CS in the Egyptian context including the specific factors affecting its pervasiveness. This chapter's review of prior studies and literature justifies the need for the current research topic.

Chapter 3: Theoretical Background and Hypotheses Development

This chapter examines various important theoretical perspectives on body image that could be used to understand attitudes and intentions for CS. Additionally, the chapter revises prior literature concerning the antecedents to CS consumption; investigating the sociocultural context; effects of social media, family, and peer influence, as well as the psychological processes that are associated with CS consumption. Importantly, this chapter addresses the research gap, as well as develops hypotheses for testing the relationships between the key research variables.

Chapter 4: Research Methodology

The design and structure of the current research is outlined in Chapter 4. It clarifies and rationalises the research philosophy, research approach (causal and deductive), research strategy (quantitative research-based), and data collection techniques (online questionnaire) to be adopted in the empirical collection of data for this study. Details on sampling procedures are provided. Moreover, this chapter discusses the framework of data analysis.

Chapter 5: Data Analysis and Results

The findings from the empirical study of the data collected for the purpose of data analysis are reported. The outcomes of the analysis are illustrated. In addition, the testing of the hypotheses proposed, and the results of the structural equation modelling are presented.

Chapter 6: Research Discussion

The findings of this research are examined and discussed in order to further understand their meaning and relevance. A comparison of the empirical findings against the results of prior studies in the literature review also takes places.

Chapter 7: Conclusion and Recommendations

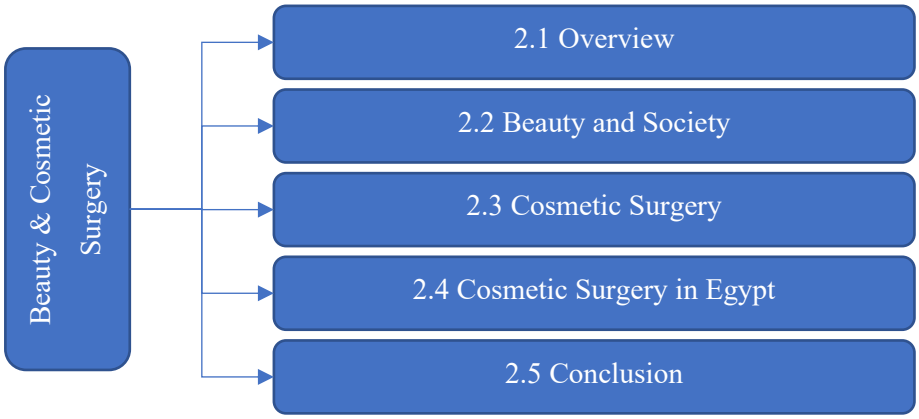
The overall aim and specific objectives of the current research study are revisited and discussed in terms of how they were addressed. Based on the outcomes of this study, several significant theoretical contributions and managerial implications are presented. This chapter also highlights the research limitations and considers potential paths for future research.

CHAPTER 2 - BEAUTY AND COSMETIC SURGERY

2.1. Overview

This chapter presents the study's background by addressing female beauty, its perception and value in society, and the evolution of female beauty standards throughout history. The chapter expands on sociocultural perspectives, and universal standards of beauty dominated by the west. It later discusses cosmetic surgery and the factors leading to its prevalence and normalization in contemporary society. Finally, a focused view on cosmetic surgery in Egypt is provided, including the specific factors affecting its pervasiveness in the Egyptian society. Figure 2 illustrates the chapter's outline.

Figure 2 - Chapter Two Outline



2.2. Beauty and Society

Human fascination with physical appearance can be traced back thousands of years, demonstrated in mythology, fairy tales and historical anecdotes (Frith, 2012). We evolved to be highly sensitive to human beauty, its compelling and captivating. From the perspective of evolutionary psychology, beauty is not a cultural construct but is rather a biological adaptation (Tadinac, 2010). There is a biological basis behind determining beauty, the innate need to reproduce drives human beings to be attracted to each other. Thus, beauty standards are simply characteristics of sexual selection and mate choice. From birth, new-borns can identify and look longer at attractive faces (Liu et al., 2016; Rumsey & Harcourt, 2005), it seems that our brains are somehow wired towards beauty. Viewing attractive faces activate areas of the brain involved in processing rewarding stimuli, such as the pleasurable hit of dopamine (Engeln, 2017). However, sociologists believe in the power of cultural influence with regards to human notions of beauty. From a sociocultural perspective, norms of beauty are socially constructed, anyone who wishes to be

perceived as beautiful needs to adhere to these norms (Tiggemann, 2011). It is the experience of body as social and cultural construct that explains the discrepancy between the biological characteristics of the body and the satisfaction towards them. As a biological entity, the body has a functional role, but as a social entity it is the most visible way of expressing and presenting someone's identity (Neagu, 2015). Hence, the attitudes towards the body and the bodily practices, ranging from dietary restrictions, extensive makeup, tattoos, to the use of Botox and cosmetic procedures reflect the norms of a particular society.

It is impossible to deny the importance of both evolutionary theory and societal influence in the advancement of beauty standards. Evolutionary and physiological determinants of beauty occur within a culture that has impact on what is considered attractive. The notion that beautiful-is-good is ingrained in people very early in life (Tsukiura & Cabeza, 2011). Childhood stories all over the world almost always depict a beautiful princess, a handsome prince, and an ugly villain. While the villain dies, the prince and the princess live happily ever after. Fairy tales reinforce pre-existing stereotypes and enduring emphasis on physical appearance (Rutherford & Baker, 2021). For example, Sleeping Beauty is cast under a spell by wicked and ugly witches, and Cinderella's beauty is envied by her ugly stepsisters. Research has shown the influence of physical attractiveness on many aspects of everyday life, as both individuals and part of society.

The privilege of beauty is high, it confers advantages to individuals in society. It is referred to as "beauty premium" or "pretty privilege" (Stuart & Donaghue, 2012). Social psychological research has confirmed the association between attractiveness and stereotypic judgements of people's attributes (Naumann et al., 2009; Dion, Berscheid & Walster, 1972), desirability in romantic relationships (Zhang, Phang & Zhang, 2022; Northup & Liebler, 2010), career success (Dossinger et al., 2019), receiving higher income (Hamermesh, 2011), and even in judiciary, attractiveness can lead to more lenient and easier convictions (Mazzella & Feingold 1994). Pretty people can also make a career out of their looks such as models and social media influencers. Beauty is also a significant factor in social interactions and behaviours; not only beautiful people are evaluated more positively, but also people behave differently towards them (Langlois et al. 2000). In fact, the disparity in treatment starts early in life, for example, in childhood and adolescence, attractive individuals are treated as more competent, receive less punishment, and more interaction and cooperation from others than less attractive individuals. In general, physically attractive individuals are judged as more socially and intellectually competent, more successful, and happier than less attractive individuals (Eagly et al. 1991).

It should come as no surprise that most research regarding beauty and body image has focused on women (Quittkat et al., 2019). Women are the focus of the beauty culture. In biological terms, women are under pressure to find a mate (Sarwer, Magee & Clark, 2003). Women's fertility declines with age, they endure pregnancy, childbirth, nursing and dedicating time and health to raise a child. Men, have less time restraint-physiologically, it is possible for a man to father a child at an older age and could father multiple children from different mothers (Etcoff, 1999).

However, many researchers and feminists would argue that the focus is on women for completely different reasons. Sociocultural influences on appearance clarify aspects of beauty that change over time. Society puts emphasis on woman's beauty, women are the target of beauty campaigns because they are conditioned to believe they are inadequate without it (Engeln, 2017). Female beauty standards are invented, not by biological intuitions, but a product created by the influences of society, culture, and media. Society has invented an ever-evolving standard of beauty that generates multi-billion-dollar industries, pressuring women to incorporate these standards (Wolf, 2013). A vicious cycle is established: promoting low self-esteem allows beauty corporations to offer costly solutions that allow women to become more beautiful. The impact of this creation is big. The dieting, makeup, hair product, and cosmetic surgery, all have influence on cultural ideas about beauty. In 2021, the global cosmetics and personal care market, including cosmetics, skincare, haircare, makeup, etc. is estimated to be worth $ 603 billion dollars (Statista, 2022).

It has become convention in societies to attribute beauty to women. It starts surprisingly early, as soon as young girls are taught that their primary form of currency in this world involves being beautiful in the eyes of others. Women's bodies are socially constructed as objects to be watched and evaluated (McKinley, 2017; Frederickson & Roberts, 1997). Hence, girls learn to practice self-surveillance and judge themselves against the prevailing societal standards (Grogan, 2006). Women are taught to see their bodies in parts, and to evaluate each part separately (Szymanski, Moffitt & Carr, 2011). Consequently, women usually talk about how they look more than men do, they think about how they look more than men do, and they're more likely than men to engage in behaviours to alter or improve their appearance. Moreover, attractive women are perceived in positive light and reap more benefits in society than those who are deemed less attractive (Tu, Gilbert & Bono, 2022).

Beauty has always mattered, and it might be natural. However, beauty is becoming perceived as predominantly physical and a purely physical manifestation. Society continues to bombard girls and women with messages and images of stereotypical beauty standards. The beauty industry often pushes beauty ideals farther from the natural state to an unachievable ideal. Although the cultural obsession with

beauty has always been there, the ideals and standards are now reaching new heights especially for women. Cultural standards of beauty have seeped so far into our subconscious forgetting what naturally occurring features even look like. The obsession with reaching the unachievable ideal set forth by the beauty industry has escalated into what Engeln (2017) has termed 'beauty sickness'. It occurs when 'women's emotional energy gets so bound up with what they see in the mirror that it becomes harder for them to see other aspects of their lives' (p. 21). Beauty sickness as Engeln (2017) explains it is not a literal illness, however its prevalence and devastating effects are obvious today. Some of the effects are obvious, like eating disorders and increasing rates of plastic surgery. Others are more subtle, like the distracted hours a girl spends obtaining the perfect selfie to post on social media, the unrelenting drive for thinness and the pressure to look like celebrities and social media influencers. When it comes to beauty sickness, the gender role is real and big, its overwhelmingly a women issue. The value placed on women and girls' physical appearance is substantially different than that of men. In the next section, we will discuss feminine beauty standards and ideals and how they evolved and changed through historical periods.

2.2.1. Feminine Beauty Standards

Perceptions surrounding female beauty standards have attracted considerable attention, from poets, psychologists, sociologists, and scientists for centuries. Beauty involves many factors such as facial beauty, body attractiveness, skin texture and could even include grooming, dress, hairstyle, and cosmetics use (Cash, Rissi & Chapman, 1985). Countless attempts have been made to come to a consensus about the determinants of female attractiveness. Numerous studies focused on the female face in the belief that facial attractiveness is a more important determinant of physical attractiveness than body cues because of the ability of humans to process, reorganize and extract information from other faces (Little, Jones & DeBruine, 2011; Furnham, Tan, & McManus, 1997). Also, the signals of aging are present in the face, facial features that indicate youth are more attractive (He et al., 2021; Kwart et al., 2012). Despite the literature devoted to facial attractiveness, its nature and its determinants remain a controversial issue (Ibáñez-Berganza, Amico & Loreto, 2019).

Although it is extremely difficult to articulate the specific facial characteristics that determine attractiveness, there are several facial traits that indicate attractiveness: symmetry, averageness, and secondary sexual characteristics (Little, Jones & DeBruine, 2011). Symmetry refers to the extent to which one half of the face is the same as the other half. Averageness refers to how closely a face resembles most of the other faces within a population. Secondary sexual characteristics are features that appear

during puberty. Extremes of secondary sexual characteristics (more feminine for women, more masculine for men) are proposed to be attractive (Little, Jones & DeBruine, 2011). Apart from averageness and symmetry, the size of individual features significantly influences the perception of facial attractiveness (Shen et al., 2016), certain features such as large eyes, prominent cheekbones, and full lips have long been associated with facial attractiveness (Baudouin & Tiberghien, 2004). Moreover, neonate features (baby-like features), such as small nose and chin, high eyebrows, and large smile, are associated with attractiveness and beauty (Kuraguchi, Taniguchi & Ashida, 2015). Skin texture and colour also significantly influence the perception of age and attractiveness of female faces, homogeneous and smooth skin are judged as healthier, younger, and more attractive (Jaeger et al., 2018).

Researchers have also studied determinants of female body attractiveness and hence research in body image is evident. The most studied determinants of female bodily attractiveness are body mass index (BMI) & waist-to-hip ratio (WHR) (Lassek et al., 2016). BMI is calculated by dividing body weight by height squared. WHR is an index of fat deposition, which is calculated by measuring the circumference of the waist compared to the circumference of the hips (Fisher & Voracek, 2006). However, recent body image research considers another two determinants of female bodily attractiveness: waist-to-stature ratio (WSR), which is the waist circumference divided by the height, and shoulder-to-waist ratio (SWR) which is calculated by dividing the shoulder circumference to the waist circumference (Andrews et al., 2017). It remains unclear which cue-based inferences are most influential in regulating evaluations of women's body attractiveness. Some of the most robust and well-known findings in this literature pertain to the anthropometric features that influence the attractiveness of women's bodies, include low waist-to-hip ratio (WHR; Singh & Young, 1995; Furnham et al., 2002; 2004; 2005), low waist-to-stature ratio (WSR; Lassek & Gaulin, 2016), low body mass index (BMI; Tovee et al., 1999; Wang et al., 2015), and high shoulder-to-waist ratio (SWR; Grillot et al., 2014).

Perceptions of what constitutes beauty have changed significantly throughout historical periods particularly in terms of bodily traits. It is possible to trace the change for the ideal body from the curvaceous figures favoured from the Middle Ages to the thin body types favoured by the social media today. Between 1400 and 1700, the ideal for female beauty was fat and full, the female body was frequently represented with full, rounded hips and breasts (Calogero, Boroughs, & Thompson, 2007). Plumpness was considered fashionable, and slender figures were not seen as attractive until the twentieth century (Purkis, 2017). At that time, superior indications of beauty were fair skin, big breasts, rounded stomach, light hair, and full hips. These standards are evident in almost every renaissance painting one can look at. In the nineteenth century, the corset became a popular undergarment among

women in Victorian England (1837-1901), a tightly cinched and small waist was desired and to do so, women had to wear corsets to achieve the ideal body shape. It helped accentuate a women's curves by holding in the waist and supporting the bosom. This idealised hourglass figure was not possible without special garments, and thus required women to work at making their bodies conform to unnatural measurements (Kunzle, 2006).

In the 20th century, we see a shift toward restricting women's fullness and a shift towards a Western world desiring a slimmer physique. In fact, this period seems to represent the early stages of the mass standardising of female beauty in Western culture, and the promotion of unrealistic, unnatural body ideals. In 1920s, the padding and corsets were exchanged with different undergarments that bound the breasts to create a flat-chested boyish figure (Caldwell, 1981). Women of this era embarked on a quest to reduce any signs of secondary sex characteristics. A slender figure was ideal, a flat stomach was emphasised as well as long legs, and a short bob hairstyle. During the Golden age of Hollywood (1930s-1960s), a fuller faced, larger bust and an hourglass figured woman with slim waist was the beauty ideal at that time. Hollywood star Marilyn Monroe was the golden standard of beauty at that time, with her full figure, exemplifying the proper bust to waist to hip ratio (Jones, 2008). In the 1970s, the focus shifted more explicitly from breasts to buttocks, and small buttocks were preferred over large breasts by both men and women (Fallon, 1990). In the 1980s, supermodel era, a more muscular image of female beauty had emerged, the focus remained on a thin, slender body shape (Calogero, Boroughs, & Thompson, 2007). By the 1990s and up until recently, the female beauty ideal was synonymous with the 'thin ideal', and slenderness became a dominant cultural ideal (Volonté, 2019; Owen & Laurel-Seller, 2000). Besides the thin ideal, in recent decades (2000s-today), an increasing value has been attached to slimness, and youthful appearance and countering the visible signs of aging (Danylova, 2020).

Given the historical changes in the definition of beauty, and that beauty itself evokes a sense of transience, it is worth pondering about the geographical attribute of beauty. Is beauty a construct that varies from culture to culture? Does each culture have a set of general beliefs about what constitutes femininity and beauty? Is there simply a host of local variations to the dominated western beauty practices? Is there cultural homogeneity towards the western ideals of beauty? Are we moving towards the existence of global, transnational beauty standards? In the next section we will explain two opposing views: a sociocultural perspective to beauty which holds beauty as a social construction that varies across cultures; secondly, a perspective of cultural homogeneity toward the dominant western standards of physical beauty and a cultural assimilation and integration into a universal standard of beauty. We will then merge these views.

2.2.2. A Sociocultural Perspective of Beauty

The most controversial issue in the theory of beauty is whether beauty is subjective – located "in the eye of the beholder" or rather an objective feature of beautiful things. Beauty is subjective was a commonplace for many philosophers. For instance, Hume (1757) posits that beauty exists merely in the mind which contemplates them; and each mind perceives a different beauty. Hence there is no consensus on what is beautiful, what one person may perceive as beautiful or admirable may not appeal to another person. Saltzberg and Chrisler (1997) also adopts a subjective perspective of beauty indicating that beauty "cannot be quantified or objectively measured; it is the result of the judgment of others" (p. 135). This appeals both within and between cultures, and it is believed to be true especially between cultures because different cultures presumably have very dissimilar standards of beauty (e.g., Darwin, 1871). Darwin in his book *The Descent of Man*, suggested the striking cultural differences in beauty standards and ornamentations: "It is certainly not true that there is in the mind of man any universal standard of beauty with respect to the human body" (Darwin, 1871, p. 584).

A sociocultural perspective is an approach to understanding human behaviour that focuses on how cultural values influence individual values and behaviour. It encompasses a variety of theoretical approaches that share the premise that cultural values are important in understanding how individuals are perceived by others and how they perceive themselves. For example, if a culture values attractiveness in its members, then individuals will value attractiveness in themselves and others. If the culture admonishes against the importance of attractiveness, then individuals will likewise consider it unimportant in judging themselves and others (Cash, 2005). A social construction is something that is shaped and maintained through institutions and society. It is a non-objective reality but exists as result of human interaction. A socially constructed concept becomes accepted by society because it becomes engrained in social institutions and society, it becomes a norm or a way of thinking.

Feminist beauty scholars argued that beauty is historically and culturally constructed rather than biologically determined (Bartky, 1988; Wolf, 1991). Beauty ideals represent culturally prescribed and endorsed looks that incorporate various features of the human face and body, and thus defines what constitutes beauty within a culture (Calogero, Boroughs, & Thompson, 2007; Cunningham et al. 1995; Isa & Kramer, 2003). According to Zones (2000, p. 87), at any given time and place, there are fairly 'uniform and widely understood models of how particular groups of individuals should look.' In other words, each culture has a set of general beliefs about what comprises femininity and beauty, and societal norms define who (or what) is considered beautiful (Patton, 2006). Hence, there is no absolute definition of beauty, and the standards of beauty are defined normatively based on socialization processes and

media influences (Englis, Solomon & Ashmore, 1994; Frith, Shaw & Cheng, 2005). Stice and Shaw (1994) argue that a sociocultural female ideal is communicated to women, with mass media being 'one of the strongest transmitters of this pressure' (p. 289). Along with the media, researchers have found that other institutions aid in the creation of the beauty ideal through peers, friends, and family members (McCabe & Ricciardelli, 2005). In the next chapter, we will discuss sociocultural theory, and how beauty ideals are transmitted through society in more details.

Different cultures tend to have different preferences and interpretations about standards of beauty (e.g.., Zhang, 2012). Also, the physical features of Westerners/Caucasians are different than that of the non-Westerners (Yan & Bissell, 2014). In many traditional non-Western cultures (e.g., Korea, China, Japan, and Egypt), plumpness and overweight were seen as beautiful and healthy and represented abundance (Jung & Forbes, 2006). Furthermore, different cultures have different preferences regarding complexion. In many contemporary western societies tanned and bronzed skin is linked to health, status, and beauty (Garvin & Wilson, 1999). On the contrary, Asian, and African cultures favour a fair or light complexion (Johansson, 1998). In traditional Egypt, having fair-coloured skin was associated with high social class, youthfulness, and femininity, while having dark skin was indicative of a lower class. Also, the constituent of the ideal face is perceived differently in different ethnic and cultural backgrounds, as anthropologists argue that the aesthetics of the face are the aesthetics of the race (Gilman, 1999). For example, in traditional Chinese beauty, the obliquity and slimness of the eye was emphasized to exhibit beauty and proper ancestry. Additionally, the construct of beauty is based upon different terms, for example, U.S suggest that beauty is constructed in terms of the body, while in Asian cultures the defining factor of beauty is the face, i.e., Singapore and Taiwan (Frith, Shaw & Cheng, 2005). In conclusion, a lot of cross-cultural studies argues that there could not be a singular representation of beauty in cultural and social contexts (Craig, 2006).

2.2.3. The Westernization and Universality of Beauty

Contrary to the sociocultural perspective, recent work suggests that the constituents of beauty are neither arbitrary nor culture bound. Considerable research suggests cross-cultural agreement on standards of beauty (Calogero, Boroughs, & Thompson, 2007). This is due to the improved communication technology which has led to an increasing level of global integration between cultures (Desai, 2002). Beauty and physical attractiveness are not resistant to the pervasive trend of globalization. Before the age of globalization, different cultures had their own ideas about what makes one beautiful. As Isa and Kramer (2003) puts it "traditionally, what exactly constitutes beauty has always been a locally indigenous

evaluation, this fact is changing across the world" (p. 41). With the expansion of globalization in the modern era, ideas from individual cultures are more easily able to spread to other parts of the world. Hence, a phenomenon of cultural assimilation has occurred where local cultures are being integrated into a universal standard of beauty dominated by western standards of beauty (Isa & Kramer, 2003).

It is undeniable that globalization has a great impact on the homogenization of beauty ideals and practices. As Jones (2011) suggests "throughout the waves of globalization, western beauty standards were globalized, and non-western countries local ideals and practices retreated albeit at different rates and to different extent" (p.893). The reason is that the growth of the beauty and fashion industry originates in the West, with all the conglomerates and multinationals, the appeal of celebrity culture in Hollywood and other drivers of an international consumer culture (Jones, 2011). Western and American beauty ideals continue to modern beauty standards due to the influence it holds on to the rest of the world. Hence, beauty ideals, assumptions, and routines prevalent in the west spread as global benchmarks, including small nose, paler skin, long hair, big breasts, and thin bodies (Jones, 2011). These ideals included the aspirational status of France and in particular Paris, as the symbolic capital of beauty and fashion, joined later by New York with the international spread and appeal of Hollywood. Non-westerners have learned to aspire to western beauty ideals, which led to a worldwide homogenization of beauty standards (Chen et al., 2020).

Media and advertising played a pivotal role in diffusing a Western orchestrated beauty. Western media content permeates societies and cultures worldwide, transmitting norms about beauty and appearance via mediated content. The saturation of mass media with images of beautiful women and perfect bodies is akin to a 'cultural steamroller', creating and reinforcing a uniform look that is driven by a western-centric standard (Isa & Kramer, 2003, p.41). In other words, mass media ensured the perpetuation of standardised beauty ideals, and the homogenisation of Western culture (Calogero, Boroughs, & Thompson, 2007). Virtually every form of media exposes individual to information about ideal female beauty (Levine & Harrison, 2004), including magazines (Englis, Solomon & Ashmore, 1994), TV shows (Harrison & Cantor, 1997), TV advertisements (Richins, 1991), music television (Tiggemann & Slater, 2004), popular films (Silverstein et al., 1986), children's fairy tales (Baker-Sperry & Grauerholz, 2003), and of course newer forms of media such as internet-based social networking sites (e.g., Facebook, Instagram, Pinterest) (Verrastro et al., 2020; Hendrickse, Arpan, Clayton & Ridgway, 2017; Fardouly &Vartanian, 2015; Meier & Gray, 2014).

Western media content helped emerge a monoculture and a more critical assessment of non-western-appearing people. Westernized ideals have eroded national beauty standards in many countries (i.e.,

Asian countries) where cues for modern conceptions of beauty are being drawn from the West (Coy-Dibley, 2016; Inceoglu & Kar, 2009; Isa & Kramer, 2003). Western culture has created a concept of beauty that is defined by thinness and white skin, which is internalized by many cultures (Murray & Price, 2011). Whereas the ideal image of an attractive women in South Korea was average or slightly overweight figure, more recently women with thinner figures are rated as more attractive (Bissell & Chung, 2009; Jung & Lee, 2006). Similarly, the preference and valuing of white or light skin as a stereotypical feature of the West. In many cultures, white skin is depicted as a notion of beauty and having white skin hold higher status than darker skin (Li, Min & Belk, 2008). Hence, the act of skin bleaching by darker skinned populations is common in Africa to adhere to the white standard. Also, the recent rapid growth in skin whitening creams and lightening products can be attributed to both media and global cultural reinforcement of the European beauty image (Ashikari, 2005).

Image editing technology has facilitated standardising the perception of female beauty. Photo-editing applications (e.g., Face Tune, Perfect365, Snapseed) and social media platforms have a photo editing tool (e.g., Instagram and Snapchat) that modify the virtual appearance of an individual. "These applications sculpt the body's image into virtual proportions based on society's-imposed standards of unattainable, unrealistic, and specific types of feminine aesthetics (often narrowly modelled on stereotypical, white, slim, able-bodied Westernized aesthetics), which saturate today's culture" (Coy-Dibley, 2016, p.2). These apps skewed what is considered a normal body and redefined beauty standards through the merge of diversity into a single look. Women are immersed in editing and altering their appearance using these apps to uphold to social media standards of homogenized and standardised beauty. This has resulted in "digitised dysmorphia" which is the discrepancy between ideal beauty standard imposed by social media and the real appearance of women (Coy-Dibley, 2016).

One of the popular social networking apps which created a stereotype of beauty is Instagram (Evens et al., 2021; Verrastro et al., 2020). Instagram introduced beauty filters which normalize the possibility of manipulating photos; allowing users to smooth out their skin, whiten the skin, enhance lips and eyes, contour the nose, alter their jawline and cheekbones, etc. (Chua & Chang, 2016). These filters are used by celebrities and digital creators or influencers; people who have become famous on Instagram and influence behaviours (Glucksman, 2017; Khamis, Ang, & Welling, 2017). Since celebrities and influencers are seen as what's considered attractive in society, hence, a lot of women seek hiding their imperfections and fitting into this homogenized expression of beauty.

Another extreme illustration of the pervasiveness of western beauty standards is the practice of cosmetic surgery. The normalization and popularization of cosmetic surgery could more narrowly define acceptable

physical features, create a culture of people who look increasingly similar, and generate little tolerance for ethnic differences. The practice of cosmetic surgery is seen as the result of western 'harmful' cultural practices (Aquino & Steinkamp, 2016; Raisborough, 2007). Ethno-altering or changing one's ethnic appearance to mimic the prevalent features of the dominant group has been made possible with the technological advances of surgery; for Asians the most popular cosmetic alteration is eyelid surgery to westernise the look of the eyes (Rainwater-McClure, Reed & Kramer, 2003). For Africans, the skin bleaching and the alteration of noses, and lips (Hunter, 2011). The most sought-after cosmetic surgery in Iran is nose reshaping to attain small-pointed nose, informed by images of the West (Lenehan, 2011). Likewise, cosmetic surgery has been deeply embedded in Middle Eastern cultures (e.g., UAE, Lebanon, Egypt, and Iran) following the emergence of internet-based social media where conventional Western beauty is presented. UAE and Egypt are well known for procedures like body contouring, liposuction, and tummy tucks to attain thin beauty ideals propagated by the west. Some social scientists see plastic surgery as a step towards a modern version of ethnic cleansing for people of colour (Pham, 2014).

To conclude, we seem to be gravitating towards a standardised beauty culture, where ideals of beauty are the same worldwide, and often dictated by the West. As Coy-Dibley (2016) posits "the often standardised, homogenized, conventionally attractive, feminized body in Western society's current beauty culture has become a display piece, performing the culturally inscribed normative standards in order to be deemed an acceptable body" (p.8). In other words, Western beauty emerged as a global ideal, as it pressures women and girls to conform to a fair-skinned, youthful, thin, toned and physically good-looking (Calogero, Boroughs, & Thompson, 2007).

In this study, we take the view that, with globalization, the effect of social media, and the popularization and accessibility of cosmetic procedures, societies are moving toward the homogenization of beauty. Moreover, cosmetic surgery promotes new technologies that normalize and homogenize a single ideal standard of beauty. Davies and Han (2011) even argue that this ideal standard is not necessarily Western or Caucasian but rather a cross-cultural standard, it is more of a scientific ideal such as the 'Golden Ratio' (p.152), which is a mathematical symmetry algorithm that underlies perception of beauty. In the following section we will delve more into cosmetic surgery consumption as a feminine practice, discuss the different types of cosmetic surgery, the prevalence and normalization of these procedures and lastly discuss cosmetic surgery in Egypt.

2.3. Cosmetic Surgery

The terms “plastic”, “cosmetic”, “reconstructive” and “aesthetic” are used somewhat interchangeably to describe cosmetic surgery. Plastic surgery ‘covers the entire field’. The term plastic surgery derives from the Greek plastikē, to sculpt or mould (Haiken, 2000). A reconstructive surgery aims to restore normality, by repairing any deformity due to disease, congenital defect, accident, or burn. Cosmetic or aesthetic surgery, by contrast, aims to improve the aesthetic appearance, both terms could be used interchangeably (Shiffman, 2013).

There is currently no internationally accepted definition of Cosmetic surgery (CS). The UK Cosmetic Surgery Inter-Specialty Committee has defined CS as an area of practice involving “Operations and other procedures that revise or change the appearance, colour, texture, structure, or position of bodily features, which most would consider otherwise to be within the broad range of ‘normal’ for that person” (Khoo, 2009, p. 237). The American Board of Cosmetic Surgery has defined CS as “a subspeciality of medicine and surgery that uniquely restricts itself to the enhancement of appearance through surgical and medical techniques. It is specifically concerned with maintaining normal appearance, restoring it, or enhancing it beyond the average level toward some aesthetic ideal” (Goh, 2009).

CS is a branch of plastic surgery, which aims to enhance the physical appearance of one’s body part(s) using surgical techniques (e.g., rhinoplasty) and non-surgical techniques (e.g., filler treatments) (Furnham & Levitas, 2012). A distinguishing feature of CS is that it’s elective while reconstructive surgery is not considered elective and usually originates within the physical need of the patient; an underlying birth disorder, trauma, or burn. Hence, reconstructive surgery is an attempt to return to normal, while CS is an attempt to surpass the normal.

The definition of the scope of cosmetic or aesthetic surgery concerns itself with the idea that this surgery is chiefly performed on the face and neck, and then to a much lesser degree on the breast region, and finally to an even smaller degree on the abdomen, buttock, and thigh regions (Rogers, 1976). This research will deal largely with CS which consists of procedures that are not related to birth defects, disease, or injury. Procedures conducted on bodies that are generally accepted as undamaged except by time and age, and specifically on the facial region for several reasons. First, research on physical attractiveness focused on person perception that is, on how attractive people are viewed by others. From this perspective, the face is more important than the body because the face is initially a more salient source of information, and facial features are important for social attributions and interactions (Marcikowska & Holzleitner, 2020; Todorov et al., 2015). Attractiveness of a face plays an important role in many aspects of social life. People with attractive faces usually receive higher-level of social

acceptance, possess more positive personalities, receive preferential employment and professional advancement, and attain better outcomes in real life situations (Lui et al., 2016; Rhodes & Haxby, 2011). Also, research revealed that social ratings of overall attractiveness were largely determined by facial attractiveness (Ebner et al., 2018). Thus, there appeared to be a compelling reason to focus on establishing the effects of facial attractiveness on the consumption of cosmetic procedures. In the following section we will discuss different types of CS and its taxonomy or categorization into surgical and non-surgical or minimally invasive procedures.

2.3.1. Types of Cosmetic Surgery

CS can include a variety of procedures ranging from relatively simple and minimally invasive procedures such as laser hair removal and chemical peels to more complicated and invasive surgical procedures which include augmentations (of the breasts, calves, or buttocks), reductions (of the breasts, nose, or of body fat with the use of liposuction) and reconstruction (of the face or any other body part). These procedures are potentially dangerous and is either irreversible, or reversible only with further surgical intervention. According to the American Society of Plastic Surgeons (ASPS) CS can be categorized into cosmetic surgical procedures and minimally invasive procedures as seen in Table 2. Cosmetic surgical procedures include numerous procedures which can be classified to breast surgery, body lifts, fat reduction, and face and neck procedures (ASPS, 2022). Breast surgery involves using breast implants or fat transfer to increase the size of your breast (breast augmentation), raising, and firming the breast (breast lift), removing excess fat, tissue, and skin to achieve a breast size that is in proportion with the body (breast reduction), and removing breast implants (breast implant removal). Body lifts improve and define certain areas of the body. For example, improving the contour, size, and shape of the buttocks (buttocks enhancement), removing excess fat and skin and restore abdominal muscles (tummy tuck), reshaping the thighs by reducing excess skin and fat (thigh lift), reducing excess sagging skin, and defining the shape of the upper arm (arm lift), and removing excess sagging skin and fat from the body hence having a better proportioned appearance with smoother contours (body contouring).

Fat reduction procedures slim and reshape specific areas of the body by removing excess fat deposits and improving body contours and proportion (e.g., liposuction). Face and neck lifts which elevates the skin and tightens the underlying tissues and muscles of the face. For example, reshaping the chin either by enhancement with an implant or with reduction surgery on the bone (chin surgery), adding volume or lifting the cheek (cheek enhancement), improving the shape, position, or proportion of the ear (ear surgery), improving the appearance of eyelids (eyelid surgery), reshaping the nose (rhinoplasty), reducing

the wrinkle lines across the forehead or the bridge of the nose between the eyes (browlift), improving visible signs of aging in the jawline and neck (neck lift), enhancing the physical structure of the face with implants (facial implants) and hair restoration procedures.

Minimally invasive procedures refer to any surgical procedure that is performed through minimal small incisions instead of a large opening. Minimally invasive can be thought of as less trauma or stress to the body, it is considered safer than open surgery as the body recovers more quickly. Minimally invasive cosmetic procedures are mainly designed to rejuvenate the ageing face and maintain a youthful appearance. There are numerous minimally invasive procedures, the most popular procedure is Botulinum toxin (Botox), which rejuvenates the ageing face by reducing hyperkinetic lines associated with muscles of facial expression to eliminate wrinkles (Sarwer, 2019). Dermal fillers which restore facial volume, fullness, and smoothness particularly of the lower face that is lost with age. Chemical peels which improve the texture and tone of skin by removing the damaged outer layers. Skin rejuvenation and resurfacing that include different treatment modalities to treat the different aspects of skin damage (acne scars, pigmentation, sunspots, or visible blood vessels). Microdermabrasion which uses minimally abrasive instrument to gently sand the skin, removing the thicker, uneven outer layer and has many benefits. Also, there are other procedures like laser hair removal, laser skin resurfacing and tattoo removal (ASPS, 2022; Wollina & Goldman, 2011). The table below (Table 2) classifies CS into two broad categories: cosmetic surgical procedures and minimally invasive procedures according to American Society of Plastic Surgeons (ASPS, 2022) and explains each procedure briefly.

Table 2 - Types of Cosmetic Procedures

Cosmetic Surgical Procedures	
Breast Surgery	
Breast Augmentation (Mammaplasty)	A procedure that involves using breast implants or fat transfer to increase the size of your breast
Breast Implant Removal	A procedure that removes breast implants from breast augmentation or reconstruction
Breast Lift (Mastopexy)	A procedure that raises and firms the breasts by removing excess skin and tightening the surrounding tissue to reshape and support the new breast contour
Breast Reduction	A procedure to remove excess breast fat, glandular tissue, and skin to achieve a breast size more in proportion with your body and to alleviate the discomfort associated with excessively large breasts

Table 2 continuation

Body Lifts	
Buttock Enhancement	Buttock augmentation improves the contour, size and/or shape of the buttocks. This is done with buttock implants, fat grafting or sometimes a combination of the two. Buttock lift improves the shape and tone of the underlying tissue that supports skin and fat in the buttocks area
Tummy Tuck (Abdominoplasty)	A procedure that removes excess fat and skin and restores weakened or abdominal muscles creating an abdominal profile that is smoother and firmer
Thigh Lift	A procedure that reshapes the thighs by reducing excess skin and fat, resulting in smoother skin and better-proportioned contours of the thighs and lower body
Arm Lift (Brachioplasty)	A procedure that reduces excess sagging skin that droops downwards, and tightens and smoothes the underlying supportive tissue that defines the shape of the upper arm
Body Contouring	A procedure that removes excess sagging skin and fat having a better proportioned appearance with smoother contours
Face and Neck	
Chin Surgery (Mentoplasty)	A surgical procedure to reshape the chin either by enhancement with an implant or with reduction surgery on the bone
Cheek Augmentation	A surgical procedure that adds volume or lift the cheeks
Ear Surgery (Otoplasty)	A surgical procedure that improves the shape, position, or proportion of the ear
Eyelid Surgery (Blepharoplasty)	A surgical procedure that improves the appearance of eyelids (upper and lower)
Nose Reshaping (Rhinoplasty)	A surgical procedure that reshapes the nose to enhance facial harmony
Facelift (Rhytidectomy)	A surgical procedure that improves visible signs of aging in the face and neck such as sagging, in skin, fold lines, jowls in the cheeks and jaw, loose skin under chin (double chin)
Brow Lift (Forehead lift)	A surgical procedure that reduces the wrinkle lines across the forehead or the bridge of the nose between the eyes, improves frown lines (the vertical creases that develop between eyebrows)
Neck Lift	A surgical procedure that improves visible signs of aging in the jawline and neck
Thread Lift	A procedure that uses absorbable, barbed sutures to offer a tighter, more youthful aesthetic appearance to the face and neck
Facial Implants	Are specially formed solid materials compatible with human tissues, designed to enhance or augment the physical structure of your face
Hair Replacement (Surgical hair transplants)	Transplant techniques for more modest change include punch grafts, mini-grafts, micro-grafts, slit grafts, and strip grafts Techniques for more dramatic change include flaps, tissue-expansion, and scalp-reduction

Table 2 continuation

Fat Reduction	
Liposuction (Lipoplasty)	A procedure that slims and reshapes specific areas of the body by removing excess fat deposits and improving body contours and proportion
Cosmetic Minimally Invasive Procedures	
Botox (Botulinum Toxin)	A popular injectable that temporary reduces or eliminates facial lines and wrinkles
Dermal Fillers	Help to diminish facial lines and restore volume and fullness in the face
Chemical Peel	Chemical solutions to improve the texture and tone of skin by removing the damaged outer layers
Laser Hair Removal	Non-invasive technique that uses highly concentrated light to penetrate and damage the hair follicles
Laser Skin Resurfacing	Also known as a laser peel, or Lasabrasion which reduces facial wrinkles, scars, and blemishes
Microdermabrasion	Use of a minimally abrasive instrument to gently sand the skin, removing the thicker, uneven outer layer and has many benefits
Spider Vein Treatment (Sclerotherapy)	Involves the injection of a solution into each affected vein, causing the vein to collapse and fade
Dermabrasion	Dermabrasion and dermaplaning help to "refinish" the skin's top layers through a method of controlled surgical scraping. The treatments soften the sharp edges of surface irregularities, giving the skin a smoother appearance
Skin Rejuvenation and Resurfacing	Different treatment modalities are available to treat the different aspects of skin damage (acne scars, pigmentation, sunspots, or visible blood vessels)
Tattoo Removal	Laser treatments that work on the ink particles in the skin to fragment them so that it could be cleared by the body

Source: American Society of Plastic Surgeons (ASPS, 2022)

2.3.2. Cosmetic Surgery as a Feminine Practice

The conceptualization of beauty as an innate and a fixed trait (Langlois et al. 2000), has changed in recent decades, and the elective alteration of the body and face has become common place (Sun, 2021). Body modification encompasses a diverse spectrum of procedures, practices, and interventions, ranging from the purely cosmetic to the religiously or culturally prescribed, and from the minimally invasive to the highly transformative. Body modification practices are generally elective, and tend to be driven by aesthetic, cultural, religious, or symbolic considerations. CS is currently located, and marketed, at the end of this continuum of bodily modifications, it is normalized yet another practice of 'doing respectable femininity in the everyday' (Raisborough, 2007, p.28). It is undertaken either as a mode of "enhancement" or "normalization." As a mode of enhancement, surgery is meant to improve on the

normative body, and women who undergo surgery for this reason typically do so to appear younger or more attractive. As a mode of normalization, surgery is meant to correct the body that purportedly deviates from what is the norm, and women who undergo it do so to appear more normal and conform to societal ideals of attractiveness (Sun, 2021; Vaughan-Turnbull & Lewis, 2015; Kwan & Trautner 2009). This practice exhibits a clear gendered dimension in two respects. First, women are significantly more likely to undergo CS than men. Second, most cosmetic surgeons are males. This gender disparity is an important focus of debate among feminists concerned with this practice, who work to explain why women are disproportionately compelled to pursue CS in the first place, and how certain qualities of medicine in general, and CS, might be associated with normative masculinity. Before CS gained mainstream approval, the practice was initially developed and reserved for soldiers with severe injuries during wartime to restore their physical appearance (Gilman & Peters, 1999; Haiken, 1997). However, researchers have documented the striking and persistent gender difference in the consumption of cosmetic procedures, as well as interest in having it in the future (Brown et al., 2007). CS rates are increasing for men; yet women continuously outnumber men in the patient population and hence it is mainly the domain for women (Karazsia, Murnen & Tylka, 2017; Markey & Markey, 2010).

The gendered rise of CS is confirmed by statistics. For example, the American Society of Plastic Surgeons (ASPS) reports that in 2020, 13.5 million cosmetic procedures (surgical and minimally invasive) were performed in the U.S, where 92% of cosmetic procedures in were undertaken by women. With the most common surgical procedure for women is nose reshaping and the most common minimally invasive procedure is Botox. It is also the case that CS has become increasingly popular among young women (Walker et al., 2019). From the perspective of many feminists, the gendered rise in cosmetic surgery could be explained by women's adherence to the rigid requirements of normative morphological femininity to which they know their happiness and success is tied to. Bodily dissatisfaction is a fundamentally feminine trait, and that, whereas it is natural for a woman to be dissatisfied with her body (Davis, 2013). Hence, CS is an appropriate and acceptable method of alleviating women's body dissatisfaction. It is also explained as a function of the greater sociocultural pressure on girls and women for physical attractiveness (e.g., Bartky, 1990; Wolf, 1991; Wertheim, Paxton, Schutz & Muir, 1997). Women and girls are socialized to attend to and enhance their physical appearance and are evaluated by others based on their attractiveness. Compared to men, women spend much more time attending to their bodies, and engaging in beauty practices designed to improve their appearance. For example, skin care regimens, hair styling and colouring, trends in make-up, contouring and highlighting facial features

to counteract the aging process, and are much more likely than men to undergo CS. Hence, the current research will focus on the consumption of cosmetic surgery in women.

2.3.3. Normalization of Cosmetic Surgery

According to the International Society of Aesthetic Plastic Surgery (ISAPS), the market of CS has witnessed a drastic worldwide expansion in recent years. To illustrate, ISAPS reported that the global number of cosmetic procedures increased by at least 10.9 million from 2010-2019 (ISAPS, 2020). Note, however, that ISAPS figures do not include data from all countries, so actual numbers are likely to be much higher. Moreover, the American Society of Plastic Surgeons (ASPS), the primary source of cosmetic and reconstructive plastic surgery statistics in the United States, reported 13.5 million cosmetic procedures in 2020 (of a surgical and non-surgical nature) were performed in the United States alone (ASPS, 2020). According to ASPS (2020), the top five cosmetic surgical procedures are nose reshaping, eyelid surgery, facelift, liposuction, and breast augmentation. While the top five cosmetic minimally invasive procedures are Botox, fillers, laser skin resurfacing, chemical peel, and intense pulsed light (IPL). CS is commonly an elective practice driven by "cultural, aesthetic, religious or symbolic consideration among other reasons" (Elliot, 2010). Furthermore, stimulated by the media and the culture of consumption, there is an obvious process of a normalization of elective CS (Morgan 1991). The rapid growth in the number of cosmetic procedures in the past decade suggests that CS became a mainstream practice (Slevec & Tiggemann, 2010; Heyes, 2009; Doyle, 2008; Gimlin, 2007; Bordo, 2003). Almost everyone knows someone who has undergone CS, it is increasingly accessible and inexpensive. The cultural perception of aging, health and beauty has changed. For example, wrinkles, and imperfections were simply facts of life, and undergoing CS indicated susceptibility to superficial beauty trends; something that's available only for the rich and famous (Haiken, 1997). Gradually, the concept of beauty and body has changed to something that is earned through hard work, sacrifice, and painful alterations. Woman beauty is becoming technologically achievable, a commodity for every woman (Morgan, 1991).
The prevalence and normalization of CS can be attributed to various theoretical perspectives such as sociocultural theory, feminist theory, social comparison theory and consumer culture which will be explained in more details in the next chapter. These themes are intertwined and could explain the conceptualization of beauty ideal and the normalization of CS. In the following sections, we will briefly discuss three theoretical perspectives that contribute to the normalization of CS: capitalism and consumer culture, technology, and media, and finally feminist theory and self-objectification.

2.3.3.1. Capitalism and Consumer Culture

One of the most important theoretical concerns is capitalism and consumer culture in which the beauty and cosmetic industry is rooted in. Consumer culture theory refers to a human society that is strongly subjected to consumerism and stresses the centrality of purchasing commodities as a cultural practice that fosters social behaviours. Capitalism relies on the creation of a consumer culture and consumptive behaviours to produce profits that maintain the system; hence consumption is the essence of capitalism and cannot be detached from it (Bartky, 1990). The immense focus on physical appearance, beauty, and the perfect body and its position in society is central to the consumer culture, it presents people with a new source for consumption to attain the beauty ideals of society.

The contemporary, global consumer culture has helped in the medicalization of female beauty and changing the perception of CS (Bonell, Barlow & Griffiths, 2021; Pitts-Taylor, 2007). Medicalization is a process by which nonmedical problems are described in terms of medical problems such as illnesses and disorders. Hence, the medicalization of beauty arises when this lack of beauty in one's eyes is treated and viewed as an illness and through the powers of CS, beauty is altered on a physical level (Poli Neto & Caponi, 2007). Within the beauty field, there has been a shift from patient to consumer (Jones, 2008). The choice of CS transformed into an ordinary consumer activity and a grooming practice even though these procedures are irreparable and expensive, which underscores its normalization (Leve & Rubin, 2012). Moreover, Schouten (1991) has referred to CS consumption as an extreme form of "symbolic consumption", whereby patients think of themselves as consumers. From the standpoint of the marketplace, the health provisions and beauty industry has moved from the medical realm to a commodity (Gabriel & Lang, 2008). CS is no longer the preserve of the wealth, these procedures are offered in buy one-get-one-free and group deals, and as competition prizes. It's an industry that is exploiting people's insecurities, driven only by profits with no regards to the physical and mental wellbeing of patients. The industry (e.g., surgeons, beauty experts, dermatologists, beauty centers) helped create a consumer culture in which the body, and all products and services that enhance the body-beauty, become a commodity. Hence, consumer culture supports the commoditization of surgical experiences and the notion that the body is both an object and a project that's always under improvement and restoration through a range of regimes and technologies (Calogero et al., 2017; Featherstone, 2010; Jones, 2008).

As such, consumer culture in general has helped to nurture a culture of appearance and support an ideology of feminine beauty by introducing the idea of self-improvement. Jones (2008) referred to this phenomenon as a "makeover culture" where the state of becoming is more desirable than being" (p.12).

Given the availability, accessibility, and affordability of these regimes in a consumer culture, it is argued that potential of beauty, or beautification, is brought within the orbit of ordinary women (Markey & Markey, 2010). Indeed, the consumer culture publicity presents it as an imperative, an obligation, and casts those who become fat, or let their appearance go, or look old before their time, as having a flawed self. While it is assumed that people with an enhanced appearance will be able to enjoy a body and face which are more congruent with their true selves.

2.3.3.2. Technology and Media

The contemporary age of capitalism and consumer culture is saturated with technology and media (Iqani, 2012). Along with the advancements in technology and science came the evolution of safer and minimally invasive procedures and surgical techniques with shorter recovery times, which have in turn instilled people's trust in having procedures (Sarwer and Crerand, 2004; Markey & Markey, 2010). Hence, the sheer capacity of new cosmetic technologies is being normalized and associated with medical expertise, scientific progress, and technological innovation (Brooks, 2004). Moreover, media is the communication tool within a consumer culture society, individuals are influenced and informed by a variety of different media outlets such as television, internet, advertising, and other communication technologies (Kellner, 2007).

In recent decades, CS has received increased attention in the mainstream media, as well as social media. CS is being promoted as one of the most effective ways to improve one's physical appearance (Sarwer, 2019; Sarwer, Crerand & Gibbons, 2007). Additionally, media driven demand and hype of CS is marketed by the medical profession including cosmetic surgeons, beauticians, and medical practitioners who project favourable interpretations of CS. Media has fuelled infatuation with celebrities, influencers, and digital creators and their bodies and faces, which has a great impact on women's desire to pursue CS (Elliott, 2008). As Grogan (2021) posited "the demand for CS is at least partly driven by the desire to conform to culturally prescribed, media-driven ideals of body shape and conventional beauty, with the slim and shapely form for women particularly valorised in the West" (p.40).

2.3.3.3. Feminism and Objectification

The theoretical framework of feminist theory helps to understand aesthetic dictates of femininity and beauty ideals in contemporary culture (Swami et al., 2010) as well as the normalization of cometic surgery (Eriksen & Goering, 2011; Calogero et al., 2010). Feminists approaches to cosmetic surgery are typically motivated by three concerns. First is its pervasiveness and the fact that is a gendered

phenomenon, this includes the shifting cultural narratives that serve to justify and normalize CS. Second, cosmetic surgery is high risk, and that there are alternative solutions to appearance dissatisfaction, where women who undergo CS believe that the perceived benefit of surgery outweigh the risk. Finally, feminists challenge the commonly held assumption that the CS industry and its proponents are neutral actors providing a service that meets a pre-existing demand. Instead, they suggest that the industry, cosmetic surgeons, and the media actively cultivate a market for cosmetic surgery by encouraging and validating women's body shame (Elliot, 2010).

The final approach exists within the 'structure' vs 'agency' perspectives (Heyes & Jones, 2016). The structure versus agency debate determines whether an individual acts as a free agent or in a manner dictated by social structure. Some feminist critiques of CS suggest that corporeal experiences are strongly influenced by an oppressive culture that pushes women to conform to feminine ideals of beauty, patriarchal structures in society and gendered identities (e.g., Wolf, 1991; Morgan 1991; Jones, 2008). These feminists believe that CS industry capitalizes on women's existing appearance concerns, while shaping and maintaining their insecurities. Alternative accounts in feminist scholarship acknowledge that for many women CS and the attainment of bodily or facial compliance with beauty ideals is interpreted as an act of empowerment and an expression of women's agency rather than surrendering victims of a patriarchal, male-dominant culture (e.g., Davis, 2013).

Objectification is a notion central to feminist theory and is a key social element in normalizing cosmetic procedures. Self-objectification is defined as the adoption of a third-person perspective on the self, whereby some girls and women come to place greater value on how they look to others rather than on how they feel or what their bodies can do (Fredrickson and Roberts, 1997). Empirical evidence validates casual observations where girls and women are targets of sexual objectification in their day-to-day lives more often than boys and men (Bernard et al., 2012; Langlois et al., 2000). Situational encounters that constitute sexual objectification include gazing or leering at women's bodies, sexual signals (e.g., whistling, honking car horn), commentary toward women, sexual harassment, and violence. Compared to men, women are perceived and treated as mere objects and less fully human when valuing them based on their sexual attractiveness (Cikara, Eberhardt, & Fiske, 2011; Heflick & Goldenberg, 2009).

Women's lived experience in a sexually objectifying cultural milieu leads to several negative psychological consequences (Calogero et al., 2011), it directs more of women's attention to their bodies and how they appear in the eyes of others and therefore lead to more body shame, appearance anxiety, and self-surveillance (Calogero & Pina, 2011). Derived from a theoretical model of the objectification of women, the exaggerated appearance scrutiny and sexual objectification serve as a starting point in the route to

appearance modification and the pursuit of CS for some women (Calogero et al., 2010). Hence, the potential for the consumption of CS stands as another harmful micro-level consequence of self-objectification that may be perpetuated via objectifying content across various types of media.

There is a considerable body of literature addressing the normalization of CS from these different yet intertwined theoretical perspectives, which will be explained in more details in the next chapter. The following section will gain more insights into the consumption of CS in the Egyptian context.

2.4. Cosmetic Surgery in Egypt

The CS industry is thriving in Egypt. According to The International Society of Aesthetic Plastic Surgery (ISAPS), in 2016, Egypt ranked number 14 among the top countries in cosmetic procedures (ISAPS, 2017). Notably, the number of beauty centres, clinics and plastic surgeons are increasing drastically, and they are concentrated in strategic affluent neighbourhoods across the capital and main cities. The practice of CS is increasingly being commercialized in Egypt where numerous clinics are being established by medical professionals. The lower income female population in Egypt are not excluded from the general hype of CS and are willing to dispense a considerable portion of their total income and savings on these procedures. This has resulted in a rise of unlicensed private clinics in recent years, which seem to be a persistent problem despite several crackdown attempts by the government. The full spectrum of clinics is now available for most of the Egyptian population, from high-end through to unlicensed clinics hidden in a residential building. Hence, based on the commercial nature of CS in Egypt, CS is positioned as women's determined getaway to self-management, and a means to help women overcome feelings of inferiority about their physical appearance. In the following sections, we will gain more insights into the structure driving the normalization of CS in Egypt.

On the surface, it seems that the normalization of CS in Egypt lies in a sphere of consumptive capitalism that both incorporates and creates human desire, the development and commercialization of the widely expanding frontiers of medical technology, and women's feelings of inferiority regarding their appearance. A closer look, however, reveals that several other factors are at play. These include the cultural context, the ideological norms applied to women (including a patriarchal ideology, and the marital pressure placed on women), and the contradiction between the Islamic influence and the westernization of beauty ideals. These factors make CS a subject worthy of study in Egypt. In the following sections, we will discuss these factors which helped normalize the practice of CS in the Egyptian context.

2.4.1. Collectivistic Culture

Cultural context provides the overall framework wherein humans learn to organize their thoughts, emotions, and behaviours in relation to their environment. Hofstede (1984) described culture as a person's collective programmed mind-set that plays an essential role in impacting how people interpret the world, internalize moral values, and make sense of what behaviours are encouraged or discouraged. According to Hofstede (1984), culture is divided into two dimensions: collectivism and individualism. Individualistic cultures emphasize promoting the individual's self-interest, personal identity and autonomy, independence, self-reliance, and prioritizing individual needs over the needs and interests of others. Typical individualistic societies include Australia, United Kingdom, Canada, and the United States. Collectivistic societies, on the other hand, emphasize the needs and goals of the group over individual pursuits, less personal privacy, group decisions, interdependence, an understanding of personal identity as knowing one's place within the group. As typical collectivistic societies are Asian countries e.g., China, India, Japan, South Korea, Pakistan, and Taiwan (Jung & Hwang, 2016), and Middle Eastern and Arabian cultures (Darwish & Huber, 2003). Hence, the distinction can be expressed by the range of social concern, which refers to bonds and links with others (Schreier et al., 2010).

Appearance is considered highly important for the evaluation of the self and others for women in collectivistic cultures (Jung & Hwang, 2016). Consequently, women in collectivistic societies are more likely to compare themselves with appearance of others (to make sure they are not too far off from the accepted norm), and they may be more sensitive to opinions of others in making judgments of their physical appearance (Jung & Lee, 2006). Moreover, the extent to which women engage in appearance-management behaviours is likely to vary depending on cultural concepts (i.e., individualism versus collectivism). Individuals in a collectivistic culture are highly likely to consider undergoing CS because of their willingness to follow social standards of beauty (Jung & Hwang, 2016).

The Arab world and Middle Eastern countries (e.g., Lebanon, UAE, Saudi Arabia, and Egypt) are considered collectivistic societies, where individuals value interdependence and gaining approval from their group (Hui & Triandis, 1986). Egypt is largely a collectivist society, whereby individuals possess a strong interdependent self-construal. Self-perceptions are influenced to a larger extent by social norms and others' opinions and judgements rather than their own individual concerns (Kim & Markman 2006; Savani et al., 2015). Moreover, there is a greater gender-role expectation on women to be beautiful, they are even perceived and judged by their looks. Hence, women's appearance in the eyes of others is very important. They are affected to a great extent by the judgements of others, and whether they adhere to

society's norms of beauty. Consequently, women are more likely to feel pressure to improve their physical appearance and pursue CS to conform to society's beauty ideal.

2.4.2. Patriarchy

The origins of women's appearance obsession or the beauty myth has nothing to do with women and everything to do with the masculine institution and power (Wolf, 1991, p.13). Beauty standards are no longer an aesthetic interest but an instrument of power, that is set by males, and adopted and practiced by females (Davis, 2013; Bartky, 1990). Women's submission to the patriarchal system is expressed in their ceaseless staring at their reflection in the mirror, censorship of what they eat, and heightened self-consciousness. Women modify their bodies in order to live up to male standards, dominated by the expectations of a patriarchal society as a surveillance instrument. As predicted by feminist theory, beauty practices such as CS arose due to pressures that women face in male-dominated societies (e.g., Bartky, 1990; Bordo, 1993). It appears to be that individuals who endorse patriarchal attitudes and beliefs, may be more likely to view CS as an acceptable and ''normalized'' means of appearance-enhancement (Swami et al., 2013).

Patriarchy is a social and ideological system which considers men superior to women (Maktabi & Lia, 2017; Walby, 1996). The patriarchal norms, rules, and practices have deep roots in the Mena (Middle East & North Africa) region (Maktabi & Lia, 2017). The patriarchy imposes masculinity and femininity character stereotypes in society and strengthen the unjust power relations between men and women. Patriarchy is deeply embedded within the Egyptian culture and compounded by interpretation of religious references, which is important in the Arab world. In Egypt, women are dependent on men in every walk of life (e.g., father or husband), and usually retain membership in their father kin group who takes authority and responsibility for them throughout their life until getting married where their husband takes that role (Maktabi & Lia, 2017).

Patriarchy permeates Egyptian society at many levels, not only prevails at a household/family level. For example, the beauty and fashion industry including big firms, controlled by men, successfully sell their concept of what is normal and what is abnormal, and peg their stock prices based on women's insecurities. This whole industry is built on western patriarchal beauty standards, that equates women's self-worth to their physical appearance. Hence, Egyptian girls grow up with insecurities about their appearances and internalize the idea that they need to be beautiful, and that beauty comprises of certain set of rules dictated by the society. They see beauty everywhere that conforms to the strict standard set by the society, so women start believing that they must stick to these standards or else they will be ugly.

Hence, more and more women are opting for CS. If we explore the origins of current beauty standards, we will find that the reason women change and modify their appearance is an internalized patriarchal prejudice. Consequently, CS is a form of patriarchal subjugation (Gimlin, 2000).

2.4.3. Marital Pressure

A growing literature documents the importance of physical attractiveness in romantic relationships. Research has documented a "love premium" for beauty whereby physically attractive people are more likely to be in marital and sexual relationships. (e.g., Weitzman & Conley, 2014; Lee, 2009). In Arab culture and Islam, marriage is the only acceptable venue for sexual relations with a romantic partner (Sherif-Trask, 2003). Hence, marriage is really important and sacralised. In Egypt, arranged marriages are common, women resort to this type of marriage if they have not met a partner in their circle of acquaintanceship. Therefore, when it is time for a young man to get married, the process of investigation for potential brides will take into consideration girls' physical beauty. As such, men usually look for a young, beautiful, fair skinned and thin women. Therefore, being beautiful and conforming to society's beauty standards improve women's prospects for marriage.

One of the ramifications of patriarchal society in Egypt is the power of masculine gaze, and the establishment of the perceived concept that women and their bodies are used to satisfy the male fantasy and desire. Accordingly, women and girls are subject to sexual objectification, whereby they are treated as body or collection of body parts for sexual use (Bartky, 1990). Women are living under the male gaze, and their value as a female is reduced to how it appeals to the male viewer and/or feed his sexual interest. The influence of the male gaze seeps into female self-perception and self-esteem early at a young age. Consequently, women place great emphasis on their physical characteristics, to attract a potential mate or a marriage prospect (Dixson, Grimshaw, Linklater & Dixson, 2010).

Moreover, marriage patterns in Egypt have changed, while the typical timing of marriage for women was teens or early 20s, in recent decades, women are marrying later (some in their late 20s or early 30s), and some women are not marrying at all. Hence, society places pressure on women to attain certain standards of beauty to stand a better opportunity for marriage. Accordingly, plastic surgery is considered one route to attain beauty ideals and have higher chances at getting married. Many Egyptian women opt for CS to follow the norm that shapes the perceptions and desires of potential partners and improve their prospects in marriage (Mikhail, 2010).

2.4.4. Western and Islamic Influence

Western values and principles contradict with Islamic ones; however, both have significant impact on Arab societies. The Arab Middle Eastern culture is heavily influenced by Islam, and Islamic values have a significant impact on what can and cannot be viewed as acceptable behaviour in society (Kalliny et al. 2008). It may seem natural that CS should be perceived as permissible, and in our modern liberal age, it seems strange to attempt justifying certain surgical acts in the light of a particular cultural or religious tradition (Atiyeh et al., 2008). In Islam, mutilation of one's body has been clearly prohibited, hence CS performed for the purpose of beautifying oneself is impermissible. The body given to humans is a trust and one is expected to be content with what god has created, and changing the nature created by Allah is a sin (Benari, 2013). On the other hand, multi-national corporations which have originated in the west aided by mass media and advertising have led to the expansion of western ideals of beauty that has become the international standard. Hence, the current surge in CS is the result of the commodified global beauty followed by western civilization, whose focus is the body and its desires (Mckay, Moore & Kubik, 2018; Frith, 2014).

The contradicting influence of Islam and the west has resulted in dual pressure on women in Egypt. Muslim women find themselves trapped between Western beauty standards propagated by social media, and religious values and conservatism that are embedded to a great extent in the culture. As a Muslim woman the notions of beauty and self-worth can become something difficult to truly unpack and come to terms with at times. A core concept within Islam is physical requirement of modesty such as covering certain body parts in public, not wearing make-up, with the purpose of not drawing attention to women's beauty. Hence, CS is thought to be impermissible in Islam. However, a growing number of young consumers are opting for CS in Muslim-majority countries which are governed by conservative Islamic thoughts such as Iran, Egypt, and Saudi Arabia (Bell, 2019; Haris, 2018).

The quest for physical perfection and aspiration for Western beauty ideals have a great impact on Arab women. Being immersed in beauty images of models and influencers sharing videos of their procedures taking place and surgeons showcasing their work through before-and after photos have inevitably led to the spread of CS in Muslim countries (Atiyeh et al., 2008). The line that arises between observing religious dress code and aspiring towards mainstream beauty standards is blurred, it seems contradictory or hypocritical to many people, but it seems to be a legitimate shared experience for many Muslim women. For example, you can notice Egyptian women with full hijab with identical pinched noses and plumped pouting lips. Also, non-veiled Muslim women residing to non-invasive procedures, as it does not cause a major change in God's creation, and thus reconciles opposing pressures. Hence, the influence of the

west has led Arab women to indulge in beautification and reshaping of their bodies, unnecessarily changing what God has created (Al-Ghazal, 2007).

2.5. Conclusion

CS has seen a significant increase globally; this is equally noticeable in the Middle East and specifically in Egypt. Albeit the Islamic values interwoven in the Egyptian population's fabric guide against CS, it did not deter its prevalence and commercialisation. This is equally surprising with the financial difficulties experienced by most of the Egyptian people. It seems that the Western influence and its impact on the Egyptian society outweighs all other factors, to a point where females in Egypt would put themselves in harm's way for their aspirations to conform with western beauty ideals. There are no signs that suggest this is a temporary hype and hence measures are required to make a behavioural shift towards CS. This may include heavier government regulation as well as awareness campaigns through the various media outlets.

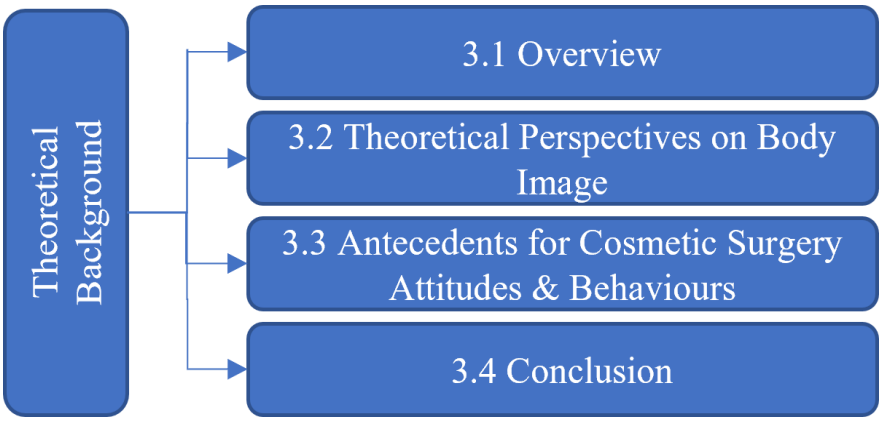
CHAPTER 3 – THEORETICAL BACKGROUND AND HYPOTHESIS DEVELOPMENT

3.1. Overview

The previous chapters have attested the increased importance and value society has placed on feminine beauty as well as the significant surge in cosmetic surgery worldwide. In this chapter, different theoretical perspectives related to body image concerns and body change behaviours are discussed. A social psychological framework is adopted, integrating these theoretical perspectives for understanding the multiple pathways by which women's body image, and cosmetic surgery attitudes and behaviours are shaped in contemporary society.

This chapter is presented in four sections. The first section signifies the current overview of this study. The second section presents the research developments in understanding body image and body change behaviours. It provides deeper insights on different theoretical perspectives namely, sociocultural model (tripartite influence model), social comparison theory, objectification theory, and consumer culture impact model. The third section describes the different antecedents for cosmetic surgery attitudes, such as, sociocultural pressures, psychological processes, materialism, and religiosity. Also, factors associated with cosmetic surgery prediction, with the research hypothesis being developed throughout. Finally, the fourth section provides the conclusion and outlines the research hypotheses. Figure 3 illustrates the chapter's outline.

Figure 3 - Theoretical Background and Hypotheses Development Outline



3.2. Theoretical Perspectives on Body Image

The concept of body image has been the subject of numerous approaches coming from psychology, sociology, and gender studies. Psychologists are concerned with one's body-related self-perceptions and self-attitudes including thoughts, feelings, and behaviours (e.g., Ramos et al., 2019; Tiwari & Kumar, 2015). Sociologists are particularly interested in understanding how body image is culturally and socially constructed and shaped (e.g., Grogan, 2021; Jacobs, 2003). Gender studies are concerned with gender differences in body image and how these differences manifest themselves in men and women. Body image concept has been constructed, from psychological and sociological perspectives with a gendered perspective. To explain body image, we need to recognize the interplay between the experiences of individuals in relation to their bodies, and the cultural and social environment in which the individual operates (Grogan, 2021). Moreover, gender is a salient factor in body image development (Cash & Pruzinsky, 1990). Women are more cognitively and behaviourally invested in their appearance (Cash & Hicks, 1990). Body dissatisfaction and eating disorders are particularly common among women (Keski-Rahkonen & Mustelin, 2016; Karazsia, Murnen & Tylka, 2017). Furthermore, women are more likely to engage in appearance modifying behaviours (e.g., cosmetic surgery; Sinno et al., 2016). Thus, body image research has mainly focused on women (Quittkat et al., 2019).

Body image is a multidimensional, self-attitude towards one's body, particularly its appearance (Cash & Pruzinsky, 1990). Thus, it refers to how people think, feel, and behave towards their physical traits. Body image encompasses perceptual, attitudinal, and behavioural aspects of the body (Cash & Deagle 1997). The perceptual component of body image refers to how the mind senses and perceives the body and is characterized by the accuracy by which individuals estimate their body size (Neagu, 2015). Distortion of body size that goes in the direction of overestimation was long time considered a predictor factor in the development of eating disorders. The attitudinal dimension of body image comprises evaluative, affective, and cognitive subcomponents (Muth & Cash, 1997). Body-image evaluation refers to satisfaction or dissatisfaction with one's physical attributes, as well as evaluative thoughts and beliefs about one's appearance. These evaluations derive in part from self-perceived discrepancies from internalized physical ideals (Cash & Szymanski, 1995; Strauman & Glenberg, 1994). The affective component refers to discrete emotional experiences that these self-evaluations may elicit in specific situational contexts (Szymanski & Cash, 1995). The third and most distinct attitudinal dimension, cognitive-behavioural investment, is the extent of attentional self-focus on one's appearance. The behavioural aspect of body image includes actions involving the management and enhancement of appearance (Cash, 1990).

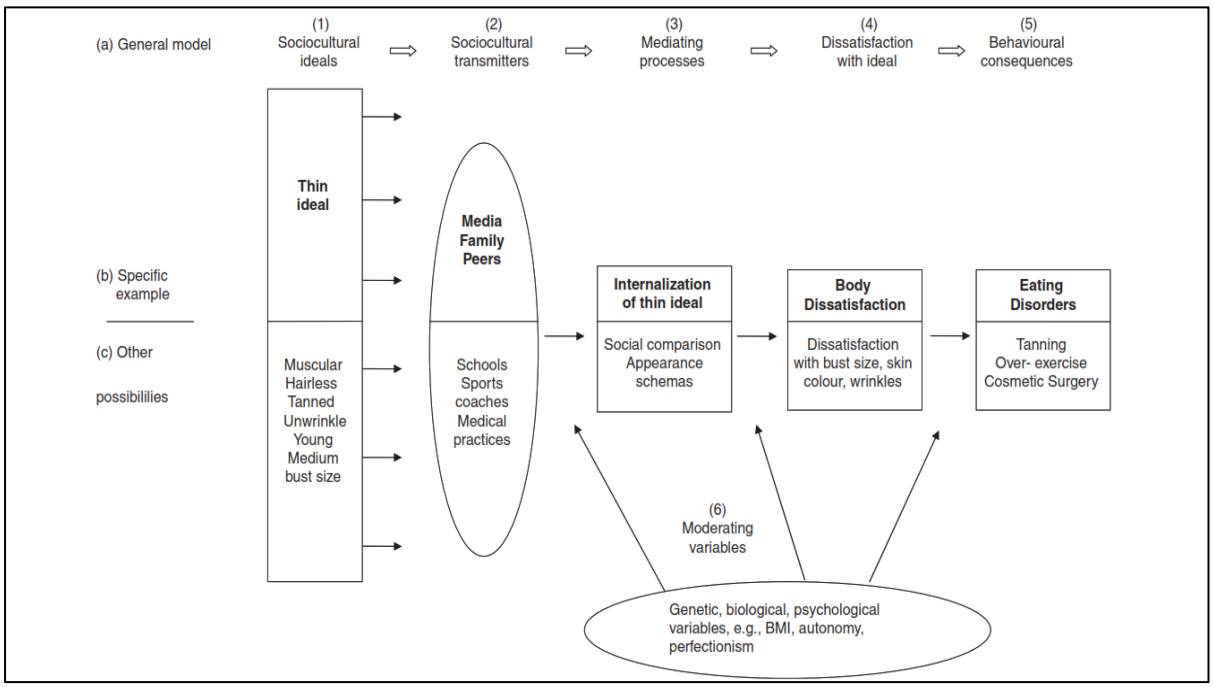
Thus, in the following sections, we will discuss different theoretical models related to the development of body image concerns and body change behaviours. First, the Sociocultural Model (Tripartite Influence model), which examines how sociocultural ideals of physical attractiveness and psychological factors interact and influence body image concerns and modifying behaviours. Second, Social Comparison Theory, which justifies women's appearance-focused social comparisons and their subsequent effects on body image concerns and intentions toward appearance enhancement behaviours. Third, Objectification Theory, which discusses the experiential consequences of being female in a culture that sexually objectifies the female body. Internalizing an observer's perspective as a primary view of the physical self, bring about a sort of psychic distancing between the self and the body that encourages women to support even further objectification of their bodies via body enhancement procedures. Fourth, Consumer Culture Impact Model, which explains the negative psychological impact of internalising core consumer culture ideals, which in turn affects individuals' thoughts and behaviours concerning their physical appearance. The applications of these theories and models will be discussed. Furthermore, justification for the chosen theories is offered in order to construct the research framework.

3.2.1. Sociocultural Model (Tripartite Influence Model)

One of the dominant theoretical frameworks for the development and maintenance of body image is the sociocultural model (Rodgers, 2016). This model holds sociocultural ideals and pressures as paramount to the genesis of body image disturbance (Thompson, Heinberg, Altabe, & Tantleff-Dunn, 1999; Tiggemann, 2012) and recently body change behaviours (Di Gesto et al., 2022; Jackson & Chen, 2015). The model does not deny the importance of individual characteristics, however the focus is on the aspects of the physical environment, as well as the social and cultural practices, norms, beliefs of a society. Sociocultural is best thought of as a conceptual model providing a general framework for understanding contemporary body image. At its most basic, sociocultural theory holds that (1) there exist societal ideals of beauty (within a particular culture) that are (2) transmitted via a variety of sociocultural channels. These ideals are then (3) adopted or internalized by individuals, so that (4) body satisfaction (or dissatisfaction) will be a function of the extent to which individuals do (or do not) meet the ideal prescription. Such satisfaction or dissatisfaction will then have (5) affective and behavioural consequences of its own (e.g., eating disorders). The model also acknowledges the importance of individual characteristics, hence, recognizes that (6) there will be individual differences in response to sociocultural pressures. More formally, there are a variety of biological and psychological characteristics that moderate the links in the model, and ultimately determine an individual's degree of vulnerability to

sociocultural pressures (Tiggemann, 2012, p.759). Figure 4 provides a representation of the whole model.

Figure 4 - Schematic representation of (a) general sociocultural model, (b) most applicable and researched specific example, and (c) other possibilities within the sociocultural framework



Source: Tiggemann, 2012: p.760

There are different sociocultural models that investigate body image and disordered eating. The most widely tested and well-validated is the Tripartite Influence Model. In its original form it proposes that sociocultural and psychological factors interact and directly influence body image (Thompson et al., 1999). It postulates that appearance pressures for women are transmitted and reinforced through three primary sociocultural sources: the media (e.g., through adverts featuring thin and youthful airbrushed models), parents (e.g., direct criticism or through placing a great value on their appearance), and peers (e.g., through peer pressure regarding appearance). The model proposes two psychological processes through which these sociocultural influences exert their influence on body image: internalisation of appearance ideals (i.e., the degree to which a person cognitively "buys into" socially determined ideals of beauty) and social comparisons regarding appearance (i.e., the degree to which a person compares their own appearance with others regardless of the direction of comparison). Hence it tests direct (peer, parental, and media factors) and mediational links (internalization of societal appearance standards, and appearance comparison processes) as factors potentially leading to body dissatisfaction, eating disturbance, and body change behaviours (Lewis-smith, Diedrichs, Bond & Harcourt, 2020; Carvalho &

Ferreira, 2020; Shagar, Donovan, Loxton & Harris, 2019; Huxley, Halliwell & Clarke, 2015; Tiggemann, 2012; Shroff & Thompson, 2006).

Even though the tripartite influence model has proved its success to predict body image disturbances and eating disorders, scholars have suggested several limitations to this theoretical model. The claims of this sociocultural model have been investigated in the western world and primarily among white women, nevertheless, the tripartite influence model is especially relevant to non-white populations, since these women may feel pressure to attain western beauty standards (Stojcic, Dong & Ren, 2020). The usefulness of this model in explicating risks for others outside that particular demographic warrants investigation (i.e., different racial and ethnic groups) (Schaefer et al., 2018). Cultural specificities are important factors to consider when devising and analysing sociocultural models of body dissatisfaction (Burke et al., 2021). For instance, family connection and interdependence are central cultural values in collectivistic Arab societies (Dwairy et al., 2006). Therefore, the influence of family on body image maybe particularly salient for Arab women. Hence, this research attempts to consider these cultural specificities in Egyptian women. The influence of other sociocultural agents, such as medical practitioners, sports coaches, and new social media influencers, as well as other situations like fitness and beauty centers need to be studied. Also, newer forms of media such as the internet and new social networking sites should be investigated.

Moreover, the sociocultural model has been applied primarily in the realm of body weight and shape, particularly focusing on thin ideals of attractiveness. In principle, however, the perspective applies equally well to other aspects of body image such as facial appearance (e.g., skin colour and texture, size of eyes, shape of nose and lips) (Tiggemann, 2012). Furthermore, there are other messages transmitted by sociocultural influences. For example, alongside the glorification of a thin body comes a very strong anti-fat message. There is also a parallel idolization of youth and denigration of aging. Hence, there are a corresponding variety of other behavioural responses, ranging from tattooing and tanning to cosmetic surgery. Hence, other increasingly common behaviours such as cosmetic surgery should be investigated more within the theoretical framework of the sociocultural model. Another limitation is that the existing research is primarily correlational and hence cannot determine causality or whether a specific variable is a causal risk factor. For example, in the case of the effects of media, while it is tempting to conclude that exposure to idealized images lead to body dissatisfaction in accord with the causal sequence proposed in the sociocultural model, the converse causal assumption is equally plausible: body dissatisfaction may lead to heightened use of the media. Yet, there is surprisingly little longitudinal evidence indicating that sociocultural influences precede body concerns in time, a necessary condition

for causality. In fact, most likely the relationship between sociocultural influences particularly appearance-focused social media engagement and aspects of body image is likely to be bidirectional (Cohen, Newton-John &. Slater, 2017; Tiggemann, 2012, p.764).

3.2.2. Social Comparison Theory

Social comparison theory (Festinger, 1954) proposes that people have an innate drive to compare certain aspects of themselves to other people so that they have a better assessment of themselves. Social comparison is defined as "the inclination to compare one's accomplishments, one's situation, and one's experiences with those of others" (Buunk & Gibbons 2006, p. 16). The basic premise of the theory is that when objective standards against which one can evaluate his/her attributes are absent, one will instead use social information as a comparison standard (Mangleburg, Doney &Bristol, 2004). Indeed, Festinger (1954) indicated that individuals observe others around them, identify comparison targets within that social context, and compare to them. These comparisons can provide normative information that, in turn, influences how individuals think and feel about themselves (Epstude & Mussweiler, 2009). According to social comparison theory, individuals compare and evaluate themselves as well as others in various domains including appearance and attractiveness. Appearance-focused social comparisons involve comparing qualities of one's own physical appearance to others such as weight, body size, body shape or overall appearance (Jung & Lee, 2006; Schutz, Paxton, & Wertheim, 2002).

Although Festinger (1954) proposed that social comparison was driven by a need to gain accurate self-evaluations, following the initial theory research began to focus on the motivations that underlie social comparisons. Motives that are relevant to social comparison include self-evaluation, self-improvement, and self-enhancement (Tsai, 2013; Krayer, Ingledew & Iphofen, 2008; Buunk & Gibbons, 2007). Self-evaluation comparisons are used to gather information about one's own standing in relation to similar others (e.g., How does my body compare to my friends?). Self-improvement comparisons are employed to learn how to improve a particular characteristic or for problem solving (e.g., How could I learn from a friend to be more stylish?) (Wood, 1989). Self-enhancement comparisons are employed to make people feel good about themselves and maintain self-esteem. Individuals would distort or ignore the information gained by social comparison to view themselves more positively and further their self-enhancement goals. Individuals can downplay skills that they lack or criticise others to seem better by comparison (e.g., she might look beautiful, but she is arrogant) (Wills, 1981). As a result, directions of social comparisons could be upward, downward, and lateral. Upward social comparisons occur when individuals compare themselves to someone whom they believe to be better off than themselves. Downward social

comparisons occur when individuals compare themselves to someone whom they believe to be worse off than themselves (Tiggemann & Polivy, 2010; Collins, 1996; Smith & Insko 1987). People can also make lateral comparisons, in which they compare themselves to others whom they perceive to be the same as them in a particular domain (Pinkus, Lockwood, Schimmack, & Fournier, 2008).

As a psychological tendency deeply rooted in the human mind (Festinger, 1954; Haferkamp & Krämer, 2011), appearance-focused social comparisons take place in both offline and online social environments whereby interactions in each environment brings with it opportunities for appearance preoccupation and comparisons (Zimmer-Gembek et al., 2021). More recently, scholars have turned their investigation to online appearance related comparisons specifically on social media. Social media offer an ideal platform for social comparisons to take place, as individuals learn about others, browse others' profiles, and post personal photos which makes it easier for women to compare their appearance with that of others (Fardouly, Willburger and Vartanian, 2018). Studies have indicated that women frequently exposed to social media are more likely to internalize and compare their own appearance to the female ideals displayed on social media (Chae, 2017; Fardouly et al., 2015, 2018; Kim & Chock, 2015). Furthermore, women who engage more frequently in appearance-related photo activity specifically viewing others' photos on social media were more likely to compare their appearance to female ideals (Lee & Lee, 2021). The ubiquity of idealized body images on social media allows ample opportunity for women to engage in appearance comparisons. Online social environments include various comparison targets such as peers, friends, acquaintances, family members, and individuals in the media (e.g., celebrities, models, and influencers) (Verduyn et al., 2020; Carey, Donaghue & Broderick, 2014). For instance, images women see on Instagram are often especially relevant comparison targets such as same-age peers (Hogue & Mills, 2019). Scholars have conflicting propositions regarding the effects of comparison targets; whether individuals are more likely to compare themselves to relevant targets and similar others or to distant, unrealistic, and extreme targets. Some studies show that people are more inclined to judge their own aesthetic appearance in relation to unrealistic images in the media such as celebrities (Di Gesto et al., 2021; Ahadzadeh, Sharif & Ong, 2017; Leahey &Crowther, 2008). Although celebrities represent an unattainable, psychologically distant, and extreme target of comparison for girls and young women (Scully, Swords & Nixon, 2020). While other studies consistent with the tenets of social comparison theory (Festinger, 1954), argue that individuals are more likely to compare themselves to similar others and relevant peers or friends (Cash, Cash & Butters, 1983). Hence, an average woman should view models and celebrities as irrelevant comparison targets (Strahan, Wilson, Cressman & Buote, 2006).

Contemporary researchers are examining the dynamics of upward and downward social comparisons and their effects on body image concerns. Although upward comparisons can lead to negative consequences and downward comparisons can lead to positive consequences (Leahey & Crowther, 2008), most of the past studies suggest that having a greater tendency to compare one's appearance to others in general (regardless of the direction of comparison) has a negative effect on psychological well-being (Lee, 2020; Halliwell & Harvey, 2006). One negative psychological consequence to appearance-focused social comparisons is body dissatisfaction (e.g., Hendrickse et al., 2017; Fardouly & Vartanian, 2015; Myers & Crowther, 2009; Bessenoff, 2006; Engeln-Maddox, 2005; Halliwell & Harvey, 2006). Such findings are consistent with the tenets of the tripartite influence model (Thompson et al., 1999), which argues that the comparison process is triggered by a need for information regarding one's appearance and that when this process results in negative feedback about one's appearance, body dissatisfaction occurs. In their systematic review on the impact of social networking sites on body image and disordered eating outcomes, Holland and Tiggemann (2016) suggested that engaging in social comparisons mediated the relationship between social media use and body image concerns. Also, regarding Instagram, correlational and experimental studies have shown that appearance comparison mediated the effect of exposure to images of idealized bodies on body dissatisfaction levels (Di Gesto et al., 2020; Brown & Tiggemann, 2016; Ridgway & Clayton, 2016).

Further research examined women's appearance-focused social comparisons and their subsequent attitudes and intentions toward appearance enhancement behaviours such as cosmetic surgery (Wu, Mulkens & Alleva, 2022; Jackson & Chen, 2015; Nerini, Matera & Stefanile, 2014; Arnocky & Piché, 2014). Women who internalize beauty ideals may be more likely to engage in physical appearance comparison to compare themselves against cultural standards of beauty (Nerini et al., 2014); if physical appearance comparison unveils that a woman does not meet the standards of other people, that woman may experience body dissatisfaction. Higher levels of appearance comparison were positively associated with greater acceptance of cosmetic surgery. According to Di Gesto and colleagues (2021), the tendency to evaluate one's body in comparison with the idealized and enhanced physical appearance of celebrities on Instagram was associated with women's acceptance of cosmetic surgery.

Research has addressed some limitations to social comparison theory. It has been shown that some of the central tenets of Festinger's (1954) theory do not hold among women who make appearance-focused social comparisons with images in the media (Engeln-Maddox, 2005; Strahan et al., 2006). Social comparison theory postulates that individuals are most likely to compare themselves to relevant targets or similar others. While recent studies have found that women tend to compare themselves with those

who are perceived to be better or more attractive such as celebrities, models, and social media influencers (e.g., Pedalino & Camerini, 2022; McComb & Mills, 2021; Verduyn et al., 2020; Burke, 2017; Prieler & Choi, 2014). The available studies dealing with social comparison processes in response to social media use have either focused on student samples (Cramer et al., 2016; Lee, 2014; Steers & Wickham, 2014), adolescents (Frison & Eggermont, 2016; Valkenburg et al., 2017), or emerging adults (De Vries & Kühne, 2015; Wang et al., 2017). Even if younger age groups have often been described as more susceptible to social comparison behaviour than adults (Lee, 2014), literature on developmental psychology suggests that comparing oneself to others who seem to be more attractive or successful may fuel threats to one's self-esteem and harm one's well-being across the lifespan (Heckhausen & Krueger, 1993). Therefore, it is of utter importance to consider a broad age range when investigating the influence of SNS use on social comparison processes.

Most studies focusing on the contribution of social media in social comparisons are cross-sectional, which are no doubt plausible, yet they remain subject to the well-known limitations of correlational data such as the difficulty to determine the direction of the relationship (Lee, 2014). A study by Rousseau et al. (2017) suggests that body dissatisfaction positively predicts comparison on Facebook. In addition, these authors noted that passive Facebook use, meaning the 'the monitoring of other people 's lives by viewing the content of others' profiles without direct exchanges between the users' (Frison & Eggermont, 2015, p. 4), stimulated increased rates of social comparisons that, in turn, aggravated body dissatisfaction levels. The temporal order for the relationships of social media use, appearance comparison, and body image concerns is yet to be established (Schmuck et al., 2019; Lee, 2014). Hence, this research investigated the influence of social media use on appearance comparison process reflecting a broad age range from early to late adulthood (i.e., 18 to 60 years) using structural equation modelling to allow more reliable inferences about the causality of the relationship.

3.2.3. Objectification Theory

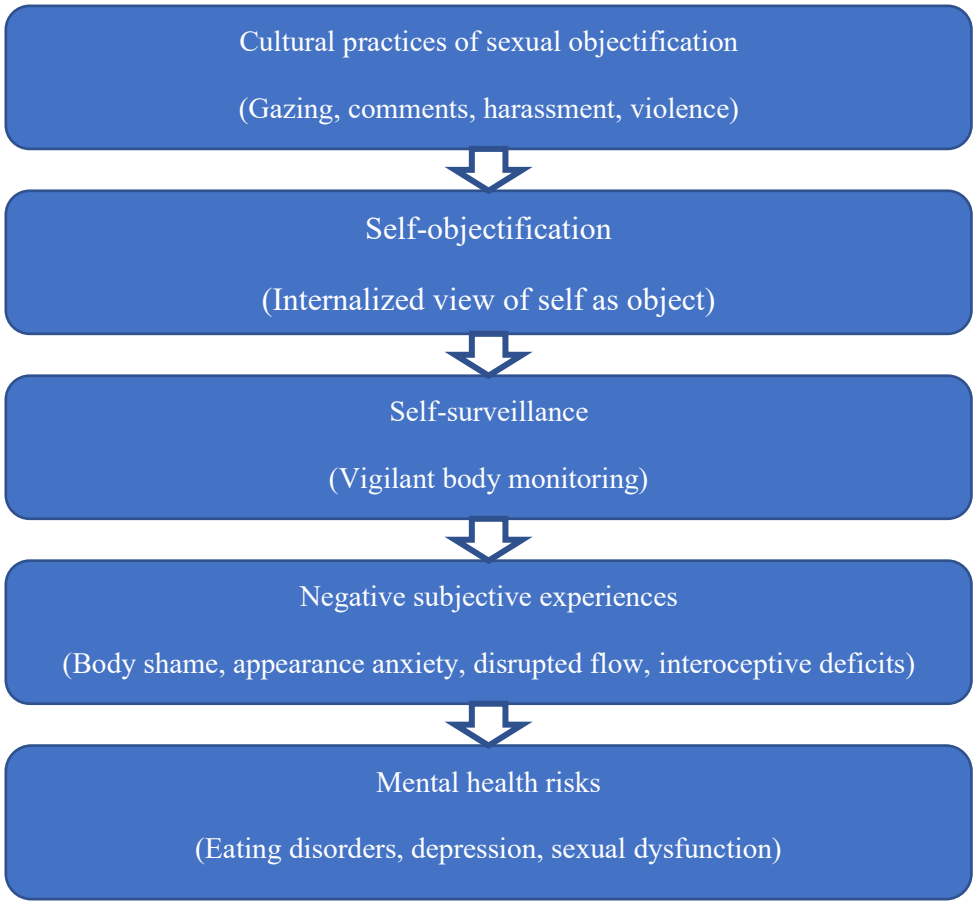
Objectification theory proposed by Fredrickson and Roberts (1997) provides a framework for understanding the experience of being female in a sociocultural context and how women's bodies are represented, observed, and valued. The theory postulates that many women are viewed and treated primarily as a physical object, whereby a woman's worth is equated to her body's appearance and sexual functions (Szymanski, Moffitt & Carr, 2011; Bartky, 1990). When women are sexually objectified, their worth is considered only to the extent that their bodies give pleasure and benefits to others. Women are prevalently sexually objectified across interpersonal or situational encounters (Macmillan, Nierobisz, &

Welsh, 2000; Swim, Hyers, Cohen & Ferguson, 2001) which include gazing or leering at women's bodies, sexual signals (e.g., whistling, honking car horn), sexual harassments or assault. Also, in media-based encounters (Aubrey & Frisby, 2011) which includes exposure to visual media and sexualized imagery which focuses attention on women's bodies and body parts (Vandenbosch & Eggermont, 2012; Harper & Tiggemann, 2008; Tiggemann & Boundy, 2008).

According to the objectification theory (Fredrickson & Roberts,1997), living in an objectifying cultural milieu fosters appearance self-consciousness in girls and women, whereby sexual objectification becomes incorporated into their own mental sphere (Roberts, Calogero & Gervais, 2018). This gradually socializes women and girls to adopt an observer's perspective of their physical self and prompts them to anticipate and stay vigilant of how they appear to others. Hence, women start having an internalized view of the self as a sexual object, this self-perspective is named self-objectification (Schaefer et al., 2018; Calogero, 2012). Consistent with Langton's (2009) reasoning, whereby the "self-objectifying attitude will be a matter of both seeing, and doing" (pp. 334–335), the two most studied features of self-objectification are centrality of appearance to self-concept (a matter of seeing) and the habitual surveillance of appearance (a matter of doing).

Girls and women with higher levels of self-objectification tend to regard appearance as central to self-concept, anticipate others' evaluations of their appearance, and vigilantly monitor their physical appearance (Calogero & Watson, 2009; McKinley & Hyde, 1996). Sexual objectification manifests in self-consciousness and self-objectification, which, in turn, leads to self-surveillance: the habitual monitoring of the external appearance (Fredrickson & Roberts, 1997; McKinly & Hyde, 1996). Hence, self-surveillance has been called the active or behavioural manifestation of self-objectification (Calogero, 2012). Individuals who show higher levels of body surveillance engage in chronic self-monitoring to ensure compliance with societal beauty ideals (McKinley & Hyde, 1996). This may lead to negative subjective experiences (e.g., body shame and appearance anxiety) and mental health risks (eating disorders, depression, and sexual dysfunction) (Fredrickson & Roberts,1997; Calogero, 2012). Figure 5 illustrates the explained model of objectification theory.

Figure 5 - A Model of Objectification Theory



Source: Calogero 2012: p.576

Most research on self-objectification has focused on traditional media's portrayal of women in often sexually objectifying formats. Research has found that greater exposure to media that focuses on women's appearance—such as objectifying magazines images (Halliwell, Malson & Tischner, 2011; Harper & Tiggemann, 2008; Morry & Staska, 2001), television programs (Aubrey, 2006), and music videos (Grabe & Hyde, 2009; Prichard & Tiggemann, 2012)—is associated with greater self-objectification in young women. Media imagery consistently show that women are depicted in ways that over-emphasise their body parts and sexual function: such as wearing revealing clothes, exposing more body parts, or adopting seductive and sexy poses (e.g., Aubrey & Frisby, 2011). However, the use of social media is a specific social experience that is linked to self-objectification and has recently garnered increasing empirical attention. A considerable amount of research demonstrates that a high proportion of women featured in social media imagery are similarly sexually objectified (Ghaznavi & Taylor, 2015; Deighton-Smith & Bell, 2017; Tiggemann & Zaccardo, 2018). In contrast to traditional media, many objectified images found on social media are created by users as a form of self-presentation (Manago, Graham, Greenfield & Salimkhan, 2008; Chua & Chang, 2016). Recent research has provided evidence that

posting sexually objectified self-presentations, specifically selfie-posting and editing encourage women to view the body as an object and thus increases the risk of self-objectification and body surveillance (Zheng, Ni & Luo, 2019). Hence, greater exposure to objectifying media (Fardouly et al., 2015) and portraying sexually objectified selves to others on social media is associated with higher levels of self-objectification among women (Bell, Cassarly & Dunbar, 2018).

Objectification theory and its related psychological processes that focus on the body, serve as a useful vehicle to explore the socio-psychological phenomenon which drives prevalent body image concerns among women (Aubrey & Frisby 2011; Hatton & Trautner, 2011). Studies have found that self-objectification provokes interaction effects with related constructs (such as body surveillance) which result in increasing public self-consciousness (Breines, Crocker & Garcia, 2008) which in turn can result in more serious dysfunction, including serious body image concerns. Hence, self-surveillance is a risk factor for negative body image (Moradi & Huang, 2008; Grippo & Hill, 2008). More specifically, self-objectification has been linked to different operationalisations of negative body image including body shame (Noll and Fredrickson 1998), body dissatisfaction (Grippo and Hill 2008), and an increase in the discrepancy between one's actual and ideal weight (McKinley, 1998).

Moreover, objectification theory is an important framework for understanding women's attitudes toward cosmetic surgery (Sun, 2018b; Calogero, Pina & Sutton, 2014). Cosmetic surgery reflects another negative consequence stemming from the sociocultural conditions that perpetuate the objectification of women's bodies. Intensified appearance scrutiny and self-objectification serve as a starting point in the route to appearance modification for some women. It is well-documented that experiences of sexual objectification, self-objectification, self-surveillance (the behavioural manifestation of self-objectification), and body shame corresponded to increases in acceptance and consideration of undergoing cosmetic surgery among women (Vaughan-Turnbull & Lewis, 2015; Szymanski et al. 2011). Being routinely viewed and treated as an object for the pleasure of others, coming to view oneself as an object for this use, and feeling ashamed of the body when not meeting stringent appearance standards, may bring about a sort of psychic distancing between the self and the body that encourages women to support even further objectification of their bodies by electing surgical procedures (Calogero et al., 2010).

3.2.4. Consumer Culture Impact Model

Capitalism relies on the creation of a consumer culture and consumptive behaviour to produce profits that maintain the system (Bartky, 1990). Consumer culture suggests that consumption -the act of buying goods or services- is a cultural activity. Its capitalism that underlies an ideology of feminine beauty

contrived to keep women consuming and consumed. Thus, the fashion-beauty industry is rooted in the capitalist patriarchy (Henderson & Brooks, 2009). In the beauty industry, an objectified view of the female body is promoted to increase the consumption of products and services that increase the value of the body. As Henderson and Brooks (2009) puts it: 'women's objectified body consciousness occurs within a larger context that profits from the sale of goods and services designed to meet needs that are created by the system itself" (p.135).

In an analysis of contemporary consumer culture, Dittmar (2008) proposes the consumer culture impact model which includes two prominent ideal identities, particularly prevalent in advertising and the media: the "body-perfect" ideal, and the "material good life". The consumption of goods is marketed as a bridge toward achieving the "body perfect", the "material good life" and thus an "ideal self" (Dittmar, 2008, p. 2). It has become commonplace that consumer culture is obsessed with the body. The media—magazines, TV, films, and advertising—not only emphasize that female self-worth should be based on appearance but present a powerful cultural ideal of female beauty (Tiggemann, 2012). Correspondingly, new forms of media e.g., social networking sites are preoccupied with perfect bodies and idealized images of celebrities, models, and influencers who promote unrealistic standards that define beauty (Holland & Tiggemann, 2016). Media with its different forms work on the firm establishment in consumers' minds that their bodies and faces are malleable and can be transformed and enhanced through consumption of commodities (Featherstone, 2010; Felix & Garza, 2012).

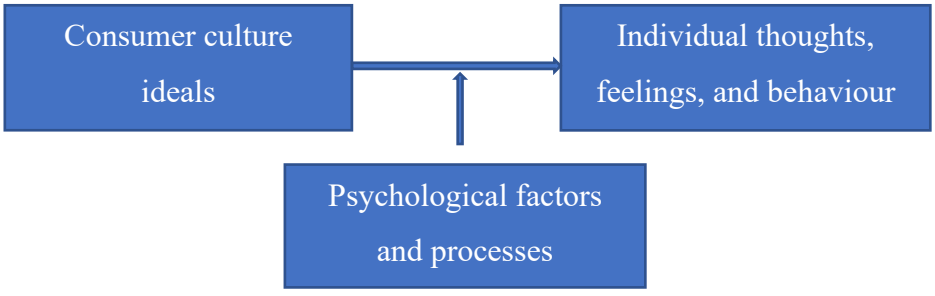
One of the most dramatic techniques for body construction in consumer culture is cosmetic surgery, which has become legitimated as a popular form of self-improvement (Doyle, 2008; Jones, 2008; Gimlin, 2007). Schouten (1991) referred to cosmetic surgery as particularly dramatic form of symbolic consumption. In consumer culture, people attend to their bodies in an instrumental manner, and the body is viewed as a form of self-expression. Hence, the modification and cosmetic enhancement of the body through a range of regimes and technologies can be used to construct a beautiful appearance and thereby a beautiful self (Featherstone, 2010). The body in contemporary consumer culture serves as another source for consumption. Changing the body is as easy as the consumption of any other commodity available in a consumer society. Bodies no longer have to be damaged or impaired to merit surgical alteration. Growing older, gaining, or losing weight or simply failing to meet the cultural norms of beauty are now reason enough for surgical improvement procedures. Consumer culture ideals of appearance frequently portray unrealistic and unattainable body image and focus on the discrepancy between these ideals and the self. Hence, cosmetic surgery is portrayed as the pathway to repair the body and achieve society's beauty ideals (Covino, 2004).

The "body perfect" is only one ideal identity, the other central element of consumer culture is the "material good life" which emphasizes materialistic pursuits; an affluent lifestyle and social status filled with expensive material goods, possessions, and activities. Dittmar (2008) model of consumer culture proposes that both consumer culture ideals are closely interconnected, since individuals who emphasize their physical appearance develop a similar relationship with their body as materialists with their material possessions. According to Henderson-King & Brooks (2009) "materialist individuals are likely to relate to their bodies as they might relate to other objects" (p. 135). Moreover, perfect appearance and an affluent lifestyle are typically portrayed together especially in social media, and both emphasize symbols of an ideal identity (Grouzet, Kasser, and Ahuvia, 2005). Thus, we can conclude that consumption and materialism are central aspects of contemporary society.

The popularization of the consumer culture ideals is built on the fascination with stars, celebrities, and recently social media influencers and content creators who contribute to the symbolic link between material goods and the status of fame, success, and beauty (Ashikali and Dittmar, 2012). Increasingly, ordinary people aspire to achieve this affluent ideal by acquiring material goods as means for enhancing status, and attaining media-hyped appearance ideals (Dittmar, 2007). Therefore, elements of consumer culture, material success and body perfect have a powerful resonance in contemporary societies (Grouzet, Kasser, Ahuvia, 2005). As a result, an individual moves closer from their actual identity to the ideal identity depicted by the media.

Thus, consumer culture plays a significant role in constructing beauty norms and ideals, reinforced by the society and culture, which influence individual's thoughts and behaviours concerning their physical attributes through psychological processes (Dittmar, 2007). In other words, consumer culture does not regulate our thoughts, feelings, and behaviours in a direct way. It rather encourages, and makes more likely, certain patterns of interpretations and behaviours penetrates to the very fabric of our experience and understanding of the world (Dittmar, 2007). Figure 6 proposes this social psychological model following the recommendation of Dittmar (2007).

Figure 6 - Social Psychological Model of Consumer Culture



Source: Dittmar 2007: p.16

3.3. Antecedents of Cosmetic Surgery Attitudes and Behaviours

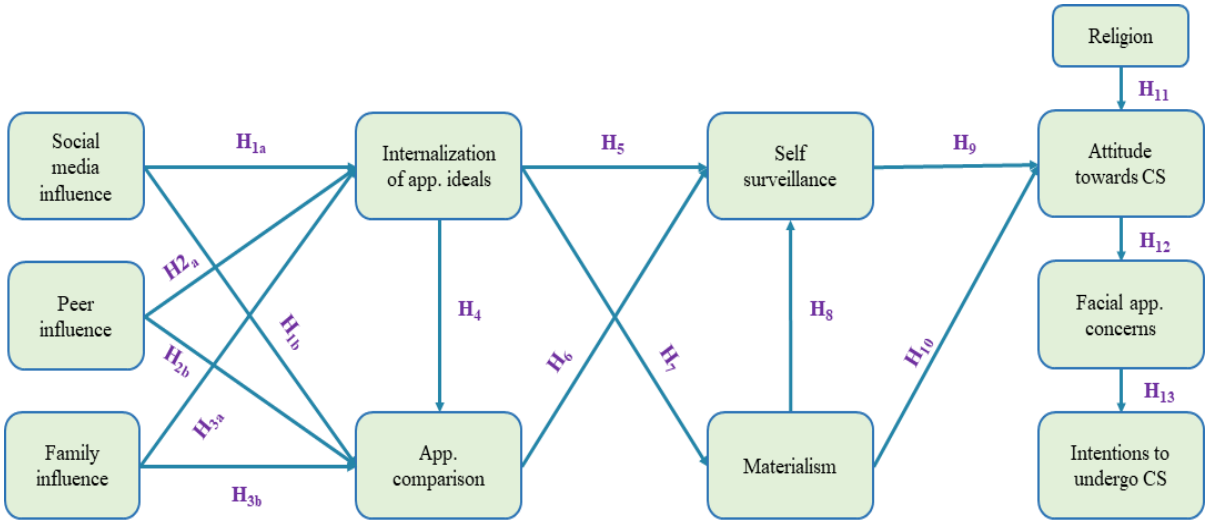
Previous research has identified different factors influencing cosmetic surgery attitudes and behaviours. The body of literature theorizes two broad motives that underpin people's favourable attitudes towards cosmetic surgery: intrapersonal motives and social motives (Wu, Mulkens and Alleva, 2021; Henderson-King and Henderson-King 2005). Intrapersonal motives emphasize the use of cosmetic surgery to manage one's self-image, improve feelings of inadequacy, and feel satisfied with oneself (Davis, 1995; Didie & Sarwer, 2003). From this perspective, the individual endorses self-oriented reasons for deciding to undergo cosmetic surgery. Intrapersonal factors include negative body image (Markey & Markey, 2009), appearance-based self-esteem (Delinsky, 2005), and internalized media appearance ideals (Sarwer et al., 2005; Sperry et al., 2009). Social motives emphasize the use of cosmetic surgery to gain favourable evaluations from others (Davis, 1995; Henderson-King & Henderson-King, 2005), based on the notion that enhancing one's physical attractiveness to others brings social rewards (Eagly, Ashmore, Makhijani, & Longo, 1991; Evans, 2003). Societal factors include appearance-related teasing (Markey & Markey 2009), media and celebrity influence (Wen, 2017), and materialism and parental pressure (Henderson-King & Brooks 2009). From this perspective, an individual endorses social motivations for deciding to have cosmetic surgery. As discussed earlier, physically attractive women receive preferential social treatment in virtually every situation studied, including education, employment, medical care, and partner selection (Wu, Mulkens & Alleva, 2021; Bull & Rumsey 1988).

However, we cannot extract the individual from the social context, as the personal concerns about physical appearance and the adherence to social norms of beauty are personalized and internalized (Bartky, 1990). As such, intrapersonal and social motives for cosmetic surgery coexist and interact (Henderson-king & Brooks, 2009). For example, feeling unattractive in the eyes of others could have a negative impact on self-esteem, which in turn might lead to consideration of cosmetic surgery to address one or the other of these concerns or both simultaneously. Hence, both motives are conceptually distinct but it's difficult to separate them completely. For this reason, this research focuses on the interplay between psychological and social motives for adopting these attitudes and behaviours. Hence, we take the view of cosmetic surgery attitudes as being formed by three specific components: (1) Intrapersonal reasons (internal psychological), (2) Social reasons (3) The actual consideration of cosmetic surgery (Henderson-king & Henderson-king, 2005).

This research relies on a social psychological theoretical framework to explain the antecedents for cosmetic surgery consumption as illustrated in Figure 7. This section presents a summary of the results

of the main studies and the influences they explored. Throughout Section 2.3.3. in Chapter 2, the normalization of cosmetic surgery was influenced by various elements, including those that are cultural, social, and psychological in nature. As such, the antecedents of cosmetic surgery reviewed in this section are sociocultural pressures (social media, peer, family), and their role in transmitting beauty ideals. The psychological processes associated with cosmetic surgery attitudes, namely, internalization of appearance ideals, appearance comparison, and self-surveillance. The role of consumer culture and materialism in explaining attitudes towards cosmetic surgery. Lastly, the importance of religion in one's life, and how it affects attitudes towards cosmetic surgery. The following subsections will discuss each variable in detail. Figure 7 illustrates the research framework.

Figure 7 - Research Framework



3.3.1. Sociocultural Pressures

Socialization is a process through which individuals are taught to assimilate into society and acquire their culture, whereby a person internalizes societal norms, values, and beliefs. It is commonly defined as the: *"process by which young people acquire skills, knowledge, and attitudes relevant to their functioning as consumers in the marketplace"* (Ward, 1974, p. 1). Humans need social experiences to learn their culture, and socialization is a central influence on the beliefs, behaviors, and actions of people. For example, if the culture puts emphasis on attractiveness in its members, then individuals will value attractiveness in themselves and others. If the culture warns against the importance of attractiveness, then individuals will likewise consider it unimportant in judging themselves and others. In other words, in any culture, an individual physical appearance is constructed by and in response to society's conventions and expectations. The socialization process takes place through what is known as

socialization agents, such as: family, peers, religion, mass media, and other institutes. Family and peer groups are primary agents for socialization. Schools, religious institutions, and mass media are considered as secondary means of socialization (Arnett, 1995).

Research on socialization and the impact of these groups on consumer behavior has been taking place for more than 40 years. In body image literature, the impact of socialization agents, specifically among media, peers and family is evident (Lewis-smith et al., 2020; Carvalho & Ferreira, 2020; Shagar et al., 2019; Huxley, Halliwell & Clarke, 2015; Tiggemann, 2012; Shroff & Thompson, 2006). According to social learning theory, humans observe and imitate others (Bandura, 1977; Crain, 2015). People view and replicate cultural norms around beauty. In many cases, these norms involve body modification or cosmetic surgery for women. Therefore, when women observe their peers and members of their own culture undergoing cosmetic surgery, they are more likely to engage in this practice. People are more likely to adopt observed behavior if it appears to have valued outcomes (Bandura, 1977, p. 28). When women observe other women who have had cosmetic surgery reaping positive social outcomes, they are in turn more likely to get cosmetic surgery. Another source of social learning is provided by various media sources, including magazines, television, and films (Bandura, 1977, p. 39). Images of feminine ideals are repetitively displayed throughout all types of media influencing women's perceptions of beauty. These images can leave women feeling insecure and tempted to undergo cosmetic surgery to achieve the feminine ideal presented in the media.

When looking at beauty norms through Bandura's (1977) social learning theory, one can conclude that body modification and cosmetic surgery are socially and culturally learned. Past studies have highlighted the effect of the sociocultural context on women's cosmetic surgery attitudes and behaviors. Moreover, according to tripartite influence model explained earlier, appearance pressures for women are transmitted and reinforced through three primary sociocultural sources: media, peers, and parents. Hence this research mainly focuses on the influence of sociocultural influences namely (social media, peer, family, and religion). These socialization groups are to be discussed in the following sections.

3.3.1.1. Social Media Influence

In line with tripartite influence model, media has been identified as the primary socialization agent. It is through media that appearance ideals are transmitted (Clark & Tiggemann, 2006; Levine & Harrison, 2009). Mass media created a preoccupation with physical attractiveness through all its different platforms such as television, newspaper, magazines, movies etc. (Ravary, Baldwin & Bartz, 2019). Television programs are saturated with idealized images of women that set unrealistic standards of

beauty (Wasylkiw et al., 2009). Magazines feature sexualized images for celebrities and models which reinforce the social value of attractiveness (Sarwer & Crerand, 2004; Henderson-king & Henderson-king, 2005). However, traditional media may no longer exert the sole dominant power that it had before the rise of new forms of media particularly internet-based, social networking sites (SNSs) (Gil de Zúñiga, Jung & Valenzuela, 2012; Meraz, 2009). SNSs are popular social media sites that allow users to create personal profiles of photos, video, audio, and blogs which are made available to friends, followers, or the public (Kaplan & Haenlein, 2010). Social media is continually increasing in popularity and becoming the primary media source used especially by female young adults (Bair et al., 2012; Tiggemann & Slater, 2013). However, little published research to date, has examined whether and how social media use, particularly Instagram, may influence perceptions of physical ideals.

Mass media have been implicated as an especially significant source of influence for the perceptions of beauty and the internalization of "body perfect" ideals when girls are at a very early age (Dittmar, 2009). Beginning with young girls' exposure to mass communicated images of the Barbie doll— "the cultural icon of female beauty" (Dittmar, Halliwell & Ive, 2006, p. 283)—moving developmentally to viewing of television advertisements and programs that glorify ultra-thin models and commencing in adolescence and early adulthood with appearance-focused Facebook conversations, Instagram picture sharing, and fashion-focused tweets (Chrisler et al., 2013). Internalization is defined as the incorporation of specific values to the point that these values become guiding principles (Thompson et al., 2004). Internalization of appearance ideals refers to the extent to which an individual subscribe to socially defined ideals of attractiveness, incorporates these standards into one's personal belief system and aspires to attain these ideals (Thompson & Stice 2001). It is important to draw a distinction between individuals simply being aware of sociocultural ideals of appearance and individuals internalizing these ideals as their own personal goal, not everyone internalizes those societal standards to the same degree (Stice, 2002). Internalization can be conceptualized as not only the endorsement of the media ideal but also adjustments to one's behaviour to achieve these standards (Thompson et al., 2004).

Theoretically, previous research has focused on thin-ideal internalization to the extent that media-internalization is frequently referred to as thin-ideal internalization (Rodgers, McLean & Paxton, 2015). In the 1990s the female beauty ideal became synonymous with the 'thin ideal' (Owen & Laurel-Seller, 2000). Internalization of thin-ideal refers to the extent to which women attach psychological importance to thinness, cognitively accept the thin societal standard of attractiveness as their own personal standard and engage in behaviours designed to help them meet that thin-ideal (Thompson et al., 1999; Dittmar, Halliwell & Stirling, 2009). The media has espoused a viewpoint that the ultra-slender look is both

desirable and achievable; by portraying thin models and emphasizing the perceived benefits of thinness including attractiveness, success, and social acceptance (Brownell, 1991; Thompson et al., 1999). The stronger the internalization of the thin media ideal, the larger the discrepancy between the unattainable media ideal and one's own physical appearance (Thompson et al., 1999; Stice & Whitenton, 2002). Hence, girls and women who have internalized cultural standards of attractiveness are more vulnerable to experiencing the negative outcomes associated with exposure to beauty ideals than women who have not internalized these ideals. The internalized ideal can become problematic because media content often does not reflect reality propagating incomplete, inaccurate and biased content that becomes the standard against which the self and others are judged (Calogero, Boroughs & Thompson, 2007; Yamamiya et al., 2005).

SNSs have the potential to impact the internalization of body image ideals to a greater extent than traditional media because of the characteristics of online information exposure (Mingoia, Hutchinson, Wilson & Gleaves, 2017). The main difference between mass media and SNS is the element of interactivity and connectedness, not only can users create their own personal profiles and post photos, but also can browse the posts of and interact with other users. Media content on SNS are available for viewing, creating, editing and, most importantly, sharing, immediately every moment of every day on a plethora of devices (Perloff, 2014). The constant access is paired with an abundance of content, which creates plentiful of opportunities for the internalization of beauty standards (Mills, Shannon, & Hogue, 2017; Perloff, 2014). Users of social media are exposed online to a broader audience (i.e., celebrities, influencers, peers, and family) simultaneously in a single medium, which may encourage the internalization of body image ideals in a much more profound way than any of these influences in isolation (Slattery, 2013; Meier & Gray, 2014). In accordance with sociocultural models of body image, more recent but growing body of research has demonstrated the impact of SNSs in reinforcing and transmitting beauty ideals, particularly image-based platforms such as Instagram and Facebook (Verrastro, Fontanesi, Liga & Cuzzocrea, 2020; Strubel, Petrie, & Pookulangara, 2018; Fardouly & Vartanian, 2016; Holland & Tiggemann, 2016; de Vries et al., 2014; Perloff, 2014; Ringrose, 2011). Hence, this research will focus on the effect of social media use, particularly Instagram, in transmitting society's beauty ideals.

A body of research suggests a link between SNS use and the internalization of body image ideal (Mingoia et al., 2017; Tiggemmann & Slater, 2013; Fardouly & Vartanian, 2015). The reason is that impression and reputation management are important in the use of SNSs because these sites allow users to manage both their social network as well as their social identity (Riva, Wiederhold & Cipresso, 2016). Subsequently, physical appearance and self-presentation are vital to SNSs (Siibak, 2009), with the most

common activities focused on uploading and viewing photographs of others (Espinoza & Juvonen, 2011) that are selected based on appearance (Siibak, 2009). Studies that operationalized the use of SNSs solely as a function of specific appearance-related features (e.g., posting, commenting, or viewing photographs on SNSs) have found stronger associations with an internalized ideal (McLean et al., 2015; Tiggemann & Miller, 2010). Meier and Gray (2014) suggested an association between Facebook usage and the internalization of appearance ideals, they found that elevated appearance exposure on Facebook (e.g., posting, viewing, and commenting on images) leads to thin ideal internalization. Similarly, Mingoia and colleagues (2017) revealed a correlation between exposure to appearance related content on Facebook and the internalization of thin ideal in females. Cohen and colleagues extended Meier and Gray's (2014) findings, by demonstrating that appearance-focused SNS use (on both Facebook and Instagram) were correlated with thin-ideal internalisation.

However, recent research is investigating the use of the primarily photo-based platform, Instagram, given its increasing popularity amongst young women (Cohen, Newton-John & Slater, 2017). Empirical evidence suggests that Instagram plays a significant role in the internalization of appearance ideals (Feltman & Szymanski, 2017; Fardouly, Pinkus & Vartanian, 2017). Instagram creates a strong visual-oriented culture (Lee et al., 2015). Its primary use is for posting, sharing images, and engaging in visual self-presentation of one's actual or ideal self as well as viewing content of others (Fardouly et al., 2017; Harris & Bardey, 2019). It features a few possible filters to enhance or edit the appearance of a photo to achieve an ideal look, which in turn help promote cultural beauty ideals (Sheldon et al., 2017; Holland & Tiggemann, 2016). Studies indicated that Instagram may be more detrimental to women's appearance concerns than other social media platforms (such as Facebook) that contain more varied content (e.g., Fardouly & Vartanian, 2016; Holland & Tiggemann, 2016). Another unique feature of Instagram is the prominence of "fitspiration" images of women (the term fitspiration is a combination of the words fitness and inspiration). Although the intent of these images is to motivate people towards a healthy lifestyle, they are largely appearance-focused and contain images of thin and toned women (Tiggemann & Zaccardo, 2016), which largely match the current societal beauty ideal (Krane et al., 2001). An additional feature in Instagram worth mentioning is the popularity of cosmetically enhanced females' images. These images reinforce cultural standards of beauty directly when users observe these women receive attention and positive commentary about their appearance (Walker et al., 2019; de Vries et al., 2014). Correspondingly, Instagram propagates images of feminine ideals, exposure to these idealized representations of women's physical appearance influence women's perception of beauty and enhance the salience of the societal beauty ideal, which in turn, may increase the extent to which women

internalize that beauty ideal (Fardouly, Willburger and Vartanian, 2018; Feltman & Szymanski, 2018; Vandenbosch & Eggermont, 2012). As such this study focuses on social media (Instagram), we hypothesize that:

H1a: ***Social media influence has a positive effect on internalization of appearance ideals***

Appearance comparisons are made in different contexts (e.g., traditional media, social media, and in person) (Fardouly, Pinkus & Vartanian, 2017). Different contexts may contain different appearance comparison targets. Whereas traditional media generally provides women with the opportunity to compare their appearance to models and celebrities, social media contains a variety of known targets (e.g., family, close friends, peers), celebrities, influencers, and strangers (Fardouly, Diedrichs, Vartanian, & Halliwell, 2015b; Fardouly & Vartanian, 2015), and appearance comparisons made in person are likely to be to known others or strangers.

Although most research on appearance comparisons has focused on comparisons to idealized images of women in traditional media, particularly magazines (Myers & Crowther, 2009). The popularity of social media among young women is outpacing the popularity of traditional media (Kimbrough, Guadagno, Muscanell, & Dill, 2013). A significant amount of research has found that social media provide women with more opportunities to compare their appearance to others more than on any other media platform (i.e., television, magazines, billboards) (Hendrickse et al., 2017; Fardouly et al, 2017; Fardouly & Vartanian, 2015; Tiggemann & Slater, 2013, 2014; Tiggemann & Miller, 2010). Researchers continue to explore the specific key elements of social media activity that may drive more appearance comparisons (de Vries, Möller, Wieringa, Eigenraam, & Hamelink, 2017; Meier & Gray, 2013; Haferkamp & Krämer, 2011). Social media feeds tend to be preoccupied with images featuring sociocultural beauty ideals, it is frequently curated, posed, filtered, and edited photos of attractive celebrities, influencers, and peers, providing ample opportunities for upward social comparisons (Engeln, Loach, Imundo & Zola, 2020). It might also be partly attributed to the exposure to relevant comparison targets such as peers, in accordance with social comparison theory (Festinger, 1954). Alternatively, images on social media may be more readily accessible than images on traditional media because social media can be easily accessed on mobile phones (Fardouly et al., 2017).

Experimental and correlational studies have suggested that the relationship between social media use and body dissatisfaction may be partially mediated by appearance comparisons (Brown & Tiggemann,

2016; Fardouly & Vartanian, 2016; Feltman & Szymanski, 2018; Hendrickse et al., 2017; Sherlock & Wagstaff, 2019; Tiggemann & Zaccardo, 2015). A body of literature have suggested that Facebook use leads to higher tendency for social comparison (Fardouly & Vartanian, 2015; Kim & Chock, 2015). A study by Haferkamp and colleaugues (2012) implied that exposure to idealized images and profiles on Facebook lead to comparisons with those individuals. In general, comparisons to peers featured prominently in Facebook usage, given that Facebook is primarily used for interacting with peers, who are considered similar and relevant comparison targets (Hew, 2011; Festinger, 1954).

Recent research suggests that Instagram use could be potentially harmful to individuals who find themselves frequently engaging in appearance comparisons with others (Hendrickse et al., 2017). A recent experiment by Engeln and colleagues (2020), tested the effects of Facebook and Instagram on women's appearance comparisons. They found that Instagram users reported significantly more appearance comparisons than those in the Facebook condition. Similarly, Chang, Li, Loh, & Chua, (2019) study, suggested that photo browsing and editing behaviours on Instagram in a sample of Singaporean girls lead to appearance comparisons to peers. It is more common for people to follow and view images of celebrities, models, and influencers on Instagram. Thus, comparisons to these targets might be more prominent on Instagram. Instagram provides users with regular opportunities to compare their appearance to others and judge themselves to be less attractive than others (Tiggemann, Hayden, Brown & Veldhuis, 2018; Feltman & Szymanski, 2017; Myers & Crowther, 2009; Vandenbosch & Eggermont, 2012). Idealized Instagram images elicit upwards appearance comparisons to specific target groups such as women with thin and toned bodies (i.e., fitspiration images) (Fardouly et al., 2017; Simpson & Mazzeo, 2017; Tiggemann & Zaccardo, 2016), women with facial cosmetic enhancements (Walker et al., 2019), and celebrities and content creators' profiles who are the most followed pages on Instagram (Fardouly, Pinkus, & Vartanian, 2021). Hence, we hypothesize that:

H1b: ***Social media influence has a positive effect on appearance comparison***

3.3.1.2. Peer Influence

Peers are powerful socialization agents who play an important role in reinforcing the value of appearance and interpreting media messages (Dohnt & Tiggemann, 2006; Lawler & Nixon, 2011; Jones & Crawford, 2006; Shroff & Thompson, 2006). Peer environment is characterized by a significant pressure to conform to appearance expectations, and deviations from these expectations lead to negative peer experiences (Kenny et al., 2017). In particular, interactions with peers might function as a means to verify the

importance of appearance as early adolescents highly value the opinion of their peers (Steinberg & Morris, 2001). Hence, in adolescence, peers are considered powerful influencers in affecting girls' body satisfaction and appearance contentment (Goodman, 2005). They are able to reinforce the ideal of thinness and increase its chances of being internalized and accepted as reality (Krcmar, Giles, & Helme, 2008). Moreover, female peers have been perceived to encourage dieting behaviours and compel young girls to pursue ideal beauty standards (McCabe & Ricciardelli, 2001; Muller, Frank, & Turner, 2010).

According to Kandel (1990), there are two processes by which socialization agents can promote behaviour: social reinforcement and modelling. Social reinforcement refers to the process by which individuals internalize behaviours and values approved of by significant or respected others (Kandel, 1980). Hence, peers contribute to the acceptance of cultural appearance ideals, and the endorsement and internalization of these ideals as personal standards (Trekels & Eggermont, 2017; Thompson et al., 2004). Social reinforcement of beauty ideals can be manifested through peer comments, teasing, and criticisms regarding body weight or shape, and peer conversations regarding physical appearance (Jones, Vigfusdottir, & Lee, 2004; Thompson, Herbozo, Himes, & Yamamiya, 2005). Teasing or appearance criticisms from peers enforce the value of appearance (Lawler & Nixon, 2011; Helfert & Warschburger, 2011). Negative commentary highlights appearance traits that are deemed attractive, and the absence of such desirable traits in this person or peer and thereby violate appearance norms. This generates an evaluation of appearance by another, the evaluation of appearance by oneself, and potentially an internalization of that evaluation (Jones, Vigfusdottir, & Lee, 2004; Slater & Tiggemann, 2011). Indeed, peers are reported to be the worst culprits of appearance teasing or criticism (Cash, 1995). The second form of indirect pressure to adhere to the beauty ideal is the participation in casual conversations with peers about physical attractiveness (Stice & Shaw, 2002; Jones & Crawford, 2006). Appearance conversations have been shown to lead to higher levels of thin ideal internalization (Clark & Tiggemann, 2006; Lawler & Nixon, 2011) indicating the importance of peers in the acceptance of appearance ideals. According to tripartite influence model, thin-ideal internalisation mediates the relationship between peer influence and body dissatisfaction (Shroff & Thompson, 2006; Keery, Van den Berg & Thompson, 2004; Van den Berg, Thompson, Obremski-Brandon, & Coovert, 2002). According to the study of Jones, Vigfusdottir, & Lee (2004), students who engaged in more frequent peer conversations about appearance were more likely to internalize the thin ideal thus exhibiting greater dissatisfaction with their bodies. A study by Shagar and colleagues' study (2019), found both a direct and indirect effect (through internalization of the thin ideal) of peer influence on body dissatisfaction. The results were consistent across Australian and Malaysian cultures. Although the studies reviewed above suggest peers influence

the internalisation of the thin ideal, other studies have not reached the same conclusion. In some studies peer influence had a direct effect on body satisfaction and did not necessarily require internalization of appearance ideal (Mousa, Al-Domi, Mashal & Jibril, 2010; Slater & Tiggemann, 2011).

Moreover, most studies focused on the internalisation of thin ideals. The thin ideal has for some time now been the dominant societal epitome of female attractiveness, and its internalisation has repeatedly been found to lead to body dissatisfaction (Stice, 2002) and subsequent engagement in problematic behaviours in order to attain it (Stice, Mazotti, Weibel, & Agras, 2000; Stice & Shaw, 2002). Recently however, new female sociocultural appearance ideal has appeared alongside the thin ideal, such as athletic and muscular ideal (Ramme, Donovan & Bell, 2016), and ideals of facial features and youth (Ching & Xu, 2019). According to Ramme et al., (2016) study, thin ideal internalisation was found to mediate the relationship between peer influences and body dissatisfaction. However, inconsistent with the tripartite model, athletic ideal internalisation was not found to mediate the relationship between peer influences and body dissatisfaction. After reviewing the current literature, this study recognises the focus on how peers influence the value of physical appearance during early childhood and adolescence. Also, how peers influence the internalisation of thin ideals. However, the current study should extend previous literature by examining the effect of peers in emerging and late adulthood, as well as the internalization of general appearance ideals, extending research beyond the internalization of thin ideals. Hence, more fine-grained analysis of how peers at older age influence the internalization of appearance ideal is needed. Thus, we hypothesize:

H2a: ***Peer influence has a positive effect on internalization of appearance ideals***

One of the most consistent findings in social science literature pertains to the potent effects of peer influence. Social psychologists aim to understand the influence of peers on individuals' attitudes and behaviours. Sociologists explore whether individual attitudes maybe nested within the attitudes of a larger group (Prinstein & Dodge, 2008). Social identity in sociology suggest that self-conceptions are intimately tied to social relationships and membership to a relevant social group (Hogg, 2016; Worchel, Iuzzini, Coutant & Ivaldi, 2000). Peer groups may stress appearance related norms and behaviours (i.e., dress code, makeup, etc.) that girls within the group often conform to intending to earn approval and social acceptance (Chua & Chang, 2016; Krayer, Ingledew & Iphofen, 2008). Pressures from friends and peer groups might come from shared conversations, direct and indirect interactions that promote uniformity

in views of the body, and participation in activities that promote body dissatisfaction (Phares, Steinberg & Thompson, 2004).

Drawing from the tripartite influence model, appearance focused comparisons has demonstrated evidence as a mediator of the association between peer influences and body dissatisfaction (Jones, 2004; Keery et al., 2004; Shroff & Thompson, 2006). Peer attributions and appearance conversations stimulate social comparisons (Matera, Nerini & Stefanile, 2013). Peer pressure cause girls to assess their beauty and develop perceptions of themselves in comparison with others (i.e., peers) (Chua &Chang, 2016), which in turn could contribute to the development of body image and body change strategies (Hardit & Hannum, 2012; Vincent & McCabe, 2000). According to social comparison theory, individuals tend to compare themselves to others who are like the self in some way, although, these comparisons are damaging to one's self-image, women regularly evaluate themselves by comparing themselves to similar others such as those in peer groups or similar age groups (Hogue & Mills, 2019). Everyday social comparisons typically involve peers, to whom we have more frequent exposure and who may serve as a more relevant target for self-evaluation (Hogue & Mills, 2019; Lin & Kulik, 2002). Hence, peers are considered significant reference points and comparison targets for self-evaluations (Leahey, Crowther & Mickelson, 2007; Krayer, Ingledew, & Iphofen, 2008). Thus, the study has hypothesised that:

H2b: ***Peer influence has a positive effect on appearance comparison***

3.3.1.3. Family Influence

Family represents an immediate sociocultural agent through which values, attitudes, and behaviours, are transmitted (Kluck, 2010). The influence of one's family and the role that parents play in development extends into adolescence and early adulthood (Aquilino & Supple, 2001). Parents can be considered the primary target for identification, particularly, regarding physical appearance, eating habits, and exercise behaviours (Striegel-Moore & Kearney-Cooke, 1994). A general tendency for a family to focus on appearance and attractiveness is related to eating and weight concerns among daughters (e.g., Ata, Ludden, & Lally, 2007; Davis, Shuster, Blackmore, & Fox, 2004). It stands to reason that daughter raised in a home environment that places emphasis on physical attractiveness, admires thinness, and encourages behaviours like dieting and exercise, will be more cognizant and concerned about their physical appearance (Kluck, 2010). While the Tripartite Influence model specifies parental influence, in

the current study, we more broadly conceptualized this variable as family influence, since research has pointed toward a role for other family members as well in influencing body and eating behaviours.

Researchers have explored the role of family and the mechanism of influence that family members exhibit to conform to the stereotypical ideal. Two main modes of influence have been proposed to account for the association between parents and their children concerning body shape, weight, and eating behaviours. The first mode is implicit, suggesting that children's body image and eating behaviours are modelled by those of their parents. In other words, the diet and weight related values are transmitted from parent to child. Amongst daughters there has been evidence of a relation between levels of body dissatisfaction and levels of maternal body dissatisfaction (Elfhag & Linne, 2005; Keery et al., 2006). Mothers emphasizing thinness and weight loss behaviours at home, predict food abstaining behaviours in daughters (Wertheim, Mee & Paxton, 1999). Parents may focus on appearance because they are repeating cultural messages, they themselves have internalized or due to their own body image dissatisfaction; unaware of the harmful consequences of these messages (Cordero & Israel, 2009).

The second mode is explicit whereby parental attitudes towards their children's shape, weight and eating behaviours are conveyed by verbal messages in the form of teasing, criticism, and encouragement (Hardit & Hannum, 2012; Neumark-Sztainer et al., 2010; Rodgers & Chabrol, 2009). Parents teasing and criticism about physical appearance reinforce the value of appearance and increase pressure to internalize beauty ideals (MacBrayer et al., 2001; Jones et al., 2004). Girls who are teased by family members are at higher risk for engaging in unhealthy weight control behaviours, demonstrating higher levels of body dissatisfaction, investment in thinness, and eating disturbances (Neumark-Sztainer et al., 2010). In contrast, positive feedback and encouragement from family may serve to buffer some of the negative sociocultural influences, and help children develop and maintain a positive body image (Bearman et al., 2006; Stice & Whitenton, 2002).

Numerous studies have found a relationship between family influence and thin internalization among females (Yamamiya, Shroff, & Thompson, 2008; Durkin & Paxton, 2002). A study conducted by Shagar and colleagues (2019), stated that family influence was significantly linked with thin internalization in a Malaysian sample. Young Malaysian women typically live with their families, are expected to comply with their traditional collectivistic culture and gender role expectations, to obey cultural traditions, and to respect their elders (Chao & Tseng, 2002). Hence, when family members provide unsolicited comments or criticism about body shape or size, the need to preserve respect for the family may lead young women to internalize comments and criticism aimed at their body. Collectivistic cultures may have its own influence in the form of societal pressures imposing expectations and enforcing individuals to internalize

beauty ideals. Moreover, the influence of parental pressures on body image has been shown to be mediated by internalisation of appearance ideals (Keery et al., 2004; Rodgers & Chabrol, 2009). Similarly, Twamley and Davis (1999) proposed family pressures to lead to higher levels of internalisation when initial levels of awareness were low. Consequently, according to the literature reviewed, this study recognises that family is a strong communicator of sociocultural pressures and help internalise appearance ideals. Thus, we hypothesize that:

H3a: ***Family influence has a positive effect on internalization of appearance ideals***

Familial pressure in the form of appearance-related teasing or criticism reinforces the societal value of appearance and emphasize desirable physical attributes which could lead to higher levels of social comparison (Neumark-Sztainer et al., 2010; Keery et al., 2005). Although peers may be most often cited as teasers, members of the family (i.e., siblings) are often seen as culprits as well (Rieves & Cash, 1996). Moreover, pressure from family to adhere to societal standards of beauty portrayed in media images, influences an individual's tendency to critically evaluate themselves through social comparisons (Smolak & Levine, 1996; Thompson & Heinberg, 1993). In line with the tripartite influence model, appearance comparison mediates the effects of family influences on body dissatisfaction (Van den berg, Thompson, Obremski-Brandon & Coovert, 2002). The literature reviewed shows inconsistent results about the role of parents/family in appearance comparisons. According to Shroff and Thompson (2006) study, family had no significant association with appearance comparison. Other studies indicated that appearance comparison fully mediated the relationship between parental influence and body dissatisfaction (Keery et al., 2005). However other studies did not reveal an indirect relationship between family influence and body image, via appearance comparison, but rather a direct relationship with body dissatisfaction (Lovering, Rodgers, George & Franko, 2018). Despite these inconsistent findings and following our previous rationale, we hypothesize that:

H3b: ***Family influence has a positive effect on appearance comparison***

3.3.2. Psychological Processes Associated with Cosmetic Surgery Attitudes

Consistent with tripartite influence model, as mentioned earlier, internalization of appearance ideals and social comparison are two psychological processes linking sociocultural influences with body image (Lewis-smith et al., 2020; Carvalho & Ferreira, 2020; Shagar et al., 2019; Huxley, Halliwell, & Clarke, 2015; Tiggemann, 2012). In this section, we will discuss the relationship between these two psychological processes.

The relation existing between internalization of appearance ideals and social comparison has yielded inconsistent results in the literature. Some studies suggest that social comparisons lead to the internalization of appearance ideals (Chen, Gao, & Jackson, 2007; Keery et al., 2004; Shroff & Thompson, 2006). Whilst other studies found that internalization of appearance ideals leads to social comparisons (Clay, Vignoles & Dittmar, 2005; Durkin, Paxton & Sorbello, 2007). In the context of women's day-to-day experiences, thin-ideal internalization is likely a trait variable that changes the nature of the relationship between making an appearance-focused comparison and experiencing body image disturbance in the naturalistic environment. The impact of naturalistic social comparisons on body image disturbance is likely greater for those who have internalized the thin ideal. The acceptance of unrealistic standards for thinness will increase the likelihood of appearance-focused comparison to take place (Myers et al., 2012). Another study by Matera and colleagues (2013) posited that girls and young women use aesthetic ideal as a comparison dimension only after they have internalized specific standards of beauty. In other words, internalization of appearance standards establishes the frame of reference for social comparison, which represents the basic process for self-evaluation (Matera, Nerini, & Stefanile, 2013). Therefore, we hypothesize that:

H4: ***Internalization of appearance ideals has a positive effect on appearance comparison***

3.3.2.1. Self-surveillance

According to objectification theory, increased self-objectification is expected to trigger related behavioural actions such as self-surveillance (Calogero, 2011). Individuals who show higher levels of body surveillance engage in prolonged self-monitoring to ensure compliance with societal beauty ideals (McKinley & Hyde, 1996). To understand self-objectification more comprehensively, a review of advances in objectification research (Moradi, 2010, p. 146) warrants ''a conceptual shift'. Moradi (2010) concluded that self-objectification should not be seen as a singular process manifested exclusively as

self-objectification, body surveillance, or internalization, but as a multidimensional process that encompasses these three components. From this perspective, it is significant to stress the importance of internalization of beauty ideals in the process, since sexual objectification is triggered by exposure to female beauty ideals in media content (e.g., Aubrey, 2006a; 2006b).

The original definitions of self-objectification and body surveillance do not include beauty standards. Self-objectification primarily refers to a view of oneself as an object, and body surveillance primarily refers to the monitoring of one's body (McKinley & Hyde, 1996; Noll & Fredrickson, 1998). However, in media research, which takes the sexualized focus on the ideal female body as a starting point (e.g., Aubrey, 2006a), self-objectification is described as the perception of oneself as a body composed of body attributes necessary for attaining the ideal body (Noll & Fredrickson, 1998), whereas body surveillance is interpreted as the act of observing and measuring oneself against a cultural ideal standard (Moradi, Dirks & Matteson, 2005; McKinley & Hyde, 1996). These conceptualizations implicitly or explicitly assume that an internalization of beauty standards has occurred and thus may precede self-objectification and body surveillance (McKinley & Hyde, 1996; Noll & Fredrickson, 1998).

In line with this suggestion, Morry and Statska (2001) reported that the relationship between media and self-objectification was mediated by the internalization of beauty ideals. Moreover, Harper and Tiggemann (2008) conceptualized objectification as an outcome that may result from internalization of the ultra-slender ideal. Women who have internalized the thin ideal are compelled to engage in self-surveillance as a way to gauge their standing against that ideal; when a woman perceives herself as falling short of feminine beauty ideals, dissatisfaction with her body may result. This psychological internalization of an observer's perspective toward one's body lead to self-surveillance. Consistent with the multifaceted objectification framework, internalization stimulates the evaluation of oneself from an observer's perspective, and, hence, internalization tend to trigger self-surveillance (Vandenbosch & Eggermont, 2012). Thus, we hypothesize:

H5: ***Internalization of appearance ideals has a positive effect on self-surveillance***

Objectification theory proposes that the negative consequences of self-objectification may result from women continually comparing their appearance to an unattainable cultural ideal and coming up short (Fredrickson & Roberts, 1997). Correlational studies have found an association between appearance comparisons and self-objectification (Lindner, Tantleff-Dunn & Jentsch, 2012; Tylka & Sabik, 2010), and those authors argue that this relationship may be bi-directional. This perspective is consistent with the

circle of objectification proposed by Strelan and Hargreaves (2005), which suggests that women who self-objectify seek out appearance comparisons and these comparisons in turn lead to greater self-objectification. Specifically, Strelan and Hargreaves argued that an increased focus on one's appearance (i.e., high self-objectification) could lead to a greater tendency to make appearance comparisons and that, when making appearance comparisons to others, one's own body and the body of the comparison target (e.g., a model in a magazine) are effectively reduced to objects, which may lead to an increase in self-objectification. A study by Lindberg and colleagues (2006), suggested that girls with high self-surveillance more often compare their appearance with that of other girls. Another study by Fardouly et al. (2015), found that general appearance comparison tendency mediated the relationship between appearance focused media (magazine and social networking sites) and self-objectification. These authors indicated that comparing one's appearance to others via the media, one may focus on the appearance of both oneself and the comparison targets. This process is likely to make one's own appearance attributes more salient and possibly lead one to monitor and assess their physical appearance. Thus, we hypothesize:

H6: ***Appearance comparison has a positive effect on self-surveillance***

3.3.3. Materialism

This section will review consumer culture impact model, and the different conceptualizations of materialism. The relationship between internalization of appearance ideals and materialism will be discussed. Moreover, the impact of self-surveillance on materialism will be examined.

As explained earlier, Dittmar (2007) conceived a consumer culture impact model to explain the connection between two prominent ideals propagated in the media in most contemporary societies. The body-perfect ideals, in which a particular body size and shape are emphasized and the material good life, which glorifies materialistic pursuits, such as money, possessions, and social status. Dittmar (2007) postulates that the two ideals are closely associated because both aim to satisfy an external definition of self. The cultural value attached to materialism and appearance makes people strive to achieve these ideals so as to gain status and social rewards (Dittmar, 2007; Kasser, 2002). In other words, if individuals manage to garner the material possessions, money, social status, and the good looks, they will be more likely to be satisfied with their lives.

Materialism is largely the product of the modern capitalist society and the consumer culture that permeates it, which presents a pervasive value in contemporary society (Burroughs et al., 2013; Buckingham, 2011). Materialistic values represent a committed relationship with acquiring, possessing, and thinking about material things (Kasser 2002; Sheldon & Kasser 2008; Manolis & Roberts, 2012). Some individuals are vulnerable to the influence of materialism and believe that they should pursue these extrinsic goals in order to achieve success as defined by society (Dittmar, 2007). Individuals, consciously or unconsciously, have learned to evaluate their own well-being and accomplishment not by looking inward at spirit or integrity, but by looking outward at what they have and what they can buy. Similarly, people have adopted a world view in which the worth and success of others is judged in terms of what is possessed, the right clothes, the right car, and more generally, the right stuff. Furthermore, a significant number of studies have investigated materialism according to differences between women and men and have confirmed that women are more materialistic compared to men (Barzoki, Tavakol & Vahidnia, 2014).

Materialism has been conceptualized in different ways in the literature. Within the field of psychology, there are three major approaches that have attempted to define and measure materialism (Barzoki, Tavakol & Vahidnia, 2014, p. 154). First is Belk materialism scale (1984) which conceptualized materialism as a multifaceted personality trait and defines it as "the importance a consumer attaches to worldly possessions" (p. 291). The second approach by Richins and Dawson (1992, p. 308) theorize materialism as a personal value and define it as a "set of centrally held beliefs about the importance of possessions in one's life." Richins and Dawson developed the material values scale and conceptualized materialism in terms of three domains referred to as centrality, success, and happiness (Richins, 2004). Centrality is the belief that material possessions and acquisitions are highly important in life. Success refers to the extent to which people see possessions and money as a viable yardstick for evaluating their own achievements, as well as those of others. Finally, happiness holds that goods and money are the main paths to personal happiness, a better life, and a more positive identity.

According to this approach, materialism is a socially constructed phenomenon, in the sense that its meanings are communicated within consumer culture and are shared among a large number of individuals. In this way, materialistic values represent a committed relationship with material goods expressed by both individuals and the society. The advantages of this theoretical approach are that it fully considers the influence of consumer culture and the shared meanings of materialism, and that it captures differences in the extent to which individuals endorse materialistic values. The third approach is the relative importance of financial goals. This approach involves the relative financial goal perspective

as well as materialistic beliefs about the status and a positive identity through material goods (Kasser 2002; Kasser & Kanner, 2004).

In line with, Richins and Dawson (1992) conceptualization of materialism as a socially constructed phenomena, and Dittmar consumer culture impact model (2007), we suggest that materialism and appearance may best be understood not as separate constructs but as two integral parts of an overarching consumer culture value orientation. The internalization of body-perfect ideal showed a strong and positive association with the internalization of materialistic values providing support that the body perfect and the material good life ideals are frequently portrayed together in advertising. Media and advertising manage to create a seamless association between people with right appearance and the right material possessions (Guðnadóttir & Garðarsdóttir, 2014). This falls in line with previous theoretical (Dittmar, 2007), experimental (Ashikali & Dittmar, 2012), survey (Easterbook, Wright, Dittmar & Banerjee, 2014), and qualitative (Wright et al., 2011) research, which have all found both constructs to be strongly related to each other. Ashikali and Dittmar (2012) suggested that materialistic messages make appearance-related thoughts salient. In other words, materialism heightens the centrality of appearance in women, whereby they are likely to relate to their bodies as they might relate to other objects. Moreover, Henderson-king and Brooks (2009) posited a significant relationship between internalisation of appearance ideals and materialism. Likewise, Guðnadóttir and Garðarsdóttir (2014) demonstrated that materialism is positively correlated with the internalization of body perfection ideals for women. Thus, we develop further hypothesis that:

H7: *Internalization of appearance ideals has a positive effect on materialism*

Body objectification theory states a separation of the body from the person (Bartky, 1990) and consequently positions the body as a possession of the extended self rather than an integral part of the core self, the same as the incorporation of material possessions into the self (Belk, 1988). Objectifying environments and materialistic beliefs have stimulated people to value physical appearance (Li & Xiao, 2021) The mechanism underlying materialism and self-objectification is dependent on self-valuation, materialists measure their self-worth in terms of material possessions and money they own; women who self-objectify evaluate their worth based upon physical appearance and sexuality. In a modern consumerist society, these two sets of values are interconnected and perpetuated together by advertisements emphasizing women's bodies. Reviewing the literature, we have found that there is a

bidirectional relationship between materialism and self-objectification. However, the majority of prior research has examined the effect of materialism on self-objectification (Teng et al., 2016a; 2016b; 2017; Sun, 2018a; 2018b).

Teng et al. (2016a) by means of an experimental study provided support that priming materialistic belief would increase women's self-objectification. In line with this research, Teng et al. (2016b) in their study with a Chinese sample showed that the more materialistic women are, the more likely they are to take an objectifying perspective toward themselves. Similarly, Teng and colleagues (2017) posited that materialism increased female's self-objectification tendency, and body surveillance mediated the effect of materialism on women's appearance management intentions. Moreover, Henderson-King and Brooks (2009) revealed that people who subscribe to the materialistic values in the consumer culture tend to self-objectify more. Additionally, Sun (2018a) posited in their study that higher materialism predicted higher body surveillance and body shame. Few studies have also examined the effect of sexual objectification on materialism. A study by Haddadi Barzoki and colleagues (2014) investigated this relationship among an Iranian sample. The authors provided evidence for the negative effects of objectification and body surveillance on consumption and materialism. That is due to current standards, body surveillance plays a significant role in one's tendency toward conspicuous consumption and materialism. The dominant sexual atmosphere of the society and the media lead to a certain perception among women of their bodies, and this factor, directly or indirectly, results in their tendency to consume more. Self-objectified perception requires consumption and hence money, and over time this need turns into a way of thinking. In this study, we examine the influence of materialism on self-surveillance in women. Thus, we hypothesize:

H8: ***Materialism has a positive effect on self-surveillance***

3.3.4. Attitudes towards Cosmetic Surgery

In this section we will discuss three direct predictors for cosmetic surgery attitudes, namely, self-surveillance, materialism, and religion.

In accordance with objectification theory, facets of objectified body consciousness (e.g., self-surveillance) have robust links with disturbances in body image and appearance-modifying attitudes and behaviours (Li & Xiao, 2021; Jackson, Zheng & Chen, 2015; Calogero et al., 2010). Positive attitudes toward cosmetic surgery among women reflect another negative consequence stemming from the sociocultural

conditions that perpetuate the objectification of women's bodies. Indeed, the remarkable increase in elective cosmetic procedures (surgical and minimally invasive) over the past decade is due primarily to the disproportionately higher number of female patients who sought these procedures. A study by Calogero and colleagues (2010) examined the relationship between objectification theory variables and cosmetic surgery attitudes among a sample of women living in the U.K., a cultural context within which women consistently report high levels of appearance concerns, sexual and self-objectification, and interest in cosmetic surgery (Calogero, 2009). The authors argued that self-surveillance was a unique predictor of intrapersonal reasons for cosmetic surgery; women who engage in more habitual body monitoring are more self-focused, and therefore would be more likely to endorse strategies that could potentially improve how they view their appearance (Calogero et al., 2010).

Another study by Calogero and colleagues (2014) revealed that priming self-objectification increased intentions to have cosmetic surgery. Consumption of cosmetic surgery was underscored as a harmful micro-level consequence of self-objectification that may be perpetuated via subtle exposure to sexually objectifying words, even in the absence of visual depictions or more explicit encounters of sexual objectification (Calogero, Pina, & Sutton, 2014). Furthermore, Ching and Xu (2019) indicated that features of objectified body consciousness particularly body surveillance was closely associated with cosmetic surgery attitudes in a Chinese sample. Similarly, Jackson and Chen (2015) postulated remarkable increases in cosmetic surgery rates of young Chinese women traced to macro-level processes including body surveillance. Researchers based in the U.S. (e.g., Fredrickson & Roberts, 1997; McKinley & Hyde, 1996) and Australia (Tiggemann, 2013) have noted that body surveillance, appearance anxiety, and body shame may predict increasingly favourable attitudes toward appearance modification efforts (e.g., cosmetic surgery) that more closely align one's appearance with prescribed appearance ideals. As such, pervasive sexual objectification of women as a macro-level context produces a chain of negative micro-level consequences known to occur at a disproportionately higher rate among women. Hence, drawing from and extending objectification theory (Fredrickson & Roberts, 1997), we investigate the possibility that women's experiences of self-surveillance would predict more positive attitudes toward cosmetic surgery as a way of manipulating how their bodies look. Thus, we hypothesize:

H9: Self-surveillance has a positive effect on attitude towards cosmetic surgery

The prevailing materialism in a consumerist society heightens the centrality of appearance in women, luring them into buying products and services that would bring them closer to culturally prescribed ideals (Teng et al., 2016b). Materialist individuals are likely to relate to their bodies as they might relate to other objects. Thus, the allure of new products and techniques for modifying one's appearance may be more appealing to those who have a materialist, rather than nonmaterialist, orientation. Henderson-King and Brooks (2009) found that women with strong materialist values have more positive attitudes toward cosmetic surgery. Indeed, Featherstone (1999) claims that individuals who perform body modifications may feel a sense of control over their body and that they "somehow have taken possession of their body" (p. 2).

An emerging body of research demonstrates that materialistic values contribute to body image concerns and willingness to consider cosmetic surgery (Ching & Xu, 2019; Sun, 2018b; Guðnadóttir & Garðarsdóttir, 2014; Felix & Garza, 2012; Dittmar, 2007). Experimental evidence provided insights into how materialism affects people's appearance concerns. In a study conducted in the United Kingdom, Ashikali and Dittmar (2011) showed that priming materialism increased appearance-based self-concept and activated body-related discrepancies, particularly for women who were already highly materialistic. In another study conducted in China, Teng et al. (2017) indicated that materialism increased women's appearance-contingent self-worth and their tendency to consider sexual attractiveness as capital for accruing personal benefits. This falls in line with Sun (2018b) study which found that materialism influence young Chinese women's cosmetic surgery consideration, as those who endorse materialistic values may use cosmetic surgery to reduce the gap between their own appearance and ideal beauty. Likewise, Ching and Xu (2019) have revealed that materialism is among the factors that predict greater willingness to consider cosmetic surgery. For this reason, we hypothesize:

H10: Materialism has a positive effect on attitude towards cosmetic surgery

Religiosity and the practice of religion constitute a vital part of the lives of many people around the world (Mathur, 2012). It is not only viewed as the core of a culture's belief system, but religiosity is also known to influence people's behaviour in all aspects of life especially physical health and well-being (Ypinazar & Margolis, 2006). Although religious scholars have attempted to develop a unified agreement about the conceptualisation of religiosity, many believe this task may not be possible (Atran & Norenzayan, 2004; Hood, Hill, & Spilka, 2009). The variances in the characterisation of religiosity and the ambiguity in

definition is due to the existence of different faiths and belief systems around the world. Each spiritual group defines religiosity from their point of view, both conceptually and operationally (one-dimensional vs. multi-dimensional) (Mathur, 2012). Moreover, when academics approach the concept of religiosity within research, each would address religiosity from a different perspective, making the concept harder to define (Cardwell, 1980).

Religion is commonly defined as an integrated system of shared beliefs, practices, and commonly held sacred symbols (Atran & Norenzeyan, 2004; Delener, 1990) which form broader shared cultural ideologies (Saroglou, 2011). Personal religiosity provides a background against which the ethical nature of behaviour is construed (Ramly, Chai & Lung, 2008). Glock and Stark (1965) defined religiosity as a value-based approach that provides a person with a system of norms and values. They identified five dimensions of religiosity: experiential (religious feelings), intellectual (knowledge about religion), ideological (beliefs), ritual (religious behaviour), and result-oriented (influences of religion) (Fisherman, 2011). Greenfield and Marks (2007) incorporated the community dimension of religion, whereby religion often helps satisfy individuals need for group identification and affiliation. Most scholars agree that religion is a multidimensional construct (Arli, 2017). As such, Schmidt et al.'s (1999) defines religion as "systems of meaning embodied in a pattern of life, a community of faith, and a worldview that articulate a view of the sacred and of what ultimately matters" (p. 10). Similarly, Saroglou (2011) identifies four dimensions of religion: beliefs, rituals, values, and community.

Religious values (religiosity) are broadly viewed as the commitment one has to belief in the divine and the importance one places on religion in life (Putney & Middleton 1961). For individuals with strong religious values, religion represents one of the most important aspects of their lives and influences their attitudes and behaviours (Weaver & Agle, 2002). The dogma of most religions including Islam, Christianity, and Judaism deeply affects human behaviour and attitudes. Hence, studies on the effect of religion on consumer psychology and behaviour is prominent. The study of religion in consumer research has been largely situated within the arena of consumer culture, whereby researchers have investigated the religious-like aspects of consumer culture (e.g., Belk & Tumbat, 2005).

Moreover, the impact of religious beliefs on perceptions of physical health and illness has been examined in many studies (Damiano et al., 2019; Lucchetti & Lucchetti 2014). When examining cosmetic surgery, previous research has shown that religiosity is a powerful determinant of attitudes towards and acceptance of cosmetic surgery (Muslu & Demir, 2020; Furnham & Levitas, 2012; Atiyeh et al., 2008). According to Islam and the Holy Quran which is the primary source of all life's teachings and rules to Muslims, "God created man in the most perfect form'' (95:4). Each human life has its own inherent

value and goodness but may theoretically render any further improvement in one's appearance rather unconceivable. However, in cases of absolute necessity wherein religiously lawful alternatives do not exist, Islamic teachings, allow even for sacred law to be suspended, temporarily: ''But if one is compelled by necessity, neither craving nor transgressing, there is on him no sin, for indeed Allah is Clement, Merciful'' (2:173) (Gatrad & Sheikh, 2001). In other words, essential surgery genuinely needed to correct unusual physical defect is permissible because it is not meant to change the creation of God. However, surgery performed for beautification is unnecessary and is therefore unlawful ('haram') and not permissible (Atiyeh et al., 2008). The body given to us is a trust and changing the nature created by Allah is a sin. Hence, mutilation of one's body through cosmetic surgery is clearly prohibited in Islam.

Other religious scholars of different faiths view cosmetic surgery as a direct contravention to their religious beliefs. Christian scholars strongly advocate the view that people should be less concerned with physical appearance (Philippians 2:3-4) and more concerned with religious issues (Proverbs 31:30) and that true beauty lies within an individual's spirit (1 Peter 3:4). In Judaism, human body is divine property over which humans cannot assume a possessive right, and self-mutilation or any form of assault upon the body is viewed as a breach of this stewardship (Rosner, 2000). Hence, it is suggested that religiously conservative individuals of all faiths will have stricter views about sins of vanity and will be less likely to undergo cosmetic surgery than more liberal or atheist individuals (Furnham & Levitas, 2012).

In Egypt, Islam is the national religion. Almost 90% of Egyptians are Muslim and around 10% are of Christian faith (CAPMAS, 2016). Islam is interpreted as a critique of modernization and Western values and ideals including capitalism and consumerism (Izberk-Bilgin, 2012). As mentioned earlier, Islam has religious principles that forbid and discourage the consumption of cosmetic surgery for cosmetic purposes, and it is considered 'haram' and impermissible. According to the study of Muslu and Demir (2019), there was a significant relationship between worship practices which are the important indicators of belief levels in Islamic religion, and aesthetic surgery attitudes. Hence, this research is concerned with how the importance of religion in women's life affects their attitudes towards cosmetic surgery. Thus, the following hypothesis is stated:

H11: ***Religion has a negative effect on attitude toward cosmetic surgery***

3.3.5. Factors Associated with Cosmetic Surgery Prediction

In recent years, body image research has attracted attention. The term 'body image' incorporates themes of body perception (the extent to which an individual has an accurate perception of their body size, shape, and weight) and body satisfaction (the extent to which an individual is satisfied with their body size, shape, and weight). It is a multidimensional concept that is defined as "a person's perceptions, thoughts, and feelings about his or her body" (Grogan, 2006). According to the Tripartite Influence Model, sociocultural (e.g., media, peers, and family) and psychological factors (e.g., internalisation of appearance ideals, appearance comparison) interact and directly influence body image (Thompson, Heinberg, Altabe, & Tantleff-Dunn, 1999). Any disturbances in the perceptions and attitudes toward the body is termed body image concerns, which entails a negatively distorted view of one's appearance (i.e., body dissatisfaction). Body-dissatisfaction defined as "person's negative thoughts and feelings about his or her body" (Grogan, 2008, p. 4) has been a common problem among young women.

A significant body of research has focused on body dissatisfaction especially thin ideals, and its relationship to cosmetic surgery intentions or acceptance among women (Biolcati et al., 2017; Sharp et al., 2014; Markey & Markey, 2009). However, there are other body image concerns that research has recently started to examine, such as facial appearance dissatisfaction; feeling unhappy about one's own facial appearance (e.g., Ching & Xu, 2019; Jackson & Chen, 2015). According to Jackson and Chen (2015), overall body dissatisfaction was not related to cosmetic surgery consideration levels of young Chinese women in contrast with past work linking body dissatisfaction to cosmetic surgery interest. Instead, a specific, culturally salient source of appearance dissatisfaction reflecting facial appearance emerged as the strongest individual predictor of cosmetic surgery attitudes among women. Similarly, Ching and Xu (2019) posited that facial appearance concerns explained a significant amount of variance in cosmetic surgery consideration. Hence, in some cultures, facial dissatisfaction had a greater impact on the willingness to consider cosmetic surgery than body dissatisfaction.

A large body of research has documented the influence of appearance concerns on attitudes towards cosmetic surgery (Menzel et al., 2011; Slevec &Tiggemann, 2010; Markey & Markey 2009). However, previous research was correlational, suggesting an increased likelihood that body or facial dissatisfaction is influencing desire for cosmetic surgery but not a causational influence. Therefore, this research aims to examine how attitudes towards cosmetic surgery prompt women to pay greater attention to the attractiveness of their faces and in turn increase their facial appearance concerns. Thus, we hypothesize:

H12: Attitude towards cosmetic surgery has a positive effect on facial appearance concern

Various reasons could contribute and explain why facial appearance dissatisfaction is salient in contemporary society, and how it may contribute to women's decision for cosmetic surgery.

A growing body of literature suggests that the aesthetics of one's facial appearance is amplified due to widespread use of SNSs such as Instagram and Facebook, which enable new forms of interaction and increased exposure (Eggerstedt et al., 2020). Women post more facial portraits on social media than whole body pictures (Haferkamp et al. 2012), and face is generally more salient in selfies (Tiggemann & Zinoviev, 2019). Exposure to images especially selfies on SNS was positively related to facial dissatisfaction (Wang et al., 2019). A study by Fardouly and Rapee, (2019) revealed that exposure to idealized female images in selfies with makeup on social media, expressed more dissatisfaction with facial appearance in women. Also, photo manipulation (editing photos prior to sharing them) has become increasingly popular on social media. This behaviour creates appearance-based self-discrepancy which has been linked to facial appearance concerns (Beos, Kemps & Prichard, 2021; Sun, 2021; Eggerstedt et al., 2020; Tiggemann, Anderberg & Brown, 2020; Verrastro et al., 2020). Thus, viewing and editing facial portraits make women feel vulnerable about their faces which in turn may lead to facial dissatisfaction.

Photo editing apps (e.g., Instagram) encourage young women to enhance their facial appearance such as facial skin filling, eyebrow shaping, and facelifts. They can freely modify their faces according to their aesthetic orientation and create the perfect face. Digitally manipulating photos and using filters can lead young women to indulge in their idealized self, and internalize the idea that they need to change, which may lead them to change their appearance in real life (Chen et al., 2019). In a sense, photo manipulation is like performing cosmetic surgery to repair perceived defects in one's body (Parsa et al., 2021). As a result, women who regularly edit photos have facial appearance concerns and are more likely to undergo cosmetic surgery to turn their flattering images into reality. Moreover, facial plastic surgeons have identified the relevance of social media and the use of before-and-after photos for their patients to expand their patient pool. Similarly, viewing images of cosmetically enhanced females had a significant effect on women's facial appearance concerns which in turn makes them express a greater desire for cosmetic surgery (Walker et al., 2019; Sood, Quintal & Phau, 2017; Markey & Markey, 2010). Thus, facial features are among the most popular targets of cosmetic surgery (Eggerstedt et al., 2020). Thus, we hypothesize:

H13: Facial appearance concern has a positive effect on the intention to undergo cosmetic surgery

3.4. Conclusion

During the past decade, the demand for cosmetic surgery has steadily increased worldwide. The International Society of Aesthetic Plastic Surgery (ISAPS) statistics in 2017 revealed an overall 9% rise in cosmetic procedures over 12 months. According to the American Association of Plastic Surgeon, the trend in aesthetics is clearly toward minimally invasive surgeries and techniques (i.e., Botox and fillers). Cosmetic surgery is still defined mainly as a female phenomenon, with women undergoing the great majority of cosmetic procedures (Henderson-king & Henderson-king, 2005). While there are no authoritative figures on the number of surgical or non-surgical procedures carried out in Egypt, it is clear from the limited statistics available that the number of cosmetic procedures carried out has grown considerably in the recent decade.

The increasing visibility of cosmetic surgery is having a dramatic impact on wider society. The surge in TV shows, social networking sites, and advertisements featuring cosmetic surgery has changed public perception of ideal beauty standards, raising expectations of beauty that are not obtainable by natural means (Heyes, 2007). There is concern that young people worldwide are undergoing an increasing number of cosmetic procedures that are associated with physical and psychological risks (Wen, 2017). A decade ago, women in their late teens and early twenties rarely sought plastic surgery, but now young girls are opting for it. This is attributed to the edited images of celebrities, influencers and models on social media that creates and normalizes an ideal norm of beauty. The American Society of Aesthetic Plastic Surgery estimates that the number of children less than 18 years of age undergoing cosmetic surgery procedures by their members has ranged from 33,000 to 65,000 annually in the past 10 years, with nonsurgical cosmetic procedures (injectable facial fillers and Botox) ranging from 91,000 to 190,000 per year. Young girls do not fully grasp the potential mental and physical risks of these procedures, and this practice is contributing to a generation of young people with poor body image and body confidence. Moreover, negative outcomes of cosmetic procedures are relatively common, such as poor cosmetic results, excess scarring, lack of expertise in performing procedures, and incomplete consent. Also, botched cosmetic surgeries from unlicensed practitioners illegally performing procedures are common in some countries (Wen, 2013). Although various regulatory framework that encompasses the whole sector of beauty and cosmetic procedures have been suggested. Procedures such as helping women make informed decisions based on clear, easily accessible, and unbiased information and data.

Managing the expectation of individuals who are considering a cosmetic intervention as part of the consent process. Revalidation to ensure that all doctors demonstrate competence in all areas of their practice. Moreover, other methods have been used recently such as the use of social media campaigns that promote body positivity and combat the stereotypical beauty standards set by society. Also, social media literacy programs that help young girls overcome social comparisons, body image concerns and other aspects of well-being. Thus, it is important to understand the factors that influence cosmetic surgery attitudes and behaviours among girls and women. Many studies have been conducted to explain the pervasiveness of these procedures, with fewer studies conducted in countries, like Egypt.

This study adopts a social psychological theoretical framework to examine antecedents of cometic surgery attitudes and intentions. Reviewing previous theories and studies led to the development of various hypotheses. It had been concluded that, sociocultural variables (social media, peer, and family), psychological processes (internalization of appearance ideals, appearance comparison and self-surveillance), materialism and religiosity are antecedents of attitudes towards cosmetic surgery consumption. Moreover, attitudes towards cosmetic surgery predict facial appearance concerns, which in turn influence intentions to undergo cosmetic surgery. Hence, it is hypothesised that:

H1a	*Social media influence has a positive effect on internalization of appearance ideals*
H1b	*Social media influence has a positive effect on appearance comparison*
H2a	*Peer influence has a positive effect on internalization of appearance ideals*
H2b	*Peer influence has a positive effect on appearance comparison*
H3a	*Family influence has a positive effect on internalization of appearance ideals*
H3b	*Family influence has a positive effect on appearance comparison*
H4	*Internalization of appearance ideals has a positive effect on appearance comparison*
H5	*Internalization of appearance ideals has a positive effect on self-surveillance*
H6	*Appearance comparison has a positive effect on self-surveillance*
H7	*Internalization of appearance ideals has a positive effect on materialism*
H8	*Materialism has a positive effect on self-surveillance*
H9	*Self-surveillance has a positive effect on attitude towards cosmetic surgery*
H10	*Materialism has a positive effect on attitude towards cosmetic surgery*
H11	*Religion has a negative effect on attitude towards cosmetic surgery*
H12	*Attitude towards cosmetic surgery has a positive effect on facial appearance concern*
H13	*Facial appearance concern has a positive effect on the intention to undergo cosmetic surgery*

The next chapter is designed to set the research methodological choices to introduce the current research to be able to determine antecedents of cosmetic surgery among women.

CHAPTER 4 - RESEARCH METHODOLOGY

4.1. Introduction

This research adopts a comprehensive theoretical framework for understanding the impact of sociocultural influences, psychological influences, individual level materialism and religiosity in the attitudes towards cosmetic surgery; and the impact of facial appearance concerns on the relationship between attitudes and intentions to undergo cosmetic surgery. These constructs discussed in the previous chapter were identified as per reviewing the literature and are expected to influence the attitudes and intentions of young and middle-aged women towards CS in the Egyptian context. Thus, the relationships were hypothesised, and the conceptual framework was constructed.

The methodology chapter is a step towards the empirical study of this research through which the research hypotheses can be tested. Thus, this chapter illustrates how the methodology and empirical component of this study were conducted and how data analysed to explore responses for the research hypotheses. This chapter outlines the process of study's relevant research philosophy, approach, and strategy; as well as deciding on the appropriate analysis techniques by which the relationships presented in the research hypotheses are to be tested. The choice of the research design and methods is done by introducing a description of different research types and approaches, as well as justifying the reason behind choosing a specific type or approach. In addition, data collection methods and sampling are displayed, and the statistical techniques are assigned for testing each of the hypotheses under study.

The research philosophy is introduced in the second section, the research approach is discussed in the third section. The fourth section is designed to figure out the research strategy. The data collection, including its methods and processes, is introduced in the fifth section with a justification of selecting the data collection method relevant for this research. Moreover, an explanation of the target population for this research along with the sample used for the current research is outlined. The sixth section discusses the research time horizon, and the seventh section presents the data analysis techniques used to test the research hypotheses in the empirical study. Finally, the research ethics are represented in the eighth section of this chapter and the last section outlines a conclusion for the current chapter. Figure 8 displays a chart for mapping the current chapter to provide the methodological choices and discuss the research framework.

Figure 8 - Chapter Four Outline

4.2. Research Philosophy

The research philosophy that a researcher adopts refers to a system of beliefs and assumptions about the development of knowledge. These assumptions guide their whole research approach and strategy, which will underpin the methodological choice used as part of the strategy, data collection techniques and analysis procedures (Crotty, 1998). In this section, different philosophical underpinnings of management studies are discussed, and the research philosophy that guides this research is outlined.

Any scientific study is based on a set of philosophical assumptions (Slevitch, 2011), concerning the nature of reality (ontology) and knowledge (epistemology), the principles regulating scientific investigation (methodology), as well as techniques or tools regarding the practical implementation of the study (research methods). Ontology is the theory of being, assumptions about the realities or the things that comprise reality (Guba & Lincoln, 1989). It is concerned with whether the "reality to be investigated is external to the individual or the product of individual consciousness; whether reality is of an objective nature, or the product of individual cognition, whether reality is a given out there in the world, or the product of one's mind." (Burrell & Morgan, 2017, p.1).

Our ontological positions establish our process of knowing, which bring us to a second set of assumptions; epistemology, which is a theory of knowledge. Epistemology refers to assumptions about knowledge, what constitutes acceptable, valid, and legitimate knowledge, and how knowledge is communicated to others (Burrell & Morgan 2017). Consequently, ontological, and epistemological

assumptions have direct implications on a third set of assumptions which is the methodological nature, which lead to the question of how the researcher can investigate and obtain knowledge about the social world. Methodology is a theoretical and philosophical system that structures the way research is conducted (Guba, 1990). According to the theory of science, relationships among these constructs are as such: 'ontology defines epistemology, which in turn defines methodology, which then determines applied methods' (Slevitch, 2011, p.75).

In business and management research, philosophies are scattered along a multidimensional set of ranges (Niglas, 2010) between two opposing paradigms: objectivism and subjectivism. According to Saunders et al. (2007), **objectivism** incorporates the assumptions of the natural sciences, arguing that the social reality that we research is external to social actors. From an objectivist viewpoint, social and physical phenomena exist independently of individuals' views of them. Hence, the interpretations and experiences of social actors do not influence the existence of the social world. This means that, ontologically, objectivism embraces **realism**, which, in its most extreme form, considers social entities to be like physical entities of the natural world, as they exist independently of how we think of them, label them, or even of our awareness of them. Realism postulates that the individual is seen as being born into and living within a social world which has a reality of its own. It is not something which the individual creates, it exists out there: ontologically it is prior to the existence and consciousness of any single human being (Burrell & Morgan, 2017). From an objectivist/realist viewpoint, the social world has an existence which is as hard and concrete as the natural world. Epistemologically, objectivists seek to discover the truth about the social world, through universal facts, from which law-like generalisations can be drawn about the universal social reality.

On the other hand, **subjectivism** incorporates assumptions of the arts and humanities, asserting that social reality is made from the perceptions, opinions, and consequent actions of social actors (people). Ontologically, subjectivism embraces **nominalism**. Nominalism, in its most extreme form considers that the order and structures of social phenomena we study are created by social actors through use of language, concepts, labels and consequent actions. For nominalists, there is no underlying reality and a real structure to the social world beyond what people (social actors) attribute to it, and, because each person structures and experiences reality differently, nominalists assume there are multiple realities rather than a single reality (Burrell & Morgan, 2017).

In this thesis, the **objectivism/realism** philosophy is the standpoint that guides the research, which holds that the social world exists independent of human perceptions (Sale et al., 2002). *The overarching research question in this thesis: "what is the impact of sociocultural influences, psychological influences,*

individual level materialism and religiosity in the attitudes towards cosmetic surgery; and the impact of facial appearance concerns on the relationship between attitudes and intentions to undergo cosmetic surgery? In this regard, the researcher follows the physical world and assumes that the social world is made up of major social structures such as family, peers, religion, and health care providers into which humans are born. The researcher reflects reality and examines an emerging phenomenon in contemporary society which is the consumption of cosmetic procedures. The researcher also accepts the existence of a world of cause and effect as the aim of this research is to understand the theoretical underpinning for women's attitudes and behavioural intentions towards their bodies. Hence, the researcher is in investigating the impact of sociocultural influences presented by the social media, peers, and family on how individuals view themselves and the implications this has for their attitudes and behavioural intentions towards their bodies.

There are many research philosophies that serve as a guide for various studies that are carried out. These philosophies are different in many aspects. However, in business and management research, there are five major philosophies: positivism, critical realism, interpretivism, postmodernism and pragmatism (Saunders et al., 2007).

Positivism relates to the philosophical stance of the natural scientist and entails working with an observable social reality to produce law-like generalisations. Ontologically, positivists believe that there is one real and independent true reality in order to understand the world well enough and consequently interpret, forecast, and control it (Sekaran & Bougie, 2016). Hence, positivists advocate the application of the methods of the natural sciences to the study of social sciences (Bryman, 2016). Epistemologically, positivists focus on discovering observable and measurable facts, the only phenomena that you can observe, and measure would lead to the production of meaningful data. Hence, science and scientific research can be specified as a cornerstone of positivism philosophy, and the only method to develop knowledge or data uninfluenced by human interpretations or bias.

For a positivist researcher, the world operates by laws of cause and effect that we can perceive if we use a scientific approach to research. Hence, positivists usually use a deductive reasoning method to put forward existing theories that they can test by means of a fixed, predetermined research design and objective measures. The purpose of theory is to generate hypotheses that can be tested to be proved or disproved leading to further development of theory which then maybe tested by further research. Consequently, the aim of scientific investigation would be to measure and analyse causal relationships among phenomena within a value-free framework; where the researcher remains neutral and detached from research to avoid influencing the results. Positivists are concerned with the rigor and replicability of

their research, the reliability of observations, and the generalizability of results (Sekaran & Bougie, 2016). The key approach of positivist researchers is observation and experimentation which authorises them to test cause-and-effect relationships to create law-like generalisations.

Critical realism is a philosophy that sits between positivism and interpretivism. It is a belief in an external objective reality that operates independent of our awareness, but not directly accessible through our observation and knowledge of it (Saunders et al., 2007). Critical realists distinguish between the "real world" and the "observable world" (Alderson, 2021). The real world cannot be observed and exists independent from human perceptions, theories, and construction. The world as we know and understand it is constructed from our perspectives and experiences through what is "observable". Thus, according to critical realists, unobservable structures cause observable events, and the social world can be understood only if people understand the structures that generate events. Although critical realists agree with positivists that reality is external to us, they argue that we cannot rely on positivist reasoning to understand the world, hence addresses the traditional concerns of social science (e.g., causation, agency, structure & relations) (Archer et al., 2016). Any of these concerns need to be justified and should not be taken for granted. Critical realists believe that our knowledge of the world is historically, socially, and culturally situated. Thus, critical realism shares the same view with interpretivism that social phenomena are concept dependent and need interpretive understanding.

The opposite research philosophy to positivism is **Interpretivism**. Interpretivist research philosophy emphasizes that social sciences differ in essence from that of natural sciences, and that humans and their social worlds cannot be studied in the same way as physical phenomena (Sekaran & Bougie, 2016). Scientists and researchers who adopt an interpretivism epistemological position, highlight the distinctiveness of humans as against the natural order because they generate meanings and knowledge. Different people from different cultures and languages, under different environments and at different times make different meanings, and so create and experience different social realities. Therefore, the study of the social world therefore requires a different logic of research procedures. Interpretivists are critical of the positivist application of scientific model to the study of the social world, and their attempts to discover definite, universal laws that apply to everybody. Rather they believe that the uniqueness of humans, and their rich insights and interpretations of the social world are lost if such complexity is reduced entirely to a series of law-like generalisations (Saunders et al., 2007).

With its focus on complexity, richness, multiple interpretations, and experiences, interpretivism is explicitly subjectivist. The research methods of interpretivist researchers are often qualitative in nature. They collect rich data through focus groups and unstructured interviews, seeking the contextual

uniqueness of the world that is being studied. Certainly, interpretivists focus on understanding a specific case rather than results generalisation (Saunders et al., 2007). Therefore, it is believed in this philosophy that the world is basically mentally constructed. Thus, interpretivists aim to comprehend the rules people use to make sense of the world by alternative approaches to research instead of pursuing the objective certainty.

Postmodernism is another philosophical stance that is characterized with the prominent role of language, power relations, and scepticism towards the accepted ways of thinking and giving voice to alternative disempowered views. Postmodernists go even further than interpretivists in their critique of positivism and objectivism, attributing even more importance to the role of language. They deny that there are aspects of reality that are objective, or that there are statements about reality that are objectively true or false and disagree that it is possible for human beings to know about things with certainty. Instead, reality, knowledge and values are constructed collectively. However, these collective choices in turn, are shaped by the power relations and by the ideologies that dominate contexts (Faith, 1994). Hence, postmodernism reflects the unjust hegemony by the powerful people, and stresses that other supressed perspectives are potentially just as valuable and have the power to create alternative worlds and truths. Hence, postmodernism emphasizes movement and change, through the voicing of subjective and multiple opinions of individuals rather than the predetermined rules for action.

The last philosophical stance is **Pragmatism,** which is a philosophy that strives to reconcile both objectivism and subjectivism. Pragmatists do not take on a particular stance on what constitutes good research. They feel that research on both objective, observable occurrences and subjective meanings can produce useful knowledge. However, the most important determinant for research design and strategy would be the research problem and the research question. Pragmatists emphasize the relationship between theory and practice. For a pragmatist, theory is derived from practice, and the value of research lies in its practical importance (Sekaran & Bougie, 2016). Pragmatism describes research as a process where concepts and theories are generalizations of our previous actions, experiences, and interactions with our surroundings. Pragmatists hence stress the socially constructed nature of research, different researchers may have different viewpoints about, and justifications for, what is happening around us. For the pragmatist, these different perspectives, ideas, and theories help us to gain an understanding of the world; pragmatism thus endorses pluralism.

In this thesis, the **positivism** philosophy is the standpoint that guides the research, where the foundations of social psychology theories are applied to study the consumer behaviour as the main approach to this research. From these theories, such as social comparison theory, and objectification

theory, hypotheses are developed and empirically tested. Thus, this thesis considers that the objective truth is represented in the theories used to develop the research hypotheses.

As such, the study has clear constructs which are developed as per reviewing the literature. These constructs were represented in sociocultural influences (social media, peer, and family), internalization of appearance ideals, appearance comparison, self-surveillance, materialism, attitudes towards CP, facial appearance concerns and behavioural intentions. Such constructs were identified through theories investigated in previous studies related to consumer behaviour.

The positivism philosophy is used here as it is believed that reliability of observations and generalisability of results are vital through testing the constructs developed from literature using a representative sample and a pre-developed scale. A model is to be developed and investigated by means of a planned research design and unbiased measures by using deductive reasoning of having general theories as mentioned and such theories are examined in the context of CS.

4.3. Research Approach

A researcher's choice of the research approach stems from the philosophical stance that guides the entire research (Burns, Bush & Sinha, 2014). According to the research approach, the data collection method and procedures are determined within the research plan and framework. Such selection helps in specifying the required analysis, which in turn figures out a relevant response for the main research question (Burns, Bush & Sinha, 2014).

In the same way, Cooper and Schindler (2014) claimed that specifying the research approach is considered as a supporting stage for the researcher to specify the research conceptual model as well as the research method for sampling and sample size, research variables operationalization and measurement, techniques used for data analysis, which links the research plan with the research question (Creswell & Clark, 2017). There are several classifications of research approach: exploratory, descriptive, and causal.

First, **exploratory** research is assigned to gain insights about a certain topic, explore an issue, problem, or phenomenon. Exploratory research is developed when existing research results are unclear or there is not enough theory available to guide the development of a theoretical framework (Sekaran & Bougie, 2016). A researcher conducting exploratory research may commence with a broad focus, and a research problem that is not well-structured, but this will become narrower as the research progresses. Hence, exploratory research often relies on qualitative approaches to data gathering such as interviews, focus

groups, and/or case studies. Exploratory research is flexible in nature and adaptable to change, the researcher must be willing to change their direction as the research progresses.

Second, **descriptive** research is used in studies that aim to obtain data that describes the topic of interest and provide an orderly description of a problem that is well structured and clear (Cooper & Schindler, 2014). Descriptive studies are often designed to collect data that describe characteristics of objects (e.g., persons, organizations, products, or brands), events or situations (Sekaran & Bougie, 2016). Descriptive research is either quantitative or qualitative in nature. It helps the researcher provide a systematic description that is real and as accurate as possible; especially when the topic being investigated is clear, without the goal to understand cause and effect associations (Cooper & Schindler, 2014). Correlational studies describe relationships between variables. While correlational studies can suggest that there is a relationship between two variables, finding a correlation does not mean that one variable causes a change in another variable.

Third, causal studies test whether one variable causes another variable to change. In a causal study, the researcher is interested in delineating one or more factors that are causing a problem (Sekaran & Bougie, 2016). Causal studies are at the heart of the scientific approach. For a positivist, the world operates by laws of cause and effect that can be discerned if a scientific method to research is used. According to Hair et al. (2014), the strongest type of theoretical inference a researcher can draw is a causal inference. Although SEM is often referred to as causal modelling, causal inferences are only possible when evidence is consistent with four conditions for causality: covariation, sequence, nonspurious covariation, and theoretical support. SEM can provide evidence of systematic covariation and can help in demonstrating that a relationship is not spurious. If the research design involves experiment or longitudinal data, SEM can also help establish the sequence of relationships. However, in cross-sectional surveys, measuring all of the variables at the same point in time does not provide a way of accounting for the time sequence. Thus, theory must be used to argue that the sequence of effects is from one construct to another.

In this study, the researcher aims to investigate the impact of sociocultural influences, psychological influences, individual level materialism, and religiosity in attitudes towards CS. In addition, the impact of facial appearance concerns on the relationship between attitudes and intentions to undergo cosmetic surgery. As such, this study aims to draw causal inferences among the mentioned constructs, by specifying the structural model and assigning relationships from one construct to another based on a theoretical model. Thus, the researcher finds that a **causal approach** is best used to address the research problem.

Regarding the methodological approach, the research approaches are commonly divided into three main forms: **deductive, inductive, and abductive**. The *deductive approach* is undertaken when the researcher starts with theory, often developed from the academic literature, and then design a research strategy to empirically test the proposed hypothesis or theory. Conversely, the *inductive approach* is undertaken when the researcher starts by collecting data to explore a phenomenon and generate or build theory (often in the form of a conceptual framework). The deductive approach takes more of a "testing theory" method, where the inductive approach takes a "building theory" viewpoint. Instead of moving from theory to data (as in deduction) or data to theory (as in induction), an *abductive approach* moves back and forth, in effect combining deduction and induction (Suddaby, 2006). In an abductive approach, data is collected to explore a phenomenon, identify themes, and explain patterns, to generate a new or modify an existing theory which you subsequently test through additional data collection.

In this research, the researcher finds that a **deductive approach** is best used to address the research problem, as the research is investigating a consumer behaviour that is associated with the consumption of cosmetic procedures using existing theories such as sociocultural, self-objectification, social comparison theories and others that are used to deduce, describe, and test hypotheses related to the formation of women's attitudes and behavioural intentions towards CS. This approach will aid this research in gaining additional knowledge of the nature of the research problem, guide the research strategy by which the data will be collected and tested.

4.4. Research Strategy

A research strategy is defined as a plan of how a researcher will go about answering the research question/s. It is the methodological link between the philosophy and subsequent choice of methods to collect and analyse the data (Denzin & Lincoln, 2018). Hence, the philosophical position and research approach guide the researcher when selecting the way, they will investigate the research problem and study. There are three main research strategies that can be approached: qualitative research, quantitative research, and mixed methods. **Qualitative** research explores and comprehend the meanings individuals and groups assign to a social or human problem (Creswell & Clark, 2017). However, the **quantitative** approach examines relationships between variables, which are measured numerically and analysed using a range of statistical and graphical techniques (Creswell, 2014; Sekaran & Bougie, 2016). A **mixed methods** approach integrates both quantitative and qualitative data collection techniques and analytical procedures (Molina-Azorin et al., 2017).

Quantitative research designs are generally associated with positivism philosophy, especially when used with predetermined and highly structured data collection techniques, it is also usually associated with a deductive approach, where data are collected and analysed to test theory (Saunders et al., 2007). However, it may also incorporate an inductive approach, where data are used to develop theory. On the other hand, qualitative research is often associated with an interpretive philosophy (Denzin & Lincoln, 2018), as researchers need to make sense of the subjective and socially constructed meanings expressed about the phenomenon being studied. Qualitative research often commences with an inductive approach to build theory or to develop a richer theoretical perspective. Mixed methods approach is based on philosophical assumptions that mix quantitative and qualitative collection techniques and analysis procedures (Molina-Azorin et al., 2017). Hence, two philosophical positions are often associated with mixed methods designs: pragmatism and critical realism. Correspondingly, mixed methods research design may use a deductive, inductive, or abductive research approach.

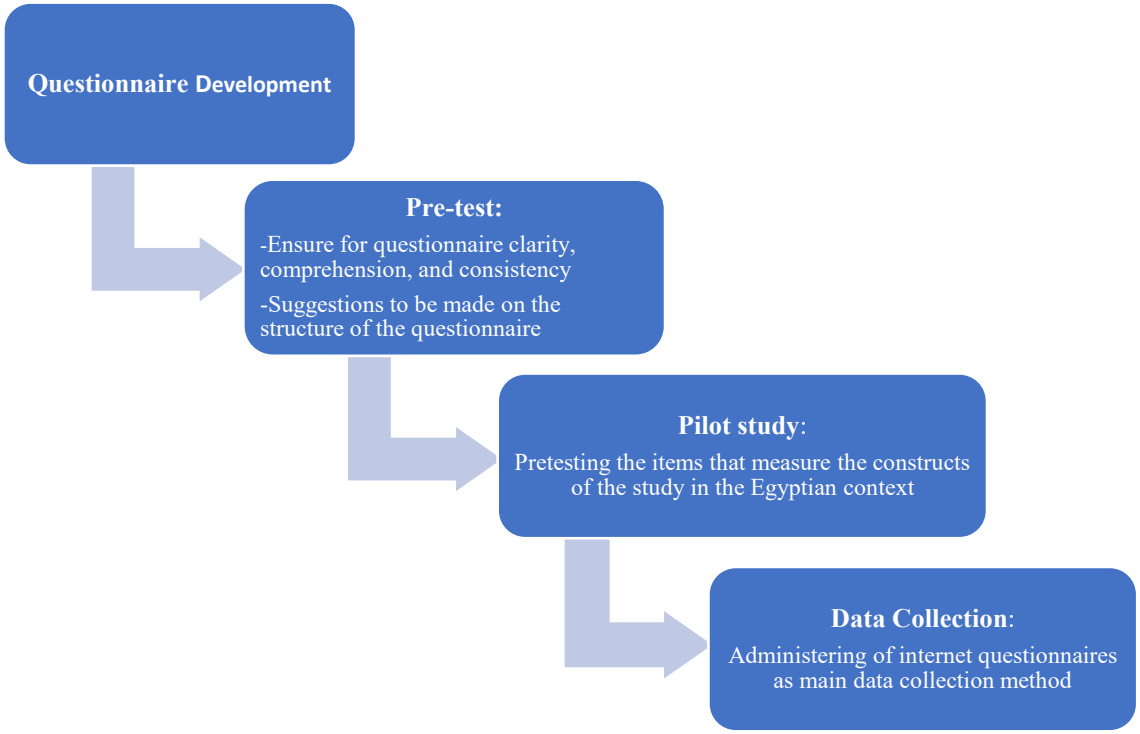
Since this study uses a deductive approach, a quantitative method is followed. Hence, the focus is on collecting, testing, and deducing numerical data in a planned, organized manner by using statistical techniques and a representative sample of the population. The study uses this approach to provide deductive reasoning to create meaning, establish, confirm, and validate the relationships between variables. In this study, a research problem is first identified, various theories were used to formulate hypotheses then the quantitative data was analysed to confirm the findings. This strategy has been followed as there are well-structured theories and reliable constructs represented in social media influence, peer influence, family influence, internalization of appearance ideals, appearance comparison, self-surveillance, materialism, religiosity, attitudes towards CS, facial appearance concerns and behavioural intentions.

According to the classifications stated above of research philosophy, research approach and strategy, it could be argued that this research is following the positivism philosophy, as it applies the theories discussed by the researcher in literature to examine women's attitudes and behavioural intentions towards CS in Egypt. Therefore, constructs had been defined, where a causal approach is used to test relationships among the research constructs through a quantitative design implemented using pretested scales. Subsequently, the study used deductive reasoning to explain the theories and the research constructs obtained in the previous step. A quantitative design is applied using an online questionnaire administered from pretested scales of the assigned variables. The following section explains in detail the data collection process and how the questionnaire was adapted after handling preliminary steps of pre-test and pilot study to validate the research variables.

4.5. Data Collection and Sampling Procedure

For the data collection, a questionnaire was developed using and adapting pre-existing measures (Section 4.5.2.3, presents the development of the constructs in detail). As a preliminary step to begin the quantitative approach, the questionnaire was pre-tested by three academics to ensure for clarity, comprehension, and consistency. To confirm the development of the questionnaire, a pilot study was conducted as well with the aim of testing the items that measure the constructs/research variables in the Egyptian context. A link to the questionnaire was sent to 30 respondents, to refine the questionnaire and check its presentation. The pilot study allowed the gathering of information prior to a larger study, to improve the quality and proficiency of the quantitative instrument. It also allowed detecting any problems in the questionnaires before distributing them on a larger scale (Bryman, 2016). Although cosmetic surgery has become prevalent in the Middle Eastern culture, most of the empirical work and various studies undertaken take place in Western cultures with little focus on Egypt. Moreover, the theories and scales used to measure the variables in this study were developed in Western countries and can include certain statements or words that might not be applicable in Egypt or might have another meaning to Egyptian respondents. As such, a pilot study can help tackle these concerns. Hence, after conducting the pilot study, internet questionnaires were used as a main data collection method. Figure 9 shows the research strategy.

Figure 9 - Data Collection Procedure



The following section explains in detail the data collection process and how the questionnaire was adapted after handling preliminary steps of pre-test and pilot study to validate the research variables.

There are different data collection methods that are determined based on the research approach and strategy that are specified in the previous sections. Data collection methods are like experiments, surveys, interviews, observations, grounded theory, case studies and mixed methods (Sekaran & Bougie, 2016). Indeed, a great deal of social science research relies on questionnaires (Hair et al., 2014). This research used self-administered online questionnaires, which refers to a questionnaire that has been designed specifically to be completed by a respondent without intervention of the researcher to collect the needed data. The self-administered online questionnaire was created and sent out to respondents through a web-based survey tool (Qualtrics software). It contained a set of systematically organised and structured questions in which response-options were predetermined to get the desired information from respondents. Questionnaires were suitable to use when researchers know exactly what is required. Hence, they always have a definite purpose that is related to the objectives of the specified research (Bryman, 2016; Sekaran & Bougie, 2016).

Self-administered online questionnaires have some advantages to this study, the data collection method was easy, fast, and economical. Moreover, the online questionnaires were useful in describing the features and traits of the large population and made large samples feasible; it allowed the researcher to gain access to groups and individuals through the Internet and social networks, which would have been difficult to reach through other channels. The questionnaires accommodated the researcher in gaining wider data to test the existing hypotheses. As such, a link of the questionnaire was sent to the respondents via social media platforms (e.g., Instagram, Facebook, and WhatsApp) to complete at their convenience and at their own pace. Before the process of data collection, the study should be precise regarding the target population and the sample used for the purpose of research. The following section introduces the population and sample (Section 4.5.1), and the second section presents the questionnaire design (Section 4.5.2).

4.5.1. Population and Sample

The population is defined as the total number of all objects, subjects or individuals of interest that conform to a set of specifications and characteristics, and through which data can be collected and analysed. Typically, collecting, and analysing data about the entire population is impracticable owing to restrictions of time, cost, and access (Saunders & Townsend, 2016). Thus, a target population should be defined, which is often a subset of a population, and is the actual focus or target of the research inquiry. The

target population is defined according to the data collection method used, as Egyptian girls and women aging from 18 to 60.

Sampling techniques help researchers select a sufficient number of the right elements from the population, so that an understanding of its properties or characteristics make it possible for us to generalize such characteristics to the population elements. It also reduces the amount of data that needs to be collected as time, cost and access constraints make it impossible for the researcher to collect data from all possible elements of the population. These sampling techniques are divided into two categories: probability or representative and non-probability.

In probability sampling (or representative sampling), each unit of the population has an equal chance of being selected. A representative sample of the population is assumed to be the result of such a method of selection, but with the presence of an accurate and updated sample frame (Bryman, 2016). A sampling frame could be identified as a list that includes all the target population units through which the researcher can select the sample for the research (Saunders et al., 2007). Although the representation of the population makes the data more generalizable, the difficulty of obtaining a sample frame makes probability sampling difficult to use in business and marketing research (Saunders & Townsend, 2016).

However, non-probability sampling implies that some units or elements in the population are more likely to be selected than others, i.e., random selection method has not been used to select the sample (Bryman, 2016). There is a variety of non-probability sampling techniques used by researchers, depending on the kind of data they seek to answer their research questions, or the resources they have at hand. Non-probability sampling types include Quota sampling, Purposive sampling, Volunteer sampling (Snowball and Self-selection) sampling, and Haphazard (Convenience) sampling. In this current study, self-selection sampling was used as the most suitable sampling technique for the nature of this research and the data needed from the population under study. The next paragraphs briefly explain the various types under non-probability sampling and will give justifications for the chosen sampling technique.

Quota sampling is entirely non-random and is often used as an alternative to probability sampling, as it has similar requirements for sample size as probabilistic sampling techniques. It is based on the premise that the researcher's sample will represent the target population as the variability in your sample for various quota variables is the same as that in the target population. However, this depends on the appropriateness of the assumptions on which the quota is based and having high quality data (Baker et al., 2013). That is, a quota sample reflects the population in terms of different portions of people according to certain criteria such as demographic variables like age, gender, income, and sometimes a combination of some variables (Bryman, 2016). The selection of a quota sample is non-random; by

dividing the population into specific groups and calculating a quota for each group based on relevant and available data (Saunders et al., 2007). However, proponents of probability sampling techniques argue that even though the sample may reflect the population in terms of characteristics, the fact that the interviewer gets to choose who to interview makes the sample subjected to bias, and therefore imposes limitations to generalisability. Nevertheless, quota sampling is used for large target populations, its less costly than probability sampling techniques, can be easily managed, and does not require a sampling frame.

Purposive sampling (also known as judgmental sampling) is where the researcher uses their judgement to select cases that will best enable them to answer their research questions and meet their objectives (Saunders & Townsend, 2016). Purposive sampling is often used when working with very small samples such as in case study research and when you wish to select cases that are particularly informative; and the researcher's reasoning for choosing such a sample will depend on their research questions and objectives (Sekaran & Bougie, 2016). However, purposive samples cannot be statistically representative of the target population.

Volunteer sampling has two techniques: snowball sampling and self-selection sampling. In **snowball sampling**, participants volunteer to be part of the research rather than being chosen. It is used commonly when it is difficult to identify members of the desired population. The researcher contacts one or two cases of the population and ask these cases to identify or refer further members of the population and these referred to cases recommend others and so on, hence the sample 'snowballs' (Saunders & Townsend, 2016). **Self-selection** is the second of the volunteer sampling techniques. It occurs when you allow each case, usually individuals, to identify their desire to take part in the research. The researcher publicizes the need for cases, either by advertising through appropriate media or by asking them to take part and collecting data from those who respond. Publicity for volunteer samples can take many forms. These include articles and advertisements in magazines that the population are likely to read, postings on appropriate online newsgroups and discussion groups, hyperlinks from other websites as well as letters, emails, or tweets of invitation to colleagues and friends (Saunders et al., 2007). Cases that self-select often do so because of their strong feelings or opinions about the research question(s) or stated objectives. In some instances, this is exactly what the researcher requires to answer her or his research question and meet the objectives.

Haphazard sampling occurs when sample cases are selected without any obvious principles of organisation in relation to the research question, the most common form being **convenience** sampling. This involves selecting cases haphazardly only because they are easily available and accessible (or most

convenient) to obtain for your sample. Even though the data that a convenience sample often produces is hardly generalizable and given little credibility, it is used widely in organisation and social research as it is less time-consuming and less costly (Bryman, 2016).

Self-selection is the most appropriate form of sampling technique to select this study's sample; where the researcher relied on each case (individual) to identify their desire to take part in the research. The researcher publicised the need for cases using appropriate social networks including Facebook, Instagram and WhatsApp and inviting them to take part in the study. Recruiting respondents took place by inviting them to follow a link to an online Qualtrics survey between March 17- May 17, 2021. The link was shared with multiple social circles on these platforms including friends, colleagues, acquaintances, and semi-public groups using a mix of direct messaging, postings, and informal requests. The sample was self-selected as the respondents had the choice to agree or decline to participate in the survey and data was collected from those who responded voluntarily. Some respondents opted out and other respondents commenced but did not complete the survey.

Self-selection sampling helps reducing the amount of time necessary to search for appropriate cases; that is, those individuals that meet the selection criteria needed for the sample. Also, the potential cases are likely to be committed to take part in the study, which can help in providing more insight into the phenomenon under study (cosmetic surgery consumption). As such, the target population of this study is young and middle-aged Egyptian women between the age of 18 and 60 years who use Instagram. Males were excluded from the study and females who did not have an Instagram account were excluded from the sample as well. However, this judgement was informed by the literature review. For instance, prior studies have found that beauty and physical appearance have long been central to the identity of many young girls and women, and cosmetic surgery consumption is mainly the domain of females (Jones, 2008). This has been explained as a function of the greater sociocultural pressure on girls and women for physical attractiveness (e.g., Bartky, 1990; Wolf, 1991; Swami & Furnham, 2007).

Moreover, Instagram is a platform that is based on visual self-presentations, and an overwhelmingly favoured social networking platform particularly among the female gender (Lee et al., 2015; Shane-Simpson et al., 2018; Djafarova & Trofimenko, 2019). Facebook is the most popular social media platform in Egypt with its users counting for 56.2 million. Facebook Messenger and Instagram followed with the number of accounts amounting to 49.3 million and close to 18.2 million, respectively (Statista, 2022). According to the Instagram insights and usage in Egypt, the majority of female users are Gen Z between the age of 13 and 25 years, followed by Gen Y between the age of 26-40 years. Also,

WhatsApp is the most popular instant messaging application in Egypt. For this reason, Facebook Messenger, Instagram, and WhatsApp were the chosen social networks for data collection.

Having discussed the sampling technique used for this research, we further discuss the second aspect of the sampling design issue – the sample size. In multivariate research, regarding the sample size, the minimum sample size should be 50 observations, and preferably the sample size should be 100 or larger. The rule of thumb is that the desired ratio should have five times as many observations as the number of variables to be analysed, and the more preferable sample size would have a 10:1 ratio (Hair et al., 2013).

In this research, the conceptual model is considered relatively complex as it includes eleven main constructs that are assigned for testing, and they include: social media influence, family, influence, peer influence, internalization of appearance ideals, appearance comparison, self-surveillance, materialism, religiosity, attitudes towards CS, facial appearance concerns, and behavioural intentions. Also, this research includes sixty-six respective variables. Hence, the minimum sample size would be 330 and the maximum would be 660. Thus, in order to achieve model stability and better results, a sample size of 529 respondents (8:1 ratio) from the population of study was determined as the adequate sample size and also to have the chance to exclude respondents with invalid responses – if any – for this research.

In addition, the researcher uses the structural equation modelling as a relevant technique for assessing the relationships between the research constructs and empirically tests the research hypotheses assigned for this research. This type of analysis considers five aspects that specify the sample size, and these include: normality of data, missing data, model complexity, estimation technique and average error variance among reflective indicators (Hair et al., 2014). The following section describes the research variables validation.

4.5.2. Questionnaire Design

The data collection of the empirical study was conducted in the form of an online questionnaire. The questionnaire was designed using the cloud-based software Qualtrics as this allowed the researcher to download the data and use analysis software such as IBM SPSS Statistics and AMOS easily. A hyperlink to a web questionnaire was sent to respondents through social media networks (Facebook, Instagram, and WhatsApp). The link was shared with multiple social circles on these platforms including friends, colleagues, acquaintances, and semi-public groups through postings and informal requests. The respondents had the choice to agree or decline to participate in the survey; data was collected from participants who voluntarily responded to the study. Responses to the questionnaires were saved

automatically on the software (Qualtrics). The survey was initially sent to 870 participants. A number of 340 respondents commenced but did not complete the survey (participants who were in progress on Qualtrics). Hence, a total of 529 respondents fully answered the survey.

Questionnaires are a popular method to collect data due to the easiness in which researchers obtain responses and, also the ease of coding the results (Sekaran & Bougie, 2016). The questionnaire construction is complex and requires a set of procedures so the questionnaire can serve its purpose and collect data that allows the researcher to understand the phenomenon under study, and answer the research questions (Johnson & Turner, 2003). The online questionnaire was preferred instead of paper-and-pencil questionnaire, due to its practicality (Reynolds, 2006). This study used self-administered, structured online questionnaires that include well-defined closed ended questions to obtain the quantitative data.

A literature review was conducted to identify the research variables and find the relevant measurement scales that could be adopted and/or adapted and applied to the present study. The research variables were operationalised, and the measurement scales were refined and adapted to the study context. The conceptual definitions of the variables, and the measurement scales will be further presented in the following sections.

The respondents were introduced to the questionnaire as a study referring to personal and social perceptions of beauty and cosmetic surgery. The questionnaire starts with a welcome screen with the logo of the university (university of Minho) that explains to the participants the purpose of the research and how by participating in the research they will be helping out the researcher in her PhD. To respondents, the anonymity/confidentiality of information were assured as well as the voluntary basis for perception and the right to withdraw at any point during the survey. The name and contact/email of the researcher was provided at the end of the introduction. The survey begins with introductory questions and ends with demographic questions.

4.5.2.1. Introductory Questions

The introductory questions were designed to provide a context regarding the sample profile. The survey started with two screening/filtering questions to identify respondents who are not eligible for the study, so the questionnaire can end for them. The first question was to specify the gender of the participant to exclude men form the study, and the second question inquired if respondents have an Instagram account to exclude those who do not from the survey. The two questions were programmed using Qualtrics

software, so that if the participant's gender is male or the participant doesn't have an Instagram account, the survey will be terminated.

The survey then began with eight introductory questions that were designed to provide a context regarding Instagram usage. The following questions were: *How often do you check Instagram? How much time (on average) do you spend on Instagram? (Please check screen time on phone if available) How many accounts do you follow on Instagram? How often do you follow and/or view beauty/fashion influencers on Instagram? How often do you follow and/or view celebrities on Instagram? How often do you view images of cosmetic procedures/cosmetic clinics on Instagram? How often do you use celebrity/influencer filters on Instagram?*

4.5.2.2. Demographics

Demographic questions were designed to gather information about respondents' characteristics.

The final section in the survey was general demographic questions regarding the respondents' personal information (socio-demographic). This section in the survey inquired about respondents' age, highest completed level of education, marital status, religion, current occupation, personal income per month in Egyptian pounds, number of people in the household, and finally the household income per month in Egyptian pounds.

4.5.2.3. Main Constructs

The core of the questionnaire presented the main constructs of the study proposed in the conceptual framework. The questionnaire was divided into sections to introduce new topics and also to consider the order and flow of the questions in a way that is logical for the respondent. The researcher used broad titles without stating the variable name to avoid social desirability bias (Dillman et al., 2014); that is the tendency of survey respondents to answer questions in a manner that will be viewed favourably by others. The information and questions were aligned in a way that allowed the respondents to complete the task of reading and answering the questionnaire by applying the least time and effort. Also, using the cloud-based survey software (Qualtrics), it was not possible for respondents to proceed without answering all questions. If any question was skipped, the software would highlight the item so the respondent would go back to the question.

The survey was divided into five sections; the first section was named perceptions of beauty, where the inquiries were related to the following constructs: internalization of appearance ideals, appearance comparison, and self-surveillance. The second section was under the title society, culture, and beauty

where the questions were related to sociocultural influences (social media, peer, and family), religiosity, and materialism constructs. The third section was regarding facial appearance concerns construct, and the fourth section was about respondents' attitudes towards cosmetic procedures, where the researcher defined and provided examples on surgical and non-surgical procedures. Finally, the last section inquired about respondents' intentions to undergo CS. All the assessed variables in this section used a Likert type scale.

The scales used to measure each construct under study were chosen through a rigorous selection process. To operationalize the constructs, the first step was to conceptually define them in light of the study. For example, in this study, the construct "Peer influence" represented "The appearance-related pressure people feel from their peers to change or improve their own physical appearance (Jones & Crawford 2006, p.259). Therefore, when operationalizing the construct, a measurement for peer pressure with regards to physical appearance was used. Table 3 illustrates the conceptual definitions of the variables in this study. The scales used to measure these variables were modified according to the context of the study, Egyptian culture and the comments made by the participants (see Table 5 for operational definitions).

Table 3 - Conceptual Definitions of Research Variables

Variable	**Conceptual Definition**
Social Media Influence	"Socio-cultural channel through which ideals of beauty are transmitted to members of society (Tiggemann, 2011, p.759)
Family Influence	"The degree to which the family is concerned with physical appearance and attractiveness" (Davis, Shuster, Blackmore & Fox, 2004, p.139) "Represents the home and family environment which place an important influence on physical appearance (Curtis & Loomans, 2014, p.41)
Peer Influence	"Refers to the appearance-related social pressure people feel from their peers to change or improve their own physical appearance (Jones & Crawford 2006, p.259). "Peers exert powerful socialization effects on behaviours and attitudes of individuals" (Brechwald & Prinstein, 2011, p.168)
Religiosity	"The degree to which convictions about religion are felt to be a central and essential element of the self" (Putney & Middleton 1961, p.286)
Internalization of Appearance Ideals	"The extent to which an individual cognitively subscribe to socially defined ideals of attractiveness, incorporates these standards into one's personal belief system and commits to behaviours intended to produce an approximation of these ideals" (Thompson & Stice, 2001, p181)

Table 3 continuation

Appearance Comparison	"Comparison to individuals perceived to be more or less physically attractive than the individual" (Ridolfi, Myers, Crowther & Ciesla, 2011, p.492)
Self-Surveillance	"The habitual monitoring of women to themselves to ensure compliance with societal beauty ideals" (McKinley & Hyde 1996, p.183)
Materialism	"The importance ascribed to the ownership and acquisition of material goods in achieving major life goals" (Richins, 2004, p. 210)
Attitudes towards Cosmetic Surgery	"The degree to which individuals accept cosmetic surgery based on the motivation of having it done, focusing on two sources of motivation: social reasons and intrapersonal reasons" (Henderson-king & Henderson-king, 2005, p.138)
Facial Appearance Concerns	"Feeling of dissatisfaction with facial appearance and motives of changing aspects of the face, hair, and skin" (Fardouly & Rapee, 2019, p.128)
Behavioural Intentions	"Intentions are indications of how hard people are willing to try, of how much of an effort they are planning to exert, in order to perform the behaviour" (Ajzen, 1991, p.181)

The second step was to find suitable measurements for the constructs under study. For each variable, the most widely used measurements were selected and compared against each other in terms of publication date, reliability and validity, citations, and its various adaptations across its use. Table 4 outlines the various scales that were considered for the questionnaire design. Some scales were chosen from their original scales of the theory used, such as Schaefer *et al.* (2017), Heinberg et al. (1995), McKinley and Hyde (1996), and Richins (2004). In the case of religiosity, two measurements were taken into consideration: Hoge (1972) and Burroughs and Rindfleisch (2002). Hoge (1972) scale measures the intrinsic and extrinsic religiosity, while Burroughs and Rindfleisch (2002) scale measures the importance of religion in one's life, the scale is adapted from one of four scales Putney and Middleton (1961) offered for measuring the dimensions of religious ideology. Burroughs and Rindfleisch (2002) scale were found to be more general, fitting to the context of the study and effectively measured the conceptual definition of religiosity. Hence, it was chosen.

Other scales were found to be related to the research objectives and were adapted from studies of cosmetic surgery consumption, appearance-focused behaviours, and body image. For example, measurement of Attitudes towards CS and Behavioural Intentions were chosen from studies of cosmetic surgery and appearance-focused behaviours; Henderson-King and Henderson-King (2005) and Davis and Vernon (2002). Measurements of Sociocultural Influences (social media, peer, and family) and Facial Appearance Concerns were chosen from studies of body image; Schaefer et al. (2017); Chen et al. (2006). According to the conceptual definitions of social media influence, peer influence and family influence, the scales were chosen accordingly. As discussed in the earlier paragraph, peer influence was

conceptualized in terms of appearance-focused social pressure from peers. Various scales were considered for the measurement of Peer and Family Influence, e.g., Davis *et al.* (2004) family focus on appearance scale and Jones et al. (2004) peer influence scale which consisted of 3 subscales: appearance conversations with friends, perception of teasing scale for friends and peer attributions about the importance of weight and shape regarding popularity. We focused on Schaefer et al.'s (2017) Socio-cultural Attitudes towards Appearance scale as it was found to be brief and adequately measure the sociocultural constructs.

For materialism two scales were taken into consideration: Richins (2004) and Goldberg et al. (2003). The material values scale developed by Richins (2004) is the shortened version of Richins and Dawson (1992) scale, which is used to examine materialism as a facet of consumer behaviour. Richins (2004) scale was chosen for this study as it is designed to assess materialism at a general level, not focused on youth as Goldberg et al. (2003) scale. For the Appearance Focused Social Comparison scale, it was adapted from the following two scales: the Physical Appearance Comparison Scale (PACS) developed by Thompson et al. (1991), and the Iowa-Netherlands Comparison Orientation Measure developed by Gibbons and Buunk (1999). The researcher used both scales to adequately measure the construct and to better address the objective of the study. A detailed description of the operational definitions of the variables is illustrated in Table 5; where the adaptations done for every scale are explained. As will be further clarified, the adaptations were done for the questions to be clearer and easier for the respondent to answer.

Table 4 - Measurement Selection

Construct	**Measurements that were considered for instrument design**	**Scale used for measurement**
Social Media Influence	Socio cultural Attitudes towards Appearance Questionnaire-4-Revised (SATAQ-4R) Schaefer *et al.* (2017)	Socio cultural Attitudes towards Appearance Questionnaire-4-Revised (SATAQ-4R) Schaefer *et al.* (2017)
Family Influence	Family Focus on Appearance Davis *et al.* (2004) Socio cultural Attitudes towards Appearance Questionnaire-4-Revised (SATAQ-4R) Schaefer *et al.* (2017)	Socio cultural Attitudes towards Appearance Questionnaire-4-Revised (SATAQ-4R) Schaefer *et al.* (2017)

Table 4 continuation

Peer Influence	Jones *et al.* (2004) Socio cultural Attitudes towards Appearance Questionnaire-4-Revised (SATAQ-4R) Schaefer *et al.* (2017)	Socio cultural Attitudes towards Appearance Questionnaire-4-Revised (SATAQ-4R) Schaefer *et al.* (2017)
Religiosity	Religious Importance Scale Burroughs and Rindfleisch (2002) Intrinsic Motivation Scale Hoge's (1972)	Religious Importance Scale Burroughs and Rindfleisch (2002)
Internalization of Appearance Ideals	Socio cultural Internalization of Appearance Questionnaire Keery *et al.* (2004) The Socio cultural Attitudes towards Appearance Questionnaire (SATAQ) Heinberg *et al.* (1995)	The Socio-cultural Attitudes towards Appearance Questionnaire (SATAQ) Heinberg *et al.* (1995)
Appearance Comparison	Physical Appearance Comparison Scale (PACS) Thompson *et al.* (1991) The Iowa-Netherlands Comparison Orientation Measure Gibbons and Buunk (1999)	Physical Appearance Comparison Scale (PACS) Thompson *et al.* (1991) The Iowa-Netherlands Comparison Orientation Measure Gibbons and Buunk (1999)
Self-surveillance	Surveillance Scale McKinley and Hyde (1996)	Surveillance Scale McKinley and Hyde (1996)
Materialism	Material Values Scale Richins (2004) Youth Materialism Scale Goldberg *et al.* (2003)	Material Values Scale Richins (2004)
Attitudes towards cosmetic surgery	Acceptance of Cosmetic Surgery Henderson-King and Henderson-King (2005)	Acceptance of Cosmetic Surgery Henderson-King and Henderson-King (2005)
Facial Appearance Concerns	The Negative Physical Self Scale Chen *et al.* (2006)	The Negative Physical Self Scale Chen *et al.* (2006)
Behavioural Intentions	Measures of Use of Cosmetic Surgeries/Procedures Davis and Vernon (2002)	Measures of Use of Cosmetic Surgeries/Procedures Davis and Vernon (2002)

The original scale of Sociocultural Attitudes Toward Appearance Questionnaire-4 (SATAQ-4) developed by Schaefer et al. (2017) is a measure of internalization of appearance ideals (i.e., personal acceptance of societal ideals) and appearance-related sociocultural pressures (i.e., pressures to achieve the societal ideal). The scale is a 7-factor 31-item scale, labelled the SATAQ-4R-Female: (1) Internalization: Thin/Low Body Fat, (2) Internalization: Muscular, (3) Internalization: General Attractiveness, (4) Pressures: Family, (5) Pressures: Media, (6) Pressures Peers, and (7) Pressures: Significant Others. The scale is a five-point

Likert scale with response options of 1 (definitely disagree), 2 (mostly disagree), 3 (neither agree nor disagree), 4 (mostly agree), and 5 (definitely agree).

In this study, the sociocultural influences (social media, peer, and family), were adapted from the study of Schaefer et al. (2017), the three dimensions of appearance-related sociocultural pressures emanating from peers, family, and media via the Pressures: Peers, Pressures: Family, and Pressures: Media subscales were used. The scale is a 12 item (4 items for each construct). The original scale focused on social pressures for Thin/Low Body Fat, whereas this study focuses on general physical appearance (see original scale in Appendix). Hence, two items for each construct were modified. For example, "I get pressure from my peers to decrease my level of body fat" was modified into "I feel pressure from friends to look attractive" and "My peers encourage me to get thinner" was modified to "My friends encourage me to follow beauty ideals/standards". The same was applied for the other two constructs: family and social media influence. Moreover, the word "media" was replaced with "Instagram" in the social media dimension, as the aim of this research is to study the effect of social media and particularly Instagram on Egyptian women. A 5-point Likert scale was used with a slight change in the wordings of the original scale; 1 (strongly disagree), 2 (disagree), 3 (neither agree nor disagree), 4 (agree), and 5 (strongly agree) in order for the questionnaire to be harmonised.

Regarding the second variable, religiosity, it was measured using a five item, 5-point Likert scale, from "strongly disagree" to "strongly agree". Questions were adapted from the study of Burroughs and Rindfleisch (2002). The reverse-coded item "Religion is a subject in which I am not particularly interested" was excluded from the scale as it was suggested in the pilot that it sometimes confuses respondents. In fact, it is common for respondents to answer them wrong which reduces the reliability of the scale (Krosnick & Presser, 2010). A few wordings were changed as they confused most of the respondents in the pilot study, e.g., the statement "Were I to think about religion differently, my whole life would be very different" was modified to "If I think about religion differently, my whole life would be very different". Also, the statement "My ideas on religion have a big influence on my views in other areas" was modified to "My religious beliefs have a big influence on my views and actions" as it was clearer for respondents.

Internalization of appearance ideals was measured using five item, 5-point Likert scale, from "strongly disagree" to "strongly agree". Questions were adapted from the study of Heinberg et al. (1995). However, all the items of the scale were adapted to the context of the study. The scale measures internalization of appearance ideals through mass media (TV and magazines), hence, the scale for this study was modified to social media instead of conventional media. For example, the statement "Women who appear in TV

shows and movies project the type of appearance that I see as my goal" was modified to "Women who appear in social media project the type of appearance that I see as my goal". Moreover, the scale focused on the internalization of thin beauty ideals, whereas this study aims to measure the internalization of beauty ideals in general. Hence, the statement "Photographs of thin women make me wish that I were thin" was changed to "Photographs of airbrushed/flawless women make me wish to look like them". Also, the statement "Wish I looked like a swimsuit model" was modified to "Wish I looked like celebrities/influencers on social media".

Appearance comparison was measured using six item, 5-point Likert scale, from "strongly disagree" to "strongly agree". Three items were adapted from the study of Thompson et al. (1991) Physical Appearance Comparison Scale (PACS) and the other three items were adapted from the study of Gibbons and Buunk (1999) which is a general social comparison scale (see original scales in Appendix). Hence, the items of Gibbons and Buunk (1999) scale were adapted to comparisons that are focused on physical appearance. For example, "I often try to find out what others think who face similar problems as I face" was modified to "I often relate to women who have insecurities about their looks and try to find out how they deal with them". Also, the statement "If I want to learn more about something, I try to find out what others think about it" was modified to "If I want to learn more about a cosmetic procedure, I try to find out what others think about it".

Self-surveillance was measured using seven item, 5-point Likert scale, from "strongly disagree" to "strongly agree". The Surveillance Scale is a part of the Objectified Body Consciousness Scale adapted from the study of McKinley and Hyde (1996). The statement "During the day, I think about how I look many times" was excluded from the scale to shorten the scale and allow the research to include more variables. Moreover, the statement "I think it is more important that my clothes are comfortable than whether they look good on me" confused many respondents during the pilot study and was modified to "I often think of my looks rather than my comfort in clothing". Materialism was measured using nine item, 5-point Likert scale, from "strongly disagree" to "strongly agree". The Material Value Scale is adapted from the study of Richins (2004), where the pilot study undertaken revealed that people was confused with the wording of the statement "I try to keep my life simple, as far as possessions are concerned" so it was modified to "I try to keep my life simple when it comes to possessions".

Regarding the Attitudes towards CS, the Acceptance of Cosmetic Surgery Scale (ACSS) was adapted from Henderson-King and Henderson-King (2005). The original scale encompasses a three-component model (Interpersonal, Social and Consider) that examine the ways in which personal experiences, individual differences and social and cultural factors are related to people's acceptance of cosmetic surgery as

seen in (Table 5). The ACSS is originally a 15-item measure with a 5-point Likert scale, from "strongly disagree" to "strongly agree". However, the number of items was reduced to 12 by dropping repetitive items in each subscale. Moreover, the word "cosmetic surgery" was replaced with "cosmetic procedures" as the current research assesses attitudes about surgical and non-surgical procedures used to change physical appearance.

The Facial Appearance Concerns scale was measured using eight items, 5-point Likert scale from "Never" to "Always". The Negative Physical Self Scale adapted from Chen et al. (2006) consists of five dimensions: Fatness concern, shortness concern, facial appearance concern, thinness concern & general appearance concern. The current study used the facial appearance concern dimension, where three items were excluded after the pilot study, e.g., the statement "Others are not satisfied with the way my face appears" was excluded as it was very similar to the statement "People around me do not like the way my face looks". Furthermore, some wordings were changed after the pilot study to better fit the Egyptian culture, as the original study was conducted with a Chinese sample. For example, the word "depressed" was replaced with "concerned" and the word "ashamed" was changed to "bothered".

Regarding the Behavioural Intentions to undergo cosmetic procedures, participants were asked if they have ever had or wanted to have different kinds of cosmetic procedures or activities/techniques to enhance their physical/sexual attractiveness. Participants were asked about a set of surgical and non-surgical procedures (as seen in Table 5), for each procedure, participants could respond either (1) "I have done this," (2) "I would like to do this now, if I could," (3) "I plan to do this in the future when I have the money," (4) "I plan to do this in the future when or if I need it," or (5) "I never plan to do this under any circumstances."

The visual presentation of the survey is important especially for internet questionnaires to ensure a high level of response. Hence, the researcher worked on making the survey visually appealing to encourage the respondent to fill it in, while not appearing too long. The final version of the survey was nine pages long on a computer/mobile screen with either one/two question/s per page or one section per page. The survey consisted of a single column and matrix type questions, which helped reduce the apparent length of the questionnaire without reducing legibility. The survey was mobile-friendly, and it was easy to navigate through the questions. Using the cloud-based survey software (Qualtrics) helped design a professional-looking survey, as it gives the ability to customize the appearance of the survey in many different ways. It contains a series of style templates for typefaces, colours, and page layout, as well as optimisation routines for screen, tablet, and mobile phone.

Table 5 - Operationalisation of Variables

Construct	Items	Adapted from
Social media influence	1-I feel pressure from Instagram to improve my appearance 2-I feel pressure from Instagram to look attractive 3-I feel pressure from Instagram to look in better shape 4-I feel pressure from Instagram to follow beauty ideals/standards (e.g., makeup, skincare, hair care, body, etc.)	Schaefer *et al.* (2017)
Peer influence	1-I feel pressure from my friends to improve my appearance 2-I feel pressure from friends to look attractive 3-My friends encourage me to look in better shape 4-My friends encourage me to follow beauty ideals/standards (e.g., makeup, skincare, hair care, body, etc.)	Schaefer *et al.* (2017)
Family influence	1-I feel pressure from family members to improve my appearance 2-I feel pressure from family members to look attractive 3-Family members encourage me to look in better shape 4-Family members encourage me to follow beauty ideals/standards (e.g., makeup, skincare, hair care, body, etc.)	Schaefer *et al.* (2017)
Religion	1- My religion is one of the most important parts of my philosophy of life. 2- My religious beliefs have a big influence on my views and actions. 3- My religion forms an important basis for the kind of person I want to be. 4- If I think about religion differently, my whole life would be very different 5- I often think about religious matters	Burroughs and Rindfleisch (2002)
Internalization of Appearance Ideals	1- Women who appear in social media project the type of appearance that I see as my goal 2- I tend to compare my looks to women on social media 3- Photographs of airbrushed/flawless women make me wish to look like them 4- I wish I looked like celebrities/influencers on social media 5- I often check social media and compare my appearance to celebrities/influencers.	Heinberg *et al.* (1995)

Table 5 continuation

Appearance Comparison	1-I often compare how I am dressed to how other women are dressed 2-If I want to find out how good-looking/attractive I am, I compare my looks with other women (e.g., friends, acquaintances, peers, etc.). 3-I often compare my figure to other women with respect to face, skin, hair, and/or body fit.	Thompson *et al.* (1991)
	4-I often like to talk with other women (e.g., friends, family, acquaintances, etc.) about mutual beauty tips, opinions, and experiences 5-I often relate to women who have insecurities about their looks and try to find out how they deal with them 6-If I want to learn more about cosmetic procedure, I try to find out what other women think about it	Gibbons and Buunk (1999)
Self-Surveillance	1- I often think about how I look 2- I often think of my looks rather than my comfort in clothing 3- I think more about how my body looks than how my body feels. 4- I often compare how I look with how other people look. 5- I often worry about whether the clothes I am wearing make me look good. 6- I am more concerned about how my body looks than what my body can do. 7- I often worry about how I look to other people.	McKinley and Hyde (1996)
Materialism	1- I admire people who own expensive homes, cars, and clothes 2- The things I own say a lot about how well I'm doing in life. 3- I like to own things that impress people 4- I try to keep my life simple when it comes to possessions. 5- Buying things gives me a lot of pleasure. 6- I like a lot of luxury in my life. 7- My life would be better if I owned certain things I don't have 8- I'd be happier if I could afford to buy more things 9- It sometimes bothers me quite a bit that I can't afford to buy all the things I'd like	Richins (2004)

Table 5 continuation

Attitudes towards CS	**Interpersonal subscale** 1- It makes sense to have a minor cosmetic procedure rather than spending years feeling bad about the way you look 2- Cosmetic procedure is a good thing because it can help people feel better about themselves 3- If cosmetic procedures can make someone happier with the way they look, they should try it 4- Cosmetic procedures can be a benefit to people's self-image **Social subscale** 1- I would think about having cosmetic procedures in order to keep looking young 2- If it would benefit my career, I would think about having cosmetic procedures 3- I would seriously consider having cosmetic procedures if I thought my partner would find me more attractive 4- If a simple cosmetic procedure would make me more attractive to others, I would think about trying it **Consider subscale** 1- If I could have a cosmetic procedure done for free, I would consider trying cosmetic procedures 2- If I knew there would be no negative side effects or pain, I would like to try cosmetic procedures 3- I have sometimes thought about having cosmetic procedures 4- In the future, I could end up having some kind of cosmetic procedure	Henderson-King and Henderson-King (2005)
Facial Appearance Concerns	1- I am concerned about how my face looks 2- If there is a way I can improve my facial appearance, I will consider doing it 3- I am bothered about one or more of my facial features 4- People around me do not like the way my face looks 5- I would consider having cosmetic procedures, whether surgical (e.g., nose job) or non-surgical (fillers/Botox) 6- My friends do not like how my face looks 7- The people I like most do not like the way my face looks 8- I do not like what I see when I look in the mirror	Chen *et al.* (2006)
Behavioural Intentions	Participants were asked: "Have you ever had or wanted to have the following kinds of surgery or other activities/techniques to enhance your physical/sexual attractiveness?" **(1) Non-Surgical procedures for enhancing the face and hair** (permanent makeup, hair restoration/transplants, fillers, Botox, chemical peel, laser peel, micro-needling, dermabrasion, teeth whitening, veneers) (**2) Surgical procedures for enhancing the face** (nose reshaping, eyelid lift, eye bag removal surgery, surgical facelift, neck lift, brow lift, forehead lift, chin implants, chin augmentation surgery)	Davis and Vernon (2002)

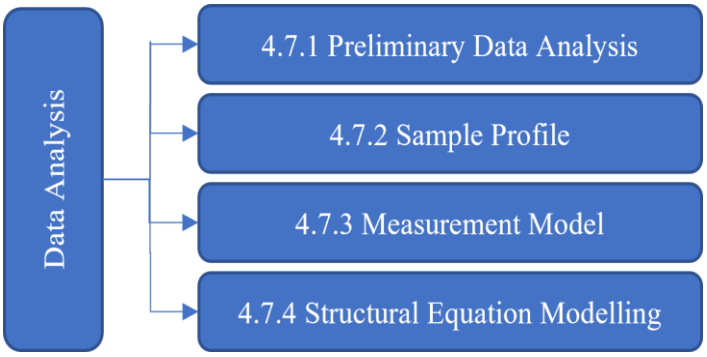
4.6. Research Time Horizon

Time horizon is composed of two types: cross-sectional and longitudinal studies. The purpose of these types is to collect data that would be pertinent to finding the answer to a research question. *Cross-Sectional Studies:* involve the study of a particular phenomenon at a particular time**.** Data for this study is collected just once, perhaps over a period of days/weeks/months, in order to tackle a research question. Cross-sectional studies often employ the survey strategy (Saunders et al., 2007). *Longitudinal Studies*: In some cases, the research question under study might guide the researcher into studying individuals or phenomena more than once over a period of time (Bell, Harley & Bryman, 2022). This research is a cross sectional study, where data is gathered over one period of time, and this is due to time and cost constraints.

4.7. Data Analysis Techniques

The data collected was analysed using IBM SPSS Statistics program (Version 27) and AMOS (Version 27)-for structural equation modelling- to perform a set of advanced statistical analysis in order to answer the research questions and to verify the research hypotheses. The statistical tests included the steps as illustrated in Figure 10.

Figure 10 - Data Analysis Outline



4.7.1. Preliminary Data Analysis

The first step was preliminary data analysis which included data set preparation and descriptive analysis. The earlier step was checking for missing data and detecting outliers to clean the data and prepare it for further analysis. The second step encompassed descriptive analysis to describe the characteristics of the data. The average and standard deviation were calculated to describe the data. The average indicates the mean value of each variable among all observations, and the standard deviation shows how much these observations diverge, in average. To conduct multivariate statistics, the researcher has to assess

the normality of data. Normality refers to the shape of the data distribution for an individual metric variable and its correspondence to the normal distribution. Normality test was verified with the values of skewness and kurtosis. Kurtosis refers to the peakedness or flatness of the distribution compared with the normal distribution. Whereas kurtosis refers to the height of the distribution, skewness is used to describe the balance of the distribution; that is, it could be unbalanced and shifted to one side (right or left) or centered and symmetrical with about the same shape on both sides (Hair et al., 2013). Normality was also verified by the Kolmogrov-Smirnov and Shapiro-Wilk tests.

4.7.2. Sample Profile

The characteristics of the respondents were analysed in terms of two different dimensions: i) individual's demographics ii) individual's Instagram usage. First, the sample characterization is described according to individuals' gender, age, educational level, marital status, religion, current occupation, personal income, number of people in the household and household income. Secondly, the sample is described in terms of individual's Instagram usage and engagement in certain activities. Describing the sample in terms of Instagram usage included characteristics such as the frequency of checking Instagram, average time spent on Instagram, number of accounts individuals follow, as well as the type of accounts (e.g., celebrities, influencers, cosmetic clinics) individuals follow or view on Instagram, and lastly the frequency of using Instagram beauty filters that enhance appearance.

4.7.3. Measurement Model

Confirmatory Factor Analysis (CFA) provides a confirmatory test of a measurement theory, which specifies how measured variables logically and systematically represent constructs involved in a theoretical model. CFA was performed to test if the developed structure of constructs and variables statistically represent the data (Hair et al., 2010). According to the authors, "CFA is a way of testing how well measured variables represent a smaller group of constructs" (p. 693). That is, CFA contributes to appraise and refine the measurement model by specifying the correspondence between variables and constructs. All the constructs and variables were specified based on the literature and previously developed scales. Hence, the objective of CFA was to test whether the data fit the hypothesized measurement model.

Hence, during the process of the development of a measurement model, it was important to assess construct validity, and reliability. The construct validity was assessed through the analysis of convergent validity and discriminant validity. Construct validity is the extent to which a set of measured items reflects the theoretical latent construct those items are designed to measure (Hair et al, 2014).

Convergent validity describes the degree to which items that are indicators of a specific construct should converge or share a high proportion of variance in common. There are several ways to estimate convergent validity: (1) *Factor loadings* which is the size of the loadings of items on their corresponding variable, all standardised loading estimates should be 0.5 or higher (Hair et al., 2013) (2) *The Average Variance Extracted* (AVE) is calculated as the mean variance extracted for the items loading on a construct and is a summary indicator of convergence. The rule of thumb is that AVE of 0.5 or higher suggests adequate convergence (Hair et al, 2014). An AVE that is equal or higher than 0.50 is a good rule of thumb suggesting adequate validity (Sekaran & Bougie, 2016). (3) *Reliability* is an indicator of convergent validity. Reliability is a measure of the degree to which a set of indicators of a latent construct is internally consistent based on how highly interrelated the indicators are with each other. In other words, it represents the extent to which the indicators all measure the same thing (Hair et al., 2013). Cronbach's alpha value is a commonly applied estimate for reliability analysis. The adequate reliability should be indicated by Alpha coefficients of 0.7 or higher (Hair et al., 2014; Tavakol & Dennick, 2011). However, *construct reliability* (CR) value is also often used in SEM*, and should be greater than 0.7 (Hair et al., 2010).* It is computed from the square sum of factor loadings for each construct and the sum of the error variance terms for a construct (Hair et al., 2014).

Discriminant validity is the extent to which a construct is truly distinct from other constructs. It can be estimated by comparing the average variance-extracted with the square of the construct correlation between any two constructs (Hair et al., 2014). This comparison provides

strong evidence for good discriminant validity if all constructs' correlations are lower than the square root of AVE. The logic here is based on the idea that a latent construct should explain more of the variance in its item measures that it shares with another construct. In addition to distinctiveness between constructs, discriminant validity also means that individual measured items should represent only one latent construct.

4.7.4. Structural Equation Modelling

SEM is a family of statistical models that seek to explain the relationships among multiple variables. According to Hair et al. (2010), "structural equation modelling (SEM) can examine a series of dependence relationships simultaneously" (p. 627), resulting in a combination of multivariate techniques namely factor analysis and multiple regression analysis. Due to the level of the abstraction of the constructs involved, it is important to resort to a more complex analysis, such as SEM. In this case, the objective is

to test a complex model containing several equations with variables in both dependent and independent features in the same theoretical framework.

SEM models are elaborated and supported by "theory, prior experience, and the research objectives to distinguish which independent variables predict each dependent variable" (Hair et al., 2010, p. 635). According to Hair et al. (2010), the equations are expected to explain the relationships between the constructs involved in the model. SEM models have three main features that allow to differentiate them from other multivariate techniques: i) to provide estimation of multiple and interrelated dependence relationships; ii) to allow the representation of unobserved concepts in the relationships and account for measurement error in the estimation process; iii) to develop and test complex multivariable models to explain direct and indirect effects of variables (p.635).

A complete SEM model consists of two main components: i) the measurement model and ii) the structural model. The measurement model specifies the indicators for each construct and enables an assessment of construct validity. In order to assess the measurement model, reliability and validity analysis were conducted using Confirmatory Factor Analysis (CFA) (see previous Section). The analysis was conducted using the Maximum Likelihood Method of Extraction. After this first step, the structural model was analysed to allow the test of the hypothesis framed by the theoretical model developed earlier.

To conduct the SEM, the approach of the six stages of Hair et al. (2010) was adopted. In the Stage 1, the individual constructs that are included in the measurement model were defined. The constructs can be measured by previously developed scales or new scales developed specifically for the study. It is always important to assure the validity and reliability of the variables involved. In this study, theory and prior research helped operationalize the constructs and construct measures to be included in the SEM.

In Stage 2, the overall measurement model was specified, including all constructs of the model. The objective was to have an overall model that verified that latent constructs were statistically identified. The validity and unidimensionality of the constructs were verified. A diagram representing the measurement model was then provided.

In Stage 3, the study was designed to produce empirical results. This is the stage where CFA was performed in order to test the measurement theory. If the measurement model is adequate, the model can be tested in the SEM model. In this stage issues related to both research design and model estimation are discussed. In the area of research design, the researcher used covariances matrices (analysis of covariance structures) between constructs. With regards to model estimation, the researcher used the maximum likelihood estimation (MLE) technique as it's the most common SEM estimation procedure and provides valid and stable results (Hair et al., 2014).

In Stage 4, the measurement model validity was assessed. This roughly means that the theory was crossed with the reality to verify the fit between them. The construct validity was assessed through the implementation of guidelines for goodness-of-fit based on Hair et al. (2010) indications. Those guidelines are presented in Table 6, and as the author mentioned the presented measures are not exhaustive. Rather, they represent the mostly used and reported indices in research. It is relevant to notice that the correspondent values for goodness-of-fit are related to the number of observations and the number of observed variables. In this case, the number of observations is >250 and the number of observed variables is >30 (p.583).

The minimum discrepancy (CMIN/DF) is computed as the chi-square divided by the degrees of freedom. P-value is defined as the probability of getting as larger discrepancy as occurred with the present sample. Goodness of fit (GFI) and Adjusted Goodness of Fit (AGFI) Indices evaluate the fit of the model versus the number of estimate coefficients, or the degrees of freedom needed to achieve that level of fit. The Bentler-Bonett normed fit index (NFI) and the Tucker-Lewis index or Bentler-Bonett non-normed fit index (TLI) assess the incremental fit of the model compared to a null model. The comparative fit index (CFI) is an incremental fit index which is computed by evaluating the covariance matrix. The root mean square residual (RMR) shows the amount by which the sample variances and covariances differ from their estimates obtained under the assumption that the model is correct. The root mean square of approximation (RMSEA) is an informative criterion in covariance structure modelling and measures the amount of error present when attempting to estimate the population (Hair et al., 2014).

In Stage 5, the specification of the structural model was undertaken. This means that the relationships between the constructs were presented based on the theoretical model, representing the hypothesis developed. The measurement specifications were also included. The diagram combined the measurement and the structural model to estimate. In Stage 6, the validity of the structural model was assessed. After the specification the model was tested following the indications of Step 4 previously indicated.

Table 6 - Fit Indices Demonstrating Goodness-of-fit

Absolute Fit Indexes		
Statistics	**Name**	**Value**
$\chi 2$	Chi-Square GOF	Significant ρ-value expected
$\chi 2$ / df	Normed Chi-Square	Ratios on the order of 3:1 or less are associated with better-fitting models < 2 excellent; < 3 good; < 5 sometimes permissible
GFI	Goodness-of-Fit Index	Values between 0 and 1, higher values indicating better fit > 0.90
RMSEA	Root Mean Square Error of Approximation	< 0.05 good; 0.05-0.10 moderate; > 0.10 bad
RMR	Root Mean Square Residual	< 0.09
Incremental Fit Indexes		
NFI	Normed Fit Index	> 0.90
TLI	Tucker-Lewis Index	> 0.95
CFI	Comparative Fit Index	> 0.95 great; > 0.90 traditional; > 0.80 sometimes permissible
Parsimony Fit Indexes		
Statistics	**Name**	**Value**
AGFI	Adjusted Goodness of Fit Index	> 0.90

Source: Hair et al. (2010)

4.8. Ethical Concerns

While the Internet may help to facilitate access to participants, internet-mediated research raises a number of issues about the applicability of the ethical principle due to the lack of face-to-face contact which makes it difficult to anticipate participants concerns and attitudes. Hence, ethical concerns were taken into consideration in all stages of the research. Data collection of this study complied with University of Minho ethics regulations. Ethical concerns were taken into consideration in the questionnaire design and distribution. A description of the study with all the rights and ethical concerns of participants was displayed at the start of the questionnaire – the questionnaire can be found in the *Appendix*. The researcher ensured the confidentiality of data as well as the anonymity of participants. The researcher confirmed that participants are allowed to withdraw at any point during the study.

The university email address was provided for participants who have any concerns or questions regarding the study. Moreover, when participants were invited to take part in the research, they were asked to

confirm their willingness to fill out the questionnaire, conforming to the voluntary nature of participation. Access to online communities on social media, e.g., WhatsApp or Facebook groups was obtained by contacting the moderators of the groups and taking their permission to send a link to the questionnaire. This was done to gain their consent and to respect the privacy of these groups. The participants in questionnaires were not harmed, embarrassed, or annoyed by the data collection process. All data gathered was reviewed and handled in confidence, respondents remained anonymous, and all completed questionnaires were stored safely with the researcher, with only the people who are working on this research having access to the information provided.

4.9. Conclusion

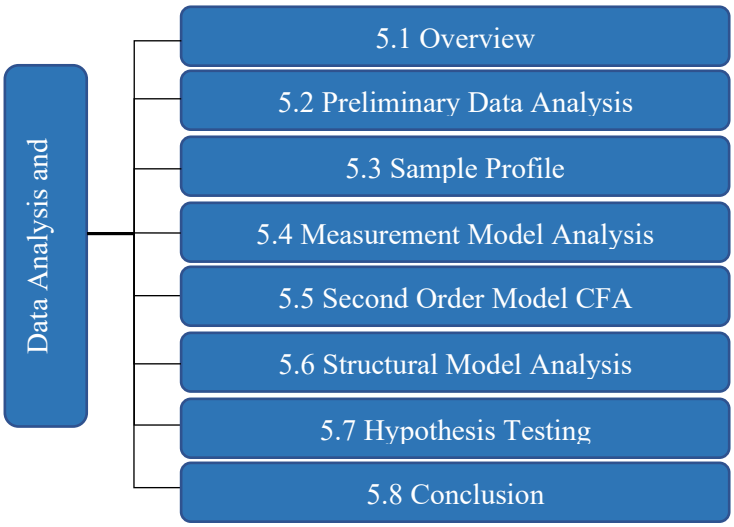
In this chapter, the methodology of this research was presented. It could be concluded that the philosophical stance of this research is positivism, and the purpose of the research is descriptive in nature. The research strategy used a deductive approach, and a quantitative method is followed where the type of investigation is achieved using preliminary analysis, sample profile, confirmatory factor analysis, and structural equation modelling. The researcher interference was minimal, and data was collected using internet questionnaires using self-selection sampling technique. The eligible sample of respondents was young and middle-aged Egyptian women aging 18 to 60 years. The sample size was 529 respondents. Finally, the research time horizon was cross sectional.

CHAPTER 5 - DATA ANALYSIS AND RESULTS

5.1. Overview

After identifying the methodology choices, the current chapter aims to test the research model and present the results of the empirical study. As mentioned in the previous chapter, data collection was performed with Qualtrics software (2017) whereby the questionnaire was created and distributed online. The next step was to import data from Qualtrics to the specific software used in the analysis, namely SPSS statistics program and AMOS software package (Version 27). Data analysis process starts by preliminary data analysis and normality tests. Next the sample profile is presented. Subsequently, the research hypothesis is tested using Structural Equation Modelling (SEM) technique. First, the measurement model is specified and assessed through Confirmatory Factor Analysis (CFA), with the aim of providing a confirmatory test of the measurement theory developed and further refine and validate the measured variables. Second, a structural model is specified to estimate the relationships between the constructs that are present in the research model. Thus, this chapter examines the research hypotheses and analyses data in an attempt to answer the research questions. Figure 11 displays the outline for this chapter.

Figure 11 - Chapter Five Outline



5.2. Preliminary Data Analysis

As mentioned before, the population of the present study corresponds to young and middle-aged Egyptian women aged 18 to 60 years who have an Instagram account. To conduct the survey with this particular population, *filter questions* were asked to determine respondent's eligibility; the first question was to

specify the gender of the participant to exclude male participants from the survey, and the second question asked if participants have an Instagram account to discount participants who do not have an Instagram account from the survey. From that population, the survey was initially sent to a sample of 870 participants. The link for the web survey was sent via social media networks (Facebook, Instagram, and WhatsApp). Participants were asked if they are willing to participate in the PhD research. Those who agreed were given a brief description of the survey process and were sent a hyperlink to the Qualtrics survey. Considering those who did not complete the questionnaire (either male participants or respondents who do not have an Instagram account) or partially answered or just did not submit the survey, a total of 529 valid questionnaires were submitted and recorded in the Qualtrics platform.

Preliminary data analysis examines the data and prepare it for further analysis. The first steps are missing data analysis and outlier detection which are attempted to clean the data to a format most suitable for multivariate analysis. Then describe the key features of the data with several descriptive statistics and normality tests.

5.2.1. Data Preparation: Missing Data and Outliers

As an initial step, the data was checked for missing values. The survey was conducted through Qualtrics software which enabled a force response on all questions, henceforth there was no missing values. A total of 529 respondents have answered the respective items in the questionnaire, otherwise the respondents could not proceed with filling the questionnaire. Secondly, the existence of outliers and their impact was analysed. The outliers correspond to observations that are distinctively different from the other observations present in the analysis (Hair et al., 2010, p.64). With the help of scatter plots computed for each variable, it was possible to verify the existence of some observations different from the general distribution of the data. However, the different observations that would be considered outliers did not have an influence on the mean; the difference between the original mean and the 5% Trimmed mean of these observations was negligible. Hence these outliers were retained in the sample under study.

5.2.2. Descriptive Analysis and Normality Tests

The data analysis proceeded with several descriptive analysis and normality tests for the variables present in the proposed model. Table 7 provides a summary of the variables that will be addressed in the present chapter. The number of observations is the same for each variable, corresponding to 529 participants. To describe the data, the mean was calculated to indicate the value of each variable among all observations. The standard deviation was computed as well, which shows how much these observations

diverge, in average. For normality tests, the values of skewness and kurtosis are presented to illustrate the shape of data. The skewness provides an indication of the symmetry of the distribution. While the kurtosis provides information about the "peakedness" of the distribution (Pallant, 2020). Normality was also verified by the Kolmogorov-Smirnov and the Shapiro-Wilk tests (Hair et al., 2010). The descriptive analysis and normality tests of sociocultural variables are presented in Table 8. The descriptive statistics and normality tests of the remaining variables that are included in the proposed model are presented in Table 9.

Table 7 - Research Model Variables

Construct	**Dimensions**	**Name**
Sociocultural	Social media influence	SMI
	Peer influence	PI
	Family influence	FI
Psychological mechanisms	Internalization of appearance ideals	INTRN
	Appearance comparison	APPCOMP
Self-concept	Self-surveillance	SS
	Materialism	MATRLSM
Religion	Individual religiosity	RLG
Attitudes towards CS (ATTCS)	Interpersonal	INTERP
	Social	SOCIAL
	Consider	CONSDR
Facial Appearance Concerns	Facial dissatisfaction	FACL
Behavioural Intentions	Behavioural intention towards cosmetic procedures	BICP

Table 8 - Sociocultural Variables: Descriptive Statistics and Normality Tests

Variables	Mean	Standard deviation	Skewness	Kurtosis	Kolmogorov-Smirnov		Shapiro-Wilk	
					Statistic	Sig	Statistic	Sig
SMI1-I feel pressure from Instagram to improve my appearance	2.88	1.193	-.004	-1.102	.202	.000	.898	.000
SMI2- I feel pressure from Instagram to look attractive	2.84	1.216	.077	-1.149	.217	.000	.893	.000
SMI3-I feel pressure from Instagram to look in better shape	3.12	1.214	-.286	-1.084	.258	.000	.879	.000
SMI4-I feel pressure from Instagram to follow beauty ideals/standards	2.89	1.172	-.045	-1.123	.215	.000	.891	.000
PI-I feel pressure from my friends to improve my appearance	2.19	1.006	.794	.144	.283	.000	.852	.000
PI2- I feel pressure from my friends to look attractive	2.11	.988	.895	.315	.298	.000	.832	.000
PI3- I feel pressure from my friends to look in better shape	3.10	1.107	-.380	-.810	.240	.000	.884	.000
PI4- My friends encourage me to follow beauty ideals/standards	2.98	1.090	-.298	-.876	.215	.000	.889	.000
FI- I feel pressure from family members to improve my appearance	2.34	1.165	.600	-.584	.242	.000	.872	.000
FI2- I feel pressure from family members to look attractive	2.19	1.114	.818	-.181	.276	.000	.842	.000
FI3-I feel pressure from family members to look in better shape	3.45	1.065	-.747	-.141	.302	.000	.852	.000
FI4-I Family members encourage me to follow beauty ideals/standards	2.64	1.120	.169	-.955	.211	.000	.899	.000

Table 9 - Remaining Model Variables: Descriptive Statistics and Normality Tests

Variables	Mean	Standard deviation	Skewness	Kurtosis	Kolmogorov-Smirnov		Shapiro-Wilk	
					Statistic	Sig	Statistic	Sig
RLG1-My religion is one of the most important parts of my philosophy of life	4.01	.923	-1.067	1.261	.280	.000	.818	.000
RLG2-My religious beliefs have a big influence on my views and actions	3.95	.910	-.905	.813	.284	.000	.835	.000
RLG3-My religion forms an important basis for the kind of person I want to be.	4.00	.924	-1.109	1.403	.291	.000	.813	.000
RLG 4-If I think about religion differently, my whole life would be very different	3.39	1.156	-.333	-.767	.215	.000	.903	.000
RLG5-I often think about religious matters	3.71	.956	-.647	.028	.282	.000	.866	.000
INTRN1-Women who appear in social media project the type of appearance that I see as my goal	2.80	.979	-.019	-.409	.217	.000	.905	.000
INTRN2-I tend to compare my looks to women on social media	2.71	1.115	.115	-1.008	.217	.000	.895	.000
INTRN3-Photographs of airbrushed/ flawless women make me wish to look like them	2.89	1.164	-.086	-1.081	.209	.000	.895	.000
INTRN4-I wish I looked like celebrities/influencers on social media	2.74	1.103	.152	-.928	.221	.000	.899	.000
INTRN5-I often check social media and compare my appearance to celebrities/influencers	2.42	1.078	.409	-.688	.237	.000	.888	.000
APPCOMP1-I often compare how I am dressed to how other women are dressed	3.17	1.108	-.340	-.920	.264	.000	.876	.000

Table 9 continuation

APPCOMP2-If I want to find out how good-looking/attractive I am, I compare my looks with other women	2.48	1.106	.417	-.780	.256	.000	.882	.000
APPCOMP3-I often compare my figure to other women with respect to face, skin, hair, and/or body fit	2.99	1.147	-.216	-1.065	.237	.000	.884	.000
APPCOMP4- I often like to talk with other women about mutual beauty tips, opinions, and experiences	3.67	1.025	-.775	.047	.304	.000	.851	.000
APPCOMP5- I often relate to women who have insecurities about their looks and try to find out how they deal with them	3.03	1.134	-.103	-.915	.199	.000	.907	.000
APPCOMP6- If I want to learn more about cosmetic procedure, I try to find out what other women think about it	3.47	1.035	-.770	-.055	.309	.000	.846	.000
SS1-I often think about how I look	3.80	.833	-.819	.879	.326	.000	.825	.000
SS2-I often think of my looks rather than my comfort in clothing	2.79	1.148	.195	-.991	.234	.000	.895	.000
SS3-I think more about how my body looks than how my body feels	3.11	1.136	-.139	-1.071	.241	.000	.885	.000
SS4-I often compare how I look with how other people look	2.74	1.073	.188	-.889	.233	.000	.894	.000
SS5-I often worry about whether the clothes I am wearing make me look good	3.72	.958	-.888	.368	.338	.000	.820	.000
SS6- am more concerned about how my body looks than what my body can do	3.09	1.118	-.122	-.950	.217	.000	.900	.000
SS7-I often worry about how I look to other people	3.10	1.130	-.210	-.938	.229	.000	.897	.000

Table 9 continuation

MATRLSM1-I admire people who own expensive homes, cars, and clothes	2.54	1.118	.308	-.755	.208	.000	.901	.000
MATRLSM2-The things I own say a lot about how well I'm doing in life.	2.64	1.133	.260	-.889	.226	.000	.898	.000
MATRLSM3-I like to own things that impress people	2.42	1.060	.360	-.730	.231	.000	.889	.000
MATRLSM4-I try to keep my life simple when it comes to possessions.	3.56	.875	-.442	-.101	.275	.000	.870	.000
MATRLSM5-Buying things gives me a lot of pleasure.	3.89	.939	-1.027	1.142	.304	.000	.825	.000
MATRLSM6-I like a lot of luxury in my life.	3.25	1.001	-.152	-.616	.206	.000	.904	.000
MATRLSM7-My life would be better if I owned certain things I don't have	2.62	1.068	.307	-.686	.231	.000	.899	.000
MATRLSM8-I'd be happier if I could afford to buy more things	3.03	1.164	-.110	-1.024	.215	.000	.900	.000
MATRLSM9-It sometimes bothers me quite a bit that I can't afford to buy all the things I'd like	2.96	1.118	-.051	-1.001	.208	.000	.898	.000
INTERP1-It makes sense to have a minor cosmetic procedure rather than spending years feeling bad about the way you look	3.42	1.191	-.648	-.369	.243	.000	.873	.000
INTERP2-Cosmetic procedure is a good thing because it can help people feel better about themselves	3.51	1.023	-.754	.202	.277	.000	.863	.000
INTERP3-If cosmetic procedures can make someone happier with the way they look, they should try it	3.74	.958	-1.005	1.214	.295	.000	.831	.000
INTERP4-Cosmetic procedures can be a benefit to people's self-image	3.68	.909	-.923	1.041	.310	.000	.834	.000

Table 9 continuation

SOCIAL1-I would think about having cosmetic procedures in order to keep looking young	2.95	1.228	-.169	-1.065	.204	.000	.898	.000
SOCIAL2-If it would benefit my career, I would think about having cosmetic procedures	2.63	1.257	.234	-1.102	.197	.000	.892	.000
SOCIAL3-I would seriously consider having cosmetic procedures if I thought my partner would find me more attractive	2.65	1.239	.178	-1.080	.182	.000	.897	.000
SOCIAL4-If a simple cosmetic procedure would make me more attractive to others, I would think about trying it	2.74	1.220	.095	-1.052	.176	.000	.904	.000
CONSDR1-If I could have a cosmetic procedure done for free, I would consider trying cosmetic procedures	2.69	1.219	.159	-1.014	.180	.000	.904	.000
CONSDR2-If I knew there would be no negative side effects or pain, I would like to try cosmetic procedures	3.17	1.303	-.320	-1.045	.222	.000	.890	.000
CONSDR3-I have sometimes thought about having cosmetic procedures	3.18	1.248	-.541	-.906	.283	.000	.851	.000
CONSDR4-In the future, I could end up having some kind of cosmetic procedure	3.17	1.200	-.529	-.682	.234	.000	.872	.000
FACL1I am concerned about how my face looks	3.67	1.044	-.344	-.432	.202	.000	.878	.000
FACL2-If there is a way I can improve my facial appearance, I will consider doing it	3.43	1.212	-.328	-.698	.170	.000	.893	.000
FACL3-I am bothered about one or more of my facial features	2.73	1.240	.203	-.858	.160	.000	.904	.000
FACL4-People around me do not like the way my face looks	1.56	.833	1.576	2.389	.361	.000	.695	.000

Table 9 continuation

FACL5-I would consider having cosmetic procedures, whether surgical or non-surgical	2.26	1.267	.609	-.736	.239	.000	.842	.000
FACL6-My friends do not like how my face looks	1.32	.676	2.582	7.600	.449	.000	.531	.000
FACL7-The people I like most do not like the way my face looks	1.35	.739	2.383	5.724	.450	.000	.539	.000
FACL 8-I do not like what I see when I look in the mirror	1.99	1.053	.688	-.462	.271	.000	.817	.000
BICP1-Have you ever had or wanted to have the following non-surgical techniques to enhance the face	3.1471	.83638	-.226	-.713	.081	.000	.979	.000
BICP2-Have you ever had or wanted to have the following surgical techniques to enhance the face	4.4197	.67080	-1.583	2.937	.196	.000	.816	.000

As illustrated in the previous tables, the distribution of each variable was analysed to verify that the variables follow a normal distribution (Hair et al., 2010). According to the *Kolmogorov-Smirnov test* of normality, it assumes the data to be normal if the P-value is greater than 0.05. According to the Kolmogorov-Smirnov Test in this case, it is possible to violate the assumptions of normality as the Sig. value is 0.000 for each variable. The Shapiro-Wilk test also indicates the nonnormality of the distribution of the variables. Nonetheless, any issue emerging from the non-normality of the data is mitigated by the sample size.

5.3. Sample Profile

The sample of the present study is constituted of Egyptian women between the age of 18-60 years. Five hundred and twenty-nine questionnaires were valid responses and eligible for the analysis. The characteristics of the respondents were analysed in terms of two different dimensions: i) Individual's demographics ii) Individual's Instagram usage. First, the sample characterization is described according to individuals' gender, age, educational level, marital status, religion, current occupation, personal income, number of people in the household and household income. Table 10 presents detailed information of the sample demographics. The analysis indicated that in terms of age, most of the respondents were between 25 to 34, and of 35 to 44 years of age. Those two segments correspond to

almost 82% of the total sample. The level of formal education in the sample is high, with almost 96% of the respondents having completed an undergraduate or a post graduate degree. This is coherent with the prevailing age group.

Concerning the marital status, 62% of the sample were either married or in a relationship, and 31% were single. Considering religion, 93.2% of the sample were Muslims. The results are not distant from the statistical data that estimates that 94.9% of Egyptians are Muslims. With regards to occupation, 20% of the sample were unemployed, which reflects the high levels of unemployment in Egypt. Concerning the personal income, participant had relatively low income, almost 54% of the sample were either in the income bracket (5,000-14,999) or (15,000-24,999) Egyptian pound (1US Dollar equals 18.25 EGP). Also, 16.8% of the participants had no personal income. Similarly, the household income was relatively low with the majority of the sample with a household income less than 60,000 EGP (equivalent to 3287 US dollar). The percentage of income in this study reflects the economic situation in Egypt; the average income is quiet low relative to the average cost of living. This has also been propagated in the last decade due to the significant devaluations of the Egyptian currency. Lastly, concerning the number of people in the household, 59% of the sample comprised of 2 people. This is also coherent with the levels of income, as inflation fuels the rising cost a child adds to the family. Table 10 illustrates the frequencies and percentages of the respondents' demographics.

Secondly, the sample is described in terms of individual's Instagram usage and engagement in certain activities. As mentioned earlier, one of the filter questions enquired about participants having an Instagram account, and individuals' who did not have an Instagram account were not able to proceed with the completion of the questionnaire. This research is examining the effect of Instagram as a social media channel for perpetuating beauty ideals that are internalized by girls and women in Egypt. Hence, the researcher wanted to gain more insights about individuals' level of Instagram usage as well as the types of accounts individuals follow on Instagram. These questions could aid in understanding the effect of Instagram on girls and women perceptions of beauty. Describing the sample in terms of Instagram usage included characteristics such as the frequency of checking Instagram, average time spent on Instagram, number of accounts individuals follow, as well as the type of accounts (e.g., celebrities, influencers, cosmetic clinics) individuals follow or view on Instagram, and lastly the frequency of using Instagram beauty filters that enhance appearance. The detailed information regarding individual Instagram usage is presented in Table 11.

Regarding the frequency of checking Instagram, almost 80% of the sample checks Instagram either every few hours or every hour. Concerning the average time spent on Instagram, results revealed that

participants spend a lot of time on Instagram, almost 45% of the sample spend 1-3 hours a day on Instagram, and 14.4% spend 4-7 hours a day on Instagram. It is important to highlight the frequency of checking Instagram and the amount of time girls spend on Instagram in Egypt. Instagram is one of the most popular social media platforms and is widely used among young women. This is also in line with the dominant age group segment of the study (25 to 34 years). In regard to the number of the accounts followed on Instagram. It was found that almost 50% of the sample follow more than 500 accounts on Instagram. Pertaining to the types of accounts respondents follow/browse on Instagram, 82% of the sample sometimes, often, or always follow/browse beauty and fashion influencers, 71% of the sample sometimes, often, or always follow/browse celebrities on Instagram, and 63% sometimes, often, or always follow/browse cosmetic clinics or images of cosmetic procedures on Instagram. It is imperative here to highlight the effect of following or browsing images of these types of accounts (influencers, celebrities, and beauty clinics) on women's psychological functioning. These accounts portray certain beauty standards which the majority of women do not measure up to. These accounts also serve as comparison targets to many girls and women particularly those who incorporate these beauty standards into their own sphere. Lastly, with regards to the frequency of using Instagram filters, almost 30% of the respondents sometimes or often use face filters to enhance their beauty. This reflects that editing and enhancing your appearance to conform to society's beauty ideals is becoming more normalized in contemporary society.

Table 10 - Respondent Profile-Individual's Demographics

Item		**Frequency**	**Valid (%)**
Gender	Female	529	100
	Male	0	0
	Total	**529**	**100**
Respondents' Age	18-24	68	12.9
	25-34	299	56.5
	35-44	133	25.1
	45-60	29	5.5
	Total	**529**	**100**

Table 10 continuation

Level of Education	High school	22	4.2
	Graduate degree (e.g., BSc)	332	62.8
	Post graduate degree	175	33.1
	Total	**529**	**100**
Marital Status	Single	167	31.6
	Partner	50	9.5
	Married	280	52.9
	Divorced/separated	30	5.7
	Widowed	2	0.4
	Total	**529**	**100**
Religion	Muslim	493	93.2
	Christian	29	5.5
	Other	7	1.3
	Total	**529**	**100**
Occupation	Event planner	8	1.5
	Public relation manager	9	1.7
	Media/social media professional	28	5.3
	Medical physician/surgeon	41	7.8
	Sales/marketing representative	36	6.8
	Self-employed	71	13.4
	Student	40	7.6
	Unemployed	104	19.6
	Others	192	36.3
	Total	**529**	**100**

Table 10 continuation

Personal Income	No personal income	89	16.8
	Less than 5000	60	11.3
	5000-14,999	184	34.8
	15,000-24,999	98	18.5
	25,000-34,999	38	7.2
	Above 35,000	60	11.3
	No personal income	89	16.8
	Total	**529**	**100**
Number of People in the Household	1 person	42	7.9
	2 people	312	59.0
	3-4 people	84	15.9
	5+ people	91	17.2
	Total	**529**	**100**
Household Income	Less than 30,000	148	28.0
	31,000-60,000	186	35.2
	61,000-100,000	116	21.9
	101,000-250,000	62	11.7
	Above 250,000	17	3.2
	Total	**529**	**100**

Table 11 - Instagram Usage and Engagement

Item		**Frequency**	**Valid (%)**
Instagram Account	Yes	529	100
	No	0	0
	Total	**529**	**100**
Frequency of Checking Instagram	Every few days	49	9.3
	Once a day	61	11.5
	Every few hours	272	51.4
	Every hour	147	27.8
	Total	**529**	**100**

Table 11 continuation

Average Time Spent on Instagram	An hour a month	18	3.4
	An hour a week	34	6.4
	Less than an hour a day	143	27.0
	1-3 hours a day	230	43.5
	4-7 hours a day	76	14.4
	8+ hours	28	5.3
	Total	**529**	**100**
Number of Accounts Followed on Instagram	Less than 100	62	11.7
	101-500	131	24.8
	501-1000	156	29.5
	1001-1500	97	18.3
	1501-2000	47	8.9
	More than 2000	36	6.8
	Total	**529**	**100**
Frequency of Following and/or Browsing Beauty/Fashion Influencers on Instagram	Never	18	3.4
	Rarely	76	14.4
	Sometimes	191	36.1
	Often	133	25.1
	Always	111	21.0
	Total	**529**	**100**
Frequency of Following and/or Browsing Celebrities on Instagram	Never	27	5.1
	Rarely	122	23.1
	Sometimes	185	35.0
	Often	133	25.1
	Always	62	11.7
	Total	**529**	**100**
Frequency of Following and/or Browsing Images of Cosmetic Procedures/Clinics on Instagram	Never	51	9.6
	Rarely	136	25.7
	Sometimes	174	32.9
	Often	114	21.6
	Always	54	10.2
	Total	**529**	**100**
Frequency of Using Beauty Filters on Instagram	Never	231	43.7
	Rarely	116	21.9
	Sometimes	98	18.5
	Often	57	10.8
	Always	27	5.1
	Total	**529**	**100**

By the end of this section, the characteristics of the respondents were analysed in terms of individual demographics and Instagram usage and the researcher is ready to proceed with the analysis and test the formulated hypothesis. For that purpose, a Structural Equation Modelling (SEM) technique was employed. As mentioned in the data analysis methodologies section, the process to employ SEM was based mostly on the guidelines provided by Hair et al. (2014). From the measurement model to the structural model, and the assessment of its validity, the process is presented in the next section. SEM includes both a measurement assessment component and a structural assessment component (Hair et al., 2014). This means that the objective of performing SEM is twofold. First, it intends to assess the degree to which data meets the expected structure of the model developed upon theory. Second, it intends to estimate the relationships between the constructs that are present in the model. Therefore, a two-step approach was conducted to structural equation modelling using AMOS (Arbuckle, 2014). First, a Confirmatory Factor Analysis (CFA) measurement model was assessed. The objective was to provide a confirmatory test of the measurement theory developed to further validate the measured variables and investigate the model fit. Second, SEM was used to examine the relationships between the constructs of the model.

5.4. Measurement Model Analysis

Theory and prior research helped operationalize the constructs and construct measures to be included in the SEM as explained in the previous chapter. To refine and validate the measures a confirmatory factor analysis (CFA) was performed. Following the recommendation of Hair et al. (2013), the measurement model is represented with the use of a visual diagram, illustrated in Figure 12, and it shows the diagram created with the use of AMOS (Arbuckle, 2014). The latent constructs (ellipses) are represented with "paths" to the measurement items (rectangles). The relationships between the latent constructs and the measured items are represented (arrows). Each indicator variable as an error (e) associated to the measurement items. The curved arrow between the constructs represents the correlational relationship between both, and all constructs are correlated with each other.

The model includes eleven constructs with 66 respective measurement items. Social media influence, peer influence and family influence constructs were indicated by four measurement items. Interpersonal attitudes towards CS, social attitudes towards CS and consider attitudes towards CS were indicated by four measurement items as well. Internalization of appearance ideals and religion constructs were indicated by five measurement items. Appearance comparison was indicated by six measurement items, self-surveillance indicated by seven measurement items, facial appearance concerns indicated by eight

measurement items, materialism by nine measurement items, and behavioural intention indicated by two measurement items. This allows an over-identification of the model under analysis (each construct has four or more items) (Hair et al., 2014). All the measures are reflective, which means that "the direction of causality is from the latent construct to the measured items" (Hair et al., 2014). The visual representation of the measurement model is then presented in Figure 12.

After specifying the constructs, an initial measurement model was developed to be tested. The maximum likelihood method of estimation was applied to show the factor loading for each variable and the model fit. All constructs were allowed to correlate freely, and the measurement items are loading to the respective construct. The errors were also specified for each measurement variable. At this point, the measurement model validity was assessed, considering the model fit and the criteria for construct validity.

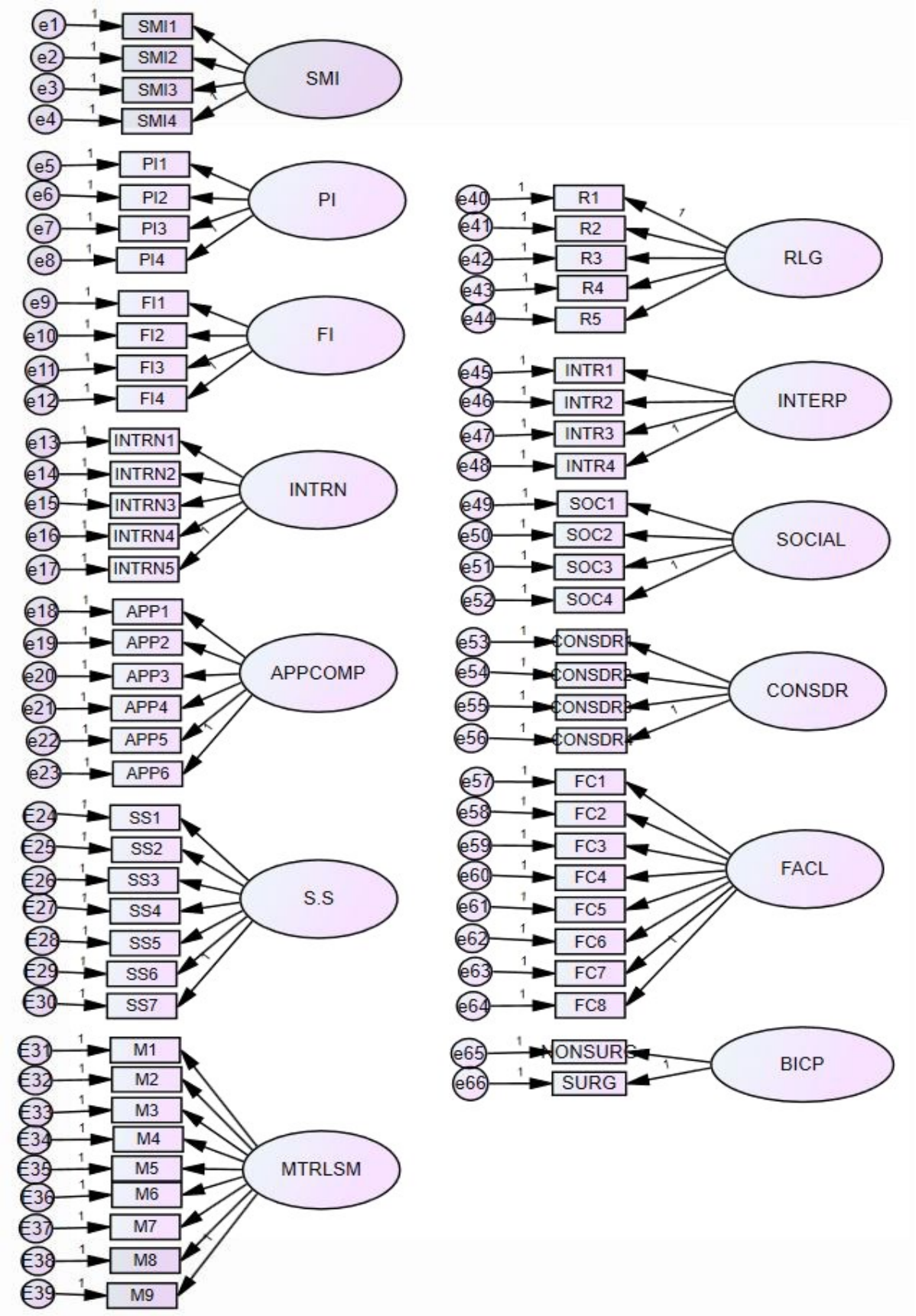
The initial measurement model had the following values of the goodness of fit indices: $\chi 2/df=2.599$; GFI=0.736; AGFI=0.709; NFI=0.736; TLI=0.805; CFI=0.818; RMR=0.99 and RMSEA=0.55. The values suggested that the model fit could be improved. Since it was important to achieve a better fit to proceed the analysis, a re-specification of the model was conducted. The obtained values of the initial measurement model are depicted in Table 12.

Table 12 - Summary of Goodness-of-fit Measures

Measures	X_2/**df**	**GFI**	**AGFI**	**NFI**	**TLI**	**CFI**	**RMR**	**RMSEA**
Initial	2.599	0.736	0.709	0.736	0.805	0.818	0.99	0.55
Threshold	< 3 (ρ<.05)	> 0.90	> 0.90	> 0.90	> 0.95	> 0.90	< 0.09	< 0.08

X_2–Chi-square; GFI–Goodness of Fit Index; AGFI–Adjusted Goodness of Fit; NFI–Normed Fit Index; TLI–Tucker Lewis Index; CFI–Comparative Fit Index; RMR–Root Mean Square Residual; RMSEA–Root Mean Square Error of Approximation

Figure 12 - Visual Diagram of the Initial Measurement Model



The items were analysed based on the standardized regression weights, some items had factor loadings that were fairly weak (<0.5) and were removed from the model. Other items were also removed to obtain a better fit for the model. Details of the deleted items and the re-specification of the measurement model are shown in Table 13. After deleting the items, the model still had sufficient number of indicators per construct, achieving a just-identified model (3 indicators per construct) (Hair et al., 2014). The next step was accessing the modification indices to improve model fit. The errors of the items presenting highest modification indices were thus correlated. The referred errors correlation was conducted one pair at a time to assure that this strategy is used only when necessary.

Table 13 - Iteration of the Measurement Model

Construct	**Items removed**	
	Factor Loading < 0.5	**Achieving Better Model Fit**
Peer Influence	PI4= 0.417	
Family Influence	FI3= 0.431	
Religion	RLG4= 0.316	RLG2=0.881
Appearance comparison	APP4= 0.194	
	APP5= 0.485	
	APP6= 0.192	
Self-surveillance	SS1= 0.463	SS2=0.557
		SS3=0.674
		SS4=0.605
Materialism	MTRLSM2= 0.485	MTRLSM6 =0.494
	MTRLSM4= 0.194	MTRLSM1=0.611
	MTRLSM5= 0.411	MTRLSM3=0.598
Facial appearance concerns	FACL1= 0.210	FACL8=0.540
	FACL2= 0.234	
	FACL3= 0.407	
	FACL5= 0.286	
Internalization of appearance ideals		INTRN2=0.782
		INTRN5=0.789
Attitude towards CS		INTERP1=0.730
		SOCIALI1=0.786
		CONSDR1=0.758

The metrics fit of the final iteration model improved to CMIN/DF = 1.367; GFI =0.924; AGFI=0.903; NFI=0.925; TLI=0.974; CFI=0.978; RMR=0.044 and RMSEA =0.026, suggesting a good model fit. This was considered the final model, that would proceed to further analysis. The obtained values of the final measurement model are depicted in Table 14. In conclusion, the CFA suggested that the measurement model was acceptable. Therefore, it was considered that the model presented a good fit. The measurement model is presented in Figure 13.

Table 14 - Summary of Goodness-of-fit Measures

Measures	X_2/**df**	**GFI**	**AGFI**	**NFI**	**TLI**	**CFI**	**RMR**	**RMSEA**
Initial	2.599	0.736	0.709	0.736	0.805	0.818	0.99	0.55
Final	1.367	0.924	0.903	0.925	0.974	0.978	0.044	0.026
Threshold	< 3 (ρ<.05)	> 0.90	> 0.90	> 0.90	> 0.95	> 0.90	< 0.09	< 0.08

X_2–Chi-square; GFI–Goodness of Fit Index; AGFI–Adjusted Goodness of Fit; NFI–Normed Fit Index; TLI–Tucker Lewis Index; CFI–Comparative Fit Index; RMR–Root Mean Square Residual; RMSEA–Root Mean Square Error of Approximation

In addition, the *convergent and discriminant validity* of the measurement model were assessed. Following the recommendation of Hair et al. (2014), *convergent validity* was assessed using factor loadings, construct reliability (CR) and average variance extracted (AVE). The factor loadings had values greater than the recommended threshold (≥ .50) except for the item "Family members encourage me to look in better shape" that had a value of 0.44 and "My friends encourage me to follow beauty ideals/standards" which had a value of 0.43.The eleven constructs showed high levels of construct reliability (≥ .7) and displayed acceptable values for the average variance extracted (≥ .5; Fornell & Larcker, 1981) except for self-surveillance construct which had a value of 0.450. Hence, the values implied an adequate convergent validity. Results of factor loadings, construct reliability, average variance extracted, and Cronbach's alpha are presented in Table 15.

Figure 13 - Measurement Model

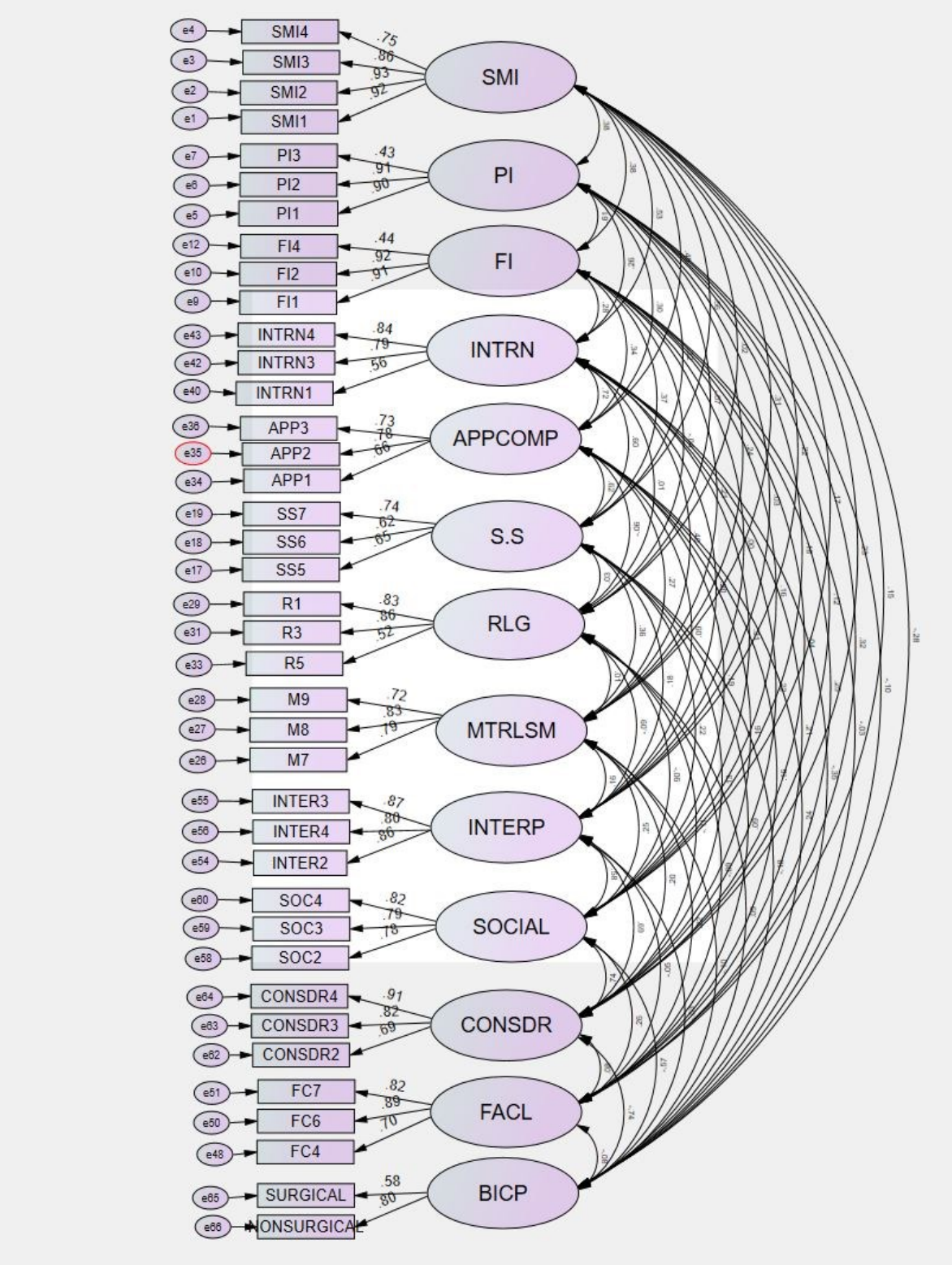


Table 15 - Confirmatory Factor and Reliability Analysis

Construct	*Standardized factor loading*
SMI	
I feel pressure from Instagram to improve my appearance	0.914
I feel pressure from Instagram to look attractive	0.931
I feel pressure from Instagram to look in better shape	0.862
I feel pressure from Instagram to follow beauty ideals/standards	0.752
FI	
I feel pressure from family members to improve my appearance	0.909
I feel pressure from family members to look attractive	0.921
Family members encourage me to follow beauty ideals/standards	0.441
PI	
I feel pressure from my friends to improve my appearance	0.897
I feel pressure from friends to look attractive	0.912
My friends encourage me to look in better shape	0.445
INTRN	
Women who appear in social media project the type of appearance that I see as my goal	0.563
Photographs of airbrushed/flawless women make me wish to look like them	0.791
I **wish** I looked like celebrities/influencers on social media	0.836
APP	
I often compare how I am dressed to how other women are dressed	0.657
If I want to find out how good-looking /attractive I am, I compare my looks with other women	0.776
I often compare my figure to other women with respect to face, skin, hair, and/or body fit.	0.741
SS	
I often worry about whether the clothes I am wearing make me look good.	0.652
I am more concerned about how my body looks than what my body can do.	0.623
I often worry about how I look to other people.	0.744
MTRLSM	
My life would be better if I owned certain things I don't have	0.787
I'd be happier if I could afford to buy more things	0.833
It sometimes bothers me quite a bit that I can't afford to buy all the things I'd like	0.723
RLG	
My religion is one of the most important parts of my philosophy of life.	0.831
My religion forms an important basis for the kind of person I want to be.	0.860
I often think about religious matters	0.524

Table 15 continuation

Construct	*Standardized factor loading*
ATTCS-INTERP	
Cosmetic procedure is a good thing because it can help people feel better about themselves	0.863
If cosmetic procedures can make someone happier with the way they look, they should try it	0.869
Cosmetic procedures can be a benefit to people's self-image	0.794
ATTCS-SOCIAL	
If it would benefit my career, I would think about having cosmetic procedures	0.774
I would seriously consider having cosmetic procedures if I thought my partner would find me more attractive	0.795
If a simple cosmetic procedure would make me more attractive to others, I would think about trying it	0.810
ATTCS-CONSDR	
If I knew there would be no negative side effects or pain, I would like to try cosmetic procedures	0.787
I have sometimes thought about having cosmetic procedure	0.822
In the future, I could end up having some kind of cosmetic procedure	0.927
FACL	
People around me do not like the way my face looks	0.696
My friends do not like how my face looks	0.887
The people I like most do not like the way my face looks	0.817
BICP	
Non-surgical	0.806
Surgical	0.581

Internal consistency	*Construct Reliability*	*Average Variance Extracted*	*Cronbach's Alpha*
SMI	0.924	0.753	0.922
PI	0.813	0.611	0.765
FI	0.820	0.623	0.783
INTRN	0.780	0.547	0.768
APP	0.767	0.525	0.763
SS	0.713	0.455	0.709
MTRLSM	0.825	0.612	0.821
RLG	0.791	0.568	0.773
ATTCS-INTERP	0.880	0.710	0.878
ATTCS-SOCIAL	0.836	0.629	0.838
ATTCS-CONSDR	0.884	0.718	0.838
FACL	0.845	0.647	0.834
BICP	0.717	0.550	0.721

SMI-social media influence; PI-peer influence; FI-family influence; INTRN-internalization of appearance ideals; APP-appearance comparison; SS-self-surveillance; MTRLSM-materialism; RLG-religiosity; ATTCS-attitudes towards cosmetic surgery; INTERP-interpersonal attitudes; SOCIAL-social attitudes; CONSDR-consider attitudes; FACL-facial appearance concerns; BICP-behavioural intentions towards cosmetic procedures

To verify the *discriminant validity*, the construct correlations matrix was computed, and AVE analysis was conducted. The bold diagonal represents the square root of AVE. As shown in Table 16, it could be observed that all construct correlations (off diagonal) are lower than the values on the diagonal. Hence, the discriminant validity was verified.

Table 16 - Construct Correlations and AVE Analysis

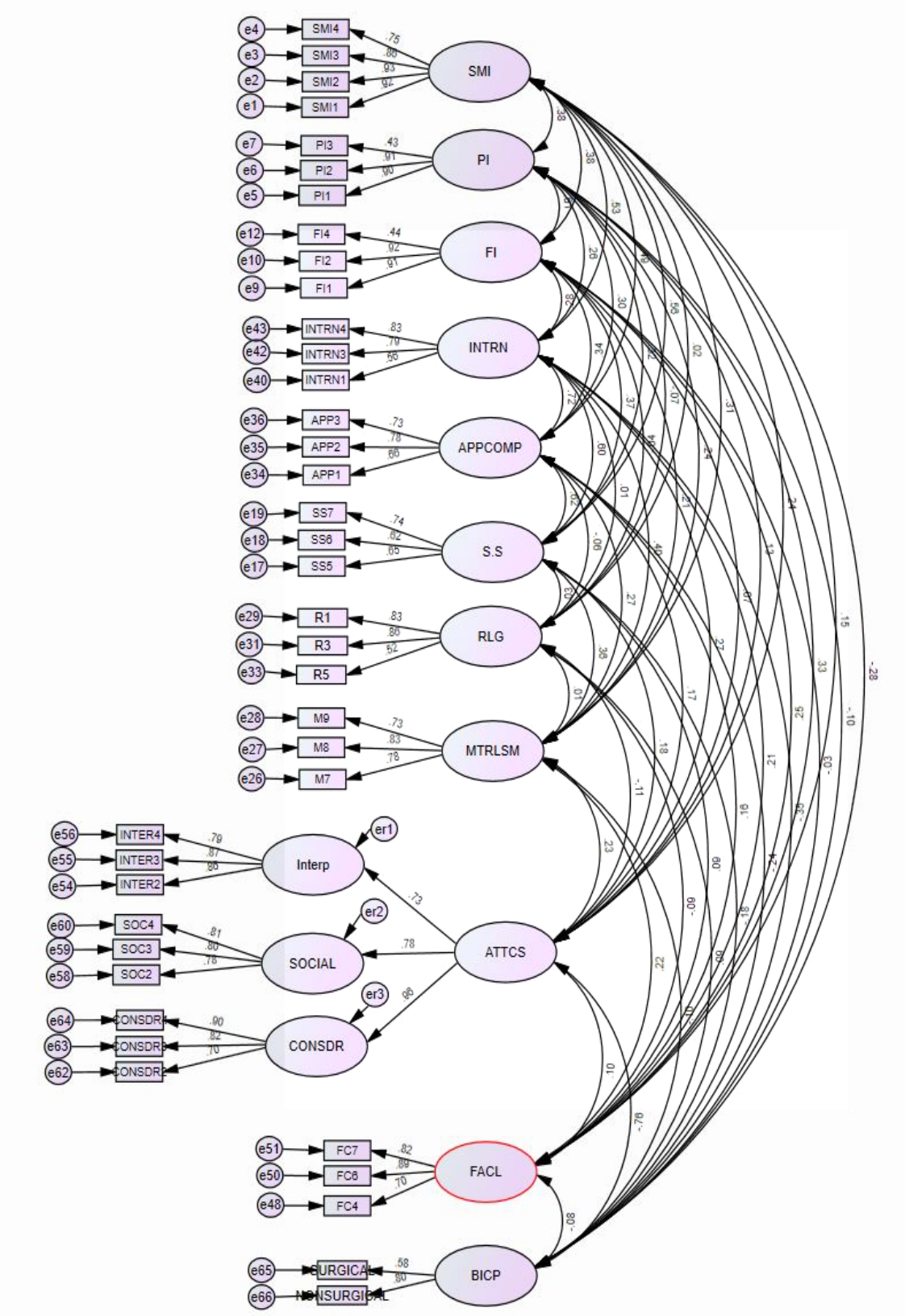
	SMI	PI	FI	INTR	APP	SS	MTR	INTRP	SOCL	CONS	FACL	RLG	BICP
SMI	**0.868**												
PI	0.384	**0.782**											
FI	0.379	0.608	**0.789**										
INTR	0.525	0.261	0.275	**0.740**									
APP	0.483	0.298	0.340	0.719	**0.724**								
SS	0.564	0.320	0.372	0.603	0.620	**0.674**							
MTR	0.306	0.240	0.209	0.400	0.265	0.361	**0.782**						
INTR	0.225	0.026	-0.003	0.202	0.087	0.179	0.161	**0.843**					
SOC	0.168	0.183	0.151	0.308	0.189	0.210	0.236	0.578	**0.793**				
CONS	0.223	0.112	0.045	0.215	0.163	0.134	0.194	0.679	0.713	**0.847**			
FACL	0.143	0.322	0.251	0.208	0.157	0.088	0.216	-0.046	0.257	0.071	**0.805**		
RLG	0.020	-0.066	-0.039	0.007	-0.060	0.028	0.013	-0.094	-0.058	-0.112	-0.091	**0.754**	
BICP	-0.283	-0.094	-0.027	-0.351	-0.236	-0.183	-0.104	-0.531	-0.575	-0.503	-0.079	-0.091	**0.679**

SMI-social media influence; PI-peer influence; FI-family influence; INTR-internalization of appearance ideals; APP-appearance comparison; SS- self-surveillance; MTR-materialism; INTR-interpersonal attitudes; SOC-social attitudes; CONS-consider attitudes; FACL-facial appearance concerns; RLG-religiosity; BICP-behavioural intentions towards cosmetic procedures

5.5. Second Order Model CFA

The Confirmatory Factor Analysis (CFA) was also performed considering the second order construct attitude towards CS (ATTCS) (Hair et al., 2010). Therefore, a second order construct was proposed in order to represent the ATTCS construct (which includes Interpersonal, Social and Consider). Each of them is indicated by three measurement items. The correlations between the first-order factors were shown to be relatively high (more than 0.70), providing statistical evidence for a second-order model (Garver & Mentzer, 1999). This showed that respondents probably view the phenomenon at the second order level. In other words, the findings suggest that the acceptance of CS could be used for assessing internal and external motivations for undergoing CS. The validity and reliability of the model with the second order factors was also assessed. The measurement model with second order factors is next presented in Figure 14.

Figure 14 - Measurement Model with Second Order Factors



The second order model revealed similar overall fit to the first order model, with a slight improvement. As can be seen in Table 17, The metrics fit of the model with the second order constructs are: χ2/df=1.159; GFI =0.934; AGFI=0.915; NFI=0.935; TLI = 0.988; CFI= 0.990; RMR=0.045; and RMSEA =0.017.

Table 17 - Summary of Goodness-of-fit Measures

Measures	X_2/df	**GFI**	**AGFI**	**NFI**	**TLI**	**CFI**	**RMR**	**RMSEA**
CFA 2nd order	1.159	0.934	0.915	0.935	0.988	0.990	0.045	0.017
CFA 1st order	1.367	0.924	0.903	0.925	0.974	0.978	0.044	0.026
Threshold	< 3 (ρ<.05)	> 0.90	> 0.90	> 0.90	> 0.95	> 0.90	< 0.09	< 0.08

X_2–Chi-square; GFI–Goodness of Fit Index; AGFI–Adjusted Goodness of Fit; NFI–Normed Fit Index; TLI–Tucker Lewis Index; CFI–Comparative Fit Index; RMR–Root Mean Square Residual; RMSEA–Root Mean Square Error of Approximation

Table 18 provides information regarding construct validity with values for construct reliability (CR) and average variance extracted (AVE) for the constructs. As can be depicted, both metrics are above the thresholds referred, namely, AVE in the range [0.500-0.745] and CR in the range [0.704-0.921], which confirms the convergent validity.

Table 18 - Construct Reliability and AVE with Second Order Constructs

Constructs	**CR**	**AVE**
SMI	0.921	0.745
PI	0.813	0.612
FI	0.820	0.623
INTRN	0.780	0.548
APP	0.769	0.528
SS	0.704	0.450
MTRLSM	0.776	0.538
RLG	0.791	0.568
ATTCS	0.889	0.731
FACL	0.828	0.617
BICP	0.717	0.500

SMI-social media influence; PI-peer influence; FI-family influence; INTRN-internalization of appearance ideals; APP-appearance comparison; SS-self-surveillance; MTRLSM-materialism; RLG-religiosity; ATTCS attitudes towards cosmetic surgery; FACL-facial appearance concerns; BICP-behavioural intentions towards cosmetic procedures

Additionally, the discriminant validity offers no concerns with the inclusion of the second order constructs since all constructs' correlations (off-diagonal) are lower than the square root of AVE (diagonal) as seen in Table 19. From this point onwards, only the second order model will be further referred to.

Table 19 - Construct Correlations and AVE Analysis with Second Order Constructs

	SMI	PI	FI	RLG	INTR	APP	SS	MTR	ATTCS	FACL	BICP
SMI	**0.863**										
PI	0.391	**0.782**									
FI	0.388	0.599	**0.789**								
RLG	0.026	-0.068	-0.040	**0.754**							
INTR	0.537	0.247	0.261	0.003	**0.740**						
APP	0.467	0.288	0.333	-0.060	0.723	**0.726**					
SS	0.568	0.312	0.384	0.025	0.598	0.598	**0.666**				
MTR	0.385	0.267	0.237	0.000	0.412	0.317	0.373	**0.733**			
ATTCS	0.238	0.129	0.073	-0.115	0.240	0.246	0.178	0.258	**0.855**		
FACL	0.153	0.306	0.218	-0.108	0.225	0.168	0.104	0.241	0.074	**0.785**	
BICP	0.209	0.164	0.086	-0.118	0.264	0.215	0.136	0.115	0.606	0.120	**0.679**

SMI-social media influence; PI-peer influence; FI-family influence; RLG-religiosity; INTR-internalization of appearance ideals; APP-appearance comparison; SS-self-surveillance; MTR-materialism; ATTCS-attitudes towards cosmetic surgery; FACL-facial appearance concerns; BICP-behavioural intentions towards cosmetic procedures

5.6. Structural Model Analysis

After the assessment and validation of the measurement model in Confirmatory Factor Analysis, the structural model is conveyed and analysed. The purpose is to test the research hypotheses. The relationships between the research constructs are specified and graphically represented, as shown in Figure 15. The structural model with the second order constructs indicated good fit indices: χ_2/df = 1.276; GFI=0.925; AGFI= 0.909; NFI= 0.925; TLI = 0,980; CFI = 0,983; RMR = 0.068 and RMSEA = 0.023. Table 20 presents a summary of Goodness-of -fit for the structural model. The fit indices are within the acceptable range, indicating the data perfectly fit the model under study. The fit indices are almost the same for the measurement and the structural model with very slight differences. Thus, the confirmation of the good fit allowed to proceed the analysis.

Figure 15 - Structural Equation Model

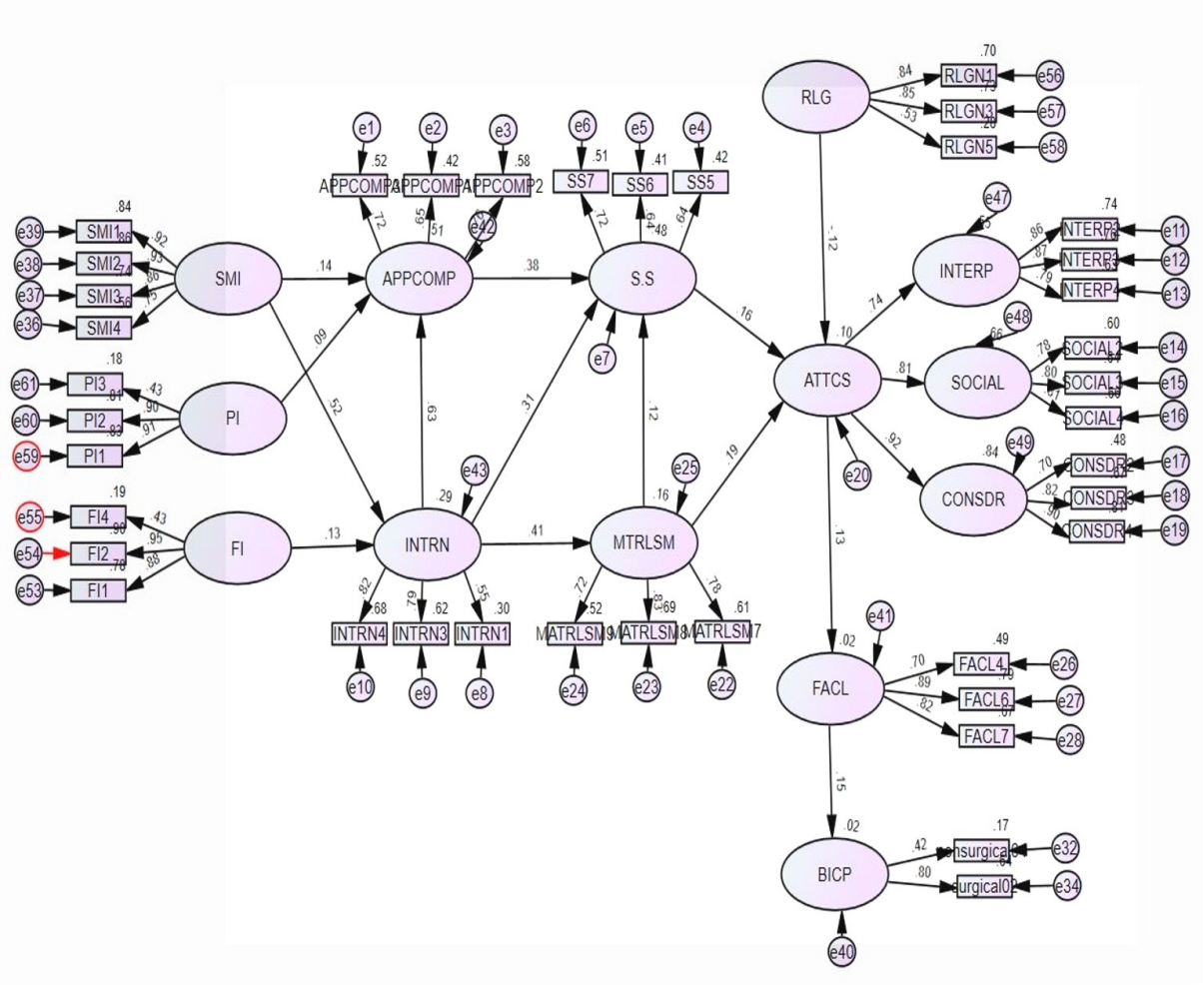


Table 20 - Summary of Goodness-of-Fit Measures

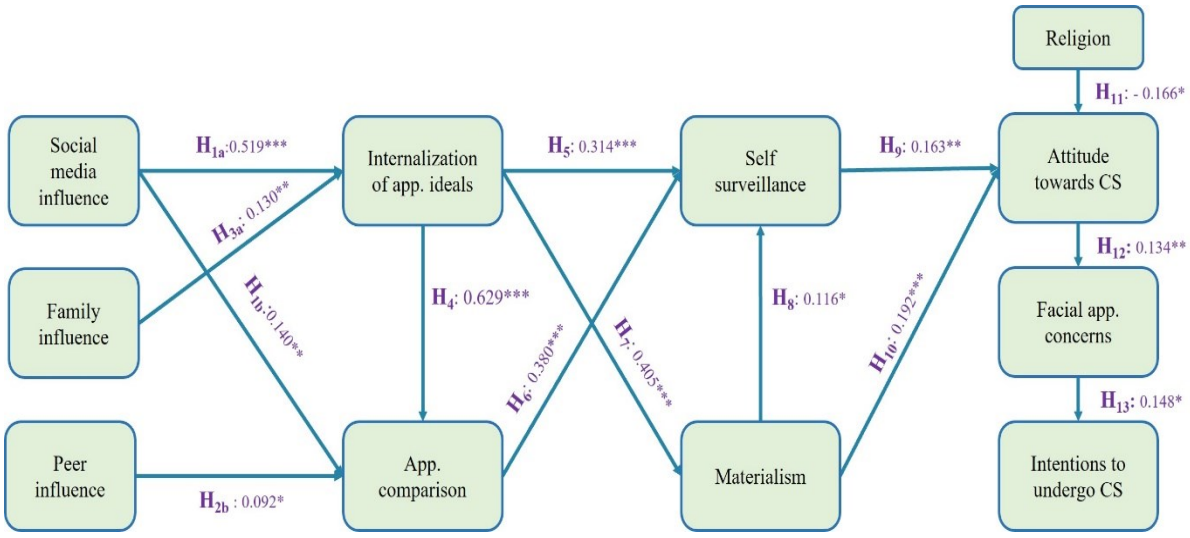
Measures	X_2/df	GFI	AGFI	NFI	TLI	CFI	RMR	RMSEA
CFA Final	1.159	0.934	0.915	0.935	0.988	0.990	0.045	0.017
SEM	1.276	0.925	0.909	0.925	0.980	0.983	0.068	0.023
Threshold	< 3 (ρ<.05)	> 0.90	> 0.90	> 0.90	> 0.95	> 0.90	< 0.09	< 0.08

X_2–Chi-square; GFI–Goodness of Fit Index; AGFI–Adjusted Goodness of Fit; NFI–Normed Fit Index; TLI–Tucker Lewis Index; CFI–Comparative Fit Index; RMR–Root Mean Square Residual; RMSEA–Root Mean Square Error of Approximation

5.7. Hypothesis Testing

After validating the structural model, the next step was accessing the validity of the theoretical hypotheses. The evaluation of the structural relationships and the respective significance provided statistical evidence for the assessment of the hypothesis examined below. Figure 16 presents the summary of the model and findings.

Figure 16 - Model and Findings



Hypothesis 1: Supported

Results suggest that there is a positive relationship between social media influence and internalization of appearance ideals, highlighted by the significant and positive standardized path estimate of 0.519 (P=0.000). Also, a positive relationship was found between social media influence and appearance comparison, highlighted by the significant and positive standardized path estimate of 0.140 (P=0.009). Therefore hypothesis 1 is fully supported:

H1a: Social media influence has a positive relationship with internalization of appearance ideals

H1b: Social media influence has a positive relationship with appearance comparison

Hypothesis 2: Partially Supported

Results did not show a significant relationship between peer influence and internalization of appearance ideals. However, results suggested a positive relationship between peer influence and appearance comparison, highlighted by the significant and positive standardized path estimate of 0.092 (P=0.033). Therefore hypothesis 2 is partially supported:

H2a: Peer influence has a positive relationship with internalization of appearance ideals

H2b: Peer influence has a positive relationship with appearance comparison

Hypothesis 3: Partially Supported

Results suggest a positive relationship between family influence and internalization of appearance ideals, highlighted by a significant and positive standardized path estimate of 0.130 (P=0.004). However, results

suggested a non-significant relationship between family influence and appearance comparison. Therefore, hypothesis 3 is partially supported:

H3a: Family influence has a positive relationship with internalization of appearance ideals

H3b: Family influence has a positive relationship with appearance comparison

Hypothesis 4: Supported

The analysis of results indicated that internalization of appearance ideals has a correspondent positive relationship with appearance comparison. Therefore, hypothesis 4 is supported, as highlighted by a significant and positive standardized path estimate of 0.629 (P=0.000):

H4: Internalization of appearance ideals has a positive relationship with appearance comparison

Hypothesis 5: Supported

The results indicated a positive relationship between internalization of appearance ideals and self-surveillance. Therefore, hypothesis 5 is supported, as highlighted by a significant and positive standardized path estimate of 0.314 (P=0.000):

H5: Internalization of appearance ideals has a positive relationship with self-surveillance

Hypothesis 6: Supported

The results implied a positive relationship between appearance comparison and self-surveillance. Therefore, hypothesis 6 is supported, as highlighted by a significant and positive standardized path estimate of 0.380 (P=0.000):

H6: Appearance comparison has a positive relationship with self-surveillance

Hypothesis 7: Supported

The analysis of results indicated that internalization of appearance ideals has a correspondent positive relationship with materialism. Therefore, hypothesis 8 is supported, as highlighted by a significant and positive standardized path estimate of 0.405 (P=0.000):

H7: Internalization of appearance ideals has a positive relationship with materialism

Hypothesis 8: Supported

The results implied a positive relationship between materialism and self-surveillance. Therefore, hypothesis 9 is supported, as highlighted by a significant and positive standardized path estimate of 0.116 (P=0.033):

H8: Materialism has a positive relationship with self-surveillance

Hypothesis 9: Supported

The results implied a positive relationship between self-surveillance and attitudes towards cosmetic surgery. Therefore, hypothesis 7 is supported, as highlighted by a significant and positive standardized path estimate of 0.163 (P=0.006):

H9: Self-surveillance has a positive relationship with attitudes towards cosmetic surgery

Hypothesis 10: Supported

The results implied a positive relationship between materialism and attitudes towards cosmetic surgery. Therefore, hypothesis 10 is supported, as highlighted by a significant and positive standardized path estimate of 0.200 (P=0.000):

H10: Materialism has a positive relationship with attitude towards cosmetic surgery

Hypothesis 11: Supported

The analysis of results indicated that religion has a correspondent negative relationship with attitudes towards cosmetic surgery. Therefore, hypothesis 11 is supported, as highlighted by a negative significant standardized path estimate of – 0.116 (P=0.022):

H11: Religion has a negative relationship with attitude toward cosmetic surgery

Hypothesis 12: Supported

The results showed a positive relationship between attitude towards cosmetic surgery and facial appearance concern. Therefore, hypothesis 12 is supported, as highlighted by a significant and positive standardized path estimate of 0.134 (P=0.009):

H12: Attitude towards cosmetic surgery has a positive relationship with facial appearance concern

Hypothesis 13: Supported

The results showed a positive relationship between a facial appearance concern and intention to undergo cosmetic surgery. Therefore, hypothesis 13 is supported, as highlighted by a significant and positive standardized path estimate of 0.148 (P=0.011):

H13: Facial appearance concern has a positive relationship with intentions to undergo cosmetic surgery

5.8. Conclusion

After presenting the discussion of the previous formulated hypotheses considering the obtained results of the tests, a summary of the research findings could be summarized as presented in Table 21.

Table 21 - Summary of Hypothesis Results

Hypothesis		Path	SE	ρ	Result
H1a	*Social media influence has a positive relationship with internalization of appearance ideals*	SMI →INTRN	0.519	***	Supported
H1b	*Social media influence has a positive relationship with appearance comparison*	SMI→APPCOMP	0.139	**	Supported
H2a	*Peer influence has a positive relationship with internalization of appearance ideals*	PI →INTRN	0.051	Not sig	Not supported
H2b	*Peer influence has a positive relationship with appearance comparison*	PI→APPCOMP	0.092	*	Supported
H3a	*Family influence has a positive relationship with internalization of appearance ideals*	FI→INTRN	0.130	**	Supported
H3b	*Family influence has a positive relationship with appearance comparison*	FI→APPCOMP	0.123	Not sig	Not supported
H4	*Internalization of appearance ideals has a positive relationship with appearance comparison*	INTRN→APPCOMP	0.629	***	Supported
H5	*Internalization of appearance ideals has a positive relationship with self-surveillance*	INTRN→S.S	0.314	***	Supported
H6	*Appearance comparison has a positive relationship with self-surveillance*	APPCOMP→S.S	0.380	***	Supported
H7	*Internalization of appearance ideals has a positive relationship with materialism*	INTRN→MTRLSM	0.405	***	Supported
H8	*Materialism has a positive relationship with self-surveillance*	MTRLSM→S.S	0.116	*	Supported
H9	*Self-surveillance has a positive relationship with attitudes towards cosmetic surgery*	S.S → ATTCS	0.163	**	Supported
H10	*Materialism has a positive relationship with attitude towards cosmetic surgery*	MTRLSM→ ATTCS	0.192	***	Supported

Table 21 continuation

H11	*Religion has a negative relationship with attitude toward cosmetic surgery*	RLG→ ATTCS	-0.116	*	Supported
H12	*Attitude towards cosmetic surgery has a positive relationship with facial appearance concern*	ATTCS→ FACL	0.134	**	Supported
H13	*Facial appearance concern has a positive relationship with intentions to undergo cosmetic surgery*	FACL→ BICP	0.148	*	Supported

SE-Standardized estimates
*** ρ < 0,001
** ρ< 0,01
* ρ< 0,05

CHAPTER 6 - RESEARCH DISCUSSION

6.1. Overview

This study adopts a social psychological framework to gain a deeper understanding of women's body image and cosmetic surgery attitudes and behaviours. This chapter will discuss the sociocultural context and the channels through which beauty ideals are transmitted in the Egyptian context. It will also investigate the interplay between sociocultural and psychological factors in shaping cosmetic surgery attitudes and intentions. Hence, this study will further clarify the antecedents to CS attitudes and intentions among women, which will aid social media marketers and health policymakers in the design and execution of social media literacy programs and campaigns that would improve the psychological well-being of women in society. The Egyptian context is the emphasis of this study due to evidence that Middle Eastern communities have developed growing attraction to the consumption of cosmetic surgery (Amiri et al., 2021).

This chapter reviews the overall outcomes that were concluded from the data analyses. It discusses and relates the research findings with the results of previous studies. Furthermore, implications of the current research findings are indicated, explaining the associations and suggestions for the empirical evidence. Figure 17 shows the chapter outline.

Figure 17 - Chapter Six Outline

6.2. Research Discussion

6.2.1. The Sociocultural Context

This research examines the interplay of sociocultural and psychological dynamics in shaping cosmetic surgery attitudes and intentions. This section discusses appearance pressures from the sociocultural environment and reveal insights into the role of social media, peers and family in internalizing appearance ideals and engaging in appearance comparison. This study draws from the theoretical framework of the tripartite influence model, which explains that the beauty ideal and appearance pressures for women are reinforced through three primary sociocultural sources: media, family, and peers. Moreover, the model proposes two psychological processes through which these sociocultural pressures exert their influence on body image: internalization of the appearance ideal and appearance comparisons (Rodgers et al., 2014). Prior research proposed that internalizing beauty ideal and making comparisons based on appearances will change how a person interprets the pressures felt from parents, peers, and media, which will affect body dissatisfaction (Thompson et al., 1999). Recent studies highlight the usefulness of this model in predicting appearance-related behaviors beyond body dissatisfaction such as cosmetic surgery (Lewis-smith et al., 2020; Carvalho & Ferreira, 2020; Shagar et al., 2019; Jackson & Chen, 2015). Hence, the model seems appropriate for an adaptation to examine factors that would potentially lead to a greater understanding of motives for cosmetic surgery.

A great deal of research examined sociocultural influences in one model creating a composite factor, however, research examining each sociocultural influence individually is limited (i.e., Rodgers, Chabrol & Paxton, 2011; Keery et al., 2004; Shroff & Thompson, 2006). Thus, this study has aimed at exploring each sociocultural influence separately, suggesting that social media is the most significant in sociocultural influences. Additionally, tripartite influence model focused on traditional media, however, recent research suggests that social media is a modern source of appearance pressure (Roberts et al., 2022). Hence, this study incorporated social media, particularly Instagram in the tripartite influence model of body image, and its role in transmitting and internalizing beauty ideals for women.

In the original tripartite influence model (Thompson et al., 1999), internalization of appearance ideals and appearance comparison directly lead to body dissatisfaction. However, this study incorporated additional variables into this model, suggesting that individuals with elevated self-surveillance and materialism have a more positive view of cosmetic surgery. Furthermore, tripartite influence model has been applied in the realm of body weight and shape, as the western beauty ideal mainly revolves around thinness and fitness. Nevertheless, there are several other attributes such as well-styled hair, impeccable

skin, and attractive and youthful facial features, that are pivotal when striving to meet the beauty ideal. Hence, this study applies the concept to another attribute of body image, that is facial appearance. Given the increasing popularity of facial portraits and selfies on Instagram, the face has become generally more salient. Furthermore, the exposure to idealized and aesthetically pleasing faces often filtered and edited on Instagram has shown a negative impact on facial satisfaction (Alkadhimi, 2021). Hence, this study highlights the role that Instagram plays in the glorification of airbrushed faces, the idolization of youth and the denigration of aging which might consequently cause facial appearance concerns in women.

The first part of the research model examines the influence of sociocultural appearance pressures on psychological processes: internalization of appearance ideals and appearance comparison. Hence, we will discuss the effect of each sociocultural influence: social media, family, and peers in the following sections.

6.2.1.1. Social Media Influence

The first hypothesis included two sub hypotheses: (H1a) social media has a positive relationship with internalization of appearance ideals (H1b) social media has a positive relationship with appearance comparison. The findings of this study suggested that *social media influence has a positive, significant relationship with both internalization of appearance ideals and appearance comparison.* Thus, pressure from social media impact women's internalization of appearance ideals and their tendency to compare their physical appearance to others.

According to sociocultural theory, mass media have been identified as the primary transmitter of unrealistic appearance ideals (Trekels & Eggermont, 2017), Different platforms such as television, newspapers, and magazines have been found to influence the perceptions of beauty, reinforce the social value for attractiveness, and the internalization of beauty ideals. However, recent studies confirmed social media as a major source of appearance pressures (Roberts et al., 2022). A realized advantage of social media is the two-way communication through liking, commenting, and sharing content, as well as the high reach and frequent exposure which enables it to provide a great amount of the aforementioned beauty ideal. Connecting this to the empirical findings, Instagram is suggested as an important source of appearance pressure and internalization of appearance ideals.

In the empirical findings, Instagram was depicted as a sociocultural influence that affects women to internalize and incorporate the beauty ideal. This is due to a combination of factors. First, Instagram is the most frequently used social media platform especially amongst young women (Cohen, Newton-John & Slater, 2017). The current research has showed that 80% of the sample under study checks Instagram

either every few hours or every hour, and almost half of the sample spends one to three hours a day on Instagram which highlights the amount of time females spend on Instagram (Choucas-Bradley et al., 2020). Second, it is a highly visual form of social media (Anderson & Jiang, 2018). Third, beauty standards are heavily prevalent on this platform, which in turn causes lots of women to incorporate these standards into their belief systems and aspire to attain them. Instagram beauty standards have been exacerbated through the exposure to fitspiration images that feature thin and toned bodies of women (Carotte et al., 2017), curated images of fashion models, influencers, and celebrities, and before and after images of cosmetically enhanced females. Recent research has revealed that Instagram is encouraging patients to undergo cosmetic procedures, and plastic surgeons have embraced Instagram as a platform of choice to interact with patients and share their cosmetic results due to its visual nature (Di Gesto et al., 2022; Youn, 2019; Gould & Nazarian, 2018).

Moreover, Instagram features a number of possible filters (Facetune-like in-app filters), that edits and changes physical appearance to achieve an ideal look; it can give women bigger eyes, pore less skin, longer eyelashes, rosy cheeks and even a lighter skin tone. These filters have led to a condition called "digitised dysmorphia" which accentuates the disparity between the real female bodies and their allegedly altered digitized images (Verrastro et al., 2020; Coy-Dibley, 2016). The digitised dysmorphia stems from a negative socially constructed pressure to attain beauty standards that is aggravated with the use of Instagram. An increasing number of females are eager to have cosmetic surgery to look like their filtered images. Furthermore, the likes, shares and overall virality of Instagram amplifies the kinds of bodies that are truly desired by society. The findings of the current research are in line with recent studies suggesting that social media particularly Instagram conveys an unrealistic and unattainable ideal of feminine beauty and plays a significant role in the internalization of this ideal (Roberts et al., 2022; Verrastro et al., 2020; Rodgers et al., 2020; Feltman & Szymanski, 2017; Fardouly et al., 2017; Mingoia et al., 2017; Fardouly & Vartanian, 2015).

Moreover, recent research argues that pressures from social media particularly Instagram drive appearance comparisons (Engeln et al., 2020, Tiggemann et al., 2018; Hendrickse et al., 2018; Feltman & Szymanski, 2017). In agreement with these studies, the findings of this research implied that Instagram provides young women with opportunities to compare their appearance to others and to judge themselves to be less attractive than others. Further analysis of the findings indicates that appearance comparisons is prominent on Instagram because it features a variety of different comparison targets that vary in closeness to the user, such as celebrities, models, influencers, acquaintances, friends, and peers. In the current research, more than half of the sample either follow or view images of celebrities, influencers,

and cosmetic procedures which justifies why Instagram is associated with greater likelihood for appearance comparisons than other platforms. Instagram feed provides a stream of idealized images featuring sociocultural beauty ideals. According to social comparison theory, viewing these images elicits upward appearance comparisons which occurs when comparing oneself to someone superior such as models with thin and toned bodies (i.e., fitspiration images), women with facial cosmetic enhancements, celebrities and influencers who broadcast a beauty ideal to which their followers aspire (Chang et al., 2019; Hendrickse et al., 2017). Appearance comparisons can also occur with similar others such as acquaintances, friends, and peers (Van Yperen & Leander, 2014). This is also in line with social comparison theory which suggests that social comparisons are made when the comparison target is perceived to be similar or relevant to oneself. Furthermore, Instagram encourages the use of filters and editing photos, thus, women are not just comparing themselves to other people, but to optimised or enhanced versions of other people which can create a devaluation of the self. When the majority of faces we view on Instagram are highly edited or altered, a distorted mental concept of beauty is created and an inducement to more appearance comparisons.

Comparison is human nature, people get a sense of validity and cognitive clarity by comparing themselves to others (Festinger, 1954), hence, part of it is innate and part is socially and culturally learned. Hence, this research indicates that Instagram provides a fertile ground for social comparisons to take place at unprecedented rate and scale. Instagram is broadcasting a narrow version of beauty with photoshopped, filtered, and heavily edited photos of celebrities and influencers, which perpetuates a cultural norm of appearance comparison. Additionally, girls and women are more susceptible to appearance comparisons because of a societal tendency that benchmarks them against others. Hence, this research confirms that pressures from Instagram exacerbate the problem of appearance comparisons, especially young women who are more vulnerable to these comparisons.

6.2.1.2. Peers and Family Influence

The second hypothesis included two sub hypotheses: (H2a) Peers have a positive relationship with internalization of appearance ideals (H2b) Peers have a positive relationship with appearance comparison. The findings of this study suggested that *peer influence has a non-significant relationship with internalization of appearance ideals and a positive relationship with appearance comparison.*

The third hypothesis included two sub hypotheses: (H3a) Family has a positive relationship with internalization of appearance ideals (H3b) Family has a positive relationship with appearance

comparison. The findings of this study suggested that *family influence has a positive relationship with internalization of appearance ideals and a non-significant relationship with appearance comparison.*

Prior studies adopting tripartite influence model had inconsistent results regarding the relationships between the two sources of appearance pressure: peer and parental influence, and the psychological mechanisms of internalization of appearance ideals and appearance comparison across different cultures. In the current study we broadly conceptualized parental influence as family influence since research has pointed towards a role for other family members as well. Family members can provide powerful messages about appearance ideals as well as the benefits of achieving those ideals (Webb et al., 2017). We examined the role of family and the mechanism of pressure that family members exhibit to conform to the stereotypical beauty ideal. The findings implicate the role of family in the internalization of appearance ideals and suggest that parents were more important than peers in the communication of sociocultural pressures. These results are in line with those presented in the works of Shagar et al. (2019) and McCabe and Ricciardelli (2003).

This is particularly significant in Middle Eastern collectivistic cultures whereby family bonds are strong. Females are expected to comply with cultural and societal norms, in accordance with which females usually live with their parents until getting married. It seems likely that living within the parental home provide a very different type of environment and interaction with the family as opposed to the Western culture. In Egypt, it has been found that the family environment has an important influence on young people's perceptions about physical appearance. Comments and criticisms about the body or appearance from family members are incorporated especially by young girls. Furthermore, children model the behaviours of their parents, particularly mothers who are very close to their daughters and are considered their influential role models. Mothers who have tendency towards focusing on appearance and attractiveness, for example healthy eating habits and engaging in sports, could in turn, cause their daughters to become focused on and concerned about their appearance. Hence, it might be the proximity with the family, and parents' habits, traditions and remarks about physical appearance that have a significant effect on their children's appearance perceptions. Thus, resulting in the direct pathway between familial influence and the internalization of appearance ideals.

However, family pressure to conform to the beauty ideal did not predict appearance comparisons. On the contrary to other studies, that indicated that appearance comparison mediated the effects of family influences on body dissatisfaction (Van den Berg et al., 2002; Keery et al., 2004). In the present research, girls spend long time with the family, mimic their habits and routines such as eating habits, way of dressing, and exercising. Thus, family indicates higher levels of appearance-ideal internalizations

rather than appearance comparisons. Hence, we can examine a possible cultural difference, whereby family pressure did not instigate appearance comparisons in girls.

Regarding peer influence, this research has revealed a significant relationship with appearance comparison. This result aligns with the findings of Girard et al. (2018) and Shroff and Thompson (2006). As a collective society, Egyptian women are subject to what society defines as beautiful in terms of hairstyles, dress, skin colour, face, and body size. Hence, women are driven by interdependent tendency to conform to societal norms of beauty. This study provides converging evidence that sociocultural pressure from peers and friends is robust. Peer groups may stress appearance related norms and behaviours which may unintentionally or purposefully promote appearance comparisons. Peer interactions, conversations, teasing, criticism, and attributions about the importance of appearance, could drive appearance comparisons with different targets (i.e., friends, peers, acquaintances, influencers etc.). The findings of the current study implied that peer pressure drive girls to assess their beauty and develop perceptions of themselves in comparison with others. However, peer influence did not affect the internalization of appearance ideals. This outcome suggests that peer influence may vary with age. The current research observes the findings as indication that peers contribute to the endorsement and internalization of societal ideals at earlier stages in life (i.e., adolescence) (Voelker, Reel & Greenleaf, 2015; Steinberg & Morris, 2001). This is due to the longer times spent with peers and to the fact that adolescents highly value the opinions and perceptions of their peers at this age. Considering the age group of females in this sample, which is 18 years and above, peer pressure had no significant influence on the internalization of appearance ideals. As such, we conclude from the findings of this research that social media and peer influence were two sociocultural drivers for appearance comparison. While social media and family influence were two drivers for communication and internalization of sociocultural pressures.

6.2.2. Psychological Processes Contributing to Cosmetic Surgery Attitudes

The current study examined psychological predictors of cosmetic surgery attitudes as insights gathered from objectification theory (Fredrickson & Roberts, 1997) and consumer culture impact model (Dittmar, 2007). These two frameworks jointly explain individual differences in attitudes towards appearance modifying procedures, such as cosmetic surgery. This section examines the interrelationship between four variables: internalisation of appearance ideals, appearance comparison, self-surveillance. First, we investigate the relationship between internalisation of appearance ideals and appearance comparison.

Second, we examine the association between internalisation of appearance ideals and appearance comparison on one hand and self-surveillance on the other hand.

The fourth hypothesis (H4), Internalization of appearance ideals states a positive effect on with appearance comparison was tested. Results suggested that *internalization of appearance ideals has a positive relationship with appearance comparison.* Research has implied that the relationship between internalization of appearance ideals and social comparison may be bidirectional. As some studies suggest that appearance comparisons precede the internalization of appearance ideals (Vartanian & Dey, 2013; Chen, Gao, & Jackson, 2007; Shroff & Thompson, 2006). Whilst other studies, indicate that internalization of appearance ideals leads to appearance comparisons (Rodgers et al., 2019; Clay, Vignoles, & Dittmar, 2005; Durkin, Paxton & Sorbello, 2007). In the context of this study, the endorsement of societal standards of beauty increased the likelihood of appearance comparison tendencies. This means that internalization of appearance standards establishes the frame of reference for appearance comparison. Women who cognitively accept the societal standard of attractiveness as their own personal standard are more vulnerable to experiencing the negative outcomes associated with exposure to beauty ideals, such as appearance comparison, than those who have not internalised those ideals.

6.2.2.1. Self-surveillance

Based on objectification theory, when a person is sexually objectified, one's own physical appearance will be considered more prominent and important than other internal attributes. According to the theory, when women internalize the cultural standards of beauty, they are preoccupied with how well they look in the eyes of others and consider their bodies as an object that must be constantly monitored against this ideal, which has been referred to as body surveillance (Fredrickson & Roberts, 1997). Thus, the fifth hypothesis (H5), *internalization of appearance ideals has a positive relationship with self-surveillance* has been tested. The findings of this study implied that women who internalize the beauty ideal are compelled to engage in self-surveillance. Given that the social environment has an important influence on self-objectification and self-surveillance, females in Egypt live in a sexually objectifying cultural milieu, being consistently targets of sexual objectification in their day-to-day life. Women experience objectifying gazes, appearance commentary and sometimes sexual harassment in the streets. A sexually objectifying culture cultivates appearance self-consciousness and directs more of their attention to their bodies and how they appear to others (Koval et al., 2019). Driven by a desire for external approval, Egyptian women adhere to what is normatively valued as attractive in society. Thus, the whole process starts with subscribing to

socially defined ideals of beauty, and aspiring to attain them, which in turn leads to the habitual monitoring and surveillance of appearance to ensure the compliance with such standards.

The sixth hypothesis (H6), *Appearance comparison has a positive relationship with self-surveillance* was also tested. Previous studies have found a two-way relationship between appearance comparison and self-objectification (Lindner et al., 2012; Tylka & Sabik, 2010). This is also consistent with Strelan and Hargreaves (2005) circle of objectification, which suggests women who self-objectify seek out appearance comparisons and these comparisons in turn lead to greater self-objectification. Results from this current study implied that appearance-focused comparisons lead to engaging in greater monitoring and checking for appearance. This result aligns with studies of Feltman and Szymanski (2018) and Fardouly et al. (2015). Women in Egypt spend a lot of time on Instagram, whereby they're bombarded with images of other women with whom they interact and engage in appearance comparison with. Comparing themselves to these women, makes the appearance attributes of themselves and the comparison targets more salient, as well as reducing both bodies to objects. Hence, appearance comparison may function as a proximal trigger to monitoring and assessing one's physical appearance. Drawing on objectification and social comparison theories, it may be that via appearance comparison and body surveillance one would come to realize that there is a discrepancy between their ideal appearance and their actual appearance.

6.2.3. Materialism

In this section, we examine the dynamics between internalisation of appearance ideals, materialism, and self-surveillance.

While there is a close association between sexualized social environments and self-surveillance, our consumer culture also plays a role in propagating beauty ideals and promoting positive attitudes towards cosmetic surgery. Consumer culture impact model (Dittmar, 2007) explained the strong association between two prominent ideals propagated in the media and advertising in most contemporary societies. These ideals are body-perfect ideal which emphasizes a particular body size and shape, as well as the material good life which glorifies materialistic pursuits such as money, possessions, and social status. Both of these ideals aim to satisfy an external view of the self. Previous studies suggest that materialistic values heighten the centrality of appearance in women (Ching & Xu, 2019). On the contrary, the results of this study suggest that internalizing beauty ideals contribute to materialistic pursuits. Supporting the seventh hypothesis (H7), *internalization of appearance ideals has a positive relationship with materialism*. The idealization of beauty standards has damaging ramifications for young women who internalize this

ideal and attempt to mirror it through the consumption of materialistic pursuits. In capitalistic societies such as Egypt, there is a strong focus on the cultural ideal of feminine beauty, and women are woven into a cycle of materialism in an attempt to fulfil this unrealistic ideal. Girls at a very early age are bombarded with images of women on social media (i.e., celebrities, influencer, fashion models) portraying the cultural ideal of attractiveness, allowing them to believe that consuming products and materialistic pursuits is the only key to achieving the ideal standard of attractiveness.

Moreover, the mechanism underlying materialism and self-objectification is dependent on self-valuation, materialists measure their self-worth in terms of material possessions and money they own; women who self-objectify evaluate their worth based upon physical appearance and attractiveness. Previous studies suggested that materialism contributes to the development of women's self-objectification (Sun, 2018b; Teng et al., 2017; Teng et al., 2016a; 2016b; Henderson-King & Brooks, 2009). Hence, the eighth hypothesis (H8) claimed that *Materialism has a positive relationship with self-surveillance*. Results indicated that materialism in Egyptian females increased their self-surveillance tendency. Although we are examining materialism as an individual phenomenon in this study, nevertheless a materialistic culture cultivates materialistic values among its people (Sirgy, 1999). Materialism on a nation level can be attributed to many factors such as a nation's political ideology, religious beliefs and affiliations, level, and content of advertising (Sirgy, 1999), cultural values of either individualism or collectivism (Kitayama & Markus, 1992), and socio-economic inequality (Roth, 1995). Accordingly, Egypt is a collectivistic society with dominant interdependent selves whereby one's identity is grounded in one's cultural and social relationships and how one is viewed by others. Moreover, Egypt is a capitalistic society with a consumer culture, characterized by socio-economic inequalities, and exposure to global media that portrays affluence, luxurious settings, and fashionable brands as desirable way of life. All these factors foster the development of materialistic values in individuals. Consequently, Egyptian women develop materialistic tendencies, being overly concerned with possessions, wealth accumulation, status, image as well as the perceptions of others. Hence, women valuing and prioritizing materialistic pursuits stress the importance of physical appearance, and consequently are more likely to self-monitor and take an objectifying perspective toward themselves.

6.2.4. Attitudes towards Cosmetic Surgery

In the current research three variables were direct predictors for cosmetic surgery attitudes, namely, self-surveillance, materialism, and religion.

Consistent with objectification theory, women's experiences of sexual objectification results in self-objectification and self-surveillance, and emerging research is linking these factors with positive attitudes towards cosmetic surgery. Hence, the ninth hypothesis (H9) posits that *self-surveillance has a positive relationship with attitudes towards cosmetic surgery*. The findings of the current study submit that positive attitudes toward cosmetic surgery reflect the negative consequence emanating from a sociocultural environment that perpetuate the objectification of women's bodies and equates a woman's worth with her physical appearance. This is justified with the increase in elective cosmetic surgery due to the disproportionate rate of females opting for such procedures. This is in line with previous research conducted in different cultural backgrounds (i.e., Ching & Xu, 2019; Calogero et al., 2010; Calogero et al., 2014). In Egypt, a cultural context within which appearance concerns and sexual objectification is common, women are more self-focused and engage in habitual self-monitoring, and therefore would be more likely to endorse appearance modifying behaviours to improve how they view their appearance. The conclusion drawn from this study is that self-surveillance may provide a useful explanation of why some women have favourable attitudes towards cosmetic surgery as a method of appearance enhancement.

Drawing from consumer culture impact model (Dittmar, 2007), consumer culture glorifies appearance ideals and materialistic pursuits. It is suggested that women who endorse materialistic values will adopt body perfection ideals, and hence are more likely to consider cosmetic surgery to increase their attractiveness. Research reveals positive association between materialism and cosmetic surgery consideration (Sun, 2018b; Teng et al., 2016a; Ashikali & Dittmar, 2012; Henderson-king & Brooks, 2009). Hence, the tenth hypothesis (H10) *materialism has a positive relationship with attitudes towards cosmetic surgery* was tested. The current study indicates that women with higher materialist aspirations are more willing to consider cosmetic surgery. Materialistic pursuits increased Egyptian women's appearance contingent self-worth, and their attempt to improve their appearance with cosmetic surgery.

The association between religion and cosmetic surgery attitudes was also tested. The eleventh hypothesis (H11) *religion has a negative relationship with attitudes towards cosmetic surgery* was supported. The current study suggests that there is an inverse relationship between religion and attitudes towards cosmetic surgery. The findings indicated that as women' level of religiosity increases, the less favourable their attitudes towards cosmetic surgery. This outcome implies that religion is an important predictor for cosmetic surgery attitudes. Previous research indicates that different religions and faiths view cosmetic surgery as a direct contravention to their religious beliefs (Furnham & Levitas, 2012). However, empirical evidence that assesses this connection is limited (Abbas & Karadavut, 2017). In Egypt, Islam is the dominant religion and a culturally relevant vehicle. There are religious principles in Islam that forbid and

discourage cosmetic surgery. As the majority of the sample in this study was Muslim women, the results indicate that women who endorse religious values and conservatism have less favourable attitudes towards cosmetic surgery. Nonetheless, we can observe religious, veiled Egyptian women dressing modestly yet opting for cosmetic surgery. This contradiction could be explained by the Western influence and the effect of the media that's propagating certain standards of beauty. Women in Egypt find themselves trapped between Western beauty ideals and religious values that's embedded in the culture to a great extent.

6.2.5. Cosmetic Surgery Acceptance

A significant body of research has focused on body dissatisfaction especially thin ideals, and the influence of body image concerns on cosmetic surgery attitudes and intentions. However, recent research started to examine other body image concerns, such as facial dissatisfaction (e.g., Sun, 2021; Ching & Xu, 2019; Jackson & Chen, 2015). Face satisfaction and body satisfaction are relatively independent. In other words, you can like your body but not like your face, or vice versa. This suggests that body image researchers need to think carefully about assessing appearance satisfaction both above and below the neck (Engeln, 2022). Research attributed facial appearance concerns to several factors, such as age (Henderson-King & Brooks, 2009), whereby middle-aged women try to battle signs of aging on the face particularly wrinkles. Moreover, Frederick and colleagues (2022), highlighted sociocultural factors tied to poorer face image, particularly social media pressure around appearance is associated with facial dissatisfaction. The exposure to idealized facial portraits and selfies on Instagram is positively associated with facial appearance concerns (Wang et al., 2019; Cohen et al., 2018). Furthermore, photo editing and using face filters that enhance facial appearance creates appearance-based self-discrepancy and digitized dysmorphia, and makes women indulge in their idealized selves which has also been linked to facial appearance concerns (Beos, Kemps & Prichard, 2021; Lee & Lee, 2021; Eggerstedt et al., 2020; Tiggemann et al., 2020; Chen et al., 2019).

Ratings of women's attractiveness is highly influenced by facial features (Ibáñez-Berganza, Amico & Loreto, 2019). With cosmetic procedures being normalized and, on the rise, people are having more positive attitudes towards CS, and hence more women report being unhappy with their facial appearance. Hypothesis (12) examined if *attitude towards cosmetic surgery has a positive relationship with facial appearance concerns*. The findings of this research implied that the more positive attitudes women hold towards cosmetic surgery, the greater the attention they give to their face and hence develop facial appearance concerns. Hence, one of the main contributions of this research lies in exploring the influence

of attitudes towards cosmetic surgery on facial appearance concerns. Findings highlighted a specific culturally salient source of appearance concern.

The current study highlights that the aesthetics of one's facial appearance and youthful appearance has become commonplace in contemporary society. Facial dissatisfaction drives its own set of behaviours, from the purchase of make-up and anti-aging creams to cosmetic surgery. Hence, hypothesis (13) *facial appearance concern has a positive relationship with intentions to undergo cosmetic surgery was tested.* The findings of the current study indicated that women who have facial appearance concerns are likely to have or intend to have surgical or non-surgical cosmetic procedures. In Egypt, one of the most sought-after surgeries is face surgery. Many women seek minimally invasive procedures such as Botox and fillers. This is in line with previous research that supports that the face is among the most popular targets of cosmetic surgery (Eggerstedt et al., 2020).

6.3. Conclusion

Research in the fields of social psychology, media, and consumer behaviour has recently addressed the growing phenomenon of cosmetic surgery. The proliferation of cosmetic procedures whether surgical or non-surgical has urged further research on cosmetic surgery to fill in the existing gaps in the literature. CS continues to grow, targeting vulnerable segments of societies, such as young girls and women with self-esteem issues. Directing research efforts towards CS is needed to aid social media marketers and health policymakers. With valuable insights regarding this matter, effective social media literacy programs and campaigns could be created and executed. As such, this empirical study focused on understanding how sociocultural pressures, psychological influences, materialism, and religion shaped consumer attitudes and intentions towards CS, while examining the effects of facial appearance concerns on the relationship between attitudes and intentions towards CS.

In this chapter, the findings of this research discussed the factors that influence women attitudes and intentions towards CS. The next chapter of this thesis provides a conclusion. The objectives of this study are revisited and explained. Furthermore, a number of theoretical and practical contributions are considered based on the emerged evidence of this study. The limitations of this study and direction for future research are also presented.

CHAPTER 7 - CONCLUSION AND RECOMMENDATIONS

7.1. Overview

The notion behind this research stems from the distorted conceptualization of beauty in contemporary society, and a culture of consumption where the importance of the body can be seen through the proliferation of body change behaviours. In a society that values renovation and constant physical improvement, cosmetic surgery is a mean to fulfil sociocultural norms of attractiveness. This research aimed to better understand and identify the factors that influence women attitudes and intentions towards CS in the Egyptian context. Prior research argued that beauty standards and CS intentions might be subject to local perceptions and beliefs that intertwine with local culture. For this reason, this study seeks to understand how sociocultural context interacts with psychological motives to affect Egyptian women's attitudes and intentions towards CS.

This chapter presents the conclusion and recommendations of the current study. The research aims and objectives are revisited. Research contributions, and advancement in current knowledge are then presented. The chapter finishes by reviewing the managerial implications and some of the limitations faced during research considering potential paths for future research. Figure 18 illustrates this chapter's outline.

Figure 18 - Chapter Seven Outline

7.2. Addressing the Research Questions and Objectives

The aim of this thesis is to better understand the factors that influence cosmetic surgery consumption among Middle Eastern women, specifically in Egypt. As such, the overarching research question of this study was to understand "*The impact of sociocultural influences, psychological influences, individual level materialism, and religiosity in the attitudes towards cosmetic surgery; and the impact of facial appearance concerns on the relationship between attitudes and intentions to undergo cosmetic surgery?"* In order to answer the research questions, several objectives were developed in the first chapter (Section 1.5). These objectives were met throughout the course of this study. The following points revisit each research objective, and how it was addressed in the thesis:

Research objective 1: Provide a critical review and identify gaps in the literature related to beauty ideals and CS consumption

In response to objective one, the first part of the literature review (Chapter 2) provided an extensive overview of female beauty, its perception and value in society. Reviewing prior studies aided in fully understanding how beauty ideals have evolved through historical periods, varied across cultures, and how it's gravitating towards a homogenized beauty culture and a globalized Western beauty. This chapter also provided insights about cosmetic surgery consumption and the factors leading to its prevalence and normalization in contemporary society. Previous studies helped understand cosmetic surgery as a body modification behaviour with a gendered perspective. This chapter also provided a focused view on cosmetic surgery in Egypt including the factors influencing its pervasiveness in the Egyptian society. Thus, research objective one was attained.

Research objective 2: Integrate theories and individual-level constructs in order to develop a conceptual framework that examines the factors that influence CS consumption

Objective two was addressed throughout the second part of the literature review, which outlined the theoretical background and hypothesis development (Chapter 3). Various theoretical frameworks were studied and considered for the current study, such as: sociocultural model, social comparison theory, objectification theory, and consumer culture impact model. Reviewing these theories helped in understanding body image and body change behaviours as an interplay between the experience of an individual in relation to their body and within the cultural environment in which the individual operates. This thesis focused on integrating the most suitable theories that would meet the research questions and examine their impact on CS. With the acquired knowledge, the research constructed a proposed model

to measure the factors that influence CS attitude and behaviour among girls and middle-aged women. This addressed the second objective of this research.

The factors that form the proposed model include sociocultural variables (such as social media, peers, and family), psychological variables (internalization of appearance ideals, appearance comparison, self-surveillance), materialism and religion. These factors shape women's attitudes towards CS. Furthermore, the influence of CS attitudes on facial appearance concerns, and the influence of facial appearance concerns on behavioural intentions is assessed.

Research objective 3: Develop an appropriate research methodology to collect and analyse data to address the research question

The third objective of this study was to identify the most appropriate methodological choices that aid in testing the proposed model. This objective was addressed after the completion of Chapter 4. Accordingly, this thesis adopted a positivistic philosophical stance to conduct the current research. The purpose of the study was causal in nature, following a quantitative research approach through an administered online questionnaire. A pilot test was steered before the actual data collection to refine the questionnaire and improve the quality and proficiency of the quantitative instrument. The studied population was young and middle-aged Egyptian women between the age of 18 and 60 years. A non-probability sampling technique (self-selection) was used, whereby the researcher relied on each individual to identify their desire to take part in the research. The data was gathered just one time, over a period of three months (March, April, and May 2021).

Research objective 4: Empirically examine how sociocultural influences (social media, peers, family), psychological processes (internalization of appearance ideals, appearance comparisons, self-surveillance), materialism and religion affect attitudes towards CS; and how facial appearance concerns affect the relationship between attitudes and intentions to undergo CS.

The fourth objective intended to test the constructs under study which was undertaken in Chapter 5. Data analysis had been conducted using SEM for testing the effect of the independent variables on the dependent variable. Results were obtained using AMOS– version 27. *Based on the analysis, all the hypotheses were supported, except for two hypotheses; the effect of peer influence on the internalization of appearance ideals (H2a) and the effect of family influence on appearance comparison (H3b).* Table

22 illustrates the results of the hypotheses that were tested, and a research model was constructed based on the analysis (See Figure 16).

Table 22 - Research Outcomes

Hypothesis Number	Hypothesis	Effect	Relationship Significance	Result of test
H1	**H1a:** *Social media influence has a positive relationship with internalization of appearance ideals*	Positive	Significant	Supported
	H1b: *Social media influence has a positive relationship with appearance comparison*	Positive	Significant	
H2	***H2a:*** *Peer influence has a positive relationship with internalization of appearance ideals*	Positive	Not significant	Partially Supported
	H2b*: Peer influence has a positive relationship with appearance comparison*	Positive	Significant	
H3	***H3a****: Family influence has a positive relationship with internalization of appearance ideals*	Positive	Significant	Partially Supported
	H3b*: Family influence has a positive relationship with appearance comparison*	Positive	Not significant	
H4	*Internalization of appearance ideals has a positive relationship with appearance comparison*	Positive	Significant	Supported
H5	*Internalization of appearance ideals has a positive relationship with self-surveillance*	Positive	Significant	Supported
H6	*Appearance comparison has a positive relationship with self-surveillance*	Positive	Significant	Supported
H7	*Internalization of appearance ideals has a positive relationship with materialism*	Positive	Significant	Supported
H8	*Materialism has a positive relationship with self-surveillance*	Positive	Significant	Supported
H9	*Self-surveillance has a positive relationship with attitudes towards cosmetic surgery*	Positive	Significant	Supported
H10	*Materialism has a positive relationship with attitude towards cosmetic surgery*	Positive	Significant	Supported
H11	*Religion has a negative relationship with attitude toward cosmetic surgery*	Negative	Significant	Supported
H12	*Attitude towards cosmetic surgery has a positive relationship with facial appearance concern*	Positive	Significant	Supported
H13	*Facial appearance concern has a positive relationship with intentions to undergo cosmetic surgery*	Positive	Significant	Supported

Research objective 5: Critically discuss findings of current research and compare them to prior findings within the literature.

The final objective aimed to analytically discuss the findings of the empirical study, providing a critical comparison of the current findings of this research with prior findings within literature and clarifying the results implications. This objective was addressed through Chapters 6 and 7. Overall, CS is a common practice in Egypt among the studied population. Sociocultural variables, psychological processes, materialism, and religion influence attitudes towards CS. Moreover, Egyptian women develop intentions toward CS due to attitudes towards CS and facial appearance concerns.

In fulfilment of the final objective **(Research objective 6)**, the following sections in the current chapter will address the research contributions, managerial implications, limitations, and areas for future research.

7.3. Summary of Contributions to Knowledge

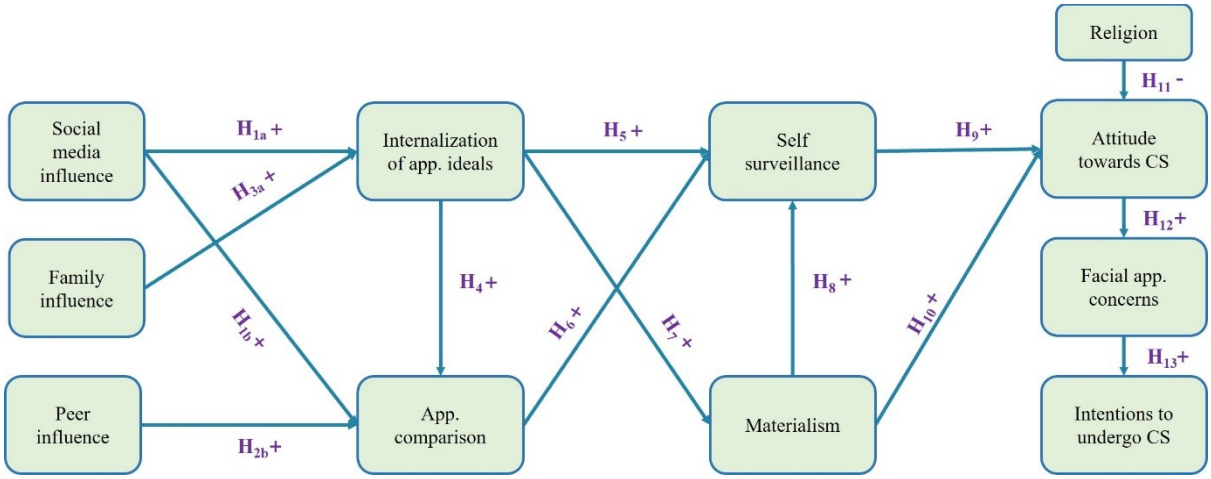
The current research incorporates sociocultural and social psychological theories, as well as individual level constructs in order to develop a theoretical framework to better understand the factors that influence CS among Egyptian young and middle-aged women, aiding social marketers and public policy makers in regulating the beauty industry. When reviewing the literature, various gaps in knowledge were noted; prospects for contributing to existing bodies of knowledge within several areas in the literature. Due to these existing academic gaps, this study was conducted. This study developed empirical evidence to fill in these gaps.

This research aimed to develop insights to understand how the sociocultural context of appearance pressures (social media, peer, and family), psychological processes (internalization of appearance ideals, appearance comparison, self-surveillance), individual level materialism, and religion influence CS attitudes, and the impact of facial appearance concerns on the relationship between attitudes and intentions to undergo CS. This current study has contributed to knowledge through two key areas that are summarized in the following five points: (1) A deeper understanding of body image and a form of body change behaviour (CS) in a new sociocultural context, which, to the best of our knowledge, has not yet been a subject of scientific discussion and empirical examination. Focusing on the Egyptian context contributes to a more nuanced and contextualized explanation of body image and body-change behaviours, as research is limited to the western context; (2) Clarifies the role of this symbolic consumer behaviour (CS) in the maintenance and enhancement of self-concept. (3) The interplay between sociocultural and psychological constructs were investigated and their findings highly contribute to

various areas of research that were argued to need more examining; (4) Integrating individual level constructs that were not highlighted in body image research such as religiosity provided more explanation of CS consideration among Egyptian women; (5) Investigating the age segment under study contributes to body image and consumer behaviour literature as it is in need of further research.

The proposed model highlighted in Figure 19 is this study's *main* contribution to the body of knowledge within many fields of research, including consumer behaviour, sociocultural and social psychological research. The following points further explain the key areas where this study has contributed.

Figure 19 - The Final Model with the Confirmed Hypotheses



Socio-cultural Context – Focus on Egypt

Prominent research and reviews within body image and body change behaviours have acknowledged the need for more research. Studies have mostly been carried out in Western countries; hence, a more nuanced and contextualized explanation of body image and CS is needed (Ching & Xu, 2019; Leem, 2017). There is paucity of research exploring cosmetic surgery in the Middle East. Compared to countries within the Middle East, like UAE and Saudi Arabia (e.g., Morait et al., 2019; Amiri et al., 2021), Egypt has received less attention within empirical research. Hence, we have situated our inquiry in Egypt, a country that is rarely mentioned in conjunction with CS. A country that has a thriving CS industry and is ranked among the top countries in the consumption of CS (ISAPS, 2017; Amiri et al., 2021).

This thesis provided more insights into CS consumption in the **Egyptian context**, it provided a bird's eye view on the main factors that drive young and middle-aged women to consider CS in the Arab world, specifically in Egypt. The study stipulates that CS has become a normalized and a prevalent practice in Egypt due to an interplay of several factors: (1) The sociocultural context of appearance pressures and beauty ideals, particularly appearance pressures from social media (Instagram); (2) A consumer culture

and a materialistic orientation that helps nurture the ideology of feminine beauty; (3) A sexually objectifying cultural milieu which directs women's attention to their bodies leading to more self-surveillance; (4) The aspiration to western notions of beauty ideals and its contradiction with Egyptian women religious beliefs and values that are embedded in society. Also, the commercialization of CS practice, and the rise of unlicensed private clinics in recent years has resulted in young women opting for CS. All these factors together make Egypt a cultural context worthy of study. Thus, a country like Egypt has the need for CS regulation, interventions, and social marketing efforts.

Contribution to Theory

The current study describes cosmetic surgery as a form of *symbolic consumption* whereby the body functions as an object to express the self. This study sheds light that this symbolic consumer behaviour plays a role in the maintenance and enhancement of self-concept. The study also expanded on the existing literature previously discussed by including non-surgical or minimally invasive procedures. As yet, there is little information about the desire for non-surgical cosmetic procedures, even though it's more acceptable and common in contemporary society. Therefore, the study aimed to investigate both types of cosmetic procedures.

The proposed framework of this study provided ***contribution to the theories and constructs integrated within the framework*** by integrating two aspects of consumer behaviour: sociocultural driven factors and self-concept factors. These two factors coexist and interact, an individual cannot be extracted from the social context, as personal concerns about physical appearance and the adherence to social norms of beauty are personalized and internalized. The tripartite influence model was adopted and adapted to examine how sociocultural factors and psychological processes interact to influence appearance concerns and body change behaviours. The developed model contributes to the literature by exploring the antecedents of CS attitudes and intentions. With regards to the sociocultural context of appearance pressures the current study incorporates appearance pressures from social media into the tripartite influence model to reflect the contemporary environment navigated by girls and women today. It highlighted Instagram as a modern source of appearance pressure that leads women to internalize appearance ideals and engage in appearance-focused comparisons.

This study contributes to body image and self-concept research by adding more insights into the interplay between sociocultural context and psychological processes that guide cosmetic surgery attitude and intentions in women. This research investigates psychological influences, such as internalization of appearance ideals, appearance comparison, and self-surveillance, and highlights how one's culture and

social environment influences these psychological processes and henceforth the pursuit of CS. Various cultural and personal factors differentiate Egyptian women from their western counterparts: (1) Egypt is a collectivistic society where self-perceptions are largely influenced by social norms, and hence appearance-focused social comparisons are prominent; 2) The patriarchy in society and the influence of male gaze seeps into Egyptian women self-perception, leading them to succumb to the societal pressures of beauty to stand a better opportunity for marriage; (3) Egyptian women are the targets of sexual objectification in their day-to-day lives, which consequently lead them to experience negative psychological consequences such as self-surveillance (4) materialism is a salient factor in the Egyptian culture, which makes a lot of women endorse a materialistic mind-set, hence, demonstrating greater levels of internalized appearance ideals and its associated behavioural outcomes. It seems that for many Egyptian women, their bodies are viewed as commodity that can be further enhanced and modified. With the integration of theories within the framework, this research was able to extend the existing body of knowledge regarding social comparison theory, objectification theory, and consumer culture impact model. This research provided empirical evidence to the basic tenets of objectification theory and consumer culture impact model as applied to Egyptian women willingness to consider cosmetic surgery. Additionally, the study extends body image concerns to include facial dissatisfaction. The advent of social media, particularly Instagram highlights the aesthetics of facial appearance and the idolization of youth in contemporary society. Hence, examining the notion of facial dissatisfaction as an aspect of body image have allowed for cultural specificities. Facial appearance concern is a particularly important factor influencing Egyptian women willingness to consider cosmetic surgery (Omar et al., 2019). There remain social and cultural concerns in perceptions of beauty and motives for cosmetic surgery. For example, facial beauty ideals differ between Middle Eastern and Western women (Kashmar et al., 2019). Findings of facial appearance concerns highlight the role of facial features with regards to women's attractiveness. Also, face surgery (surgical and non-surgical) being one of the most sought-after surgeries among Egyptian young and middle-aged women.

This study incorporated an important individual level construct in the proposed framework, which reveal new comprehensions to body image and body-change behaviour literature. This study incorporated individual religiosity within the proposed framework. Religion is a significant factor in Middle Eastern societies and influence people's behaviour in many aspects of life. National religion (Islam) is immersed in the culture and is interpreted as a critique of western values and beauty ideals. Although Islam has religious principles that discourage the consumption of cosmetic surgery, many veiled and religious women opt for cosmetic surgery. Religion proved to be substantial to the research at hand; highlighting

the protective role that religion plays within CS attitudes. Hence, the present study provided new insights into the relationship between religiosity, appearance concerns, and attitudes towards cosmetic surgery.

A final novelty in this study concerns age as a relevant variable related to cosmetic surgery consideration. Prior research indicated that perceived likelihood of CS would increase with age (Swami et al., 2009). Hence, most CS studies focus on middle-aged women being the primary consumer group (Slevec & Tiggemann, 2010). However, there has been a recent decrease in the average age of cosmetic surgery consumers, especially in females. Thus, the current study included younger women in its empirical component. Social media usage, particularly Instagram play a role in the acceptance of cosmetic surgery in younger women (Di Gesto et al., 2022). Girls and young women are frequent users of Instagram and are exposed more to enhanced or photoshopped images of stars, celebrities, and influencers. Hence, this study researched a more age-diverse sample including **young and middle-aged women**, ranging from 18 to 60 years. Such age range provides social marketing researchers and practitioners with data that can help them target cosmetic surgery consumers as well as design intervention programmes and campaigns. Findings of this study also provide numerous managerial contributions for practitioners that will be highlighted in the next section. The practitioners addressed in this study include government and healthcare providers, educational institutes, social media marketers and advertisers.

7.4. Managerial Implications

It is likely that the field of cosmetic surgery will increase in popularity in the future. The empirical evidence presented in this thesis clarified the major sociocultural and self-concept factors that influence young and middle-aged women's attitude and intentions towards CS. These findings can aid healthcare policy makers and social marketers into regulating cosmetic surgery industry. It will also help promote a more ethical practice from both the demand side (consumers) and the supply side (medical and healthcare providers). Addressing the field should involve several key stakeholders such as: the government, health care professionals, schools, businesses, family, peers, and social media particularly Instagram. Accordingly, this study addresses suggestions for: the governmental policymakers, healthcare providers, educational institutes, social media marketers, and advertisers. A summary of the practical implications is provided in Table 23.

Table 23 - Practical Implication for Key Stakeholders

CS Regulation Tactics/Key Stakeholders	Recommendations
Government and health care providers	High quality care including practitioners, products, and providers Informed and empowered public
Educational institutes	Schools, social media literacy programs
Social media marketers and advertisers	Media and advertising authorities, social media research

7.4.1. Government & Health Care Providers

The cosmetic industry encompasses a big range of procedures, from relatively minor interventions to major surgery. There is a range of different interest groups, including product manufacturers, practitioners, those who provide premises and facilities, and those who market for cosmetic procedures. The government needs to establish a regulatory measure that encompasses the whole sector. There are two key areas of recommendations to regulate the cosmetic industry: to ensure high quality care with safe products, skilled practitioners, and responsible providers; an informed and empowered public to ensure people get accurate advice and that the vulnerable are protected.

7.4.1.1. High quality care

The Egyptian Ministry of Health is accountable for advancing the quality of the health care system nationwide. Egypt has made significant efforts to introduce a national health care system, however, it faces challenges relative to quality measures to drive health care quality (Farrag & Harris, 2021). The cosmetic industry in Egypt needs to be regulated, to ensure women receive high-quality care when choosing to undergo cosmetic surgery, particularly vulnerable females. A regulatory framework should be established including health care providers and practitioners with the right skills, safe products, and suitable premises to ensure the safety of patients.

7.4.1.2. An informed and empowered public

Women choosing to undergo cosmetic interventions are both patients and consumers. They are making purchasing decisions on procedures and products that may have a significant impact on their health and wellbeing. It is essential that women are helped to make informed decisions based on clear, easily accessible, and unbiased information and data. Hence, this research could help understand perceptions of women in Egypt about cosmetic surgery and whether they are well or poorly informed to devise strategies to influence appropriate health-related behaviour in relation to cosmetic surgery. Health care professionals and practitioners should ensure that the patient is appropriately informed of the desired

outcome and the limitations, implications, and risks of the procedure. The practitioner duty should go beyond the simple act of carrying out the procedure, the surgeon should manage patient's expectations, explain how the procedure will affect them and provide follow up and aftercare.

Health care providers should be able to recognise the potential of vulnerability in the beauty context, and that consents might be compromised by pressures to conform to societal ideals of beauty. Sometimes patients are tempted by time-limited offers or deals that urge them to sign up for a procedure. Thus, based on the findings of this study, practitioners will be able to understand their patients' desires and give them the right recommendation and advice. They can help their patients form realistic expectations and counter societal appearance pressures and capitalise on the idea of being driven by the desire to conform to the media-driven ideals of beauty. Practitioners should improve understandings and representations of normal bodies and should ensure not to operate on patients with unrealistic expectations.

The channels of information regarding the risks and side effects of cosmetic surgery that affect the perception of females in Egypt tend not to involve communication by medical professionals, but rather the Internet, social media, and peers. Providers of CS use social media advertising and marketing to compete for consumers, celebrities and influencers on social media continue to play a prominent role in promoting cosmetic surgery and setting ideal beauty standards for women. Women seem to believe that the benefits of cosmetic surgery outweigh all the risks. Under these circumstances it is very important that practitioners taking cosmetic procedures and operations manage women as patients not consumers when marketing to them, considering their suitability for surgery, and when undertaking consent.

7.4.2. Educational Institutions

Educational institutions are considered an essential player in ensuring that young people have access to evidence-based resources on body image, through compulsory elements of the curriculum. Although a child's body image is affected by the school curriculum, it is also impacted by the school environment which includes peers and community factors such as social media and advertising. Perceptions of attractiveness and positive expectancies for specific appearance ideals are often derived from this socio-cultural environment. School is an important part of this environment, where young people spend most of their time, and interact with their peers, bringing opportunities for appearance preoccupation and comparisons. Hence, Egyptian schools should incorporate mental health education as a mandatory aspect of all schools to promote mental and physical health awareness. Also, effective intervention programmes should be developed to counter the effect of appearance pressures from social media and

peers, reduce appearance comparison tendencies, and promote positive body image. Given the association between social media, negative body image, and body change behaviours, schools should address the role of social media in impacting society's perception of beauty and notions of idealized physical forms. Social media literacy should be developed for children and young people in schools. Social media literacy programs focus on educating young people about media's artificial creation of the perfect body and counter the unrealistic representations of men's and women's bodies. These programs aim to increase awareness about body stereotypes, manipulated and edited images of celebrities and influencers (Paxton, McLean & Rodgers, 2022; Mclean et al., 2017). They can help young people to reject the internalization of social media stereotypes of perfection and bring about improvements in body image by promoting self-acceptance. As this study found that appearance pressures from social media and peers encourage appearance-focused comparisons, social media literacy could protect against the negative impact of exposure to appearance ideal social media messages and reduce women's participation in appearance comparisons (Mclean et al., 2017). Also, group sessions for peers and friends can focus on reducing the perceived importance of appearance and weight through positive body image. Schools should also address the contextual factors that aggregate sexism and objectification of young girls' bodies, making them experience body shame and self-objectification, which might lead them to consider cosmetic surgery as the findings of this study has shown. Although self-objectification is challenging to prevent and treat as it is part of the daily lives of many girls and women, particularly in Egypt as mentioned earlier, schools can raise awareness about long-term deleterious consequences of self-objectification on young girls' well-being. Furthermore, this study showed how religion can alter a person's attitude towards CS by acting as a protective factor against it. Thus, religious, and educational institutes should embed and focus on values that counter act materialism in society and its associated focus on physical appearance and involve initiatives to promote self-acceptance including body image.

7.4.3. Social Media Marketers and Advertisers

Social media is becoming one of the main avenues for direct consumer marketing and advertising. Cosmetic surgeons and practitioners are relying on social media to grow their practice and showcase to consumers their style and approach. Also, consumers of CS use social media to find surgeons and to communicate about procedures, outcomes, and experiences. Cosmetic surgeons use Instagram to promote new procedures, post promotions, before and after photos, and videos to develop their client base. An increasing number of influencers and celebrities are using Instagram to share details about the cosmetic procedures they undergo in order to enhance their appearance. Furthermore, face filters on

Instagram have been pushing a new set of facial effects and helping users look like they have varying forms of plastic surgery.

The current study stresses appearance pressures from Instagram being a predictor to young women's internalization of appearance ideals and participation in appearance comparisons. As mentioned earlier, young women are heavy users of Instagram, and are vulnerable to the impact of advertising. Hence, social media influence should be regulated by authorities to ensure that practitioners and content creators are complying with relevant laws, regulations, and codes of conduct, and that their messages are not deemed inappropriate for younger audiences. Also, media and advertising authorities should enforce advertising recommendations and restrictions. Marketing and advertising that is likely to create body image concerns, or cause pressure to conform to unrealistic body shapes should be prohibited. The use of financial inducements and time-limited deals on social media platforms such as Instagram to promote cosmetic interventions should be restrained to avoid inappropriate influencing of vulnerable consumers.

The social media industry should collaborate to fund research on the contribution played by social media to appearance anxiety, and how this can be minimised; and should act on the findings. In particular, Instagram should consider being a healthy and a safe place for users particularly young women. Instagram can help de-normalise the prevalence of CS through restricting cosmetic surgery-promoting messages and weight-loss advertisements. Instagram is re-evaluating their policy to remove all augmented reality filters that depict or promote CS as they harm people's mental health. Also, they have removed the total like counts on posts to reduce its harmful impact on the wellbeing of young people. Moreover, Instagram can support awareness campaigns and body positivity and inclusivity movements targeted at young females to influence their attitudes and intentions towards CS. These campaigns focus on changing society's ideal of what a woman should look like, and advocate for more representation of bodies that differ from the mainstream beauty ideal. Therefore, these campaigns combat body shaming and help women accept and love their bodies no matter how far they deviate from the conventional societal standard.

7.5. Research Limitations and Areas for Future Research

Despite several contributions of the findings to the literature, they should be interpreted in light of limitations. First, the sample of this study consisted of young adult and middle-aged Egyptian women. Thus, the results may not generalize to other groups (i.e., late adolescents, men) and different cultures. While women make the vast majority of cosmetic surgery patients, the number of men seeking cosmetic surgery continues to grow. Future research could investigate other groups (i.e., male consumers), and

other ethnicities and cultures to address different beauty ideals. Not only there are ethnic differences within a particular culture, but there may exist different subcultures that differ in their emphasis on appearance. Research has documented that member of subcultures where beauty ideals are amplified (e.g., fashion models, influencers, athletes) do have higher rates of appearance concerns (Tiggemann, 2011).

Second, the current study focused on appearance pressures from Instagram, a social media platform that is linked to body surveillance and dissatisfaction as well as cosmetic surgery consumption (Guizzzo, Canale & Fasoli, 2021; Feltman & Syzmanski, 2018; Cohen et al., 2017). However, future research could focus on other social media platforms that emphasize appearance such as TikTok, Pinterest, and YouTube. Future research could also focus on specific aspects of Instagram that may drive internalization of appearance ideals and appearance comparisons, such as images containing influencers and celebrities, and appearance-related messages. Future research should continue to consider sociocultural trends in appearance ideals and technological advancements that allow for novel sources of appearance pressure, with attention to the unfolding of these processes across young girls' development. Third, this study focused on facial appearance concerns and intentions to undergo surgical and non-surgical procedures to enhance the face and hair, neglecting other means of appearance concerns. Future research can examine other aspects of body image (i.e., body shape).

Fourth, the proposed conceptual framework investigated *specific determinants* that shape consumer's attitudes towards CS. This study sought to understand how sociocultural appearance pressures (social media, peers, & family), psychological variables (internalisation of appearance ideals, appearance comparison, self-surveillance), individual level materialism and religion shape consumers' attitudes towards CS. Thus, when developing the proposed conceptual model, certain variables were considered, relying on the main elements of sociocultural, social comparison, and objectification theory. This study focuses on the physical aspect of self-concept (self-image), and how it is influenced by the social and cultural context. Other dimensions of self-concept such as self-esteem and self-identity could be explored. Moreover, pressures from other sociocultural agents might play a role in shaping attitudes towards CS (e.g., significant others, sports coaches, social media influencers, and medical practitioners), future research could take into consideration these socialisation agents. Fifth, this research did not recognize the effect of moderating variables, future research could account for biological or psychological moderating variables such as body mass index, self-esteem. These individual differences make some people vulnerable to sociocultural pressures, and others more resilient to the same pressures.

Sixth, when selecting the sample for this study, a non-probability sampling technique (self-selection) was used by sharing a link of the questionnaire to multiple social circles including friends, colleagues, acquaintances, and semi-public groups using a mix of direct messaging, postings, and informal requests. This may have resulted in a sample that is from a similar social background and a socioeconomic standard. Also, non-probability sampling techniques limits the ability to generalize the findings. Finally, the use of a cross-sectional design was sensible given the absence of research on cosmetic surgery consideration in Egyptian samples. However, the use of longitudinal studies and experimental designs in extensions can help provide additional insights to the causes of favourable cosmetic surgery attitudes.

7.6. Concluding Comments

CS is prevalent around the world, including the Middle East. According to research, the demand for cosmetic procedures will continue to grow as it becomes more advanced, less invasive, and more affordable. Chances of regulating this industry are contingent upon continuous research. Findings of this thesis contribute to a better understanding of the underpinnings for attitudes and behaviours towards CS, specifically for young and middle-aged women as they make up for the highest rate of CS consumption. This thesis, along with continuous research in body image and CS, can aid healthcare policy makers and social marketers implement awareness and intervention programmes that influence behavioural responses towards CS.

The author of this research does not argue for nor against CS. Similar to other body modification techniques, CS may have positive impact on psychological wellbeing including self-confidence and self-esteem but alternatively, may have undesirable consequences such as negative body image. The decision to undergo CS is a personal choice, resting with the individual. However, society and culture are constantly pressuring women to conform to specific beauty ideals, consequently influencing their perception of CS. It has become an everyday practice, normalised by social media. Nowadays, many cultures encourage the consumption of material goods and the pursuit of extrinsic aspirations, women in these cultures may be more likely to perceive their body as a commodity and would have a more positive attitude towards CS, including a stronger desire to undergo such procedures. Egypt is an example of such culture, where an environment that objectifies women and equates their worth to their physical appearance is dominant. This is manifested in women's self-monitoring and endorsement of appearance modifying behaviours such as cosmetic procedures. Investment in appearance through cosmetic surgery can therefore be a way of accumulating greater social value. Moreover, the medicalisation of appearance modification techniques, provides a mean for female bodies to be recreated in accordance with dominant

social and cultural norms. Women are not immune to the pressures and lure of CS, which is propagated by social media platforms, such as Instagram.

Research is needed on how to foster a positive body image, and a climate in which girls and women can make informed and educated choices about their bodies, specifically in relation to CS and other body modification techniques. Given the negative impact of idealized social media images on young women, it is essential to develop intervention strategies to counteract these propagated images of beauty ideals, and also highlight the risks and complications associated with CS. Social media literacy campaigns could be effective in protecting girls against the negative effects of social media, including internalization of appearance ideals and appearance comparisons. These campaigns aim to target appearance pressures within the social media environment, and has shown promising findings (Tamplin, McLean & Paxton, 2018). Social media is capable of expanding the reach of these literacy programs on body image (Mihailidis, 2013), where messages deemphasizing the importance of physical attractiveness may be encountered by young women unintentionally. Findings from this study suggest that another way to counter the pervasive messages about the importance of physical appearance might be through taking steps towards creating a society that values internal attributes instead of external ones and emphasizing nonmaterialist aspirations. Thus, encouraging young girls to adopt relatively intrinsic aspirations may have the effect of buffering them from the risks of self-objectification and the internalization of a commodified view of female bodies.

BIBLIOGRAPHY

A

Abbas, O. L., & Karadavut, U. (2017). Analysis of the factors affecting men's attitudes toward cosmetic surgery: Body image, media exposure, social network use, masculine gender role stress and religious attitudes. Aesthetic plastic surgery, 41(6), 1454-1462.

Ahadzadeh, A. S., Sharif, S. P., & Ong, F. S. (2017). Self-schema and self-discrepancy mediate the influence of Instagram usage on body image satisfaction among youth. Computers in Human Behaviour, 68, 8-16.

Ajzen, I. (1991). The theory of planned behaviour. Organizational behaviour and human decision processes, 50(2), 179-211.

Akinro, N., & Mbunyuza-Memani, L. (2019). Black is not beautiful: Persistent messages and the globalization of "white" beauty in African women's magazines. Journal of International and Intercultural Communication, 12(4), 308-324.

Al-Ghazal, S. K. (2007). The Influence of Islamic Philosophy and Ethics on the Development Medicine in the Islamic Civilization. Foundation for Science Technology and Civilization.

Al-Saiari, A. A., & Bakarman, M. A. (2015). Experiences and attitude among Saudi female university students towards cosmetic surgery. Journal of Taibah University Medical Sciences, 10(4), 427-431.

Alderson, P. (2021). Critical realism for health and illness research: A practical introduction. Policy Press.

Alkadhimi, A. (2021). Does the exposure to 'ideal' facial images on Instagram influence facial and bodily satisfaction?. Evidence-Based Dentistry, 22(1), 30-31.

American Society of Plastic Surgeons. (2022). Retrieved 10 June 2022, from https://www.plasticsurgery.org/cosmetic-procedures.

Amiri, L., Galadari, H., Al Mugaddam, F., Souid, A. K., Stip, E., & Javaid, S. F. (2021). Perception of Cosmetic Procedures among Middle Eastern Youth. The Journal of Clinical and Aesthetic Dermatology 14(12), E74.

Anderson, M., & Jiang, J. (2018). Teens, social media & technology 2018. Pew Research Center, 31(2018), 1673-1689.

Andrews, T. M., Lukaszewski, A. W., Simmons, Z. L., & Bleske-Rechek, A. (2017). Cue-based estimates of reproductive value explain women's body attractiveness. Evolution and Human Behavior, 38(4), 461-467.

Anixiadis, F., Wertheim, E. H., Rodgers, R., & Caruana, B. (2019). Effects of thin-ideal Instagram images: The roles of appearance comparisons, internalization of the thin ideal and critical media processing. Body Image, 31, 181-190.

Aquilino, W. S., & Supple, A. J. (2001). Long-term effects of parenting practices during adolescence on well-being outcomes in young adulthood. Journal of Family Issues, 22(3), 289-308.

Aquino, Y. S. J., & Steinkamp, N. (2016). Borrowed beauty? Understanding identity in Asian facial cosmetic surgery. Medicine, Health Care and Philosophy, 19(3), 431-441.

Arab, K., Barasain, O., Altaweel, A., Alkhayyal, J., Alshiha, L., Barasain, R., ... & Alshaalan, H. (2019). Influence of social media on the decision to undergo a cosmetic procedure. Plastic and Reconstructive Surgery Global Open, 7(8).

Arbuckle, J. L. (2014). Amos (version 23.0) [computer program]. Chicago: IBM SPSS.

Archer et al. (2016) What Is Critical Realism? American Sociology Association, [online] http://www.asatheory.org/current-newsletter-online/what-is-critical-realism

Arli, D. (2017). Does ethics need religion? Evaluating the importance of religiosity in consumer ethics. Marketing intelligence & planning.

Arnett, J. J. (1995). Adolescents' uses of media for self-socialization. Journal of youth and adolescence, 24(5), 519-533.

Arnocky, S., & Piché, T. (2014). Cosmetic surgery as intrasexual competition: The mediating role of social comparison. Psychology, 2014.

Ashikali, E. M., & Dittmar, H. (2012). The effect of priming materialism on women's responses to thin-ideal media. British Journal of Social Psychology, 51(4), 514-533.

Ashikari, M. (2005). Cultivating Japanese whiteness: The 'whitening' cosmetics boom and the Japanese identity. Journal of Material Culture, 10(1), 73-91.

Ata, R. N., Ludden, A. B., & Lally, M. M. (2007). The effects of gender and family, friend, and media influences on eating behaviours and body image during adolescence. Journal of Youth and Adolescence, 36(8), 1024-1037.

Atiyeh, B. S., Kadry, M., Hayek, S. N., & Musharafieh, R. S. (2008). Aesthetic surgery and religion: Islamic law perspective. Aesthetic plastic surgery, 32(1), 1-10.

Atran, S., & Norenzayan, A. (2004). Religion's evolutionary landscape: Counterintuition, commitment, compassion, communion. Behavioural and brain sciences, 27(6), 713-730.

Aubrey, J. S. (2006a). Exposure to sexually objectifying media and body self-perceptions among college women: An examination of the selective exposure hypothesis and the role of moderating variables. Sex Roles, 55(3), 159-172.

Aubrey, J. S. (2006b). Effects of sexually objectifying media on self-objectification and body surveillance in undergraduates: Results of a 2-year panel study. Journal of communication, 56(2), 366-386.

Aubrey, J. S., & Frisby, C. M. (2011). Sexual objectification in music videos: A content analysis comparing gender and genre. Mass Communication and Society, 14(4), 475-501.

B

Bair, C. E., Kelly, N. R., Serdar, K. L., & Mazzeo, S. E. (2012). Does the Internet function like magazines? An exploration of image-focused media, eating pathology, and body dissatisfaction. Eating behaviors, 13(4), 398-401.

Baker-Sperry, L., & Grauerholz, L. (2003). The pervasiveness and persistence of the feminine beauty ideal in children's fairy tales. Gender & society, 17(5), 711-726.

Baker, N., Ferszt, G., & Breines, J. G. (2019). A qualitative study exploring female college students' Instagram use and body image. Cyberpsychology, behavior, and social networking, 22(4), 277-282

Baker, R., Brick, J. M., Bates, N. A., Battaglia, M., Couper, M. P., Dever, J. A., ... & Tourangeau, R. (2013). Summary report of the AAPOR task force on non-probability sampling. Journal of survey statistics and methodology, 1(2), 90-143.

Bandura, A., & Walters, R. H. (1977). Social learning theory (Vol. 1). Prentice Hall: Englewood cliffs.

Banet-Weiser, S., & Portwood-Stacer, L. (2006). 'I just want to be me again!' Beauty pageants, reality television and post-feminism. Feminist Theory, 7(2), 255-272.

Bartky, S. L. F. (1990). Domination: Studies in the Phenomenology of Oppression.

Bartky, S. L., Diamond, I., & Quinby, L. (1988). Feminism and Foucault: Reflections on resistance. Foucault, Femininity, and the Modernization of Patriarchal Power, 61-86.

Baudouin, J. Y., & Tiberghien, G. (2004). Symmetry, averageness, and feature size in the facial attractiveness of women. Acta psychologica, 117(3), 313-332.

Bearman, S. K., Presnell, K., Martinez, E., & Stice, E. (2006). The skinny on body dissatisfaction: A longitudinal study of adolescent girls and boys. Journal of youth and adolescence, 35(2), 217-229.

Belk, R. W. (1984). Three scales to measure constructs related to materialism: Reliability, validity, and relationships to measures of happiness. ACR North American Advances.

Belk, R. W. (1988). Possessions and the extended self. Journal of consumer research, 15(2), 139-168.

Belk, R., & Tumbat, G. (2005). The cult of Macintosh. Consumption markets & culture, 8(3), 205-217.

Bell, B. T., Cassarly, J. A., & Dunbar, L. (2018). Selfie-objectification: Self-objectification and positive feedback ("likes") are associated with frequency of posting sexually objectifying self-images on social media. Body image, 26, 83-89.

Bell, E., Harley, B., & Bryman, A. (2022). Business research methods. Oxford university press.

Bell, J. (2019). Nip and tuck: Why more Saudis are opting for cosmetic surgery than ever before [Ebook]. Accessed 14 June 2022, Retrieved from https://www.arabnews.com/node/1442116/saudi-arabia

Ben-Ari, S. (2013). The changing attitude of Islam toward cosmetic procedures and plastic surgery. Acta Orientalia, 66(2), 147-161.

Beos, N., Kemps, E., & Prichard, I. (2021). Photo manipulation as a predictor of facial dissatisfaction and cosmetic procedure attitudes. Body Image, 39, 194-201.

Bernard, P., Gervais, S. J., Allen, J., Campomizzi, S., & Klein, O. (2012). Integrating sexual objectification with object versus person recognition: The sexualized-body-inversion hypothesis. Psychological Science, 23(5), 469-471.

Bessenoff, G. R. (2006). Can the media affect us? Social comparison, self-discrepancy, and the thin ideal. Psychology of women quarterly, 30(3), 239-251.

Betz, D. E., Sabik, N. J., & Ramsey, L. R. (2019). Ideal comparisons: Body ideals harm women's body image through social comparison. Body image, 29, 100-109.

Biolcati, R., Ghigi, R., Mameli, C., & Passini, S. (2017). What can I do with my body? Boys and girls facing body dissatisfaction. International Journal of adolescence and Youth, 22(3), 283-295.

Bissell, K. L., & Chung, J. Y. (2009). Americanized beauty? Predictors of perceived attractiveness from US and South Korean participants based on media exposure, ethnicity, and socio-cultural attitudes toward ideal beauty. Asian Journal of Communication, 19(2), 227-247.

Body, N. P. L. T. Mike Featherstone (ed.) (2000) Body Modification.

Bonell, S., Barlow, F. K., & Griffiths, S. (2021). The cosmetic surgery paradox: Toward a contemporary understanding of cosmetic surgery popularisation and attitudes. Body Image, 38, 230-240.

Bordo, S. (1993). Unbearable weight: Feminism, Western culture, and the body.

Bordo, S. (2003). The empire of images in our world of bodies. Chronicle of Higher Education, 50(17), 12.

Bovet, J. (2018). The evolution of feminine beauty. In Exploring Transdisciplinarity in art and sciences (pp. 327-357). Springer, Cham.

Brechwald, W. A., & Prinstein, M. J. (2011). Beyond homophily: A decade of advances in understanding peer influence processes. Journal of research on adolescence, 21(1), 166-179.

Breines, J. G., Crocker, J., & Garcia, J. A. (2008). Self-objectification and well-being in women's daily lives. Personality and Social Psychology Bulletin, 34(5), 583-598.

Brooks, A. (2004). "Under the knife and proud of it:" * an analysis of the normalization of cosmetic surgery. Critical Sociology, 30(2), 207-239.

Brown, A., Furnham, A., Glanville, L., & Swami, V. (2007). Factors that affect the likelihood of undergoing cosmetic surgery. Aesthetic Surgery Journal, 27(5), 501-508.

Brown, Z., & Tiggemann, M. (2016). Attractive celebrity and peer images on Instagram: Effect on women's mood and body image. Body image, 19, 37-43.

Brownell, K. D. (1991). Dieting and the search for the perfect body: Where physiology and culture collide. Behaviour therapy, 22(1), 1-12.

Bryman, A. (2016). Social research methods. Oxford university press.

Buckingham, D. (2011). The material child: Growing up in consumer culture. Polity.

Bull, R., & Rumsey, N. (1988). The social psychology of facial disfigurement. In The social psychology of facial appearance (pp. 179-215). Springer, New York, NY.

Burke, K. E. (2017). Social butterflies: How social media influencers are the new celebrity endorsement (Doctoral dissertation, Virginia Tech).

Burke, N. L., Schaefer, L. M., Karvay, Y. G., Bardone-Cone, A. M., Frederick, D. A., Schaumberg, K., ... & Thompson, J. K. (2021). Does the tripartite influence model of body image and eating pathology function similarly across racial/ethnic groups of White, Black, Latina, and Asian women?. Eating Behaviors, 42, 101519.

Burns, A. C., Bush, R. F., & Sinha, N. (2014). Marketing research (Vol. 7). Harlow: Pearson.

Burrell, G., & Morgan, G. (2017). Sociological paradigms and organisational analysis: Elements of the sociology of corporate life. Routledge.

Burroughs, J. E., & Rindfleisch, A. (2002). Materialism and well-being: A conflicting values perspective. Journal of Consumer research, 29(3), 348-370.

Burroughs, J. E., Chaplin, L. N., Pandelaere, M., Norton, M. I., Ordabayeva, N., Gunz, A., & Dinauer, L. (2013). Using motivation theory to develop a transformative consumer research agenda for reducing materialism in society. Journal of Public Policy & Marketing, 32(1), 18-31.

Buunk, A. P., & Gibbons, F. X. (2006). Social comparison orientation: A new perspective on those who do and those who don't compare with others.

Buunk, A. P., & Gibbons, F. X. (2007). Social comparison: The end of a theory and the emergence of a field. Organizational Behavior and Human Decision Processes, 102(1), 3-21.

C

Calogero, R. M. (2009). Objectification processes and disordered eating in British women and men. Journal of Health Psychology, 14(3), 394-402.

Calogero, R. M. (2011). Operationalizing self-objectification: Assessment and related methodological issues.

Calogero, R. M. (2012). Objectification theory, self-objectification, and body image.

Calogero, R. M., & Pina, A. (2011). Body guilt: Preliminary evidence for a further subjective experience of self-objectification. Psychology of Women Quarterly, 35(3), 428-440.

Calogero, R. M., & Watson, N. (2009). Self-discrepancy and chronic social self-consciousness: Unique and interactive effects of gender and real–ought discrepancy. Personality and individual differences, 46(5-6), 642-647.

Calogero, R. M., Boroughs, M., & Thompson, J. K. (2007). The impact of Western beauty ideals on the lives of women: A sociocultural perspective. In The body beautiful (pp. 259-298). Palgrave Macmillan, London.

Calogero, R. M., Pina, A., & Sutton, R. M. (2014). Cutting words: Priming self-objectification increases women's intention to pursue cosmetic surgery. Psychology of Women Quarterly, 38(2), 197-207.

Calogero, R. M., Pina, A., Park, L. E., & Rahemtulla, Z. (2010). Objectification theory predicts college women's attitudes toward cosmetic surgery. Sex Roles, 63(1), 32-41.

Calogero, R. M., Tantleff-Dunn, S., & Thompson, J. K. (Eds.). (2011). Self-objectification in women: Causes, consequences, and counteractions (Vol. 12). Washington, DC: American Psychological Association.

Calogero, R. M., Tylka, T. L., Donnelly, L. C., McGetrick, A., & Leger, A. M. (2017). Trappings of femininity: A test of the "beauty as currency" hypothesis in shaping college women's gender activism. Body Image, 21, 66-70.

CAPMAS, S. Y. (2016). Central Agency for Public Mobilization and Statistics.Capmas, P., Pourcelot, A.G., Giral, E., Fedida, D. and Fernandez, H., 2016. Office hysteroscopy: A report of 2402 cases. Journal de Gynécologie Obstétrique et Biologie de la Reproduction, 45(5), pp.445-450.

Cardwell, J. D. (1980). The social context of religiosity. University Press of America.

Carey, R. N., Donaghue, N., & Broderick, P. (2014). Body image concern among Australian adolescent girls: The role of body comparisons with models and peers. Body image, 11(1), 81-84.

Carrotte, E. R., Prichard, I., & Lim, M. S. C. (2017). "Fitspiration" on social media: A content analysis of gendered images. Journal of medical Internet research, 19(3), e6368.

Carvalho, P. H. B. D., & Ferreira, M. E. C. (2020). Disordered eating and body change behaviours: support for the Tripartite Influence Model among Brazilian male university students. Ciência & Saúde Coletiva, 25, 4485-4495.

Cash, T. F. (1990). The psychology of physical appearance: Aesthetics, attributes, and images. In T. F. Cash & T. Pruzinsky (Eds.), Body images: Development, deviance, and change (pp. 51–79). Guilford Press.

Cash, T. F. (1995). Developmental teasing about physical appearance: Retrospective descriptions and relationships with body image. Social Behaviour and Personality: an international journal, 23(2), 123-130.

Cash, T. F. (2004). Body image: Past, present, and future. Body image, 1(1), 1-5.

Cash, T. F. (2005). The influence of sociocultural factors on body image: Searching for constructs. Clinical Psychology: science and practice, 12(4), 438.

Cash, T. F., & Deagle III, E. A. (1997). The nature and extent of body-image disturbances in anorexia nervosa and bulimia nervosa: A meta-analysis. International Journal of Eating Disorders, 22(2), 107-126.

Cash, T. F., & Hicks, K. L. (1990). Being fat versus thinking fat: Relationships with body image, eating behaviors, and well-being. Cognitive Therapy and research, 14(3), 327-341.

Cash, T. F., & Pruzinsky, T. E. (1990). Body images: Development, deviance, and change. Guilford press.

Cash, T. F., & Szymanski, M. L. (1995). The development and validation of the Body-Image Ideals Questionnaire. Journal of personality assessment, 64(3), 466-477.

Cash, T. F., Cash, D. W., & Butters, J. W. (1983). " Mirror, Mirror, on the Wall...?" Contrast Effects and Self-Evaluations of Physical Attractiveness. Personality and Social Psychology Bulletin, 9(3), 351-358.

Cash, T. F., Rissi, J., & Chapman, R. (1985). Not just another pretty face: Sex roles, locus of control and cosmetics use. Personality and Social Psychology Bulletin, 11(3), 246-257.

Chae, J. (2017). Virtual makeover: Selfie-taking and social media use increase selfie-editing frequency through social comparison. Computers in Human Behaviour, 66, 370-376.

Chaiken, S. (1979). Communicator physical attractiveness and persuasion. Journal of Personality and social Psychology, 37(8), 1387.

Chang, L., Li, P., Loh, R. S. M., & Chua, T. H. H. (2019). A study of Singapore adolescent girls' selfie practices, peer appearance comparisons, and body esteem on Instagram. Body image, 29, 90-99.

Chang, L., Li, P., Loh, R. S. M., & Chua, T. H. H. (2019). A study of Singapore adolescent girls' selfie practices, peer appearance comparisons, and body esteem on Instagram. Body image, 29, 90-99

Chao, R., & Tseng, V. (2002). Parenting of Asians.

Chatzopoulou, E., Filieri, R., & Dogruyol, S. A. (2020). Instagram and body image: Motivation to conform to the "Instabod" and consequences on young male wellbeing. Journal of Consumer Affairs, 54(4), 1270-1297

Chen, H., Gao, X., & Jackson, T. (2007). Predictive models for understanding body dissatisfaction among young males and females in China. Behaviour research and therapy, 45(6), 1345-1356.

Chen, H., Jackson, T., & Huang, X. (2006). The Negative Physical Self Scale: Initial development and validation in samples of Chinese adolescents and young adults. Body Image, 3(4), 401-412.

Chen, J., Ishii, M., Bater, K. L., Darrach, H., Liao, D., Huynh, P. P., ... & Ishii, L. E. (2019). Association between the use of social media and photograph editing applications, self-esteem, and cosmetic surgery acceptance. JAMA facial plastic surgery, 21(5), 361-367.

Chen, T., Lian, K., Lorenzana, D., Shahzad, N., & Wong, R. (2020). Occidentalisation of Beauty Standards: Eurocentrism in Asia. International Socioeconomics Laboratory, 1(2), 1-11.

Ching, B. H. H., & Xu, J. T. (2019). Understanding cosmetic surgery consideration in Chinese adolescent girls: Contributions of materialism and sexual objectification. Body Image, 28, 6-15.

Choukas-Bradley, S., Nesi, J., Widman, L., & Galla, B. M. (2020). The appearance-related social media consciousness scale: Development and validation with adolescents. Body Image, 33, 164-174.

Chrisler, J. C., Fung, K. T., Lopez, A. M., & Gorman, J. A. (2013). Suffering by comparison: Twitter users' reactions to the Victoria's Secret Fashion Show. Body image, 10(4), 648-652.

Chua, T. H. H., & Chang, L. (2016). Follow me and like my beautiful selfies: Singapore teenage girls' engagement in self-presentation and peer comparison on social media. Computers in Human Behaviour, 55, 190-197.

Cikara, M., Eberhardt, J. L., & Fiske, S. T. (2011). From agents to objects: Sexist attitudes and neural responses to sexualized targets. Journal of cognitive neuroscience, 23(3), 540-551.

Clark, L., & Tiggemann, M. (2006). Appearance culture in nine-to 12-year-old girls: Media and peer influences on body dissatisfaction. Social Development, 15(4), 628-643.

Clay, D., Vignoles, V. L., & Dittmar, H. (2005). Body image and self-esteem among adolescent girls: Testing the influence of sociocultural factors. Journal of research on adolescence, 15(4), 451-477.

Cleveland, M., Laroche, M., & Papadopoulos, N. (2016). Global consumer culture and local identity as drivers of materialism: an international study of convergence and divergence. In Looking forward, looking back: drawing on the past to shape the future of marketing (pp. 479-479). Springer, Cham.

Cohen, R., Newton-John, T., & Slater, A. (2017). The relationship between Facebook and Instagram appearance-focused activities and body image concerns in young women. Body image, 23, 183-187.

Cohen, R., Newton-John, T., & Slater, A. (2018). 'Selfie'-objectification: The role of selfies in self-objectification and disordered eating in young women. Computers in Human Behaviour, 79, 68-74.

Collins, R. L. (1996). For better or worse: The impact of upward social comparison on self-evaluations. Psychological bulletin, 119(1), 51.

Cooper, D. R., & Schindler, P. S. (2014). Business research methods. New York, NY: McGraw-Hill.

Cordero, E. D., & Israel, T. (2009). Parents as protective factors in eating problems of college women. Eating Disorders, 17(2), 146-161.

Cornelissen, P. L., Toveé, M. J., & Bateson, M. (2009). Patterns of subcutaneous fat deposition and the relationship between body mass index and waist-to-hip ratio: Implications for models of physical attractiveness. Journal of theoretical biology, 256(3), 343-350.

Cosmetic market value worldwide, 2018-2025 | Statista. (2022). Retrieved 17 August 2022, fromhttps://www.statista.com/statistics/585522/global-value-cosmetics market

Coy-Dibley, I. (2016). "Digitized Dysmorphia" of the female body: the re/disfigurement of the image. Palgrave Communications, 2(1), 1-9.

Craig, M. L. (2006). Race, beauty, and the tangled knot of a guilty pleasure. Feminist Theory, 7(2), 159-177.

Crain, W. (2015). Theories of development: Concepts and applications. Routledge.

Cramer, E. M., Song, H., & Drent, A. M. (2016). Social comparison on Facebook: Motivation, affective consequences, self-esteem, and Facebook fatigue. Computers in Human Behavior, 64, 739-746.

Creswell, J. W. (2014). Research Design: Qualitative, Quantitative and Mixed Methods Approaches. Thousand Oaks, CA: Sage Publications.

Creswell, J. W., & Clark, V. L. P. (2017). Designing and conducting mixed methods research. Sage publications.

Crotty, M. J. (1998). The foundations of social research: Meaning and perspective in the research process. The foundations of social research, 1-256.

Cunningham, M. R. (1986). Measuring the physical in physical attractiveness: quasi-experiments on the sociobiology of female facial beauty. Journal of personality and social psychology, 50(5), 925.

Cunningham, M. R., Roberts, A. R., Barbee, A. P., Druen, P. B., & Wu, C. H. (1995). " Their ideas of beauty are, on the whole, the same as ours": Consistency and variability in the cross-cultural perception of female physical attractiveness. Journal of personality and social psychology, 68(2), 261.

Curtis, C., & Loomans, C. (2014). Friends, family, and their influence on body image dissatisfaction. Women's Studies Journal, 28(2).

D

Damiano, R. F., Peres, M. F., & Sena, M. A. (2019). Conceptualizing spirituality and religiousness. In Spirituality, religiousness, and health (pp. 3-10). Springer, Cham.

Danylova, T. (2020). The Modern-Day Feminine Beauty Ideal, Mental Health, and Jungian Archetypes. Mental Health: Global Challenges Journal, 3(1), 38-44.

Darwin, C. (1871). The descent of man, and selection in relation to sex. col II. John Murray. [SIC].

Darwish, A. F. E., & Huber, G. L. (2003). Individualism vs collectivism in different cultures: a cross-cultural study. Intercultural education, 14(1), 47-56.

Davies, G., & Han, G. S. (2011). Korean cosmetic surgery and digital publicity: Beauty by Korean design. Media International Australia, 141(1), 146-156.

Davis, A. C., & Arnocky, S. (2020). An evolutionary perspective on appearance enhancement behavior. Archives of Sexual Behavior, 1-35.

Davis, C., Shuster, B., Blackmore, E., & Fox, J. (2004). Looking good—Family focus on appearance and the risk for eating disorders. International Journal of Eating Disorders, 35(2), 136-144.

Davis, D., & Vernon, M. L. (2002). Sculpting the body beautiful: Attachment style, neuroticism, and use of cosmetic surgeries. Sex Roles, 47(3), 129-138.

Davis, K. (2013). Reshaping the female body: The dilemma of cosmetic surgery. Routledge.

Davis, L. J. (1995). Enforcing normalcy: Disability, deafness, and the body. Verso.

De Vries, D. A., & Kühne, R. (2015). Facebook and self-perception: Individual susceptibility to negative social comparison on Facebook. Personality and Individual Differences, 86, 217-221.

De Vries, D. A., Möller, A. M., Wieringa, M. S., Eigenraam, A. W., & Hamelink, K. (2018). Social comparison as the thief of joy: Emotional consequences of viewing strangers' Instagram posts. Media psychology, 21(2), 222-245.

De Vries, D. A., Peter, J., De Graaf, H., & Nikken, P. (2016). Adolescents' social network site use, peer appearance-related feedback, and body dissatisfaction: Testing a mediation model. Journal of youth and adolescence, 45(1), 211-224

De Vries, D. A., Peter, J., Nikken, P., & de Graaf, H. (2014). The effect of social network site use on appearance investment and desire for cosmetic surgery among adolescent boys and girls. Sex Roles, 71(9), 283-295.

Dean, N. R., Foley, K., & Ward, P. (2018). Defining cosmetic surgery. Australasian Journal of Plastic Surgery, 1(1), 37-45

Deaux, K. (2000). Models, meanings, and motivations.

Deighton-Smith, N., & Bell, B. T. (2018). Objectifying fitness: A content and thematic analysis of# fitspiration images on social media. Psychology of Popular Media Culture, 7(4), 467.

Delener, N. (1990). The effects of religious factors on perceived risk in durable goods purchase decisions. Journal of Consumer Marketing.

Delinsky, S. S. (2005). Cosmetic Surgery: A Common and Accepted Form of Self-Improvement? 1. Journal of Applied Social Psychology, 35(10), 2012-2028.

Denzin, N. K., & Lincoln, Y. S. (Eds.). (2011). The Sage handbook of qualitative research. sage.

Desai, M. (2002). Transnational solidarity. Women's activism and globalization: Linking local struggles and transnational politics, 15.

Di Gesto, C., Nerini, A., Policardo, G. R., & Matera, C. (2022). Predictors of acceptance of cosmetic surgery: Instagram images-based activities, appearance comparison and body dissatisfaction among women. Aesthetic Plastic Surgery, 46(1), 502-512.

Dickey-Bryant, L., Lautenschlager, G. J., Mendoza, J. L., & Abrahams, N. (1986). Facial attractiveness and its relation to occupational success. Journal of Applied Psychology, 71(1), 16.

Didie, E. R., & Sarwer, D. B. (2003). Factors that influence the decision to undergo cosmetic breast augmentation surgery. Journal of Women's Health, 12(3), 241-253.

Diller, V. (2014, October 29). The normalization of cosmetic surgery. Retrieved from https://www.huffpost.com/entry/the-normalization-of-cosm_b_6067046.

Dillman, D. A., Smyth, J. D., & Christian, L. M. (2014). Internet, phone, mail, and mixed-mode surveys: The tailored design method. John Wiley & Sons.

Dingman, S., Melilli Otte, M. E., & Foster, C. (2012). Cosmetic surgery: Feminist perspectives. Women & Therapy, 35(3-4), 181-192.

Dion, K., Berscheid, E., & Walster, E. (1972). What is beautiful is good. Journal of personality and social psychology, 24(3), 285.

Dittmar, H. (2007). Consumer culture, identity, and well-being: The search for the 'good life' and the 'body perfect'. Psychology press.

Dittmar, H. (2009). How do “body perfect” ideals in the media have a negative impact on body image and behaviours? Factors and processes related to self and identity. Journal of Social and Clinical Psychology, 28(1), 1-8.

Dittmar, H., Halliwell, E., & Ive, S. (2006). Does Barbie make girls want to be thin? The effect of experimental exposure to images of dolls on the body image of 5-to 8-year-old girls. Developmental psychology, 42(2), 283.

Dittmar, H., Halliwell, E., & Stirling, E. (2009). Understanding the impact of thin media models on women's body-focused affect: The roles of thin-ideal internalization and weight-related self-discrepancy activation in experimental exposure effects. Journal of social and clinical psychology, 28(1), 43.

Dixson, B. J., Grimshaw, G. M., Linklater, W. L., Dixson, A. F. (2010). Watching the hourglass. Human Nature, 21, 355–370.

Djafarova, E., & Trofimenko, O. (2019). ‘Instafamous’–credibility and self-presentation of micro-celebrities on social media. Information, communication & society, 22(10), 1432-1446.

Dohnt, H., & Tiggemann, M. (2006). The contribution of peer and media influences to the development of body satisfaction and self-esteem in young girls: a prospective study. Developmental psychology, 42(5), 929.

Dossinger, K., Wanberg, C. R., Choi, Y., & Leslie, L. M. (2019). The beauty premium: The role of organizational sponsorship in the relationship between physical attractiveness and early career salaries. Journal of Vocational Behavior, 112, 109-121.

Doyle, J. (2008). The spectre of the scalpel: The historical role of surgery and anatomy in conceptions of embodiment. Body & Society, 14(1), 9-30.

Doyle, J., & Roen, K. (2008). Surgery and embodiment: Carving out subjects. Body & Society, 14(1), 1-7.

Durkin, S. J., & Paxton, S. J. (2002). Predictors of vulnerability to reduced body image satisfaction and psychological wellbeing in response to exposure to idealized female media images in adolescent girls. Journal of psychosomatic research, 53(5), 995-1005.

Durkin, S. J., Paxton, S. J., & Sorbello, M. (2007). An integrative model of the impact of exposure to idealized female images on adolescent girls' body satisfaction 1. Journal of Applied Social Psychology, 37(5), 1092-1117.

Dwairy, M., Achoui, M., Abouserie, R., & Farah, A. (2006). Adolescent-family connectedness among Arabs: A second cross-regional research study. Journal of Cross-Cultural Psychology, 37(3), 248-261.

E

Eagly, A. H., Ashmore, R. D., Makhijani, M. G., & Longo, L. C. (1991). What is beautiful is good, but...: A meta-analytic review of research on the physical attractiveness stereotype. Psychological bulletin, 110(1), 109.

Easterbrook, M. J., Wright, M. L., Dittmar, H., & Banerjee, R. (2014). Consumer culture ideals, extrinsic motivations, and well-being in children. European Journal of Social Psychology, 44(4), 349-359.

Ebner, N. C., Luedicke, J., Voelkle, M. C., Riediger, M., Lin, T., & Lindenberger, U. (2018). An adult developmental approach to perceived facial attractiveness and distinctiveness. Frontiers in psychology, 9, 561.

Eggerstedt, M., Rhee, J., Urban, M. J., Mangahas, A., Smith, R. M., & Revenaugh, P. C. (2020). Beauty is in the eye of the follower: Facial aesthetics in the age of social media. American Journal of Otolaryngology, 41(6), 102643.

Egypt: social media users by platform 2022 | Statista. (2022). Retrieved 22 June 2022, from https://www.statista.com/statistics/1263755/social-media-users-by-platform-in-egypt/

Elfhag, K., & Linné, Y. (2005). Gender differences in associations of eating pathology between mothers and their adolescent offspring. Obesity research, 13(6), 1070-1076.

Elias, A., Gill, R., & Scharff, C. (2017). Aesthetic labour: Beauty politics in neoliberalism. In Aesthetic labour (pp. 3-49). Palgrave Macmillan, London.

Elliott, A. (2008). Making the cut: How cosmetic surgery is transforming our lives. Reaktion Books.

Elliott, L. (2010). Cosmetic surgery through feminist and cultural narratives: Shifting the focus toward account-giving within doctor-patient relationality (Doctoral dissertation, University of Guelph).

Engeln–Maddox, R. (2005). Cognitive responses to idealized media images of women: The relationship of social comparison and critical processing to body image disturbance in college women. Journal of Social and Clinical Psychology, 24(8), 1114-1138.

Engeln, R. (2017). Beauty sick: How the cultural obsession with appearance hurts girls and women. Harper-Collins.

Engeln, R. (2022). Who Is Most Likely to Hate Their Face?. Retrieved 23 June 2022, from https://www.psychologytoday.com/gb/blog/beauty-sick/202203/who-is-most-likely-hate-their-face.

Engeln, R., Loach, R., Imundo, M. N., & Zola, A. (2020). Compared to Facebook, Instagram use causes more appearance comparison and lower body satisfaction in college women. Body Image, 34, 38-45.

Englis, B. G., Solomon, M. R., & Ashmore, R. D. (1994). Beauty before the eyes of beholders: The cultural encoding of beauty types in magazine advertising and music television. Journal of advertising, 23(2), 49-64.

Eom, T., Yu, J., & Han, H. (2019). Medical tourism in Korea–recent phenomena, emerging markets, potential threats, and challenge factors: A review. Asia Pacific Journal of Tourism Research, 24(6), 563-573.

Epstude, K., & Mussweiler, T. (2009). What you feel is how you compare: how comparisons influence the social induction of affect. Emotion, 9(1), 1.

Eriksen, S., & Goering, S. (2011). A test of the agency hypothesis in women's cosmetic surgery usage. Sex Roles, 64(11), 888-901.

Espinoza, G., & Juvonen, J. (2011). The pervasiveness, connectedness, and intrusiveness of social network site use among young adolescents. Cyberpsychology, Behaviour, and Social Networking, 14(12), 705-709.

Etcoff, N. (1999). Survival of the prettiest; Book extract. Sunday Times (London, England), 1-1.

Evans, P. C. (2003). "If only I were thin like her, maybe I could be happy like her": The self-implications of associating a thin female ideal with life success. Psychology of women quarterly, 27(3), 209-214.

Evens, O., Stutterheim, S. E., & Alleva, J. M. (2021). Protective filtering: A qualitative study on the cognitive strategies young women use to promote positive body image in the face of beauty-ideal imagery on Instagram. Body Image, 39, 40-52.

F

Faith, K. (1994). Resistance: Lessons from Foucault and feminism. Power/gender: Social relations in theory and practice, 36-66.

Fallon, A. (1990). Culture in the mirror: sociocultural determinants of body image.

Fardouly, J., & Rapee, R. M. (2019). The impact of no-makeup selfies on young women's body image. Body image, 28, 128-134.

Fardouly, J., & Vartanian, L. R. (2015). Negative comparisons about one's appearance mediate the relationship between Facebook usage and body image concerns. Body image, 12, 82-88.

Fardouly, J., & Vartanian, L. R. (2016). Social media and body image concerns: Current research and future directions. Current opinion in psychology, 9, 1-5.

Fardouly, J., Diedrichs, P. C., Vartanian, L. R., & Halliwell, E. (2015a). Social comparisons on social media: The impact of Facebook on young women's body image concerns and mood. Body image, 13, 38-45.

Fardouly, J., Diedrichs, P. C., Vartanian, L. R., & Halliwell, E. (2015b). The mediating role of appearance comparisons in the relationship between media usage and self-objectification in young women. Psychology of Women Quarterly, 39(4), 447-457.

Fardouly, J., Pinkus, R. T., & Vartanian, L. R. (2017). The impact of appearance comparisons made through social media, traditional media, and in person in women's everyday lives. Body image, 20, 31-39.

Fardouly, J., Pinkus, R. T., & Vartanian, L. R. (2021). Targets of comparison and body image in women's everyday lives: The role of perceived attainability. Body Image, 38, 219-229.

Fardouly, J., Willburger, B. K., & Vartanian, L. R. (2018). Instagram use and young women's body image concerns and self-objectification: Testing mediational pathways. New media & society, 20(4), 1380-1395.

Farina, A., Fischer, E. H., Sherman, S., Smith, W. T., Groh, T., & Mermin, P. (1977). Physical attractiveness and mental illness. Journal of Abnormal Psychology, 86(5), 510.

Farrag, A., & Harris, Y. (2021). A discussion of the United States' and Egypt's health care quality improvement efforts. International Journal of Healthcare Management, 14(1), 136-143.

Featherstone, M. (2010). Body, image and affect in consumer culture. Body & society, 16(1), 193-221.

Felix, R., & Garza, M. R. (2012). Rethinking worldly possessions: The relationship between materialism and body appearance for female consumers in an emerging economy. Psychology & Marketing, 29(12), 980-994.

Feltman, C. E., & Szymanski, D. M. (2018). Instagram use and self-objectification: The roles of internalization, comparison, appearance commentary, and feminism. Sex Roles, 78(5), 311-324.

Festinger, L. (1954). A theory of social comparison processes. Human relations, 7(2), 117-140.

Fink, B., & Matts, P. J. (2008). The effects of skin colour distribution and topography cues on the perception of female facial age and health. Journal of the European Academy of Dermatology and Venereology, 22(4), 493-498.

Fisherman, S. (2011). Socialization agents influencing the religious identity of religious Israeli adolescents. Religious Education, 106(3), 272-298.

Fleetwood, S. (2005). Ontology in organization and management studies: A critical realist perspective. Organization, 12(2), 197-222.

Fornell, C., & Larcker, D. F. (1981). Structural equation models with unobservable variables and measurement error: Algebra and statistics.

Franzblau, L. E., & Chung, K. C. (2013). Impact of medical tourism on cosmetic surgery in the United States. Plastic and Reconstructive Surgery Global Open, 1(7).

Frederick, D. A., Reynolds, T. A., Barrera, C. A., & Murray, S. B. (2022). Demographic and sociocultural predictors of face image satisfaction: The US Body Project I. Body Image, 41, 1-16.

Fredrickson, B. L., & Roberts, T. A. (1997). Objectification theory: Toward understanding women's lived experiences and mental health risks. Psychology of women quarterly, 21(2), 173-206.

Frison, E., & Eggermont, S. (2015). The impact of daily stress on adolescents' depressed mood: The role of social support seeking through Facebook. Computers in Human Behaviour, 44, 315-325.

Frison, E., & Eggermont, S. (2016). "Harder, better, faster, stronger": negative comparison on Facebook and Adolescents' life satisfaction are reciprocally related. Cyberpsychology, Behavior, and Social Networking, 19(3), 158-164.

Frith, H. (2012). Appearance and society. The Oxford handbook of the psychology of appearance, 10-23.

Frith, K. (2014). Globalizing beauty: A cultural history of the beauty industry. In The 64th Annual Conference of the International Communication Association.

Frith, K., Shaw, P., & Cheng, H. (2005). The construction of beauty: A cross-cultural analysis of women's magazine advertising. Journal of communication, 55(1), 56-70.

Furnham, A., & Levitas, J. (2012). Factors that motivate people to undergo cosmetic surgery. Canadian Journal of Plastic Surgery, 20(4), 47-50.

Furnham, A., Tan, T., & McManus, C. (1997). Waist-to-hip ratio and preferences for body shape: A replication and extension. Personality and Individual Differences, 22(4), 539-549.

G

Gabriel, Y., & Lang, T. (2008). New faces and new masks of today's consumer. Journal of consumer culture, 8(3), 321-340.

Garvin, T., & Wilson, K. (1999). The use of storytelling for understanding women's desires to tan: Lessons from the field. The Professional Geographer, 51(2), 297-306.

Gatrad, A. R., & Sheikh, A. (2001). Medical ethics and Islam: principles and practice. Archives of Disease in Childhood, 84(1), 72-75.

Ghaznavi, J., & Taylor, L. D. (2015). Bones, body parts, and sex appeal: An analysis of# thinspiration images on popular social media. Body image, 14, 54-61.

Gibbons, F. X., & Buunk, B. P. (1999). Individual differences in social comparison: development of a scale of social comparison orientation. Journal of personality and social psychology, 76(1), 129.

Gil de Zúñiga, H., Jung, N., & Valenzuela, S. (2012). Social media use for news and individuals' social capital, civic engagement, and political participation. Journal of computer-mediated communication, 17(3), 319-336.

Gilleard, C., & Higgs, P. (2013). The fourth age and the concept of a 'social imaginary': A theoretical excursus. Journal of aging studies, 27(4), 368-376.

Gilman, S. L. (1999). By a nose: on the construction of' foreign bodies. Social epistemology, 13(1), 49-58.

Gilman, S. L., & Peters, W. (1999). Making the body beautiful: a cultural history of aesthetic surgery. Canadian Medical Association. Journal, 161(12), 1565.

Gimlin, D. (2000). Cosmetic surgery: Beauty as commodity. Qualitative Sociology, 23(1), 77-98.

Gimlin, D. (2007). Accounting for cosmetic surgery in the USA and Great Britain: a cross-cultural analysis of women's narratives. Body & Society, 13(1), 41-60.

Girard, M., Rodgers, R. F., & Chabrol, H. (2018). Prospective predictors of body dissatisfaction, drive for thinness, and muscularity concerns among young women in France: A sociocultural model. Body image, 26, 103-110.

Glock, C. Y., & Stark, R. (1965). Religion and society in tension. San Francisco: Rand McNally.

Glucksman, M. (2017). The rise of social media influencer marketing on lifestyle branding: A case study of Lucie Fink. Elon Journal of undergraduate research in communications, 8(2), 77-87.

Goh, C. L. (2009). The need for evidence-based aesthetic dermatology practice. Journal of Cutaneous and Aesthetic Surgery, 2(2), 65.

Goldberg, M. E., Gorn, G. J., Peracchio, L. A., & Bamossy, G. (2003). Understanding materialism among youth. Journal of consumer psychology, 13(3), 278-288.

Goodman, J. R. (2005). Mapping the sea of eating disorders: A structural equation model of how peers, family, and media influence body image and eating disorders. Visual Communication Quarterly, 12(3-4), 194-213.

Gould, D. J., & Nazarian, S. (2018). Commentary on: plastic surgery-related hashtag utilization on Instagram: implications for education and marketing. Aesthetic surgery journal, 38(3), 339-340.

Grabe, S., & Hyde, J. S. (2009). Body objectification, MTV, and psychological outcomes among female adolescents 1. Journal of Applied Social Psychology, 39(12), 2840-2858.

Greenfield, E. A., & Marks, N. F. (2007). Religious social identity as an explanatory factor for associations between more frequent formal religious participation and psychological well-being. The international journal for the psychology of religion, 17(3), 245-259.

Greenfield, S. (2018). When Beauty is the Beast: The Effects of Beauty Propaganda on Female Consumers.

Grippo, K. P., & Hill, M. S. (2008). Self-objectification, habitual body monitoring, and body dissatisfaction in older European American women: Exploring age and feminism as moderators. Body Image, 5(2), 173-182.

Groesz, L. M., Levine, M. P., & Murnen, S. K. (2002). The effect of experimental presentation of thin media images on body satisfaction: A meta-analytic review. International Journal of eating disorders, 31(1), 1-16.

Grogan, S. (2006). Body image and health: Contemporary perspectives. Journal of health psychology, 11(4), 523-530.

Grogan, S. (2008). Body image: Understanding body dissatisfaction in men, women, and children (Rev. ed.). New York, NY: Routledge.

Grogan, S. (2021). Body image: Understanding body dissatisfaction in men, women, and children. Routledge.

Grouzet, F. M., Kasser, T., Ahuvia, A., Dols, J. M. F., Kim, Y., Lau, S., ... & Sheldon, K. M. (2005). The structure of goal contents across 15 cultures. Journal of personality and social psychology, 89(5), 800.

Guba, E. G. (1990). The paradigm dialog. In Alternative paradigms conference, mar, 1989, Indiana u, school of education, San Francisco, ca, us. Sage Publications, Inc.

Guba, E. G. & Lincoln, Y. S. (1989). Fourth generation evaluation. Newbury Park, CA: Sage.

Guðnadóttir, U., & Garðarsdóttir, R. B. (2014). The influence of materialism and ideal body internalization on body-dissatisfaction and body-shaping behaviours of young men and women: Support for the Consumer Culture Impact Model. Scandinavian Journal of Psychology, 55(2), 151-159.

Guizzo, F., Canale, N., & Fasoli, F. (2021). Instagram Sexualization: When posts make you feel dissatisfied and wanting to change your body. Body image, 39, 62-67.

Gupta, N., Dorfman, R., Saadat, S., & Roostaeian, J. (2020). The plastic surgery social media influencer: ethical considerations and a literature review. Aesthetic surgery journal, 40(6), 691-699.

H

Haddadi Barzoki, M., Tavakol, M., & Vahidnia, A. (2014). Effects of sexual objectification on conspicuous consumption and materialism. Sexuality Research and Social Policy, 11(2), 153-162.

Haferkamp, N., & Krämer, N. C. (2011). Social comparison 2.0: Examining the effects of online profiles on social-networking sites. Cyberpsychology, Behavior, and Social Networking, 14(5), 309-314.

Haferkamp, N., Eimler, S. C., Papadakis, A. M., & Kruck, J. V. (2012). Men are from Mars, women are from Venus? Examining gender differences in self-presentation on social networking sites. Cyberpsychology, Behaviour, and Social Networking, 15(2), 91-98.

Haiken, E. (1997). Venus envy: A history of cosmetic surgery.

Haiken, E. (2000). The making of the modern face: cosmetic surgery. Social Research, 81-97.

Hair, J. F. J., Black, W. C., Babin, B. J., & Anderson, R. E. (2010). Multivariate Data Analysis. A Global Perspective. (7th Edition ed.): Pearson.

Hair, J. F., Black, W. C., Babin, B. J., Anderson, R. E., & Tatham, R. L. (2014). Pearson new international edition. Multivariate data analysis, Seventh Edition. Pearson Education Limited Harlow, Essex.

Hair, J. F., Ringle, C. M., & Sarstedt, M. (2013). Partial least squares structural equation modeling: Rigorous applications, better results and higher acceptance. Long range planning, 46(1-2), 1-12.

Halliwell, E., & Harvey, M. (2006). Examination of a sociocultural model of disordered eating among male and female adolescents. British journal of health psychology, 11(2), 235-248.

Halliwell, E., Malson, H., & Tischner, I. (2011). Are contemporary media images which seem to display women as sexually empowered actually harmful to women?. Psychology of Women Quarterly, 35(1), 38-45.

Hamermesh, D. S. (2011). Beauty pays. In Beauty Pays. Princeton University Press.

Hardit, S. K., & Hannum, J. W. (2012). Attachment, the tripartite influence model, and the development of body dissatisfaction. Body Image, 9(4), 469-475.

Haris, R. (2018, October 17). Why cosmetic surgery can be complex when you're Muslim. Retrived from https://www.dazeddigital.com/beauty/head/article/41850/1/cosmetic-surgery-muslim-beauty-modesty.

Harper, B., & Tiggemann, M. (2008). The effect of thin ideal media images on women's self-objectification, mood, and body image. Sex roles, 58(9), 649-657.

Harris, E., & Bardey, A. C. (2019). Do Instagram profiles accurately portray personality? An investigation into idealized online self-presentation. Frontiers in Psychology, 10, 871.

Harrison, K., & Cantor, J. (1997). The relationship between media consumption and eating disorders. Journal of communication, 47(1), 40-67.

Hatton, E., & Trautner, M. N. (2011). Equal opportunity objectification? The sexualization of men and women on the cover of Rolling Stone. Sexuality & culture, 15(3), 256-278.

He, D., Workman, C. I., Kenett, Y. N., He, X., & Chatterjee, A. (2021). The effect of aging on facial attractiveness: An empirical and computational investigation. Acta Psychologica, 219, 103385.

Heckhausen, J., & Krueger, J. (1993). Developmental expectations for the self and most other people: Age grading in three functions of social comparison. Developmental psychology, 29(3), 539.

Heflick, N. A., & Goldenberg, J. L. (2009). Objectifying Sarah Palin: Evidence that objectification causes women to be perceived as less competent and less fully human. Journal of Experimental Social Psychology, 45(3), 598-601.

Heinberg, L. J., Thompson, J. K., & Stormer, S. (1995). Development and validation of the sociocultural attitudes towards appearance questionnaire. International Journal of Eating Disorders, 17(1), 81-89.

Helfert, S., & Warschburger, P. (2011). A prospective study on the impact of peer and parental pressure on body dissatisfaction in adolescent girls and boys. Body image, 8(2), 101-109.

Henderson-King, D., & Brooks, K. D. (2009). Materialism, sociocultural appearance messages, and paternal attitudes predict college women's attitudes about cosmetic surgery. Psychology of Women Quarterly, 33(1), 133-142.

Henderson-King, D., & Henderson-King, E. (2005). Acceptance of cosmetic surgery: Scale development and validation. Body image, 2(2), 137-149.

Hendrickse, J., Arpan, L. M., Clayton, R. B., & Ridgway, J. L. (2017). Instagram and college women's body image: Investigating the roles of appearance-related comparisons and intrasexual competition. Computers in Human Behaviour, 74, 92-100.

Hew, K. F. (2011). Students' and teachers' use of Facebook. Computers in human behaviour, 27(2), 662-676.

Heyes, C. J. (2007). Self-transformations: Foucault, ethics, and normalized bodies. Oxford University Press.

Heyes, C. J. (2009). All cosmetic surgery is "ethnic": Asian eyelids, feminist indignation, and the politics of whiteness. Cosmetic surgery: A feminist primer, 191-205.

Heyes, C. J., & Jones, M. (2016). Cosmetic surgery in the age of gender. In Cosmetic Surgery (pp. 17-34). Routledge.

Hofstede, G. (1984). Culture's consequences: International differences in work-related values (Vol. 5). sage.

Hoge, R. (1972). A validated intrinsic religious motivation scale. Journal for the scientific study of religion, 369-376.

Hogg, M. A. (2016). Social identity theory. In Understanding peace and conflict through social identity theory (pp. 3-17). Springer, Cham.

Hogue, J. V., & Mills, J. S. (2019). The effects of active social media engagement with peers on body image in young women. Body image, 28, 1-5.

Holland, G., & Tiggemann, M. (2016). A systematic review of the impact of the use of social networking sites on body image and disordered eating outcomes. Body image, 17, 100-110.

Holliday, R., & Taylor, J. S. (2006). Aesthetic surgery as false beauty. Feminist theory, 7(2), 179-195.

Hood, R. W., Hill, P. C., & Spilka, B. (2009). The psychology of religion: An empirical approach. New York. NY: Guilford.

Hui, C. H., & Triandis, H. C. (1986). Individualism-collectivism: A study of cross-cultural researchers. Journal of cross-cultural psychology, 17(2), 225-248.

Hunter, M. L. (2011). Buying racial capital: Skin-bleaching and cosmetic surgery in a globalized world. The Journal of Pan African Studies, 4(4), 142-164.

Hutchinson, D. M., & Rapee, R. M. (2007). Do friends share similar body image and eating problems? The role of social networks and peer influences in early adolescence. Behaviour research and therapy, 45(7), 1557-1577.

Hutchinson, D. M., Rapee, R. M., & Taylor, A. (2010). Body dissatisfaction and eating disturbances in early adolescence: A structural modeling investigation examining negative affect and peer factors. The Journal of Early Adolescence, 30(4), 489-517.

Huxley, C. J., Halliwell, E., & Clarke, V. (2015). An examination of the tripartite influence model of body image: Does women's sexual identity make a difference?. Psychology of Women Quarterly, 39(3), 337-348.

I

Ibáñez-Berganza, M., Amico, A., & Loreto, V. (2019). Subjectivity and complexity of facial attractiveness. Scientific reports, 9(1), 1-12.

İnceoğlu, Y., & Kar, A. (2009, June). New beauty icons: Freedom or conviction to the human body. In Proceedings of the Media and Healthy Development in Adolescence Conference (pp. 7-31).

Iqani, M. (2012). Media in Consumer Culture: An Introduction. In Consumer Culture and the Media (pp. 1-15). Palgrave Macmillan, London.

Isa, M., & Kramer, E. M. (2003). Adopting the Caucasian "look": Reorganizing the minority face. The emerging monoculture: Assimilation and the "model minority, 41-74.

ISAPS international survey on aesthetic/cosmetic procedures. (2017). [Ebook]. Retrieved from https://www.isaps.org/wpcontent/uploads/2019/03/ISAPS_2017_International_Study_Cosmetic_Procedures_NEW.pdf

ISAPS INTERNATIONAL SURVEY ON AESTHETIC/COSMETIC PROCEDURES. (2020). [Ebook]. Retrieved from https://www.isaps.org/medical-professionals/isaps-global-statistics/

Izberk-Bilgin, E. (2012). Infidel brands: Unveiling alternative meanings of global brands at the nexus of globalization, consumer culture, and Islamism. Journal of Consumer Research, 39(4), 663-687.

J

Jackson, T., & Chen, H. (2015). Features of objectified body consciousness and sociocultural perspectives as risk factors for disordered eating among late-adolescent women and men. Journal of Counseling Psychology, 62(4), 741.

Jackson, T., Zheng, P., & Chen, H. (2016). Features of objectified body consciousness and sociocultural perspectives as predictors of eating and body image disturbances among young women and men in China. Journal of Gender Studies, 25(5), 599-612.

Jacobs, M. B. (2003). Obsessed with Impression Management: A Critical Sociology of Body Image in Capitalist Society. Human Architecture: Journal of the Sociology of Self-Knowledge, 2(2).

Jaeger, B., Wagemans, F. M., Evans, A. M., & van Beest, I. (2018). Effects of facial skin smoothness and blemishes on trait impressions. Perception, 47(6), 608-625.

Johansson, P. (1998). Chinese women and consumer culture: Discourses on beauty and identity in advertising and women's magazines 1985-1995.

Johnson, B., & Turner, L. A. (2003). Data collection strategies in mixed methods research. Handbook of mixed methods in social and behavioral research, 297-319.

Jones, B. C., Little, A. C., Burt, D. M., & Perrett, D. I. (2004). When facial attractiveness is only skin deep. Perception, 33(5), 569-576.

Jones, D. C. (2001). Social comparison and body image: Attractiveness comparisons to models and peers among adolescent girls and boys. Sex roles, 45(9), 645-664.

Jones, D. C., & Crawford, J. K. (2006). The peer appearance culture during adolescence: Gender and body mass variations. Journal of Youth and Adolescence, 35(2), 243-255.

Jones, D. C., Vigfusdottir, T. H., & Lee, Y. (2004). Body image and the appearance culture among adolescent girls and boys: An examination of friend conversations, peer criticism, appearance magazines, and the internalization of appearance ideals. Journal of adolescent research, 19(3), 323-339.

Jones, G. (2011). Globalization and Beauty: A Historical and Firm Perspective. EurAmerica, 41(4).

Jones, M. S. (2008). An anatomy of cosmetic surgery. Berg.

Jung, J. (2018). Young women's perceptions of traditional and contemporary female beauty ideals in China. Family and Consumer Sciences Research Journal, 47(1), 56-72.

Jung, J., & Forbes, G. B. (2006). Multidimensional assessment of body dissatisfaction and disordered eating in Korean and US college women: A comparative study. Sex Roles, 55(1), 39-50.

Jung, J., & Hwang, C. S. (2016). Associations between attitudes toward cosmetic surgery, celebrity worship, and body image among South Korean and US female college students. Fashion and Textiles, 3(1), 1-14.

Jung, J., & Lee, S. H. (2006). Cross-cultural comparisons of appearance self-schema, body image, self-esteem, and dieting behaviour between Korean and US women. Family and Consumer Sciences Research Journal, 34(4), 350-365.

K

Kalliny, M., Ghanem, S., Shaner, M., Boyle, B., & Mueller, B. (2020). Capitalizing on faith: A cross-cultural examination of consumer responses to the use of religious symbols in advertising. Journal of Global Marketing, 33(3), 158-176.

Kandel, D. B. (1980). Drug and drinking behaviour among youth. Annual review of sociology, 235-285.

Kaplan, A. M., & Haenlein, M. (2010). Users of the world, unite! The challenges and opportunities of social media. Business horizons, 53(1), 59-68.

Karazsia, B. T., Murnen, S. K., & Tylka, T. L. (2017). Is body dissatisfaction changing across time? A cross-temporal meta-analysis. Psychological bulletin, 143(3), 293.

Kashmar, M., Alsufyani, M. A., Ghalamkarpour, F., Chalouhi, M., Alomer, G., Ghannam, S., ... & Rogers, J. D. (2019). Consensus opinions on facial beauty and implications for aesthetic treatment in Middle Eastern women. *Plastic and Reconstructive Surgery Global Open*, *7*(4).

Kasser, T. (2002). Sketches for a self-determination theory of values. Handbook of self-determination research, 123, 40.

Kasser, T. E., & Kanner, A. D. (2004). Psychology and consumer culture: The struggle for a good life in a materialistic world. American Psychological Association.

Keery, H., Boutelle, K., Van Den Berg, P., & Thompson, J. K. (2005). The impact of appearance-related teasing by family members. Journal of Adolescent Health, 37(2), 120-127.

Keery, H., Eisenberg, M. E., Boutelle, K., Neumark-Sztainer, D., & Story, M. (2006). Relationships between maternal and adolescent weight-related behaviours and concerns: The role of perception. Journal of psychosomatic research, 61(1), 105-111.

Keery, H., Shroff, H., Thompson, J. K., Wertheim, E., & Smolak, L. (2004). The Sociocultural Internalization of Appearance Questionnaire—Adolescents (SIAQ-A): Psychometric analysis and normative data for three countries. Eating and Weight Disorders-Studies on Anorexia, Bulimia and Obesity, 9(1), 56-61.

Keery, H., Van den Berg, P., & Thompson, J. K. (2004). An evaluation of the Tripartite Influence Model of body dissatisfaction and eating disturbance with adolescent girls. Body image, 1(3), 237-251.

Kellner, D. (2007). Media and Consumer Culture. The Blackwell Encyclopedia of Sociology, 1-5.

Kenny, U., O'Malley-Keighran, M. P., Molcho, M., & Kelly, C. (2017). Peer influences on adolescent body image: friends or foes?. Journal of Adolescent Research, 32(6), 768-799.

Keski-Rahkonen, A., & Mustelin, L. (2016). Epidemiology of eating disorders in Europe: prevalence, incidence, comorbidity, course, consequences, and risk factors. Current opinion in psychiatry, 29(6), 340-345.

Khamis, S., Ang, L., & Welling, R. (2017). Self-branding, 'micro-celebrity' and the rise of social media influencers. Celebrity studies, 8(2), 191-208.

Khoo, C. (2009). Risk reduction in cosmetic surgery. Clinical Risk, 15(6), 237-240.

Kim, J. W., & Chock, T. M. (2015). Body image 2.0: Associations between social grooming on Facebook and body image concerns. Computers in Human Behaviour, 48, 331-339.

Kim, K., & Markman, A. B. (2006). Differences in fear of isolation as an explanation of cultural differences: Evidence from memory and reasoning. Journal of Experimental Social Psychology, 42(3), 350-364.

Kimbrough, A. M., Guadagno, R. E., Muscanell, N. L., & Dill, J. (2013). Gender differences in mediated communication: Women connect more than do men. Computers in Human Behaviour, 29(3), 896-900.

Kligman, A. M., & Graham, J. A. (1986). The psychology of appearance in the elderly. Dermatologic Clinics, 4(3), 501-507.

Kluck, A. S. (2010). Family influence on disordered eating: The role of body image dissatisfaction. Body image, 7(1), 8-14.

Korthase, K. M., & Trenholme, I. (1982). Perceived age and perceived physical attractiveness. Perceptual and Motor Skills, 54(3_suppl), 1251-1258.

Kościński, K. (2013). Attractiveness of women's body: Body mass index, waist–hip ratio, and their relative importance. Behavioral Ecology, 24(4), 914-925.

Koval, P., Holland, E., Zyphur, M. J., Stratemeyer, M., Knight, J. M., Bailen, N. H., ... & Haslam, N. (2019). How does it feel to be treated like an object? Direct and indirect effects of exposure to sexual objectification on women's emotions in daily life. Journal of Personality and Social Psychology, 116(6), 885.

Kozee, H. B., Tylka, T. L., Augustus-Horvath, C. L., & Denchik, A. (2007). Development and psychometric evaluation of the interpersonal sexual objectification scale. Psychology of Women Quarterly, 31(2), 176-189.

Kozinets, R. V. (2015). Netnography: redefined. Sage.

Kraemer, H. C., Stice, E., Kazdin, A., Offord, D., & Kupfer, D. (2001). How do risk factors work together? Mediators, moderators, and independent, overlapping, and proxy risk factors. American journal of psychiatry, 158(6), 848-856.

Krane, V. (2001). We can be athletic and feminine, but do we want to? Challenging hegemonic femininity in women's sport. Quest, 53(1), 115-133.

Krayer, A., Ingledew, D. K., & Iphofen, R. (2008). Social comparison and body image in adolescence: A grounded theory approach. Health Education Research, 23(5), 892-903.

Krcmar, M., Giles, S., & Helme, D. (2008). Understanding the process: How mediated and peer norms affect young women's body esteem. Communication Quarterly, 56(2), 111-130.

Krones, P. G., Stice, E., Batres, C., & Orjada, K. (2005). In vivo social comparison to a thin-ideal peer promotes body dissatisfaction: A randomized experiment. International Journal of Eating Disorders, 38(2), 134-142.

Kumara, H. I. G. C., & Jayawardhana, R. A. W. D. (2018). International beauty pageants and the construction of hegemonic images of female beauty

Kunzle, D. (2006). Fashion and fetishism: Corsets, tight-lacing and other forms of body-sculpture. The History Press.

Kuraguchi, K., Taniguchi, K., & Ashida, H. (2015). The impact of baby schema on perceived attractiveness, beauty, and cuteness in female adults. Springerplus, 4(1), 1-8.

Kwan, S., & Trautner, M. N. (2009). Beauty work: Individual and institutional rewards, the reproduction of gender, and questions of agency. Sociology Compass, 3(1), 49-71.

Kwart, D. G., Foulsham, T., & Kingstone, A. (2012). Age and beauty are in the eye of the beholder. Perception, 41(8), 925-938.

L

Langlois, J. H., Kalakanis, L., Rubenstein, A. J., Larson, A., Hallam, M., & Smoot, M. (2000). Maxims or myths of beauty? A meta-analytic and theoretical review. Psychological bulletin, 126(3), 390.

Langton, R. (2009). Sexual solipsism: Philosophical essays on pornography and objectification. Oxford University Press.

Larson, K., & Gosain, A. K. (2012). Cosmetic surgery in the adolescent patient. Plastic and reconstructive surgery, 129(1), 135e-141e.

Lawler, M., & Nixon, E. (2011). Body dissatisfaction among adolescent boys and girls: the effects of body mass, peer appearance culture and internalization of appearance ideals. Journal of youth and adolescence, 40(1), 59-71.

Leahey, T. M., & Crowther, J. H. (2008). An ecological momentary assessment of comparison target as a moderator of the effects of appearance-focused social comparisons. Body Image, 5(3), 307-311.

Leahey, T. M., Crowther, J. H., & Mickelson, K. D. (2007). The frequency, nature, and effects of naturally occurring appearance-focused social comparisons. Behaviour Therapy, 38(2), 132-143.

Lee, E., Lee, J. A., Moon, J. H., & Sung, Y. (2015). Pictures speak louder than words: Motivations for using Instagram. Cyberpsychology, behaviour, and social networking, 18(9), 552-556.

Lee, J. K. (2020). The effects of social comparison orientation on psychological well-being in social networking sites: Serial mediation of perceived social support and self-esteem. Current Psychology, 1-13.

Lee, J. Y., Choi, D., & Johnson, K. K. (2022). Identifying attributes motivating appearance management behaviours among young college women: Narcissism, self-efficacy, body attitudes and internalization of beauty ideals. Fashion, Style & Popular Culture, 9(1-2), 1-2.

Lee, M., & Lee, H. H. (2021). Social media photo activity, internalization, appearance comparison, and body satisfaction: The moderating role of photo-editing behaviour. Computers in Human Behaviour, 114, 106579.

Lee, S. Y. (2009). The power of beauty in reality plastic surgery shows: Romance, career, and happiness. Communication, Culture & Critique, 2(4), 503-519.

Lee, S. Y. (2014). How do people compare themselves with others on social network sites?: The case of Facebook. Computers in human behavior, 32, 253-260.

Leem, S. Y. (2017). Gangnam-style plastic surgery: the science of westernized beauty in South Korea. Medical Anthropology, 36(7), 657-671.

Lenehan, S. (2011). Nose aesthetics: Rhinoplasty and identity in Tehran. Anthropology of the Middle East, 6(1), 47-62.

Leve, M., Rubin, L., & Pusic, A. (2012). Cosmetic surgery and neoliberalisms: Managing risk and responsibility. Feminism & Psychology, 22 (1), 122-141.

Levine, M. P., & Harrison, K. (2004). Media's Role in the Perpetuation and Prevention of Negative Body Image and Disordered Eating.

Levine, M. P., & Harrison, K. (2009). Effects of media on eating disorders and body image. In Media effects (pp. 506-532). Routledge.

Lewis-Smith, H., Diedrichs, P. C., Bond, R., & Harcourt, D. (2020). Psychological and sociocultural influences on body image among midlife women with and without a history of breast cancer: Testing the Tripartite Influence Model of Body Image. Body Image, 35, 114-125.

Li, B., & Xiao, L. (2021). Influence of objectification belief and consumerism culture on Chinese women's views of cosmetic surgery. Current Psychology, 1-12

Li, E. P., Min, H. J., & Belk, R. W. (2008). Skin lightening and beauty in four Asian cultures. ACR North American Advances.

Lin, K. L., & Raval, V. V. (2020). Understanding body image and appearance management behaviors among adult women in South Korea within a sociocultural context: A review. *International Perspectives in Psychology: Research, Practice, Consultation, 9*(2), 96–122. https://doi.org/10.1037/ipp0000124

Lin, L. F., & Kulik, J. A. (2002). Social comparison and women's body satisfaction. Basic and Applied Social Psychology, 24(2), 115-123.

Lindberg, S. M., Hyde, J. S., & McKinley, N. M. (2006). A measure of objectified body consciousness for preadolescent and adolescent youth. Psychology of Women Quarterly, 30(1), 65-76.

Lindner, D., Tantleff-Dunn, S., & Jentsch, F. (2012). Social comparison and the 'circle of objectification'. Sex roles, 67(3), 222-235.

Little, A. C., Jones, B. C., & DeBruine, L. M. (2011). Facial attractiveness: evolutionary based research. Philosophical Transactions of the Royal Society B: Biological Sciences, 366(1571), 1638-1659.

Liu, S., Fan, Y. Y., Samal, A., & Guo, Z. (2016). Advances in computational facial attractiveness methods. Multimedia Tools and Applications, 75(23), 16633-16663.

Lovering, M. E., Rodgers, R. F., George, J. E., & Franko, D. L. (2018). Exploring the tripartite influence model of body dissatisfaction in postpartum women. Body image, 24, 44-54.

Lucchetti, G., & Lucchetti, A. L. G. (2014). Spirituality, religion, and health: Over the last 15 years of field research (1999–2013). The International Journal of Psychiatry in Medicine, 48(3), 199-215.

Luo, W. (2013, May). Aching for the altered body: Beauty economy and Chinese women's consumption of cosmetic surgery. In Women's Studies International Forum (Vol. 38, pp. 1-10). Pergamon.

M

MacBrayer, E. K., Smith, G. T., McCarthy, D. M., Demos, S., & Simmons, J. (2001). The role of family of origin food-related experiences in bulimic symptomatology. International Journal of Eating Disorders, 30(2), 149-160.

Macmillan, R., Nierobisz, A., & Welsh, S. (2000). Experiencing the streets: Harassment and perceptions of safety among women. Journal of research in crime and delinquency, 37(3), 306-322.

Maktabi, R., & Lia, B. (2017). Middle Eastern Patriarchy in Transition. Die Welt des Islams, 57(3-4), 265-277.

Manago, A. M., Graham, M. B., Greenfield, P. M., & Salimkhan, G. (2008). Self-presentation and gender on MySpace. Journal of Applied Developmental Psychology, 29(6), 446-458.

Mangleburg, T. F., Doney, P. M., & Bristol, T. (2004). Shopping with friends and teens' susceptibility to peer influence. Journal of retailing, 80(2), 101-116.

Manolis, C., & Roberts, J. A. (2012). Subjective well-being among adolescent consumers: the effects of materialism, compulsive buying, and time affluence. Applied Research in Quality of Life, 7(2), 117-135.

Marcinkowska, U. M., & Holzleitner, I. J. (2020). Stability of women's facial shape throughout the menstrual cycle. Proceedings of the Royal Society B, 287(1924), 20192910.

Marcuse, H. (2013). One-dimensional man: Studies in the ideology of advanced industrial society. Routledge.

Markey, C. N., & Markey, P. M. (2009). Correlates of young women's interest in obtaining cosmetic surgery. Sex Roles, 61(3), 158-166.

Markey, C. N., & Markey, P. M. (2010). A correlational and experimental examination of reality television viewing and interest in cosmetic surgery. Body image, 7(2), 165-171.

Markus, H. R., & Kitayama, S. (1992). The what, why and how of cultural psychology: A review of Shweder's thinking through cultures. Psychological Inquiry, 3(4), 357-364.

Matera, C., Nerini, A., & Stefanile, C. (2013). The role of peer influence on girls' body dissatisfaction and dieting. European Review of Applied Psychology, 63(2), 67-74.

Mathur, A. (2012). Measurement and meaning of religiosity: A cross-cultural comparison of religiosity and charitable giving. Journal of Targeting, Measurement and Analysis for Marketing, 20(2), 84-95.

Mazzella, R., & Feingold, A. (1994). The Effects of Physical Attractiveness, Race, Socioeconomic Status, and Gender of Defendants and Victims on Judgments of Mock Jurors: A Meta-Analysis 1. Journal of Applied Social Psychology, 24(15), 1315-1338.

McCabe, M. P., & Ricciardelli, L. A. (2003). Sociocultural influences on body image and body changes among adolescent boys and girls. The Journal of social psychology, 143(1), 5-26.

McCabe, M. P., & Ricciardelli, L. A. (2004). Body image dissatisfaction among males across the lifespan: A review of past literature. Journal of psychosomatic research, 56(6), 675-685.

McCabe, M. P., & Ricciardelli, L. A. (2005). A prospective study of pressures from parents, peers, and the media on extreme weight change behaviours among adolescent boys and girls. Behaviour research and therapy, 43(5), 653-668.

Mckay, A., Moore, S., & Kubik, W. (2018). Western beauty pressures and their impact on young university women. International Journal of Gender and Women's Studies, 6(2), 1-11.

McKinley, N. M. (1998). Gender differences in undergraduates' body esteem: The mediating effect of objectified body consciousness and actual/ideal weight discrepancy. Sex roles, 39(1), 113-123.

McKinley, N. M. (2017). Ideal weight/ideal women: Society constructs the female. In Weighty issues (pp. 97-115). Routledge.

McKinley, N. M., & Hyde, J. S. (1996). The objectified body consciousness scale: Development and validation. Psychology of women quarterly, 20(2), 181-215.

McLean, S. A., Paxton, S. J., Wertheim, E. H., & Masters, J. (2015). Selfies and social media: relationships between self-image editing and photo-investment and body dissatisfaction and dietary restraint. Journal of Eating Disorders, 3(1), 1-1.

McLean, S. A., Wertheim, E. H., Masters, J., & Paxton, S. J. (2017). A pilot evaluation of a social media literacy intervention to reduce risk factors for eating disorders. International Journal of Eating Disorders, 50(7), 847-851.

Meier, E. P., & Gray, J. (2014). Facebook photo activity associated with body image disturbance in adolescent girls. Cyberpsychology, Behaviour, and Social Networking, 17(4), 199-206.

Menzel, J. E., Sperry, S. L., Small, B., Thompson, J. K., Sarwer, D. B., & Cash, T. F. (2011). Internalization of appearance ideals and cosmetic surgery attitudes: A test of the tripartite influence model of body image. Sex Roles, 65(7), 469-477.

Meraz, S. (2009). Is there an elite hold? Traditional media to social media agenda setting influence in blog networks. Journal of computer-mediated communication, 14(3), 682-707.

Mihailidis, P. (2013). A case for curation as a media literacy imperative for participatory culture. In Media Literacy Education in Action (pp. 29-36). Routledge.

Mikhail, S. (2010, November 24). Poor Egyptians seek better life with plastic surgery. Reuters. Retrieved from https://www.reuters.com/article/us-egypt-plasticsurgery

Mills, J. S., Shannon, A., & Hogue, J. (2017). Beauty, body image, and the media. Perception of beauty, 145-157.

Milothridis, P., Pavlidis, L., Haidich, A. B., & Panagopoulou, E. (2016). A systematic review of the factors predicting the interest in cosmetic plastic surgery. Indian Journal of Plastic Surgery, 49(03), 397-402.

Mingoia, J., Hutchinson, A. D., Wilson, C., & Gleaves, D. H. (2017). The relationship between social networking site use and the internalization of a thin ideal in females: A meta-analytic review. Frontiers in psychology, 8, 1351.

Mobius, M. M., & Rosenblat, T. S. (2006). Why beauty matters. American Economic Review, 96(1), 222-235.

Molina-Azorin, J. F., Bergh, D. D., Corley, K. G., & Ketchen Jr, D. J. (2017). Mixed methods in the organizational sciences: Taking stock and moving forward. Organizational Research Methods, 20(2), 179-192.

Moradi, B. (2010). Addressing gender and cultural diversity in body image: Objectification theory as a framework for integrating theories and grounding research. Sex Roles, 63(1), 138-148.

Moradi, B., & Huang, Y. P. (2008). Objectification theory and psychology of women: A decade of advances and future directions. Psychology of women quarterly, 32(4), 377-398.

Moradi, B., Dirks, D., & Matteson, A. V. (2005). Roles of sexual objectification experiences and internalization of standards of beauty in eating disorder symptomatology: a test and extension of objectification theory. Journal of Counseling Psychology, 52(3), 420.

Morait, S. A., Abuhaimed, M. A., Alharbi, M. S., Almohsen, B. E., Alturki, A. T., & Alarbash, A. A. (2019). Attitudes and acceptance of the Saudi population toward cosmetic surgeries in Riyadh, Saudi Arabia. Journal of Family Medicine and Primary Care, 8(5), 1685.

Morgan, K. P. (1991). Women and the knife: Cosmetic surgery and the colonization of women's bodies. Hypatia, 6(3), 25-53.

Morris, D, 1967 The Naked Ape (London: Cape Ltd).

Morry, M. M., & Staska, S. L. (2001). Magazine exposure: Internalization, self-objectification, eating attitudes, and body satisfaction in male and female university students. Canadian Journal of Behavioural Science/Revue canadienne des sciences du comportement, 33(4), 269.

Mousa, T. Y., Al-Domi, H. A., Mashal, R. H., & Jibril, M. A. K. (2010). Eating disturbances among adolescent schoolgirls in Jordan. Appetite, 54(1), 196-201.

Mueller, A. S., Pearson, J., Muller, C., Frank, K., & Turner, A. (2010). Sizing up peers: Adolescent girls' weight control and social comparison in the school context. Journal of Health and Social Behaviour, 51(1), 64-78.

Munzer, S.R. 2011. Cosmetic surgery, racial identity, and aesthetics. Configurations 19(2): 243–286

Murnen, S. K., & College, K. (2019). Gender differences in responses to thin, athletic, and hyper-muscular idealized bodies. Body Image, 30, 1-9.

Murray, D., & Price, B. (2011). The globalisation of beauty: aspiration or threat? A comparison of the effect of western beauty types on Asian and western females' attitudes and purchase intentions. International Journal of Business Research, 11(2), 146-155.

Muslu, Ü., & Demir, E. (2020). Investigation of the relationship between anxiety levels of patients before plastic surgery operation and worship practices in Muslims. Journal of religion and health, 59(1), 535-543.

Muth, J. L., & Cash, T. F. (1997). Body-Image Attitudes: What Difference Does Gender Make? 1. Journal of applied social psychology, 27(16), 1438-1452.

Myers, T. A., & Crowther, J. H. (2009). Social comparison as a predictor of body dissatisfaction: A meta-analytic review. Journal of abnormal psychology, 118(4), 683.

Myers, T. A., Ridolfi, D. R., Crowther, J. H., & Ciesla, J. A. (2012). The impact of appearance-focused social comparisons on body image disturbance in the naturalistic environment: The roles of thin-ideal internalization and feminist beliefs. Body Image, 9(3), 342-351.

N

Naumann, L. P., Vazire, S., Rentfrow, P. J., & Gosling, S. D. (2009). Personality judgments based on physical appearance. Personality and social psychology bulletin, 35(12), 1661-1671.

Neagu, A. (2015). Body image: A theoretical framework. In Proc. Rom. Acad., Series B (Vol. 17, No. 1, pp. 29-38).

Nerini, A., Matera, C., & Stefanile, C. (2014). Psychosocial predictors in consideration of cosmetic surgery among women. Aesthetic plastic surgery, 38(2), 461-466.

Neumark-Sztainer, D., Bauer, K. W., Friend, S., Hannan, P. J., Story, M., & Berge, J. M. (2010). Family weight talk and dieting: how much do they matter for body dissatisfaction and disordered eating behaviors in adolescent girls?. Journal of Adolescent Health, 47(3), 270-276.

Noll, S. M., & Fredrickson, B. L. (1998). A mediational model linking self-objectification, body shame, and disordered eating. Psychology of women quarterly, 22(4), 623-636.

Northup, T., & Liebler, C. M. (2010). The good, the bad, and the beautiful: Beauty ideals on the Disney and Nickelodeon channels. Journal of Children and Media, 4(3), 265-282.

O

Ogden, S., & Griffiths, T. W. (2008). A review of minimally invasive cosmetic procedures. British Journal of Dermatology, 159(5), 1036-1050.

Okopny, C. L. (2005). Reconstructing women's identities: The phenomenon of cosmetic surgery in the United States.

Omar, A., Eid, M., Ali, R., El Missiry, M., Gawad, A. A. A., & El Ghoneimy, S. (2019). Psychiatric morbidity among Egyptian patients seeking rhinoplasty. *Middle East Current Psychiatry*, *26*(1), 1-7.

Owen, P. R., & Laurel-Seller, E. (2000). Weight and shape ideals: Thin is dangerously in. Journal of Applied Social Psychology, 30(5), 979-990.

P

Padley, R. H., & Di Pace, B. (2021). The psychological impact of remote communication on body-image perception: cosmetic surgery on the rise. Aesthetic Plastic Surgery, 1-3.

Pallant, J. (2020). SPSS survival manual: A step by step guide to data analysis using IBM SPSS. Routledge.

Park, L. E., Calogero, R. M., Harwin, M. J., & DiRaddo, A. M. (2009). Predicting interest in cosmetic surgery: Interactive effects of appearance-based rejection sensitivity and negative appearance comments. Body Image, 6(3), 186-193.

Parsa, K. M., Prasad, N., Clark, C. M., Wang, H., & Reilly, M. J. (2021). Digital appearance manipulation increases consideration of cosmetic surgery: a prospective cohort study. Facial Plastic Surgery & Aesthetic Medicine, 23(1), 54-58.

Patton, T. O. (2006). Hey girl, am I more than my hair?: African American women and their struggles with beauty, body image, and hair. NWSA journal, 24-51.

Patzer, G. (2008). Looks: why they matter more than you ever imagined. AMACOM Div American Mgmt Assn.

Paxton, S. J., McLean, S. A., & Rodgers, R. F. (2022). "My critical filter buffers your app filter": Social media literacy as a protective factor for body image. Body Image, 40, 158-164.

Paxton, S. J., Schutz, H. K., Wertheim, E. H., & Muir, S. L. (1999). Friendship clique and peer influences on body image concerns, dietary restraint, extreme weight-loss behaviours, and binge eating in adolescent girls. Journal of abnormal psychology, 108(2), 255.

Pedalino, F., & Camerini, A. L. (2022). Instagram Use and Body Dissatisfaction: The Mediating Role of Upward Social Comparison with Peers and Influencers among Young Females. International Journal of Environmental Research and Public Health, 19(3), 1543.

Peng, L., Cui, G., Chung, Y., & Zheng, W. (2020). The faces of success: Beauty and ugliness premiums in e-commerce platforms. Journal of Marketing, 84(4), 67-85.

Perloff, R. M. (2014). Social media effects on young women's body image concerns: Theoretical perspectives and an agenda for research. Sex roles, 71(11), 363-377.

Pham, T. T. (2014). The medicalization of ethnicity in Vietnamese-American women: Cosmetic surgery and hybridization. Mediterranean Journal of Social Sciences, 5(22), 92-92.

Phares, V., Steinberg, A. R., & Thompson, J. K. (2004). Gender differences in peer and parental influences: Body image disturbance, self-worth, and psychological functioning in preadolescent children. Journal of Youth and Adolescence, 33(5), 421-429.

Pinkus, R. T., Lockwood, P., Schimmack, U., & Fournier, M. A. (2008). For better and for worse: Everyday social comparisons between romantic partners. Journal of Personality and Social Psychology, 95(5), 1180.

Pitts-Taylor, V. (2007). Surgery junkies. In Surgery Junkies. Rutgers University Press.

PLASTIC SURGERY STATISTICS REPORT 2020 ASPS National Clearinghouse of Plastic Surgery Procedural Statistics. (2020). [Ebook]. Retrieved from https://www.plasticsurgery.org/documents/News/Statistics/2020/plastic-surgery-statistics-full-report-2020.pdf

Poli Neto, P., & Caponi, SN (2007). The medicalization of beauty. Interface-Communication, Health, Education, 11 (23), 569-584.

Prichard, I., & Tiggemann, M. (2012). The effect of simultaneous exercise and exposure to thin-ideal music videos on women's state self-objectification, mood and body satisfaction. Sex Roles, 67(3), 201-210.

Prieler, M., & Choi, J. (2014). Broadening the scope of social media effect research on body image concerns. Sex Roles, 71(11), 378-388.

Prinstein, M. J., & Dodge, K. A. (2008). Current issues in peer influence research. Understanding peer influence in children and adolescents, 3-13.

Purkiss, A. (2017). " Beauty Secrets: Fight Fat": Black Women's Aesthetics, Exercise, and Fat Stigma, 1900–1930s. Journal of Women's History, 29(2), 14-37.

Putney, S., & Middleton, R. (1961). Dimensions and correlates of religious ideologies. Social Forces, 39(4), 285-290.

Q

Quittkat, H. L., Hartmann, A. S., Düsing, R., Buhlmann, U., & Vocks, S. (2019). Body dissatisfaction, importance of appearance, and body appreciation in men and women over the lifespan. Frontiers in psychiatry, 10, 864.

R

Rainwater-McClure, R., Reed, W., & Kramer, E. M. (2003). A world of cookie-cutter faces. The emerging monoculture: Assimilation and the "model minority, 221-233.

Raisborough, J. (2007). Contexts of choice: The risky business of elective cosmetic surgery. Risk, identities and the everyday, 19-35.

Ramly, Z., Chai, L. T., & Lung, C. K. (2008). Religiosity as a Predictor of Consumer Ethical Behaviour. Journal of Law and Governance, 3(4).

Ramme, R. A., Donovan, C. L., & Bell, H. S. (2016). A test of athletic internalisation as a mediator in the relationship between sociocultural influences and body dissatisfaction in women. Body Image, 16, 126-132.

Ramos, P., Moreno-Maldonado, C., Moreno, C., & Rivera, F. (2019). The role of body image in internalizing mental health problems in Spanish adolescents: an analysis according to sex, age, and socioeconomic status. Frontiers in psychology, 10, 1952

Ravary, A., Baldwin, M. W., & Bartz, J. A. (2019). Shaping the body politic: Mass media fat-shaming affects implicit anti-fat attitudes. Personality and Social Psychology Bulletin, 45(11), 1580-1589.

Report Enquiry For Download Sample - Verified Market Research. (2022). Retrieved 5 July 2022, from https://www.verifiedmarketresearch.com/product/cosmetic-surgery-market/

Reynolds, R. A. (2006). Handbook of research on electronic surveys and measurements: Igi Global.

Rhodes, G., & Haxby, J. (2011). Oxford handbook of face perception. Oxford University Press.

Richins, M. L. (1991). Social comparison and the idealized images of advertising. Journal of consumer research, 18(1), 71-83.

Richins, M. L. (2004). The material values scale: Measurement properties and development of a short form. Journal of consumer Research, 31(1), 209-219.

Richins, M. L., & Dawson, S. (1992). A consumer values orientation for materialism and its measurement: Scale development and validation. Journal of consumer research, 19(3), 303-316.

Ridgway, J. L., & Clayton, R. B. (2016). Instagram unfiltered: Exploring associations of body image satisfaction, Instagram# selfie posting, and negative romantic relationship outcomes. Cyberpsychology, Behaviour and Social Networking, 19(1), 2-7.

Ridolfi, D. R., Myers, T. A., Crowther, J. H., & Ciesla, J. A. (2011). Do appearance focused cognitive distortions moderate the relationship between social comparisons to peers and media images and body image disturbance?. Sex Roles, 65(7), 491-505.

Rieves, L., & Cash, T. F. (1996). Social developmental factors and women's body-image attitudes. Journal of Social Behaviour and Personality, 11(1), 63.

Ringrose, J. (2011). Are you sexy, flirty, or a slut? Exploring 'sexualization' and how teen girls perform/negotiate digital sexual identity on social networking sites. In New femininities (pp. 99-116). Palgrave Macmillan, London.

Riva, G., Wiederhold, B. K., & Cipresso, P. (2016). 1. Psychology of social media: From technology to identity. In The Psychology of Social Networking Vol. 1 (pp. 4-14). De Gruyter Open Poland.

Roberts, S. R., Maheux, A. J., Hunt, R. A., Ladd, B. A., & Choukas-Bradley, S. (2022). Incorporating social media and muscular ideal internalization into the tripartite influence model of body image: Towards a modern understanding of adolescent girls' body dissatisfaction. Body image, 41, 239-247.

Roberts, T. A., Calogero, R. M., & Gervais, S. J. (2018). Objectification theory: Continuing contributions to feminist psychology.

Rodgers, R. F. (2016). The relationship between body image concerns, eating disorders and internet use, part II: An integrated theoretical model. Adolescent Research Review, 1(2), 121-137.

Rodgers, R. F., McLean, S. A., & Paxton, S. J. (2015). Longitudinal relationships among internalization of the media ideal, peer social comparison, and body dissatisfaction: implications for the tripartite influence model. Developmental psychology, 51(5), 706.

Rodgers, R. F., Slater, A., Gordon, C. S., McLean, S. A., Jarman, H. K., & Paxton, S. J. (2020). A biopsychosocial model of social media use and body image concerns, disordered eating, and muscle-building behaviors among adolescent girls and boys. Journal of youth and adolescence, 49(2), 399-409.

Rodgers, R., & Chabrol, H. (2009). Parental attitudes, body image disturbance and disordered eating amongst adolescents and young adults: A review. European Eating Disorders Review: The Professional Journal of the Eating Disorders Association, 17(2), 137-151.

Rodgers, R., Chabrol, H., & Paxton, S. J. (2011). An exploration of the tripartite influence model of body dissatisfaction and disordered eating among Australian and French college women. Body image, 8(3), 208-215.

Roger Schmidt et al. Patterns of Religion (Belmont, CA: Wadsworth, 1999), 10

Rogers, E. M. (1976). Communication and development: The passing of the dominant paradigm. Communication research, 3(2), 213-240.

Rosner, F. (2000). Plastic and cosmetic surgery in Judaism. The American Journal of Cosmetic Surgery, 17(1), 5-7.

Roszell, P., Kennedy, D., & Grabb, E. (1989). Physical attractiveness and income attainment among Canadians. The journal of psychology, 123(6), 547-559.

Roth, M. S. (1995). The effects of culture and socioeconomics on the performance of global brand image strategies. Journal of Marketing Research, 32(2), 163-175.

Rousseau, A., Eggermont, S., & Frison, E. (2017). The reciprocal and indirect relationships between passive Facebook use, comparison on Facebook, and adolescents' body dissatisfaction. Computers in Human Behaviour, 73, 336-344.

Rubenstein, A. J., Kalakanis, L., & Langlois, J. H. (1999). Infant preferences for attractive faces: a cognitive explanation. Developmental psychology, 35(3), 848.

Rumsey, N., & Harcourt, D. (2005). The psychology of appearance. McGraw-Hill Education (UK).

Runfola, C. D., Von Holle, A., Trace, S. E., Brownley, K. A., Hofmeier, S. M., Gagne, D. A., & Bulik, C. M. (2013). Body dissatisfaction in women across the lifespan: Results of the UNC-SELF and gender and body image (GABI) studies. European Eating Disorders Review, 21(1), 52-59.

Rutherford, A., & Baker, S. (2021). The Disney 'Princess Bubble'as a Cultural Influencer. M/C Journal, 24(1).

S

Sale, J. E., Lohfeld, L. H., & Brazil, K. (2002). Revisiting the quantitative-qualitative debate: Implications for mixed-methods research. Quality and quantity, 36(1), 43-53.

Saltzberg, E. A., & Chrisler, J. C. (1997). Beauty is the beast: Psychological effects of the pursuit of the perfect female body. In D. Estelle (Ed.), Reconstructing gender: A multicultural anthology (pp. 134–145). Mountain View, CA: Mayfield Publishing Hume, D. (1894). Of the Standard of Taste: Essays Moral and Political. George Routledge and Sons, London.

Sampson, A., Jeremiah, H. G., Andiappan, M., & Newton, J. T. (2020). The effect of viewing idealised smile images versus nature images via social media on immediate facial satisfaction in young adults: A randomised controlled trial. Journal of orthodontics, 47(1), 55-64.

Saroglou, V. (2011). Believing, bonding, behaving, and belonging: The big four religious dimensions and cultural variation. Journal of Cross-Cultural Psychology, 42(8), 1320-1340.

Sarwer, D. B. (2019). Body image, cosmetic surgery, and minimally invasive treatments. Body Image, 31, 302-308.

Sarwer, D. B., & Crerand, C. E. (2004). Body image and cosmetic medical treatments. Body image, 1(1), 99-111.

Sarwer, D. B., Cash, T. F., Magee, L., Williams, E. F., Thompson, J. K., Roehrig, M., ... & Romanofski, M. (2005). Female college students and cosmetic surgery: An investigation of experiences, attitudes, and body image. Plastic and reconstructive surgery, 115(3), 931-938.

Sarwer, D. B., Crerand, C. E., & Gibbons, L. M. (2007). Cosmetic Procedures to Enhance Body Shape and Muscularity.

Sarwer, D. B., Magee, L., & Clark, V. (2003). Physical appearance and cosmetic medical treatments: physiological and socio-cultural influences. Journal of Cosmetic Dermatology, 2(1), 29-39.

Saunders, M. N., & Townsend, K. (2016). Reporting and justifying the number of interview participants in organization and workplace research. British Journal of Management, 27(4), 836-852.

Saunders, M., Lewis, P. H. I. L. I. P., & Thornhill, A. D. R. I. A. N. (2007). Research methods. Business Students 4th edition Pearson Education Limited, England.

Savani, K., Wadhwa, M., Uchida, Y., Ding, Y., & Naidu, N. V. R. (2015). When norms loom larger than the self: Susceptibility of preference–choice consistency to normative influence across cultures. Organizational Behavior and Human Decision Processes, 129, 70-79.

Schaefer, L. M., & Thompson, J. K. (2018). Self-objectification and disordered eating: A meta-analysis. International Journal of Eating Disorders, 51(6), 483-502.

Schaefer, L. M., Burke, N. L., Calogero, R. M., Menzel, J. E., Krawczyk, R., & Thompson, J. K. (2018). Self-objectification, body shame, and disordered eating: Testing a core mediational model of objectification theory among White, Black, and Hispanic women. Body image, 24, 5-12.

Schaefer, L. M., Burke, N. L., Calogero, R. M., Menzel, J. E., Krawczyk, R., & Thompson, J. K. (2018). Self-objectification, body shame, and disordered eating: Testing a core mediational model of objectification theory among White, Black, and Hispanic women. Body image, 24, 5-12.

Schaefer, L. M., Harriger, J. A., Heinberg, L. J., Soderberg, T., & Kevin Thompson, J. (2017). Development and validation of the sociocultural attitudes towards appearance questionnaire-4-revised (SATAQ-4R). International Journal of Eating Disorders, 50(2), 104-117.

Schouten, J. W. (1991). Selves in transition: Symbolic consumption in personal rites of passage and identity reconstruction. Journal of consumer research, 17(4), 412-425.

Schreier, S. S., Heinrichs, N., Alden, L., Rapee, R. M., Hofmann, S. G., Chen, J., ... & Bögels, S. (2010). Social anxiety and social norms in individualistic and collectivistic countries. Depression and anxiety, 27(12), 1128-1134.

Schutz, H. K., Paxton, S. J., & Wertheim, E. H. (2002). Investigation of body comparison among adolescent girls 1. Journal of Applied Social Psychology, 32(9), 1906-1937.

Scully, M., Swords, L., & Nixon, E. (2020). Social comparisons on social media: online appearance-related activity and body dissatisfaction in adolescent girls. Irish Journal of Psychological Medicine, 1-12.

Searing, C., & Zeilig, H. (2017). Fine Lines: cosmetic advertising and the perception of ageing female beauty. International Journal of Ageing and Later Life, 11(1), 7-36.

Seekis, V., & Barker, G. (2022). Does# beauty have a dark side? Testing mediating pathways between engagement with beauty content on social media and cosmetic surgery consideration. Body Image, 42, 268-275.

Sekaran, U., & Bougie, R. (2016). Research methods for business: A skill building approach. john wiley & sons.

Shagar, P. S., Donovan, C. L., Loxton, N., Boddy, J., & Harris, N. (2019). Is thin in everywhere?: A cross-cultural comparison of a subsection of Tripartite Influence Model in Australia and Malaysia. Appetite, 134, 59-68.

Shane-Simpson, C., Manago, A., Gaggi, N., & Gillespie-Lynch, K. (2018). Why do college students prefer Facebook, Twitter, or Instagram? Site affordances, tensions between privacy and self-expression, and implications for social capital. Computers in human behaviour, 86, 276-288.

Sharabi, H. (1988). Neopatriarchy: A theory of distorted change in Arab society. Oxford University Press, USA.

Sharp, G., Tiggemann, M., & Mattiske, J. (2014). The role of media and peer influences in Australian women's attitudes towards cosmetic surgery. Body Image, 11(4), 482-487.

Sheldon, K. M., & Kasser, T. (2008). Psychological threat and extrinsic goal striving. Motivation and Emotion, 32(1), 37-45.

Sheldon, P., Rauschnabel, P. A., Antony, M. G., & Car, S. (2017). A cross-cultural comparison of Croatian and American social network sites: Exploring cultural differences in motives for Instagram use. Computers in human behaviour, 75, 643-651.

Shen, H., Chau, D. K., Su, J., Zeng, L. L., Jiang, W., He, J., ... & Hu, D. (2016). Brain responses to facial attractiveness induced by facial proportions: evidence from an fMRI study. Scientific reports, 6(1), 1-13

Sherif-Trask, B. (2003). The Package Deal: Marriage, Work and Fatherhood in Men's Lives. Fathering, 1(3), 303.

Sherlock, M., & Wagstaff, D. L. (2019). Exploring the relationship between frequency of Instagram use, exposure to idealized images, and psychological well-being in women. Psychology of Popular Media Culture, 8(4), 482.

Shiffman, M. A. (2013). History of cosmetic surgery. In Cosmetic Surgery (pp. 3-28). Springer, Berlin, Heidelberg.

Shroff, H., & Thompson, J. K. (2006). Peer influences, body-image dissatisfaction, eating dysfunction and self-esteem in adolescent girls. Journal of health psychology, 11(4), 533-551.

Siibak, A. (2009). Constructing the self through the photo selection-visual impression management on social networking websites. Cyberpsychology: Journal of psychosocial research on cyberspace, 3(1), 1.

Silverstein, B., Perdue, L., Peterson, B., & Kelly, E. (1986). The role of the mass media in promoting a thin standard of bodily attractiveness for women. Sex roles, 14(9), 519-532.

Simpson, C. C., & Mazzeo, S. E. (2017). Skinny is not enough: A content analysis of fitspiration on Pinterest. Health communication, 32(5), 560-567.

Sinno, S., Lam, G., Brownstone, N. D., & Steinbrech, D. S. (2016). An assessment of gender differences in plastic surgery patient education and information in the United States: are we neglecting our male patients?. Aesthetic surgery journal, 36(1), 107-110.

Sirgy, M. J. (1999). Materialism: The construct, measures, antecedents, and consequences. Academy of Marketing Studies Journal, 3(2), 78-110.

Slater, A., & Tiggemann, M. (2011). Gender differences in adolescent sport participation, teasing, self-objectification, and body image concerns. Journal of adolescence, 34(3), 455-463.

Slattery, A. (2013). An online mirror? Facebook use, body image, and attitudes towards appearance among university women. Villanova University.

Slevec, J., & Tiggemann, M. (2010). Attitudes toward cosmetic surgery in middle-aged women: Body image, aging anxiety, and the media. Psychology of women quarterly, 34(1), 65-74.

Slevitch, L. (2011). Qualitative and quantitative methodologies compared: Ontological and epistemological perspectives. Journal of quality assurance in hospitality & tourism, 12(1), 73-81.

Smith, R. H., & Insko, C. A. (1987). Social comparison choice during ability evaluation: The effects of comparison publicity, performance feedback, and self-esteem. Personality and Social Psychology Bulletin, 13(1), 111-122.

Smolak, L., & Levine, M. P. (1996). Adolescent transitions and the development of eating problems. The developmental psychopathology of eating disorders: Implications for research, prevention, and treatment, 207-233.

Sood, A., Quintal, V., & Phau, I. (2017). Keeping Up with the Kardashians: Consumers' Intention to Engage in Cosmetic Surgery. Journal of Promotion Management, 23(2), 185-206.

Sperry, S., Thompson, J. K., Sarwer, D. B., & Cash, T. F. (2009). Cosmetic surgery reality TV viewership: Relations with cosmetic surgery attitudes, body image, and disordered eating. Annals of plastic surgery, 62(1), 7-11.

Steers, M. L. N., Wickham, R. E., & Acitelli, L. K. (2014). Seeing everyone else's highlight reels: How Facebook usage is linked to depressive symptoms. Journal of Social and Clinical Psychology, 33(8), 701.

Steinberg, L., & Morris, A. S. (2001). Adolescent development. Journal of Cognitive Education and Psychology, 2(1), 55-87.

Stice, E. (2002). Risk and maintenance factors for eating pathology: a meta-analytic review. Psychological bulletin, 128(5), 825.

Stice, E., & Shaw, H. E. (1994). Adverse effects of the media portrayed thin-ideal on women and linkages to bulimic symptomatology. Journal of social and clinical psychology, 13(3), 288-308.

Stice, E., & Shaw, H. E. (2002). Role of body dissatisfaction in the onset and maintenance of eating pathology: A synthesis of research findings. Journal of psychosomatic research, 53(5), 985-993.

Stice, E., & Whitenton, K. (2002). Risk factors for body dissatisfaction in adolescent girls: a longitudinal investigation. Developmental psychology, 38(5), 669.

Stice, E., Mazotti, L., Weibel, D., & Agras, W. S. (2000). Dissonance prevention program decreases thin-ideal internalization, body dissatisfaction, dieting, negative affect, and bulimic symptoms: A preliminary experiment. International Journal of Eating Disorders, 27(2), 206-217.

Stojcic, I., Dong, X., & Ren, X. (2020). Body image and sociocultural predictors of body image dissatisfaction in Croatian and Chinese women. Frontiers in psychology, 11, 731.

Strauman, T. J., & Glenberg, A. M. (1994). Self-concept and body-image disturbance: Which self-beliefs predict body size overestimation?. Cognitive Therapy and Research, 18(2), 105-125.

Strelan, P., & Hargreaves, D. (2005). Women who objectify other women: The vicious circle of objectification?. Sex roles, 52(9), 707–712.

Striegel-Moore, R. H., & Kearney-Cooke, A. (1994). Exploring parents' attitudes and behaviours about their children's physical appearance. International Journal of Eating Disorders, 15(4), 377-385.

Strubel, J., Petrie, T. A., & Pookulangara, S. (2018). “Like” me: Shopping, self-display, body image, and social networking sites. Psychology of Popular Media Culture, 7(3), 328.

Stuart, A., & Donaghue, N. (2012). Choosing to conform: The discursive complexities of choice in relation to feminine beauty practices. Feminism & psychology, 22(1), 98-121.

Suddaby, R. (2006). From the editors: What grounded theory is not. Academy of management journal, 49(4), 633-642.

Sun, Q. (2018a). Materialism, body surveillance, body shame, and body dissatisfaction: testing a mediational model. Frontiers in Psychology, 9, 2088.

Sun, Q. (2018b). Materialism, self-objectification, and capitalization of sexual attractiveness increase young Chinese women’s willingness to consider cosmetic surgery. Frontiers in psychology, 9, 2002.

Sun, Q. (2021). Selfie editing and consideration of cosmetic surgery among young Chinese women: The role of self-objectification and facial dissatisfaction. Sex Roles, 84(11), 670-679.

Swami, V., & Furnham, A. (2007). The psychology of physical attraction. Routledge.

Swami, V., & Tovée, M. J. (2005). Female physical attractiveness in Britain and Malaysia: A cross-cultural study. Body image, 2(2), 115-128.

Swami, V., Chamorro-Premuzic, T., Bridges, S., & Furnham, A. (2009). Acceptance of cosmetic surgery: Personality and individual difference predictors. Body image, 6(1), 7-13.

Swami, V., Frederick, D. A., Aavik, T., Alcalay, L., Allik, J., Anderson, D., ... & Zivcic-Becirevic, I. (2010). The attractive female body weight and female body dissatisfaction in 26 countries across 10 world regions: Results of the International Body Project I. Personality and social psychology bulletin, 36(3), 309-325.

Swami, V., Pietschnig, J., Stewart, N., Nader, I. W., Stieger, S., Shannon, S., & Voracek, M. (2013). Blame it on patriarchy: More sexist attitudes are associated with stronger consideration of cosmetic surgery for oneself and one's partner. International Journal of Psychology, 48(6), 1221-1229.

Swim, J. K., Hyers, L. L., Cohen, L. L., & Ferguson, M. J. (2001). Everyday sexism: Evidence for its incidence, nature, and psychological impact from three daily diary studies. Journal of Social issues, 57(1), 31-53.

Szymanski, D. M., Moffitt, L. B., & Carr, E. R. (2011). Sexual objectification of women: Advances to theory and research 1ψ7. The Counseling Psychologist, 39(1), 6-38.

Szymanski, M. L., & Cash, T. F. (1995). Body-image disturbances and self-discrepancy theory: Expansion of the Body-Image Ideals Questionnaire. Journal of Social and Clinical Psychology, 14(2), 134-146.

T

Tadinac, M. (2010). Why do we all want to be young and beautiful (and women especially)? From the evolutionary psychological perspective. Acta Clinica Croatica, 49(4), 501-508.

Tait, S. (2007). Television and the domestication of cosmetic surgery. Feminist Media Studies, 7(2), 119-135.

Tamplin, N. C., McLean, S. A., & Paxton, S. J. (2018). Social media literacy protects against the negative impact of exposure to appearance ideal social media images in young adult women but not men. Body Image, 26, 29-37.

Tavakol, M., & Dennick, R. (2011). Making sense of Cronbach's alpha. International journal of medical education, 2, 53.

Teng, F., Poon, K. T., Zhang, H., Chen, Z., Yang, Y., & Wang, X. (2016a). Situational cuing of materialism triggers self-objectification among women (but not men): The moderating role of self-concept clarity. Personality and Individual Differences, 97, 220-228.

TENG, F., POON, K. T., & ZHANG, H. (2016b). Materialism triggers self-objectification among women: the moderating role of self-concept clarity.

Teng, F., You, J., Poon, K. T., Yang, Y., You, J., & Jiang, Y. (2017). Materialism predicts young Chinese women's self-objectification and body surveillance. Sex Roles, 76(7), 448-459.

Thompson, J. K., & Heinberg, L. J. (1993). Preliminary test of two hypotheses of body image disturbance. International Journal of Eating Disorders, 14(1), 59-63.

Thompson, J. K., & Heinberg, L. J. (1999). The media's influence on body image disturbance and eating disorders: We've reviled them, now can we rehabilitate them?. Journal of social issues, 55(2), 339-353.

Thompson, J. K., & Stice, E. (2001). Thin-ideal internalization: Mounting evidence for a new risk factor for body-image disturbance and eating pathology. Current directions in psychological science, 10(5), 181-183.

Thompson, J. K., Heinberg, L. J., Altabe, M., & Tantleff-Dunn, S. (1999). Exacting beauty: Theory, assessment, and treatment of body image disturbance. American Psychological Association.

Thompson, J. K., Heinberg, L., & Tantleff-Dunn, S. (1991). The physical appearance comparison scale. The Behaviour Therapist, 14, 174.

Thompson, J. K., Herbozo, S. Y. L. V. I. A., Himes, S. U. S. A. N., & Yamamiya, Y. U. K. O. (2005). Effects of weight-related teasing in adults. Weight bias: Nature, consequences, and remedies, 137-149.

Thompson, J. K., Van Den Berg, P., Roehrig, M., Guarda, A. S., & Heinberg, L. J. (2004). The sociocultural attitudes towards appearance scale-3 (SATAQ-3): Development and validation. International journal of eating disorders, 35(3), 293-304.

Tiggemann, M. (2011). Sociocultural perspectives on human appearance and body image. In T. F. Cash & L. Smolak (Eds.), Body image: A handbook of science, practice, and prevention (pp. 12–19). The Guilford Press.

Tiggemann, M. (2013). Objectification theory: Of relevance for eating disorder researchers and clinicians?.

Tiggemann, M., & Boundy, M. (2008). Effect of environment and appearance compliment on college women's self-objectification, mood, body shame, and cognitive performance. Psychology of women quarterly, 32(4), 399-405.

Tiggemann, M., & Miller, J. (2010). The Internet and adolescent girls' weight satisfaction and drive for thinness. Sex roles, 63(1), 79-90.

Tiggemann, M., & Polivy, J. (2010). Upward and downward: Social comparison processing of thin idealized media images. Psychology of Women Quarterly, 34(3), 356-364.

Tiggemann, M., & Slater, A. (2004). Thin ideals in music television: A source of social comparison and body dissatisfaction. International Journal of Eating Disorders, 35(1), 48-58.

Tiggemann, M., & Slater, A. (2013). NetGirls: The Internet, Facebook, and body image concern in adolescent girls. International Journal of Eating Disorders, 46(6), 630-633.

Tiggemann, M., & Slater, A. (2014). NetTweens: The internet and body image concerns in preteenage girls. The Journal of Early Adolescence, 34(5), 606-620.

Tiggemann, M., & Zaccardo, M. (2018). 'Strong is the new skinny': A content analysis of# fitspiration images on Instagram. Journal of health psychology, 23(8), 1003-1011.

Tiggemann, M., & Zinoviev, K. (2019). The effect of# enhancement-free Instagram images and hashtags on women's body image. Body Image, 31, 131-138.

Tiggemann, M., Anderberg, I., & Brown, Z. (2020). Uploading your best self: Selfie editing and body dissatisfaction. Body Image, 33, 175-182.

Tiggemann, M., Hayden, S., Brown, Z., & Veldhuis, J. (2018). The effect of Instagram "likes" on women's social comparison and body dissatisfaction. Body image, 26, 90-97.

Tiwari, G. K., & Kumar, S. (2015). Psychology and body image: A review. Shodh Prerak, 5(1), 1-9.

Todorov, A., Olivola, C. Y., Dotsch, R., & Mende-Siedlecki, P. (2015). Social attributions from faces: Determinants, consequences, accuracy, and functional significance. Annual review of psychology, 66(1), 519-545.

Tranter, B., & Hanson, D. (2015). The social bases of cosmetic surgery in Australia. Journal of sociology, 51(2), 189-206.

Trekels, J., & Eggermont, S. (2017). Beauty is good: The appearance culture, the internalization of appearance ideals, and dysfunctional appearance beliefs among tweens. Human Communication Research, 43(2), 173-192.

Tsai, W. H. S. (2013). " There Are No Ugly Women, Only Lazy Ones": Taiwanese Women's Social Comparison with Mediated Beauty Images. Advertising & Society Review, 13(4).

Tsiotsou, R. H., & Klaus, P. (2021). the "nip and tuck" service framework: bright and dark side of beautification/modification services. Journal of Services Marketing.

Tsukiura, T., & Cabeza, R. (2011). Shared brain activity for aesthetic and moral judgments: implications for the Beauty-is-Good stereotype. Social cognitive and affective neuroscience, 6(1), 138-148.

Tu, M. H., Gilbert, E. K., & Bono, J. E. (2022). Is beauty more than skin deep? Attractiveness, power, and nonverbal presence in evaluations of hirability. Personnel Psychology, 75(1), 119-146.

Twamley, E. W., & Davis, M. C. (1999). The sociocultural model of eating disturbance in young women: The effects of personal attributes and family environment. Journal of social and clinical psychology, 18(4), 467.

Tylka, T. L., & Sabik, N. J. (2010). Integrating social comparison theory and self-esteem within objectification theory to predict women's disordered eating. Sex roles, 63(1), 18-31.

U

Udry, J. R., & Eckland, B. K. (1984). Benefits of being attractive: Differential payoffs for men and women. Psychological Reports, 54(1), 47-56.

V

Valkenburg, P. M., Koutamanis, M., & Vossen, H. G. (2017). The concurrent and longitudinal relationships between adolescents' use of social network sites and their social self-esteem. Computers in human behavior, 76, 35-41.

Van den Berg, P., Thompson, J. K., Obremski-Brandon, K., & Coovert, M. (2002). The tripartite influence model of body image and eating disturbance: A covariance structure modeling investigation testing the mediational role of appearance comparison. Journal of psychosomatic research, 53(5), 1007-1020.

Van Yperen, N. W., & Leander, N. P. (2014). The overpowering effect of social comparison information: On the misalignment between mastery-based goals and self-evaluation criteria. Personality and Social Psychology Bulletin, 40(5), 676-688.

Vandenbosch, L., & Eggermont, S. (2012). Understanding sexual objectification: A comprehensive approach toward media exposure and girls' internalization of beauty ideals, self-objectification, and body surveillance. Journal of Communication, 62(5), 869-887.

Vartanian, L. R., & Dey, S. (2013). Self-concept clarity, thin-ideal internalization, and appearance-related social comparison as predictors of body dissatisfaction. Body image, 10(4), 495-500.

Vaughan-Turnbull, C., & Lewis, V. (2015). Body image, objectification, and attitudes toward cosmetic surgery. Journal of Applied Biobehavioral Research, 20(4), 179-196.

Verduyn, P., Gugushvili, N., Massar, K., Täht, K., & Kross, E. (2020). Social comparison on social networking sites. Current opinion in psychology, 36, 32-37

Verrastro, V., Liga, F., Cuzzocrea, F., & Gugliandolo, M. C. (2020). Fear the Instagram: beauty stereotypes, body image and Instagram use in a sample of male and female adolescents. Qwerty-Open and Interdisciplinary Journal of Technology, Culture and Education, 15(1), 31-49.

Vincent, M. A., & McCabe, M. P. (2000). Gender differences among adolescents in family, and peer influences on body dissatisfaction, weight loss, and binge eating behaviours. Journal of youth and Adolescence, 29(2), 205-221.

Volonté, P. (2019). The thin ideal and the practice of fashion. Journal of Consumer Culture, 19(2), 252-270.

W

Walby, S. (1996). The 'declining significance' or the 'changing forms' of patriarchy?. Patriarchy and development: Women's positions at the end of the twentieth century, 19-33.

Walker, C. E., Krumhuber, E. G., Dayan, S., & Furnham, A. (2021). Effects of social media use on desire for cosmetic surgery among young women. Current Psychology, 40(7), 3355-3364.

Wang, J. L., Wang, H. Z., Gaskin, J., & Hawk, S. (2017). The mediating roles of upward social comparison and self-esteem and the moderating role of social comparison orientation in the association between social networking site usage and subjective well-being. Frontiers in psychology, 8, 771.

Wang, Y., Fardouly, J., Vartanian, L. R., & Lei, L. (2019). Selfie-viewing and facial dissatisfaction among Chinese adolescents: A moderated mediation model of general attractiveness internalization and body appreciation. Body Image, 30, 35-43.

Ward, S. (1974). Consumer socialization. Journal of consumer research, 1(2), 1-14.

Wasylkiw, L., Emms, A. A., Meuse, R., & Poirier, K. F. (2009). Are all models created equal? A content analysis of women in advertisements of fitness versus fashion magazines. Body Image, 6(2), 137-140.

Watkins, L. M., & Johnston, L. (2000). Screening job applicants: The impact of physical attractiveness and application quality. International Journal of selection and assessment, 8(2), 76-84.

Weaver, G. R., & Agle, B. R. (2002). Religiosity and ethical behaviour in organizations: A symbolic interactionist perspective. Academy of management review, 27(1), 77-97.

Webb, H. J., Zimmer-Gembeck, M. J., Waters, A. M., Farrell, L. J., Nesdale, D., & Downey, G. (2017). "Pretty pressure" from peers, parents, and the media: A longitudinal study of appearance-based rejection sensitivity. Journal of Research on Adolescence, 27(4), 718-735.

Weitzman, A., & Conley, D. (2014). From Assortative to Ashortative Coupling: Men's Height, Height Heterogamy, and Relationship Dynamics in the United States (No. w20402). National Bureau of Economic Research.

Wen, H. (2013). Buying beauty: Cosmetic surgery in China. Hong Kong: Hong Kong University.

Wen, N. (2017). Celebrity influence and young people's attitudes toward cosmetic surgery in Singapore: The role of parasocial relationships and identification. International Journal of Communication, 11, 19.

Wertheim, E. H., Mee, V., & Paxton, S. J. (1999). Relationships among adolescent girls' eating behaviors and their parents' weight-related attitudes and behaviours. Sex roles, 41(3), 169-187.

Wertheim, E. H., Paxton, S. J., Schutz, H. K., & Muir, S. L. (1997). Why do adolescent girls watch their weight? An interview study examining sociocultural pressures to be thin. Journal of psychosomatic research, 42(4), 345-355.

Wheeler, L., & Miyake, K. (1992). Social comparison in everyday life. Journal of personality and social psychology, 62(5), 760.

Williams, R. J., & Ricciardelli, L. A. (2014). Social media and body image concerns: Further considerations and broader perspectives. Sex roles, 71(11), 389-392

Wills, T. A. (1981). Downward comparison principles in social psychology. Psychological bulletin, 90(2), 245.

Wimalawansa, S., McKnight, A., & Bullocks, J. M. (2009, August). Socioeconomic impact of ethnic cosmetic surgery: trends and potential financial impact the African American, Asian American, Latin American, and Middle Eastern communities have on cosmetic surgery. In Seminars in plastic Surgery (Vol. 23, No. 03, pp. 159-162). © Thieme Medical Publishers.

Wolf, N. (1991). The beauty myth: How images of beauty are used against women. New York: William Morrow and Company. Inc, 348, 5.

Wolf, N. (2013). The beauty myth: How images of beauty are used against women. Random House.

Wood, J. V. (1989). Theory and research concerning social comparisons of personal attributes. Psychological bulletin, 106(2), 231.

Worchel, S., Iuzzini, J., Coutant, D., & Ivaldi, M. (2000). A multidimensional model of identity: Relating individual and group identities to intergroup behaviour. Social identity processes: Trends in theory and research, 15-32.

Wright, K. (2017). Previous Nuffield Council Publications Cosmetic procedures: ethical issues.

Wright, M. L., Dittmar, H., & Banerjee, R. (2011). Consumer culture ideals and motives: Links with well-being in childhood and adolescence. British Psychological Society Social Psychology Section Annual, 95-131.

Wu, Y., Mulkens, S., & Alleva, J. M. (2022). Body image and acceptance of cosmetic surgery in China and the Netherlands: A qualitative study on cultural differences and similarities. Body Image, 40, 30-49.

Y

Yamamiya, Y., Cash, T. F., Melnyk, S. E., Posavac, H. D., & Posavac, S. S. (2005). Women's exposure to thin-and-beautiful media images: Body image effects of media-ideal internalization and impact-reduction interventions. Body image, 2(1), 74-80.

Yamamiya, Y., Shroff, H., & Thompson, J. K. (2008). The tripartite influence model of body image and eating disturbance: A replication with a Japanese sample. International Journal of Eating Disorders, 41(1), 88-91.

Yan, Y., & Bissell, K. (2014). The globalization of beauty: How is ideal beauty influenced by globally published fashion and beauty magazines?. Journal of Intercultural Communication Research, 43(3), 194-214.

Yin, R.K. (2018) Case Study Research and Applications: Design and Methods (6th edn). London: Sage.

Yoon, S., & Kim, Y. A. (2020). Cosmetic surgery and self-esteem in South Korea: a systematic review and meta-analysis. Aesthetic plastic surgery, 44(1), 229-238.

Youn, A. (2019, June). What is the ideal Instagram filter?. In Aesthetic Surgery Journal Open Forum (Vol. 1, No. 2, p. ojz019). US: Oxford University Press.

Ypinazar, V. A., & Margolis, S. A. (2006). Delivering culturally sensitive care: The perceptions of older Arabian Gulf Arabs concerning religion, health, and disease. Qualitative health research, 16(6), 773-787.

Z

Zhang, M. (2012). A Chinese beauty story: How college women in China negotiate beauty, body image, and mass media. Chinese Journal of Communication, 5(4), 437-454.

Zhang, Q., Phang, C. W., & Zhang, C. (2022). From the Side of Both Relationship Initiator and Responder: The Importance of Look and Geographical Distance in Online Dating. Information & Management, 59(2), 103593.

Zheng, D., Ni, X. L., & Luo, Y. J. (2019). Selfie posting on social networking sites and female adolescents' self-objectification: The moderating role of imaginary audience ideation. Sex Roles, 80(5), 325-331.

Zimmer-Gembeck, M. J., Rudolph, J., Webb, H. J., Henderson, L., & Hawes, T. (2021). Face-to-face and cyber-victimization: A longitudinal study of offline appearance anxiety and online appearance preoccupation. Journal of youth and adolescence, 50(12), 2311-2323.

Zones, J. S. (2000). Beauty myths and realities and their impacts on women's health. Gender through the prism of difference, 87-103.

APPENDIX

Universidade do Minho
Escola de Economia e Gestão

Dear Participant,

You are invited to participate in a study that is being conducted to gain more insights and knowledge about personal and social perceptions of beauty and cosmetic procedures. This questionnaire is part of a PhD study and by participating you will be helping the researcher in her PhD. Your participation is voluntary, and you have the right to withdraw at any point during the survey. Your response is anonymous and confidential and will be strictly used for research purposes. Thank you for your time and willingness to participate in this research. The researcher can be contacted at Nada_bishbishy@aast.edu (PhD researcher in the University of Minho, Portugal)

Doctoral student

Please specify your gender

a- Female continue the survey *b- Male -end the survey*

Do you have an Instagram account?

a- Yes continue the survey *b- No -end the survey*

Section One: Instagram Usage

How often do you check Instagram?

a) Every few days
b) Once a day
c) Every few hours
d) Every hour

How much time do you spend on Instagram? (Please check screen time on phone if available)

a) An hour a week
b) Less than an hour a day
c) 1-3 hours a day
d) 4-7 hours a day
e) 8 hours +

How many accounts do you follow on Instagram?

a) 101-500
b) 501-1000
c) 1001-1500
d) 1501-2000
e) More than 2000

Please read the following statements and indicate how often you do the following activities using the following 5-point scale, ranged from (1) never to (5) always.

	Never	**Rarely**	**Sometimes**	**Often**	**Always**
How often do you view beauty/fashion bloggers on Instagram					
How often do you view celebrities on Instagram?					
How often do you view images of cosmetic procedures or cosmetic clinics on Instagram?					
How often do you use celebrity/influencer filters on Instagram?					

Section Two: Perception of Beauty

Please read the following statements and indicate how much you agree with each, using the following 5-point scale ranged from *(1) strongly disagree to (5) strongly agree.*

	Strongly disagree	**Disagree**	**Neither agree nor disagree**	**Agree**	**Strongly agree**
Women who appear in social media project the type of appearance that I see as my goal					
I tend to compare my looks to women on social media					
Photographs of airbrushed/flawless women make me wish to look like them					
I wish I looked like celebrities/influencers on social media					
I often check social media and compare my appearance to celebrities/influencers					
I often compare how I am dressed to how other women are dressed					
If I want to find out how good-looking/attractive I am, I compare my looks with other women (e.g., friends, acquaintances, peers, etc.)					
I often compare my figure to other women with respect to face, skin, hair, and/or body fit					
I often like to talk with other women (e.g., friends, family, acquaintances, etc.) about mutual beauty tips, opinions, and experiences					
I often relate to women who have insecurities about their looks and try to find out how they deal with them					
If I want to learn more about a cosmetic procedure, I try to find out what other women think about it					
I often think about how I look					
I often think of my looks rather than my comfort in clothing					
I think more about how my body looks than how my body feels.					
I often compare how I look with how other people look					

I often worry about whether the clothes I am wearing make me look good					
I am more concerned about how my body looks than what my body can do.					
I often worry about how I look to other people					

Section Three: Society, Culture & Beauty

Please read the following statements and indicate how much you agree with each, using the following 5-point scale ranged from *(1) strongly disagree to (5) strongly agree.*

	Strongly Disagree	**Disagree**	**Neither agree nor disagree**	**Agree**	**Strongly Agree**
I feel pressure from family members to improve my appearance					
I feel pressure from family members to look attractive					
Family members encourage me to look in better shape					
Family members encourage me to follow beauty ideals/trends (e.g., makeup, skincare, hair care, body, etc.)					
I feel pressure from my friends to improve my appearance					
I feel pressure from my friends to look attractive					
My friends encourage me to look in better shape					
My friends encourage me to follow beauty ideals/trends (e.g., makeup, skincare, hair care, body, etc.)					
I feel pressure from Instagram to improve my appearance					
I feel pressure from Instagram to look attractive					
I feel pressure from Instagram to look in better shape					
I feel pressure from Instagram to follow beauty ideals/trends (e.g., makeup, skincare, hair care, body, etc.)					
I admire people who own expensive homes, cars, and clothes					
The things I own say a lot about how well I'm doing in life					
I like to own things that impress people					
I try to keep my life simple when it comes to possessions					
Buying things gives me a lot of pleasure					
I like a lot of luxury in my life					

My life would be better if I owned certain things, I don't have					
I'd be happier if I could afford to buy more things					
It sometimes bothers me quite a bit that I can't afford to buy all the things I'd like					
My religion is one of the most important parts of my philosophy of life					
My religious beliefs have a big influence on my views and actions					
My religion forms an important basis for the kind of person I want to be					
If I think about religion differently, my whole life would be very different					
I often think about religious matters					

Section Four: Facial Appearance

Please read the following statements and indicate how much you agree with each, using the following 5-point scale ranged from *(1) Never to (5) Always*

	Never	**Rarely**	**Sometimes**	**Very often**	**Always**
I am concerned about how my face looks					
If there is a way I can improve my facial appearance, I will consider doing it					
I am bothered about one or more of my facial features					
People around me do not like the way my face looks					
I would consider having cosmetic procedures, whether surgical (e.g., nose job) or non-surgical (e.g., fillers/Botox)					
My friends do not like how my face looks					
The people I like most do not like the way my face looks					
I do not like what I see when I look in the mirror					

Section Five: Cosmetic Procedures

This section is focusing on facial cosmetic procedures (surgical and non-surgical):

Examples of non-surgical procedures: permanent make-up (micro-blading eyebrows, lash extensions, lip colouring), laser hair removal, hair restoration, fillers, Botox, chemical peels, face needling, veneers, etc.

Examples of surgical procedures: nose reshaping, facelift, chin implants, neck lift, brow lift, eyelid surgery, etc.

Please read the following statements and indicate how much you agree with each, using the following 5-point scale ranged from *(1) strongly disagree to (5) strongly agree.*

	Strongly Disagree	**Disagree**	**Neither Agree nor Disagree**	**Agree**	**Strongly Agree**
It makes sense to have a minor cosmetic procedure rather than spending years feeling bad about the way you look					
Cosmetic procedure is a good thing because it can help people feel better about themselves					
If cosmetic procedures can make someone happier with the way they look, they should try them					
Cosmetic procedures can be a benefit to people's self-image.					
I would think about having cosmetic procedures in order to keep looking young.					
If it would benefit my career, I would think about having cosmetic procedures					
I would seriously consider having cosmetic procedures if I thought my partner would find me more attractive					
If a simple cosmetic procedure would make me more attractive to others, I would think about trying it					
If I could have a cosmetic procedure done for free, I would consider trying cosmetic procedures					

If I knew there would be no negative side effects or pain, I would like to try cosmetic procedures					
I have sometimes thought about having cosmetic procedures					
In the future, I could end up having some kind of cosmetic procedure					

Have you ever had or wanted to have the following non-surgical procedures to enhance your physical attractiveness?

	I have done this	I would like to do this now if I could	I would do this in the future when I have the money	I would do this in the future when or if I need it	I would never do this under any circumstances
Permanent makeup (micro-blading eyebrows, lash extensions, lip-coloring, permanent eyeliner, etc.)					
Hair restoration/ transplants					
Laser hair removal					
Fillers/Botox (non-surgical: nose reshaping, neck-lift, forehead lift, lip enhancement, jawline contouring, under-eye fillers, etc.)					
Skin surface procedures (chemical peel, micro-needling, dermabrasion, laser skin resurfacing, etc.)					
Teeth whitening/ veneers					
Other (please specify)					

Have you ever had or wanted to have the following surgical procedures to enhance your physical attractiveness?

	I have done this	I would like to do this now if I could	I would do this in the future when I have the money	I would do this in the future when or if I need it	I would never do this under any circumstances
Nose reshaping surgery					
Eyelid lift/ eye bag removal surgery					
Surgical facelift, neck lift, brow lift, forehead lift					
Chin implants/Chin augmentation surgery					
Other (please specify)					

Section Six: Personal Details

Age

- 16 - 24
- 25 – 34
- 35 – 44
- 45 – 60

Highest completed level of education

- Elementary school
- High school
- Graduate degree (e.g., BSc)
- Post graduate degree

Marital status:

- Single
- partner
- Married
- Divorced/separated
- Widowed

Religion

- Muslim
- Christian
- Other Please specify_____

Current Job Category:

- Event planner
- Public relation manager
- Media/social media professional
- Medical physician/surgeon
- Sales /Marketing representative
- Self-employed
- Student
- Unemployed
- Other please specify_____

Personal income per month (in EGP)

- No personal income
- Less than 5000
- 5000 – 14,999
- 15,000 – 24,999
- 25,000 – 34,999
- Above 35,000

Number of people in the Household

- 1 person
- 2 people
- 3-4 people
- 5+ people

Household income per month (in EGP):

- Less than 30,000
- 31,000- 60,000
- 61,000-100,000
- 101,000-250,000
- Above 250,000