

Predictors of Self-Worth in Context of Self-Objectification among *Hijab*
and Non-*Hijab* Wearing Women



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CERTIFICATE

It is certified that MPhil Dissertation titled “Predictors of Self-Worth in Context of Self Objectification among *Hijab* and Non-*Hijab* Wearing Women” prepared by Farwa Batool has been approved for submission to the National Institute of Psychology, Quaid-i-Azam University, Islamabad.

Dr.Humaira Jami

(Supervisor)

To my world!

To my biggest support!

To the person complete in every sphere of his life!

To the person without whom none of my success would be possible!

To the person without whom I'd be lost!

To my childhood hero!

Dedicated to my extra ordinary father!

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ABSTRACT

The present study was aimed to investigate the relationship among internalization, self-surveillance, appearance anxiety, safety anxiety, and self-worth in the context of self-objectification among *hijab* and non-*hijab* wearing women basing upon self-objectification theory (Fredrickson & Roberts, 1997). Moreover, role of various demographic variables was also explored in relation to the study variables. Self-Objectification Questionnaire (Noll & Frederickson, 1998), Socio-cultural Attitude towards Appearance Questionnaire⁴ (Schaefer, et al., 2015), Surveillance subscale of Objectified Body Consciousness Scale (McKinley & Hyde, 1996), Appearance Anxiety Scale (Dion et al., 1990), Contingencies of Self-Worth Scale (Crocker, Luhtanen, Cooper, & Bouvrette, 2003), and the Safety Anxiety Scale developed in the current study were used to measure variables. The study was conducted in three phases. In the first phase Safety Anxiety Scale was developed basing upon focus group discussions with *hijab* and non-*hijab* wearing women. Exploratory factor analysis ($N = 260$) resulted in three subscales that is Dressing Related Anxiety, Men/Situation Related Anxiety, and Reaction/Coping to Anxiety. In Phase II, validation of the other measures was conducted on the same sample of women participants through confirmatory factor analysis. The third phase was the Main Study for hypotheses testing and model testing. Sample consisted of 461 female participants with age of 18 to 30 years. As assumed, the results showed that there was a significant positive relationship of self-objectification with internalization, self-surveillance, appearance anxiety, appearance related self-worth, competition related self-worth, and with the approval from others' contingent self-worth. Whereas self-objectification showed significant negative relationship with safety anxiety, family support related self-worth, virtue related self-worth and the God's love related self-worth. On group comparison, non-*hijab* wearing women scored significantly high on internalization, self-objectification, self-surveillance, appearance anxiety, self-worth contingent to appearance, and approval from others as compared to *hijab* wearing women who had high score on safety anxiety and God's love contingent self-worth. Models based on self-objectification theory were tested. The model for women wearing *hijab* ($n = 238$) revealed self-objectification and appearance anxiety as mediators for internalization

in predicting appearance contingent self-worth. Internalization directly predicted the self-surveillance, self-worth contingent to appearance, and approval from others. For non-*hijab* wearing women self-objectification, self-surveillance, and appearance anxiety mediated the relationship of internalization with appearance and competition contingent self-worth. A unique path observed in this model was that internalization predicted self-surveillance, which further indulged women to self-objectification affecting their self-worth in some domains. A uniqueness in all the three models was that safety anxiety appeared as an independent predictor for all the contingencies of self-worth and showed no relationship with any of the other study variable. Findings are discussed in cultural context. Apart, implications in education and research domains are also discussed.

Chapter 1

INTRODUCTION

Society made its standing on the two strong pillars that is men and women. To give strength and provide resources society relied on men and to give man power to the society, importance had been given to the reproductive abilities of women. From there the objectification embedded its roots deep in the emerging norms of the societies. It started objectifying men for their economic resources and women for their reproductive abilities (Frederickson & Roberts, 1997).

Since long women have been prioritized based on their appearance and physical body. Media played its major role in shaping people's attitude towards a specific female body image emphasizing her sexual body parts to be of prime importance (Grabe, Ward, & Hyde, 2008). Not only men, but also the women internalized this specific body image and now they relate themselves to such ideals. In doing so they keep on surveilling their outlooks and physique to maintain the ideal self. This monitoring makes them anxious at times with respect to their appearance and safety as well affecting their self-worth in different domains (Fredrickson & Roberts, 1997; Overstreet & Quinn, 2012; Strelan, & Hargreaves, 2005; Tolaymat & Moradi, 2011).

The internalization of the media messages, male gaze, and social standards of beauty lead to self-objectification in women and make them conscious and worried about their appearance (Keelan, Dion, & Dion, 1992). As the attractiveness has been thought to function as a prime currency for women's social and economic success, so internalization of these ideal images makes them anxious about how they look and leads to lowering their self-worth (Unger, 1979). Fredrickson and Roberts (1997) explain the cultural practices that give flourishing space to sexual objectification. This sexual objectification then becomes a start for the vicious cycle leading to self-objectification, self-surveillance, and the disordered eating along with multiple psychological problems among women (McKay, 2013).

It is believed that there exists a social control among women due to which they learn to restrict their social and physical movements and invest their energy, time, and

resources in establishing a more feminized appearance to satisfy the sexualized gaze of others, especially, men. This type of social control is called objectification. Hence, it becomes necessary for women to monitor their attire and movement to convey the right amount of femininity (Jeffreys, 2005). Such type of continuous objectification and the resultant body monitoring sometimes leads to anxiety, depression, eating disorders, self-surveillance, sexual dysfunction, and body image dissatisfaction (Tiggeman & Lynch, 2001; Szymanski & Henning, 2007).

It has been seen that women feel more the “appearance labor” that is they feel more pressure to be in desired form with respect to appearance and dressing than men (Peluchette, Karl, & Rust, 2006). Therefore, dressing has a very important role in this regard. Our appearance is greatly affected by the clothes we wear, our dressing defines how people perceive us when they meet us for the first time. Whenever we see a stranger, initially his/her outlook sets an impression about the personality, education, family background, and socioeconomic status a person belongs to. And this concept is so much inculcated in people’s mind that they are now conscious about what to wear, traditional or modern, to look and appear good to others. Social psychology endorses this concept that our dressing influences how we see ourselves and it also impacts others’ behavior towards us (Johnson, Lennon, & Rudd, 2014). Dressing creates a great impact on one’s life as it gives an impression about one’s personality. It impacts one’s career with respect to job and future specifically in achieving one’s goals. Research has been conducted which explored the impact of *hijab* women wear on their careers and achievement of career goals. Results show that *hijab* acts as hindrance, for working women, in achieving or in pursuing for better posts because it becomes a source of discrimination by others (Pasha-Zaidi, 2012).

Hijab has been given standing in this regard too. The practice of *hijab* spans across global Muslim cultures. A very little is known about how this religious indicator intersects with self-objectification. Since the practice of *hijab* commonly includes putting on particular garments by Muslim women, it may identify women as Muslims. As such, *hijab* can transform an invisible religious minority into an identifiable minority, which can make Muslim women’s identity separate, distinguishable, and unique from others (Shirazi, 2001). Therefore, understanding the practice of *hijab* in women of Pakistan and its association with self-objectification and anxiety presents a unique and growing public health issue.

Literature highlights some of the important demographic variables that have impact on one's appearance anxiety and self-worth. It suggests that one's gender plays an important role in influencing his/her self-esteem (Tamini & Valibeygi, 2011). Parental education also impacts how a person respond to his/her appearance related concerns and anxiety (Sahin, Barut, Ersanli, & Kumcagiz, 2014). Some of the important demographic variables, in the current context, highlighted by previous literature are age, gender, parental education and grade level an individual is studying in (Sahin, Barut, Ersanli, & Kumcagiz 2014) where female gender and ethnicity has been given greater stress when it comes to objectification (Fredrickson & Roberts, 1997). The theory also suggests that our culture socializes women in a way that they internalize the objective perspective about themselves and thus become conscious about their appearance and physical body (Archer, Iritani, Kimes, & Barrios, 1983).

Tiggemann and Lynch (2001) found that self-objectification, self-surveillance, appearance anxiety, and disordered eating all significantly reduced with age. Self-objectification and self-surveillance were related to body shame, appearance anxiety, and disordered eating across the entire age range, and body shame and appearance anxiety mediated the relationship between self-objectification and disordered eating. Thus, objectification theory seems applicable to women across a broad range of ages.

Significance of Dressing

Dressing of a person is considered as a stimulus variable as it influences how others behave towards him/her. It is considered as a provocative factor as it effects how impression of a person is formed, how it is attributed, and the social perception about the person(Johnson, Yoo, Kim, & Lennon, 2008).

A study was conducted to check people's beliefs and attitudes towards one's dressing specifically in the workplace. The mere interest was to know how one's dressing impacted his/her impression on others, the job appraisals (like bonus or promotion) and the efforts people do to maintain outlook for the whole working week. Results from the management students showedthat people are biased towards one's appearance, their job-related outcomes do get effected by their dressing, and people do invest time and energy in maintaining their appearance in front of others (Peluchette, Karl, & Rust, 2006).

In Pakistan much diversity in dressing prevails among masses. Covering complete body is readily promoted, however, willing to adopt modern, western attire as well, symbolized as a sign of freedom, confidence, and a sign of polished backgrounds (Dawn, 2010). On the other hand, women who wear *niqab* and are somehow with conservative dressing are not favored much, they are thought to be less expressive as if they are hiding all their talents, expressions, beauty, and colors inside a cloak (Ansari, 2016).

Nevertheless, researches on revealing and modern dresses made clear assumptions that when men and women are asked about their opinion towards such dressing, they do not show much positive responses (Johnson, Lennon, & Rudd, 2014). In a research, when participants were asked to rate the women wearing provocative short dresses, both the genders showed similar disliking, while, men showed more severe responses than women (Johnson, et al., 2014). When asked about their severe responses, such women wearing revealing dresses were thought to be more sexually appealing and attractive but unfaithful, less interested in retaining marital relationships, and were therefore less desired (Edmonds & Cahoon, 1986). Generally, such women are thought to be responsible for their own rape and sexual assaults they face (Workman & Freeburg, 1999; Workman & Orr, 1996). Researchers also argue that women's revealing dresses are often misinterpreted as a symbol of sexual interest by men, and therefore, they themselves are considered responsible for whatever misbehavior they face from men in terms of sexuality (Abbey, Cozzarelli, McLaughlin, & Harnish, 1987).

Considering the *hijab*, as per Merriam-Webster's online dictionary (2014), *hijab* has been defined as covering of hair and neck. Literature defines *hijab* in a number of ways and perspectives. *Hijab* has also been defined in terms of veil or dupatta as well as covering the body (Wami, Miah, Noorani, & Taylor, 2014). It has been researched from a number of perspectives, one of them is religiosity. In the current context that is considering *hijab* with internalization of beauty standards and objectification, literature gives a strong evidence about its protective nature (Droogsmma, 2007). An extensive research has been conducted where data were collected from seven different Muslim countries, it revealed that while controlling the factor of religiosity, women wearing *hijab* internalize less the media messages and the external standards of beauty as compared to the women who do not wear *hijab*. Also,

they are seen less on self-objectification, have less eating problems and other mental health issues like depression, and anxiety as compared to the women not wearing *hijab* (Wami, Miah, Noorani, & Taylor, 2014).

There has been different stance taken with respect to *hijab* that is literature highlight both perspectives about it. Contradictory explanations have been given about the function of *hijab*. Literature takes both sides by suggesting that *hijab* has been considered as an oppression of women, hiding their talents, and skills. The other way around, it has been taken as a sign of safety against sexual objectification, honor, respect, preserving the essence of intimate relationships, and also gives freedom to women (Droogsma, 2007).

Considering the indigenous cultural perspective, *hijab* is being carried for multiple reasons. Religious element, psychological satisfaction, and environmental reasons are defined as the most important elements in this regard (Fayyaz, 2015). Women carry *hijab* for protection too (Kouser, 2001). Mostly women report protection against the insecure environment as a major reasoning they have for carrying *hijab* as some women carry *hijab* in only those settings they find starey and irritating otherwise they do not practice it (Fayyaz, 2015).

Research evidences have shown that wearing *hijab* becomes a barrier in achieving higher job positions for *hijab* (veil or head scarf) wearing women because in this way they become the target of discrimination (Pasha-Zaidi, 2012). It has also been investigated that education system plays a very important role in shaping one's perception towards *hijab* because either the system promotes and strengthen stereotypes about *hijab* or it breaks them at all (Kelley-Hollwell, 2008). One of the major stereotype that most of the *hijab* wearing women face is that *hijab* is a hindrance for their functioning that is somehow *hijab* wearing women are not much capable of doing a task as compared to a so called modern, non-*hijab*, woman (Hana-Meksem, 2012). In spite of all these hindrances *hijab* protects women from being objectified and being treated as a commodity or object for men's lusty gaze (Wami, Miah, Noorani, & Taylor, 2014).

Theoretical Perspective of the Study

The current study is based on the self-objectification theory (Fredrickson & Roberts, 1997) which not only explains the objectification phenomenon but also its

relationship with all other variables and factors that might contribute in its occurrence and those factors which result from it.

Objectification theory. Objectification theory is a social constructivist framework that aims to explain how sociocultural and intrapersonal variables impact women's mental health (Claudat, 2013). It provides a conceptual framework to understand that women's objectification experiences contribute to a number of mental health problems, including eating problems and sexual dysfunction (Fredrickson & Roberts, 1997; Moradi & Huang, 2008). Objectification theory (Fredrickson & Roberts, 1997) postulates that women are primarily objectified and many a times treated as an object for its use by others. Sexual objectification occurs when a woman's body is viewed as a collection of body parts or the body parts are singled out and separated from her and she is viewed primarily as an object for male sexual desire (Bartky, 1990). However, there are men who do not sexually objectify women, they value them and they specifically chose not to merely use women for their pleasure or benefits but they prefer to have enriched and long term healthy relationships with them (Stoltenberg, 1989).

Objectification theory posits that self-objectification in women is likely to contribute to mental health problems that disproportionately affect women (that is eating disorders, depression, and sexual dysfunction) via two main paths. The first path is direct and overt and involves sexually objectifying experiences that is in which the woman body parts become a direct target of male gaze. The second path is indirect and subtle and involves women's internalization of sexually objectifying experiences or self-objectification that is when women *internalize* the external standards of beauty and perspectives about how their body should look/appear (Fredrickson & Roberts, 1997). Fredrickson and Roberts (1997) asserted that women to varying degrees internalize this outsider view and begin to *self-objectify* by treating themselves as an object to be looked at and evaluated based on appearance.

Objectification theory also posits a mediation model that may explain how self-objectification leads to women's mental health risks via negative psychological outcomes like effecting feelings of self-worth (Brown, Dutton, & Cook, 2001). More specifically, Fredrickson and Roberts (1997) postulated that self-objectification can increase women's *anxiety about physical appearance* (that is, fear about when and

how one's body will be looked at and evaluated); reduce opportunities for peak motivational states or flow; diminish awareness of internal bodily sensations (e.g., hunger, sexual arousal, stomach contractions); increase women's opportunities for body shame (that is, the emotion that results from measuring oneself against a cultural standard and coming up short); and increase women's *anxiety about their physical safety* (e.g., fears about being raped), which in turn can lead to disordered eating, depression, and sexual dysfunction (Szymanski, Moffitt, & Carr, 2010).

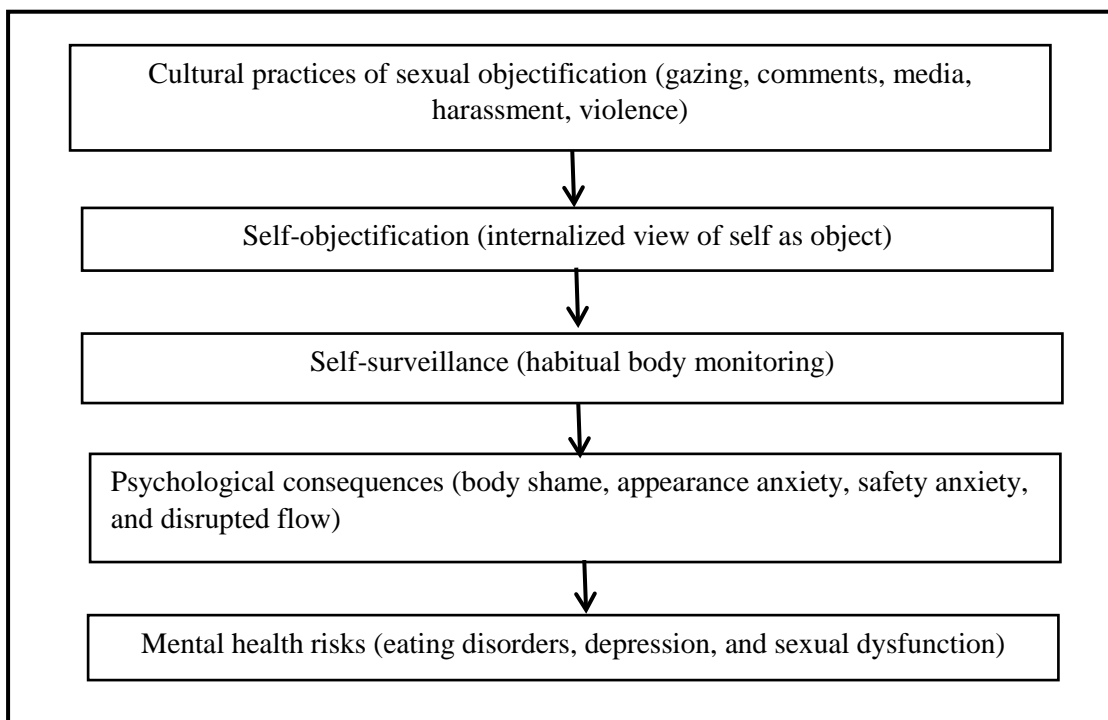


Figure 1. A Model of Objectification Theory as Proposed by Fredrickson and Roberts (1997).

Objectification theory mainly explains the three parts:

1. **Women's bodies are looked at, evaluated, and always potentially objectified.**

Woman body has always caught attention in every era and society among all the cultures. The sexual body parts are always separated out from her overall personality and become the major target of attention for male gaze. This shows that such body parts are always looked at and evaluated as the mere instruments that men use for their sexual pleasure and see them as the symbols for representing women (Bartky, 1990). In other words, women are largely seen as the mere bodies rather than a

complete human being having feelings, emotions, likes and dislikes, etc. (Stoltenberg, 1989).

Just like harassment, objectification is also a perceived phenomenon that is some women perceive the male gaze as harassing and objectifying, but others have different opinion about the gaze and may not perceive it as the sexually objectifying (Kaschak, 1992). Some women become vigilant when they are continuously looked at and made conscious of their appearance and dressing to others, while others totally ignore it as they are least affected and bothered by the comments men pass and the starrng they do (Fredrickson & Roberts, 1997).

The three important sources that have been identified by the theory as the potential areas where objectifying gaze occurs (Fredrickson & Roberts, 1997). It has been suggested that it occurs in: 1) social and interpersonal interactions (Hall&Halberstadt, 1984) 2) electronic media which portrays women in presentable way thus welcoming the objectifying gaze (Umiker-Sebeok, 1981), and 3) culture which promotes objectification and the gaze while spotlighting women's bodies and their body parts (Van Zoonen, 1994).

Print media is no less than the electronic media in this regard. Magazines are equally in this race. They not only objectifying women, but also the men (Archer, Iritani, Kimes, & Barrios, 1983). Men are portrayed in a way with more emphasis on face and facial features that is they are given more facial prominence, while women are given more emphasis on body parts (Zukerman & Kieffer, 1994).

Internalization of other's perspective. The basic concept around which the whole theory revolves is the sexual objectification that is women are treated as the collection of parts and a mere instrument with a status reduced to an object rather than a human being (Fredrickson & Roberts, 1997). So, knowing this all, women internalize this external perspective about themselves and consider themselves to be the object for other's pleasure (Bartky, 1990). These pressures that women have, from the outside world and the people around them, make them preoccupied with the appearance related thoughts all the time (Berger, 1972).

Another important factor that is considered to be important in impacting women's life is the discrimination they face when they are not up to the external standards of beauty (Wooley & Wooley, 1980). Women who are physically attractive

and have eye catching personalities are considered more and preferred as compared to non-attractive ones. Such women face discrimination in every walk of life from job selection to environmental adjustment (Snow & Harris, 1985).

Shame is experienced when the person feels helpless to meet the external standards of beauty their society and culture has set for them (Lewis, 1992). The most obvious feature of shame is that the person starts generalizing the outcome on the overall situation that is one thinks as if s/he is not capable of doing anything good at all rather than focusing on just one specific task which did not work (Tangney, Miller, Flicker, & Barlow, 1996). Research evidences show that here the internalization plays its role in making the person feel ashamed about his/her appearance (Darwin, 1965).

Men and women both are objectified and portrayed in specific ways in our sociocultural surroundings, but literature suggests that women get more affected by these messages as compared to men and thus have more feelings of shame (Stapley & Haviland, 1989). And this difference is mainly created by the objectifying culture where the major target of objectification is woman (Wolf, 1991).

A person feels anxious whenever s/he anticipates danger to the self (Lazarus, 1991) and the vigilance, scrutiny, and disturbed motor activities are the obvious symptoms of anxiety (APA, 1994). Anxiety is most obvious in those women who are living in such cultures which largely objectify them. And this anxiety is manifested through their vigilance and attentiveness they show in response to threats they perceive in their surroundings (Dion, Dion, & Keelan, 1990).

When there is ambiguity that how a person will be evaluated in a situation, as per her appearance, creates anxiety (Fredrickson & Roberts, 1997). The objectification theory suggests two types of anxieties that is appearance anxiety and the safety anxiety. And women are found to be high on these anxieties as they are made more conscious about their appearance and also are more prone to harassment (Keelan, Dion, & Dion, 1992; Fredrickson & Roberts, 1997).

Peak Motivational States. These are the states that are fully lived by a person, a person voluntary takes part in those activities which demand full mental as well as physical exertion, but are still enjoyed due to intrinsic motivation one has for that task (Csikszentmihalyi, 1990). He defines this state in terms that “flow occurring when a

person's mind is stretched to its limits in a voluntary effort to accomplish something difficult and worthwhile" (Csikszentmihalyi, 1990, p. 3; Deci & Ryan, 1985).

Living in a culture that continuously objectifies women at every step can become a hindrance in achieving this peak motivational state in any task. Literature suggests that girls mostly become conscious about their bodies whenever boys are around them (Fredrickson & Roberts, 1997).

Women have rare peak motivational states in life majorly for two reasons (Fredrickson & Roberts, 1997). One is that girls' activities are often interrupted by the presence of boys because in such situations they become vigilant about their surroundings and are more prone to distraction (Thorne, 1993). So, in this way they do not enjoy their peak motivational states (Fredrickson & Roberts, 1997). Second reason is that they are made self-conscious which is the biggest hindrance in achieving peak motivational state. As per literature, a person can enjoy the life activities and peak states only if s/he is free from the self, because intrinsic motivation to achieve things and enjoy outcomes reduces whenever a person becomes aware of the self (Plant & Ryan, 1985). In short, it prompts self-consciousness in them (Fredrickson & Roberts, 1997).

2. Women objectification leads to number of mental health risks to the women. The second part of the theory highlight the main outcomes that are experienced by women when they perceive themselves being objectified. The main issues that are repeatedly seen to occur in women are depression, disordered eating, and the sexual dysfunctioning. It is obvious that whenever a person is treated less than a human, is considered as a commodity, it results in psychological disturbances inside him/her (Fredrickson & Roberts, 1997).

Depression is among the most obvious outcome. It is found to occur in both the genders but women have slightly higher ratio (Blazer, Kessler, McGonagle, & Swartz, 1994). The reason is the unrealistic expectations of the society from women. They are expected to be up to the mark as per their appearance (Fredrickson & Roberts, 1997). For a woman her outlook is given so much importance that she strives to find a match between her real and the expected self. And in doing so a continuous battle starts inside her leading to low mood and depression (Gilligan, 1989).

3. Implications for changes in women's mental health risks over the life course.

Women's body shape keeps on changing. Though men and women have almost similar body fat proportion, but adolescence is the time which becomes problematic for women in this regard (Fodor & Franks, 1990). Due to pubertal changes and reproductive developments women gain weight most of the time, body fats increase in the hips, and thighs region, in other words women develop a figure in this life phase (Singh, 1993). This is the time when girls are seen to be more concerned about their appearance, they start perceiving themselves as a public self (Brownmiller, 1984) where their body has to be in a shape demanded by others. Men prefer or are attracted by the figures having low waist-to-hip ratio and that is what girls start striving for because they need attention from the opposite sex (Singh, 1993).

Old age is another time somehow depressing for women as it is the sign of decline of almost every apparent rise. Women are facing menopause, freckles, changes in body shape, and as such no more attractive physical appearance as it was in the youth time. So, all these factors become a trauma at times and push women to depression (Fredrickson & Roberts, 1997).

Objectification theory (Fredrickson, & Roberts, 1997) suggests some alternatives to perceive in order to feel less objectified and more productive. It suggests that though the old age is accompanied by the falling factors with respect to physical appearance, but this is the time when women are more empowered, autonomous, and skilled as compared to their youth time (Kaschak, 1992). This is the time when the important catchy factors are not related to their appearance, rather their achievements gain more visibility and are considered worthwhile (Heilbrun, 1988).

Also, our media, which has the greatest impact in shaping our views and perceptions, needs reforms in this regard. It is the media which highlights cultural norms, practices, likes and dislikes, so this the medium to be used for changing the objectifying environment. And most importantly our education system has also to bring such reforms so that the text and the course content being taught should not provoke or promote any such messages and perceptions (Fredrickson & Roberts, 1997).

Based on this theory internalization has been taken as a predictor for self-worth while self-objectification, self-surveillance, appearance anxiety and safety anxiety has been added in the context as mediators.

Conceptual Model

Viewing the objectification theory (Fredrickson & Roberts, 1997), a conceptual framework is designed to better understand the relationship among the study variables and how they are studied in the current context. As the theory depicts, internalization is the factor leading to self-objectification and self-worth is the major outcome along with self-surveillance, appearance anxiety, and safety anxiety as the other influencing variables.

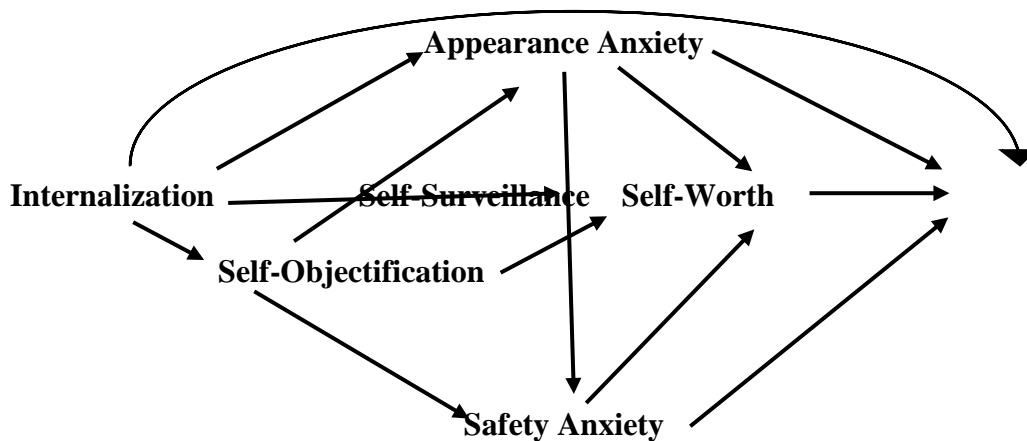


Figure 2. Conceptual Model of the Study

Self-objectification

Self-objectification has been defined as the process by which women come to internalize and accept the beliefs that society projects upon them (McKay, 2013). It has also been taken as “regular exposure to objectifying experiences that socialize girls and women to engage in self-objectification, whereby they come to internalize this view of themselves as an object or collection of body parts”(Koron & Perez, 2013, p. 16).

Objectification has been criticized widely by the researchers as they view it as a process in which a person is devalued from a human status to an object (Frederickson & Roberts, 1997). Modern industrialized society chronically and pervasively objectifies the womanbody, and many women have come to view themselves through the lens of an external observer, habitually monitoring their own appearance whether in public or private settings (Calogero, Tantleff-Dunn, & Thompson, 2011). Objectification theory (Fredrickson & Roberts, 1997) contends that experiences of sexual objectification socialize women to engage in self-objectification (Harper & Tiggemann, 2008). It also suggests that women self-objectify because of internalizing an observer's perspective on their physical selves. Self-objectification has been examined as both a stable enduring trait and as a context dependent state (Tiggemann & Andrew, 2012). It has always been argued that a person cannot be understood if he/she is perceived as a collection of different body parts and fragmented, instead of being viewed as a whole human (Bartky, 1990).

Researches have clearly shown that media plays a very important role in objectifying women. Advertisements portray women as an object to be viewed, as potentially available for customers, and as an object for male gaze. It suggests that media highlights the unattainable Western standards of beauty causing women to internalize those standards ultimately leading to objectification (Vandenbosch & Eggermont, 2012).

Considering the negative consequences of the objectification, research findings suggest that it becomes a host of number of psychological problems ranging from sexual dysfunctioning, depression, substance abuse, and other eating problems resulting in lowering one's self esteem. (Tiggemann & Williams, 2012).

Different body parts are subjected to objectification. Skin color is among one of them. Literature suggests that women who have somehow different color complexion, especially, the dark one, as compared to the mainstream women having light (white) complexion are treated differently. This shows that women's skin tone is also subjected to objectification, white color skin tone is favored more (Moradi, 2010). Conclusively, the perception about one's own body is largely shaped by the culture the person is residing in, because every culture has its own standards of beauty and attractiveness (Sanders, 2014). The cultural perspective is so enriched in the

society that even the children become concerned about the skin tone, a survey finding reported that the elementary school children preferred the women with lighter skin tone compared to black women (Kaufman & Wiese, 2012).

Objectification is prevalent in every culture. A cross cultural study revealed that people objectify themselves as well as the others and sexual objectification also go along with it. Findings also revealed that self-objectification is less prevalent in Asian countries like Pakistan, Japan, and India as compared to Australia, Italy, UK, and the USA where objectification is emerging robustly among women showing that culture does play its role in objectification (Loughnan et al., 2015). Another important factor is media which has been seen in shaping people attitude and perception about one's objectification (Ullah & Khan, 2014). Media portrays soft, smooth skin, bouncy, shiny hair, and proportional body as women capital and therefore it uses woman as a tool in almost every commercial either it is relevant or irrelevant to women (Ullah & Khan, 2014).

Seven features of objectification. Objectification has been observed from many perspectives. Nussbaum (1995) has identified the seven characteristics that define the objectification. These are:

- 1- **Instrumentality.** It is the treatment of the person as an instrument, a tool that is beneficial to the objectifier.
- 2- **Denial of autonomy.** It is about the inertness of the person being objectified that is one does not have any personal freedom and is lacking self-determination.
- 3- **Inertness.** Inertness is lacking the ability to do some activity. With respect to objectification it is lacking any power, force or the influence.
- 4- **Fungibility.** It is the concept that one object is replaceable with the other that is the objectified person is an object that is reciprocative.
- 5- **Violability.** As per this feature, the objectified person is capable or available of being violated that is one does not have that boundary of self-respect.
- 6- **Ownership.** It shows that the person is an item which is owned by someone else, the other person (objectifier) can sell or buy that person just like a thing.

- 7- ***Denial of subjectivity.*** It happens when the personal, subjective feelings and opinions of the person are not taken into account, they are neglected and the person is treated as per the objectifier's desires and moods.

Thus, to be objectified means to be made into and treated as an object that can be used, manipulated, controlled, and known through its physical properties. Women are targeted for sexually objectifying treatment in their day to-day lives more often than men (Calogero, Tantleff-Dunn, & Thompson, 2011). Later, Langton (2009) added three more features of objectification. These are: *reduction to body* which is reducing the person from being a human to just the body that is recognizing the person from his/her body or body parts; *reduction to appearance* involves judging the person just from his/her looks; and lastly there is *silencing* is making the person silent, assuming or believing that s/he cannot speak.

Domains of objectification. Objectification majorly occurs in two areas: One is in interpersonal interactions and the other one is by media. The media and the interpersonal relationships are also considered to be the contributing factors towards women objectification. In the interpersonal interaction, objectification occurs in the form of gazing and staring at women's bodies, sexual harassment, and comments pointing their sexual organs. The other area is media which keep on portraying the sexual images about women bodies; the print and electronic media presents long, shiny, bouncy hair, with white and fair complexion and having slim trim body, as women's capital (Calogero, Tantleff-Dunn, & Thompson, 2011).

Interpersonal interactions. Men basically sexualize women bodies that is they are the sexual and reproductive beings (Puvia, 2011). There are two major perspectives that arise out of the sexual objectification: One is that sexual objectification focuses mainly on the body; second is about the objectified perception that the woman body is collection of body parts and has status less than a human being (Bartky, 1990). As men and women are considered two different beings in a sense that one needs the other in order to get completed. Women are largely seen as the reproductive beings highly desired and required by men. So, the objectified view of women occurs here in very subtle ways through gaze, sexualized comments and statements on women's bodies, and the role expectations society have from them (Frederickson & Roberts, 1997).

Media portrayal. It's been a long history of media portrayal of women as an object in different television and print media commercials (Berberick, 2010). The advertisement industry has always caught attention of the feminists as they are against this media portrayal of thin women bodies (Lewis, 2002). Feminist speak strictly against the presentation of women in every type of media commercial. Through the advertisements, media keep on reinforcing the women sexualization and make objectification appear normal to the general population. Media uses the woman body as a pitch for the sales of their products (Barber, 2011). Researchers emphasize that it is actually not the product that is being sold, in fact the media is selling the women slim attractive bodies. Advertisements are selling the sex and through this they project women as a desired object for men's gaze and pleasure, but not the human being having feelings and emotions (Kilbourne, 2002). It does not depend on the type of advertisement, rather a woman is used in every commercial either it is of a motorbike, a burger, or of shaving cream (Henslin & Nelson, 1997).

Research suggests that television advertisements not only display women to construct the "ideal image" about woman body, but it presents this image in a way to become a cultural norm. Media captures men's psyche and thus it presents an ideal woman body image that is unattainable in reality, but it becomes a standard of women's worth and sexiness (Szymanski, Moffitt, & Carr, 2011). Women and especially young girls start internalizing this exemplary image, they become more inclined towards the apparent features of the body and neglect the unobservable abilities like intelligence and other inner qualities they have (Ullah & Khan, 2011).

Media advertisements are assumed to display the products for their sale. But in reality, they present the products as how valuable they are and how a person's value increases when she uses it. In other words, in order to get acceptance in the mainstream society, a woman has to use those products (Ullah & Khan, 2011). Media make the women so vigilant about their appearance that they come to view themselves as an object to be judged based on appearance rather than competence based judgement (Szymanski, Moffitt, & Carr, 2011).

There is a long history about media objectification of both the genders with more emphasis on the women's bodies. Media habitually gives objectified evaluation of women's body parts and appearance. There is a tendency of the media that is

largely defined as “relative facial prominence” or the “*face-ism index*” (Archer, Iritani, Kimes, & Barrios, 1983) which is defined as “ratio between the surfaces of face (from the top of the head to the lowest point of the chin) portrayed compared to the rest of the body (from the top of the head to the lowest visible part of the body)” (Puvia, 2011, p. 12). This is actually about the gender biasness that exists generally and specifically in media that when presenting men and women, there is emphasis given to men’s face while for women greater emphasis is given to their bodies (Archer, Iritani, Kimes, & Barrios, 1983).

Societal influence. Society also plays its role in objectifying not only the women, but also the men. However, women are objectified primarily (McKay, 2013). Since childhood young ones are made conscious about their appearance. Girls are given the dolls to play, whose clothes are made beautiful, proper make over is being done to make them appear beautiful and stunning. This way girls and even boys become attuned that the girls are acceptable only when they appear this way. They are emphasized that these body regions need special beautification like tight clothing, eye makeup, lips enhancement, cheeks are made prominent by putting blush on, and so on (Franzoi, 1995). So, when these girls grow up, as per the way in which they have been socialized they need and keep on getting reassurance from others about their appearance (McKay, 2013). In doing so peers, friends, family members are the primary sources giving remarks and statements about how a girl is looking and how should she look like. That is why the women who have more masculine appearance do not get much acceptance (Zurbriggen, Ramsey, & Jaworski, 2011).

As gender is a social construct, so the roles expected from them are also assigned by the society. Men and women have to act in specific ways and to adopt different roles (McKay, 2013). The women objectification is also the outcome of these assigned gender roles (Basow, 1986). Furthermore, literature discusses that how gender roles result in objectification, so it has been suggested that our roles as per gender are defined by the society and they become so ingrained in our culture that their violation is rarely accepted (Sinnott & Shifren, 2001). We develop stereotypes about the genders as per their expected roles. Through socialization we come to acquire these stereotypes and somehow become rigid about them (Basow, 1986).

There are certain traits or roles that are separately considered as masculine and feminine. Bem (1974) gave another concept that is androgyny. It is defined as having both the masculine and feminine roles. A person who is high on masculinity and also high on femininity is defined as androgynous (Bem, 1974). This androgyny is considered as a barrier against women objectification that is the women who are assertive, caring, they have strong cognitive defenses and are well adjusted and happy with their life, are least objectified (Basow, 1986). Because androgyny means not sticking to the typical gender roles assigned to a person so it results in less objectification of women (McKay, 2013).

Literature gives sample evidences about the role of culture in promoting women objectification. It suggests that the patriarchal societies are the laps where objectification gets nourished. Findings suggest that in such societies where the ultimate head of the house and family is the man, objectification of women becomes normal. Father has control over the family matters, children and the wife, so woman has to live as per his demands and requirements (McKay, 2013).

Men and women adopt those roles for which they are socialized and raised in specific ways. Same is the case with objectification, women are socialized in a way that they start perceiving themselves as an object, and that they will be evaluated on the basis of their appearance only (Archer, Iritani, Kimes, & Barrios, 1983). Being defined from a male point of view can lead to consequences that lead to self-objectification. Culture is also prone towards women objectification, women start viewing themselves from the third person's perspective that is they are the collection of observable body parts (Fredrickson et al., 1998).

Growing up, women are socialized to act and respond to situations in certain ways, defined by gender roles. These roles help shape a woman's characteristics so she can be accepted as "normal" by the society in which she lives. Women are then socialized to accept the less invasive forms of sexualization as normal and perhaps even desirable, indicators that they are fulfilling expected social norms (Smolak & Murnen, 2011).

Protective factors against self-objectification. Literature suggests number of ways that can be a resistance against self-objectification among women. Findings reveal that the transition time from girlhood to womanhood makes the women more

prone to self-objectification, as they become anxious that they are going to become more prominent as sexual beings to the society (Muehlenkamp & Saris-Baglana, 2002).

Different activities like media education or literacy, providing avenues to participate in games, expression through the extracurricular activities, positive social circle, family get-togethers, proper sexuality education by the parents, co-viewing television with parents, confronting the body and appearance related issues and this all is to make the women realized that they are empowered and not the objects under someone's supervision (Sioux, 2008).

Proper education can decrease women objectification to an extent where it can be less disturbing for the women. Media literacy is basically about to understand the content of the message being conveyed, to evaluate the implicit meaning it contains and to analyze the intended purpose of the commercial or message. Also, the parents can counter the effect of media messages on their daughters by telling them that how the models' features and physique are photo-shopped to make them appear glorious (Tylka & Augustus-Horvath, 2011). They make all possible efforts to make the commercial appealing in order to sell their product so such appearance have no real life existence (Sioux, 2008).

Co-viewing is making the children watch television with their family. While watching television parents should give constructive and realistic remarks about the images that are portrayed by the media because children get affected by their parents' perception and attitude towards other. Initially, they don't have their own opinions, but they rely on their parents in order to make judgements and opinions about others (Nathanson, 2012).

Consequences of self-objectification. Self-objectification leads to a number of problems, especially, the psychological ones in women. Among the most common consequence of self-objectification is the eating problems resulting from depression. Women when internalize the external perspective about their appearance, they come to constantly monitor their appearance (McKay, 2013). When they constantly find a mismatch between the ideal body image presented to them and the real self-image they have, they go to the shell in which they consistently monitor their looks and

appearance. This all results in depression and the disordered eating among such women (Tiggemann & Williams, 2012).

There has been extensive research showing the adverse consequences of objectification. It has been linked with depression as the objectification makes the women feel anxious and the feelings of powerlessness arises in them as they become worried that any time they can face objectification in any domain of life. These anxious feelings make them prone towards the depressive symptoms (Meuhlenkamp & Saris-Baglana, 2002).

The National Anorexia Nervosa and Associated Disorders(2013) reported that around 24 million people of all the ages and genders have the eating disorders. The most alarming results are that about 47% of the girls who are in 5th– 12th grade wanted to lose weight in order to get the desired shape of the body that is to look like the ideals they are familiar with (Eating, 2013). Actually, they compare their body and appearance with the models' photographs they find in the beauty magazines, so try to attain those perfections (McKay, 2013). However, evidences show that even the images of the girls in the magazines and billboards are not real but the photo shopped pictures are displayed to make the eye-catching appearance (Tylka & Augustus-Horvath, 2011).

Internalization

Various modelshave been presented to understand the ideal images of male and female bodies. Men have to be muscular and women to be slim. Men and women internalize these societal images and media standards of ideal muscular male body and thin female body. One such model is the sociocultural model, which focuses on the societal and cultural pressures towards slim woman body (Cusumano & Thompson, 1997). “The internalization of beauty ideals, refers to “the extent to which an individual considers the societal norms of size and appearance to be appropriate standards for his or her own size and appearance” (Thompson & Stice, 2001).

This internalization of ideals lead to dissatisfaction from one's own body and results in disordered eating attitudes and sexual dysfunctioning along with many other mental health issues (Morry& Staska, 2001; Moradi & Huang, 2008). Literature depicts that the young girls and womenget the constantmessages about their appearance from different sources like parents, peers, family, society and most

importantly from the media. These messages make them conscious of their looks and thus they internalize this photo-shopped image of the ideal body that is impossible to attain in reality (Brunet, Sabiston, Dorsch, & McCreary, 2010).

There has been number of factors which contribute in internalization of the person. A major highlighted factor is the media. Researches emphasize that it is basically the media that becomes a cause of women's consciousness about their bodies and appearance. It is the media which presents the ideals that how a man and a woman should look like if they have to get acceptance and a status in the society. This portrayal makes them reactive even to the minor changes occurring in their complexion, weight, and the overall appearance (McCreary & Sasse, 2000). Men are also made aware of their looks but this proportion is higher for women. It has been seen that the women beauty magazines target the women's weight, they make them reactive towards minute changes in their weights and they have also seen to contain a lot of redundant statements about how to lose weight and therefore, it becomes a leading factor towards disordered eating among women (Morry & Staska, 2001). Research evidences show that the women beauty magazines contain 10 times more weight loss commercials as compared to men's fitness magazines and there are 10 times more eating problems among women than the men (Morry & Staska, 2001).

The role of culture can never be neglected. Culture does play its role in internalization of beauty and appearance standards among the individuals. Women are made conscious of their appearance due to cultural standards and in the same way they internalize comments and standards about their expected appearance also due to the impact of the culture (Fredrickson, Roberts, Noll, Quinn, & Twenge, 1998).

Gender roles endorsement is another important concept ingrained in people's minds. Men and women try to endorse and try to stick to the traditional roles that are expected and to adapt the stereotypical body ideals that the culture presents for both the genders (Waller & Shaw, 1994). So accepting these cultural views about one's appearance is the internalization which becomes contributory element in disordered eating and dissatisfied body (Stice, Schupak-Neuberg, Shaw, & Stein, 1994). Here the media plays its role, it triggers the topic society is already sensitive about that is emphasizing the body ideals (Morry & Staska, 2001).

Viewing the gender differences, both genders internalize the sociocultural perspective about their appearance. Just like women, men are also conscious about their appearance, there are different expectations from both the genders about how they look and appear in the society (Morry & Staska, 2001). In this way media plays a dual role, it not only promotes body ideals, but also endorses disordered eating and body dissatisfaction in men too (Prybock, 2000), which leads to lowering one's self-worth and increases chances of depression (McCreary & Sasse, 2000). Contrary to women, men have the chances of weight gain because they have to appear muscular, hence, they are objectified in this way (Stice, Schupak-Neuberg, Shaw, & Stein, 1994).

The consequences of internalization are apparent in an individual's life as it is about crossing the society's view about one's appearance, weight, height, color, and looks etc. (Mieziene, Jankauskiene, & Mickuniene, 2013). Media continue presenting ideal, unrealistic images about muscular male body and thin female body and for that men and women both become observant of their outlook which is proven to have a contributory affect towards body dissatisfaction among the young girls (Austin & Smith, 2008). The ideal woman body image is extremely thin which is not attainable and is not adaptive too (Ahern, Bennett, Kelly, & Hetherington, 2011), so women adore this image and feel dissatisfaction from their own bodies (Vilhjalmsson, Kristjansdottir, & Ward, 2012).

It has been seen that the body dissatisfaction, resulting from internalization of sociocultural standards of beauty, paves a path towards number of mental health issues (Abbott & Barber, 2010) including the disturbed eating attitude, food and drug usage (Neumark - Sztainer, Paxton, Hannann, Stat, Haines, & Story, 2006), it also results in minimizing the tasks that require physical activities (Haines & Neumark-Sztainer, 2006), crash dieting or excessive exercising to reduce weight to unrealistic expectations (McCabe & James, 2009). The internalization of social and cultural standards of beauty prevent adolescents from adopting healthy life practices (Neumark – Sztainer, Paxton, Hannan, Haines, & Story, 2006), so for that the physical activity has been considered to be a crucial step that needs to be promoted in a way that adolescents and young adult girls adopt it in their life (Hutchinson, Rapee, & Taylor, 2011). However, internalization needs attention in the two genders as it equally affects the both (Jackson & Chen, 2010).

Researches have also been conducted to highlight the factors that can act as protective factors against this internalization of macho ideals for men and thin ideals for women. Research suggests that ethnicity and one's culture can play its role in this regard by emphasizing less on the appearance as a criterion for one's value and highlighting one's traits and characteristics as an indicator of one's significance (Warren, Gleaves, Cepeda-Benito, Fernandez, & Rodriguez-Ruiz, 2005).

It has also been emphasized by the previous studies that schools or the education institutes should provide physical health education to the students in effective ways and also promote the media literacy to make the young generation know the actual intended purpose of the media messages, commercials and the photo-shopped images it portrays in order to make good sale. It definitely reduces internalization of the hypothetical standards of beauty and body images portrayed by the media (Mieziene, Jankauskiene & Mickuniene, 2013).

Considering the Pakistani context, internalization is also prevalent here in the same manner. Researches show that media is an important factor contributing to internalization of beauty standards and societal images being portrayed. Evidences show that those men who internalized more the media images and standards of beauty, they had very low body image as compared to those who did not internalize it (Saghir & Hyland, 2017). Similarly, it has been found that one of the major cause of body image dissatisfaction among women is the mass media portraying unrealistic beauty images (Khan, Khalid, Khan, & Jabeen, 2011).

Internalization and self-objectification. Dakanalis and Riva (2013) stated that individuals are gradually encouraged for unrealistic kind of body shape models or ideals being presented in media with repeated sexual objectification referred as media-ideal internalization. In this all situation individuals use to have an observer's perspective towards their bodies and they view their own self as an object which needs to be evaluated or looked at in consideration of their physical appearance. This kind of perspective or third-person's view to self ("self-objectification") reveals a habit of body surveillance which is about an individual's constant attempt to monitor the adherence they depicted towards the standards or ideals of body shape maintained by society and culture. A considerable empirical support is governed by objectification theory from its start. Various studies with

different kind of samples like American, British, Canadian, Italian and Australian adult men and women reflected that self-objectification results in disordered eating due to internalization of ideal body shape images presented in media where body shame and appearance anxiety were appeared as mediators in the whole mechanism (Dakanalis et al., 2014).

Self- Surveillance

Self-surveillance refers to habitual monitoring of the body's outward appearance (McKinley & Hyde, 1996). Generally, women are more seen to be in self-surveillance that is they believe that their looks or the outward appearance determines how other people treat them (Calogero, Tantleff-Dunn, & Thompson, 2011). And research found a strong relationship between the self-surveillance and self-objectification (Steer & Tiggemann, 2008). It has been seen that the surveillance is very much associated with the physical changes occurring in women's bodies, especially, the pubertal changes usually make girls more prone to sexual harassment and in return leading to high levels of self-surveillance (Lindberg, Grabe, & Hyde, 2007). So, the physical body features and especially the pubertal changes occurring in transitional phase from adolescence to adulthood also become a factor towards increased surveillance (Burdette, 2014). One reason for increased surveillance is body dissatisfaction because bodily changes make the women vigilant about their appearance, they internalize and continuously monitor themselves about how society evaluates them with respect to their appearance (Knauss, Paxton, & Alsaker, 2008). Also, there has been literature showing the adverse effects of the internalization of media messages of beauty (Gettman & Roberts, 2004) leading to self-surveillance and the accompanying feelings of self-objectification (McKinley & Hyde, 1996; Tiggeman & Kuring, 2004).

Puberty has given greater attention in this regard. Self-objectification mediates the relationship between pubertal development and self-surveillance, though women are more in self-surveillance during pubertal changes than men (Lindberg, Hyde, & McKinley, 2006). During pubertal development the sexual organs of women become more prominent thus they start monitoring their body and how it appears to others

especially men (Burdette, 2014). This is the time when they feel more sexual harassment towards themselves (Lindberg, Grabe, & Hyde, 2007).

Also, there is a feminist approach towards self-surveillance. A feminist approach to surveillance expands its definition by creating a connection between surveillance and harassment against women. Many women have experienced and are very conscious of male gaze when they enter into public places, more specifically which are male dominated areas. The feminist approach makes a connection between “being leered” to that of “being watched” by surveillance state. This approach makes clear that the feeling of being watched is solely a woman experience. And like objectification, self-surveillance also results in adverse consequences including depressive symptoms, disordered eating, and lower awareness of internal body states (Greenleaf, 2005).

Furthermore, as the subject of evaluation and scrutiny of women bodies is out of their control, they may also experience a great deal of anxiety and sadness that results in constant monitoring and adjusting of their appearance. More generally, thoughts about women’s appearance and how their body appears to others may prevent a woman from experiencing positive emotions (Steer & Tiggerman, 2008). This may disrupt their cognitive performance. Fredrickson and Roberts (1997) argued that the combination of these negative consequences of self-objectification puts women at increased risk of several mental health disorders that occur disproportionately in women, namely eating disorders, depression, and sexual dysfunction.

Self-surveillance and self-objectification. Objectifying oneself leads women to self-surveillance in which they strictly monitor their appearance and become very much conscious about even minor changes in their looks (Lindberg, Grabe, & Hyde, 2007). It has been investigated that just like self-objectification, self-surveillance also leads to number of psychological problems in women like depression, low mood, less awareness about inner self (Greenleaf, 2005). Researches have shown its stronger link to body dissatisfaction and it also become a contributing factor in lowering one’s self-worth (Burdette, 2014). As per the objectification theory (Fredrickson & Roberts, 1997), women become vigilant when they receive messages, about their appearance, from different sources (media, gaze, social standards of

beauty etc.). These comments contribute in lowering their self-worth when they find mismatch between the standard and their real self (Frederick, Forbes, Grigorian, & Jarcho, 2007).

Self-surveillance and internalization. Women are seen sensitive towards the remarks they are getting about their appearance on the continuous basis. They are more relationship oriented therefore to keep the relationship sustaining they try their best to cover the gaps in between (Schmitt, Shackelford, & Buss, 2001). Therefore, they try to keep their men satisfied with their appearance and outlook because they know the society's trends towards beautification and the so called acceptable attire and outlook (Myers, & Crowther, 2007). A study conducted on undergraduate women students showed that sociocultural pressures make women internalize the thin ideals leading to body dissatisfaction (Myers, & Crowther, 2007). The major cause behind this dissatisfaction with one's own body is self-surveillance or continuous body monitoring (Thompson, Whiffen, & Aube, 2001). Because literature has suggested that a chain starts from internalization of body ideals into the strict body monitoring even not letting the minor changes to happen in the body or outlook (Lindberg, Grabe, & Hyde, 2007). It makes women psychologically ill (Calogero, 2012; Greenleaf, 2005) because neglecting the inner voices of what body or the self wants, what are its actual requirements to stay psychologically healthy are neglected in this way (Gilligan, 1989; Jack, 1991; Thompson, Whiffen, & Aube, 2001).

A comparison study was conducted on dancers and non-dancers that is the former students of classical ballet and undergraduate Psychology students. The findings revealed that dancers had high self-objectification, more self-surveillance and the resulting disordered eating practices than the non-dancers (the Psychology students). It showed that dancers being in a specific field are made more realized about their appearance to be in form, as suggested by the objectification theory (Frederickson & Roberts, 1997), to maintain specific body shape and therefore feel more pressurized (Tiggemann, & Slater, 2001).

Anxiety

The fragmentation of women into a collection of sexual parts manifests in different ways, ranging in degrees of force from sexual violence to sexualized gazing and visual inspection, largely not under women's control and in such a way as to

reinforce the subordinate status of women in relation to men. This leads women into experiencing anxiety (Saguy, Quinn, Dovidio, & Pratto, 2010). Literature suggests that anxiety is the most common response which a person gives whenever s/he feel threatened (Lazarus, 1991). In the context of current study, objectification links multiple forms of anxiety. Whenever women have to move around they feel anxious in some ways. This anxiety is most commonly experienced at starry, harassing locations where they perceive threat being a woman (Dion, Dion, & Keelan, 1990).

The objectification theory highlights two important distinctions that is appearance anxiety and safety anxiety (Fredrickson & Roberts, 1997).

Appearance Anxiety

It has been defined in terms of social physical anxiety, and is a consequence of negative image of one's own body and appearance (Hart et al., 2008). Anxiety generally arises out of uncertainty (Lazarus, 1991). When a person becomes conscious about one's own appearance and goes to self-surveillance, it leads to appearance related anxiety (Fredrickson & Roberts, 1997). Researches further show that women have more appearance related anxiety as compared to men because in our culture they are made more conscious about their looks (Ohman & Soares, 1993). Appearance anxiety is shown or exhibited through body-surveillance as women become vigilant to the comments about their appearance and even the slight changes that may occur in their body (Fredrickson & Roberts, 1997).

Literature suggests that young age group especially the adolescents show more anxiousness related to their appearance and it has remarkable effects on their self-esteem (Sahin, Barut, Eranli, & Kumcagiz, 2014). As the media has inculcated in our society so much that it is now the perception of the whole society that how a girl or a boy should look like. Being an emerging youth, adolescents are most affected by this view of the society and hence when they do not find a match between themselves and the ideals they see around, their self-worth goes down (Shroff & Thompson, 2006). Also, findings from the existing literature suggest that with increase in age, the cognitive capabilities of young adolescents increase along with their increased concern about their appearance, so they are better able to evaluate their standing with respect to standards of the society (Oktan & Şahin, 2010). They can now better

analyze the images they have seen on television about slim woman body and v-shaped male's body as prototype for themselves. Hence, they face greater stress and suffer appearance anxiety by not viewing themselves as good as the ones in television commercials (Frost & McKelvie, 2004).

Appearance anxiety has often been seen in association with fear of negative evaluation (Hinrichsen, Wright, Waller, & Meyer, 2003). And women are most commonly seen to indulge in such activities so that they can avoid the negative remarks and evaluations about their appearance (Gilbert & Meyer, 2003). This fear of negative evaluation causes women to indulge in number of risky behaviors having injurious effects on health such as drive for thinness, depression, and binge eating etc. (Gilbert & Meyer, 2005). And at times this fear of negative evaluation becomes so much obvious among women that they start avoiding social settings and may suffer social anxiety whenever they have to face such gatherings ((Haikal & Hong, 2010).

Considering further literature, appearance anxiety has been research from different perspectives. A study was conducted to see the impact of media portrayed images and the resulting body shame and appearance anxiety among young women. Findings showed that idealized images portrayed in different advertisements had detrimental effects on personalities of young women resulting in more body shame and the appearance anxiety. Also, the personality type did matter in this regard, some women had experienced more body shame as compared to others depending on how much importance they gave to those ideal images and their own appearance (Monro, & Huon, 2005). A study, conducted on university students, found that appearance anxiety is more commonly experienced by women than men. Also, the same study found that women relate appearance anxiety more to shyness, social avoidance, self-consciousness, and distress (Dion, Dion, & Keelan, 1990).

A study was conducted to see the comorbid factors for appearance anxiety. It found that fear of negative evaluation and perfectionism played their role in making a woman self-conscious and anxious regarding appearance. Furthermore, appearance anxiety then became a contributing factor for social anxiety and disturbed eating patterns among such women. The study suggested that controlling the factor of negative evaluation could help women overcome their social anxiety and appearance anxiety as well (Levinson et al., 2013).

In order to view the impact of print media images of highly attractive women models, a study was conducted comprising of undergraduate women students who were made to view such images of women models. In the first part of the study students were asked to rate or give their responses and views with regard to those images. And in the second part the participants themselves were asked to fill the self-reported measures related to body image. Results showed that women did show increased internalization and decreased satisfaction from their own appearance (Engeln, 2005).

Safety Anxiety

“Psychological safety refers to a climate in which people are comfortable being (and expressing) themselves” (Edmondson, Kramer, & Cook, 2004). Safety anxiety is about feeling anxious and unsecured with respect to one’s dressing, and involves reaction to men’s gaze, comments, and touch in various social settings (Fredrickson & Roberts, 1997). Being woman, one can have experiences on daily basis that makes women anxious/conscious of themselves, appearance, and their dressing. As per objectification theory, physical attractiveness becomes a major cause for safety concerns among women that is if a woman is looking physically attractive or her body parts are apparent from her dressing, it makes her conscious and vigilant towards men’s gaze and assault. And these factors give rise to safety anxiety in women (Beneke, 1982; Fredrickson & Roberts, 1997).

Literature gives evidence that how women become conscious about their appearance and the surroundings when they are moving outside. In the context of *hijab*, it suggests that women become vigilant when they are moving outside and especially in a men’s rush. Here the *hijab* acts as a barrier and gives them a feeling of being protected from others’ gaze and staring (Fayyaz, 2015). They feel the need to change their own behavior, so to avoid unwanted men’s attention, as they do not have control on others behavior (Fayyaz, 2015).

Literature regarding objectification suggests that as men are the ones who become a cause for women wearing *hijab*, they are the ones who impose *hijab* on their women (mother, sister, wife, and daughter). Also, they are the ones whose stare, gaze, and comments make women feel forced to wear *hijab* themselves (Beneke, 1982; Fayyaz, 2015).

At times, not just because of objectification, men want their women to wear *hijab* because it's a connotation of security and protection. They think their women are precious so they need to be kept secure and covered from the evil eyes. Only the closed, intimate ones, like husband, can see that precious pearl (Kopp, 2005).

Men also have double standards in this regard. They have different preferences of the women depending on the nature and duration of the relationship they are interested in with the women. When they have to make a temporary relationship, they make modern girlfriends. But when they have to choose a woman for a long-term relationship they would prefer to go for a simple, modest woman (Kouser, 2001).

Objectification theory suggests that women are more concerned and anxious about their appearance as compared to men (Dion, Dion, & Keelan, 1990). And this anxiety arises out of the uncertainty that when and how their bodies will be looked at and evaluated as per appearance and the resulting consequences (Fredrickson & Roberts, 1997).

Another very important concept related to safety anxiety is the sexual harassment. Literature highlights that women have more security concerns from the strangers that is they are more harassed by those to whom they don't know (Fairchild & Rudman, 2008). Various literature studies highlight that harassment and objectification are linked phenomena and they influence women's perception regarding their safety (Macmillan, Nierobisz, & Welsh, 2000).

Appearance/safety anxiety and self-objectification. Empirically addressed, self-objectification is found to be directly associated with various kind of subjective and psychological consequences being high among girls or women in comparative proportion. It includes appearance and safety anxiety, body shame, reduced attention or flow of thoughts while dealing with mental or physical tasks and least mindful internal bodily states like hunger, fatigue and feelings etc. (Fredrickson & Roberts, 1997). These subjective experiences are proposed to be increasing in terms of possible mental health risks that are again found to be higher among girls and women including depression, eating disorders and sexual dysfunctions. Also, with this recurrent shame and anxiety there emerge a disruption attention patterns towards pleasure seeking and rewarding tasks, and a decrease in sensitivity towards internal bodily states. Thus, self-objectification has an indirect contribution towards an

increase in depression, eating disorders and sexual dysfunctions among women (Calogero, 2012).

This is also important to avoid the negative gestures, comments and attitudes of other individuals. Thus, it is theorized that self-objectification leads towards appearance anxiety as well as body shame which in turn causes an individual to reduce weight and meet the thin-ideal (woman) and lean-muscular ideal figures represented by society (Fredrickson & Roberts, 1997). Further, it is exhibited that shame and anxiety in the context of body and appearance also found to trigger binge eating pattern in direct (to cope aversive mood) or indirectly with certain attempts of dietary restraints with multiple sort of psychological mechanisms (Dakanalis et al., 2014).

It is further asserted that the possible subjective experiences which are being perceived with self and sexual objectification like body shame, inattention to bodily cues, and appearance anxiety usually interfere with an achievement of orgasm. Also, this kind of dehumanization (objectification) like abuse, harassment and assault etc. is associated with reduction in enjoyment of sex. There is a lack of research on such direct and indirect connection of self-objectification, sexual dysfunction and self-surveillance. However, the little evidence is presenting a sound relationship between shame and anxiety with self-objectification which predict disruption in terms of sexual functioning among women. Specifically, it has a link to sexual satisfaction, lower perceived sexual competence and lower sexual self-esteem (Calogero, 2012).

Talking specifically about safety anxiety, there has been little research in this domain considering safety anxiety of women with the perspective of objectification theory. According to this theory objectification either self or sexual becomes a root cause for women getting anxious about their safety. The objectification theory (Fredrickson & Roberts, 1997) takes its stance by explaining that women are not only vigilant towards the minor changes in the body and remarks they get about appearance (Dakanalis & Riva, 2013) but also, they are conscious towards their body prominence (Fredrickson & Roberts, 1997) and that is the point where they think about protecting themselves by covering themselves or by any mean making their bodies getting less prominent (Fayyaz, 2015). Tiggemann and Slater (2001) established that there is are links between self-objectification and appearance anxiety,

in addition to the previously established links between self-objectification and body shame and disordered eating. Tiggemann and Kuring (2004) supported a mediating role for appearance anxiety. Miner-Rubino, Twenge, and Fredrickson (2002) found self-objectification to be associated with body shame, neuroticism, negative affectivity, and depressive symptoms in women undergraduate students.

Szymanski and Henning (2007) found that the relationship between self-objectification and depressed mood was completely mediated by body shame, appearance anxiety, and flow.

Appearance anxiety and internalization. For women, it is seen as a part of their grooming to maintain their outlook, to have suitable attire and keep their appearance up to the desired standards. Keeping the context in view, a study was conducted on American male and female university students who were assessed on the measures of body satisfaction, perceived appearance pressures, internalization, and resulting cosmetic surgery attitude. Findings showed that increasing trend towards beauty standards lead to internalization and body satisfaction related issues resulting in more inclination towards cosmetic surgery among the youth (Menzel et al., 2011).

Social psychology also explains our appearance related concerns by suggesting that our dressing and outlook not only sets our impression on others but it also effects our attitude and behavior towards our own self (Johnson & Lennon, 2014). To this extent it is quite reasonable, but appearance related concerns take the form of anxiety and become problematic when they are considered complimentary by the person (Gilligan, Lyons, & Hanmer, 1990). Women take the appearance related concerns and remarks so deeply and seriously that it becomes problematic for them, ignoring their inner self, and keeping their psychological health on stake (Ellsworth, Carlsmith, & Henson, 1972; Kampe, Frith, Dolan, & Frith, 2001; Tiggemann, & Slater, 2001).

Safety anxiety and internalization. Objectification theory takes a stronger stance when it comes to explaining the relationship among the predictors of self-objectification. According to objectification theory (Frederickson & Roberts, 1997) women internalize the outsider's perspective about how they should look like and then try to match those demands. Internalizing this view about themselves make them

anxious in both the ways that is they have to look good and at the same time they have to protect themselves from gaze, catcalls, and sexual assault by men (Fredrickson & Roberts, 1997; Gardner, 1995; Lenton, Smith, Fox, & Morra, 1999). The behind this safety concern could be their dressing. As one of the study conducted on men in Scotland showed that men misperceive some of the clues from women. Sexual rape of women is one of the result of such misperception as men consider the friendly women as sexiest and allowing for their rape (Stockdale, 1993). Similarly, the women in revealing and not very covered dresses are considered inviting and responsible for their own rape (Madriz, 1997).

Appearance anxiety and self-surveillance. Body monitoring is a common phenomenon observed among people conscious about their appearance. They are most often seen surveying their bodies, monitoring the outlook and the attire, vigilant towards the comments and remarks being made about them with respect to physical appearance (Frederickson & Roberts, 1997; Tiggemann & Kuring, 2004). All of such activities do nothing else then making them anxious about how they are looking all the time (Harper, & Tiggemann, 2008). Being continuously vigilant and active towards anything makes a person anxious and less willing to pay attention to the body's inner needs (Tiggemann, & Lynch, 2001).

A study was conducted to check the self-objectification and its related outcomes among active and sedentary women. The participants were asked to complete the self-reported measures related to self-objectification, self-surveillance, appearance anxiety, body shame, flow experiences, and measure related to eating attitudes. Findings revealed that self-objectification did predict disordered eating practices among both group of women and appearance anxiety played its vital role in between. The active women reported more experiencing the flow experiences than the sedentary women. Also, self-surveillance, appearance anxiety, and disturbed eating patterns were more found in women with high self-objectification (Greenleaf, & McGreer, 2006).

One of the study was conducted on a sample of adolescent girls in order to see either the objectification theory (Fredrickson & Roberts, 1997) is applicable to this group or not. Two groups of girls with in age range of 12 to 16 years were taken; one group consisted of girls who recently studied classical ballet ($n = 38$) and the other

group who did not studied the classical ballet ($n = 45$). They were administered with self-report measures of self-objectification, appearance anxiety, body shame, and disordered eating. The findings showed that there were no significant group differences on these variables. Apart, appearance anxiety and body shame mediated the relationship between self-objectification and disorder eating among both the groups. Study also found the objectification theory to be applicable on the adolescents as well (Slater, & Tiggemann, 2002).

Safety anxiety and self-surveillance. Keeping in context the objectification theory (Fredrickson & Roberts, 1997), internalization has been suggested as a root cause for self-surveillance. Self-surveillance occurs in both contexts that when women are getting conscious with respect to appearance and also when they have safety concerns (Macmillan, Nierobisz, & Welsh, 2000). With reference to appearance anxiety literature suggests that women are conscious to keep themselves up to date, in fashion, and carry what seems acceptable to the larger society (Fredrickson & Roberts, 1997; Jones, 2004). In doing so, women at the same time are seen anxious about their safety because of the notion existing in the very same society that “nothing bad happens to the good girls” (Madriz, 1997). Safety concerns are now seen prevalent among girls as they know that once they carry fashion, it is somehow considered as a sign of their willingness towards their assault (Fredrickson & Roberts, 1997; Kang, Shilton, Estrin, & Burke, 2011).

A study was conducted to find out the social aspects of women’s experiences of sexual harassment in public places in Iran. Using a mixed method approach, data was collected from the women students from the seven different universities of Iran. Findings showed that various factors related to women appearance and background were resulting in their sexual harassment experiences. Study found that sexual harassment was significantly related to women’s presence in public places, their acceptance of the gender roles, and the women’s dressing they were carrying and the make-up they were having there (Lahsaeizadeh & Yousefinejad, 2012).

Appearance anxiety and safety anxiety. The objectification theory is the major proponent of the safety anxiety. Where it discusses the women’s appearance anxiety with respect to self-objectification, at the same point it highlights women’s concerns regarding their safety (Fredrickson & Roberts, 1997). The same theory

highlights similar factors which are considered as a risk for safety and appearance anxieties. Women know they are objectified, they know men look and women are looked at, they are merely seen as collection of body parts which are of men's interest and in doing so they only get acceptance if they internalize this view of themselves (Morry, & Staska, 2001). Being mentally in such a state, women want to get acceptance from the society and therefore go with the moving tides relevant to acceptable fashion for them (Kampe, Frith, Dolan, & Frith, 2001). The same thing indulges them into safety related concerns making them realize that all the fashions are not acceptable for them if they are conscious about their safety and protection from lusty gaze and derogatory remarks by men (Fredrickson & Roberts, 1997; Tiggemann & Lynch, 2001).

Self-Worth

It has been defined as a person's self-evaluation regarding his/her worth and importance to others (Covington, 1992). Self-worth is also being taken as self-esteem which is "an individual's subjective evaluation of his or her worth as a person" (Orth & Robins, 2014, p. 381). Habitual self-monitoring pushes a girl into a shell where she looks down to her because she doesn't find herself like the one she desires for or what is expected of her (Tylka & Sabik, 2010). Hence researches find a significant negative correlation between the self-surveillance and self-worth (Aubrey, 2006).

It has been viewed as a person's positive or negative evaluation or attitude towards oneself (Morris & Brassard, 2006). Self-worth not only comprises of beliefs (I am worthy, assertive, strong, timid etc.) and emotions (guilty, despair, pride etc.), but is reflected in one's behavior too that is being assertive, shy or showing confidence etc. (Ashraf, 2010). So, if a person has low self-worth, it affects almost every domain of his/her life.

Self-esteem has been regarded as a basic human need which has to be fulfilled. It is considered as an important contribution in human's personality development (Braden, 1969). Maslow identified the self-esteem among the hierarchy of basic human needs without which a person cannot grow and achieve whatever s/he wants to get in life. He identified two different types of self-esteems: Need of respect from others and the self-respect. The acceptance, recognition, appreciation and motivation from others fulfill the need for respect from others. As per Maslow, the esteem needs

have such an importance that without it as person cannot be self-actualized (Maslow, 1987).

There has been extensive research in the domain of self-worth. It has been well researched in every domain and also from every aspect (Bleidorn et al., 2015). On viewing gender differences, literature suggests that the most obvious differences are found in adolescence when men show high self-esteem as compared to girls (Kling et al., 1999). It has been seen that though there are gender differences on self-worth, but both the genders are seen as following the same course for self-worth along with their proceeding development. However, men report relatively high self-worth as compared to the women (Bleidorn et al., 2015). Studies show that the gender gap that arises early in adolescence persists throughout adulthood and then it starts narrowing down till the old age where it completely disappears (Zeigler-Hill & Myers, 2012).

Studies also show another path for gender differences in self-worth. It shows that self-esteem is comparatively high in childhood then it decreases in adolescence, gets a boom again in adulthood, and then declines in old age across both the genders (Orth & Robins, 2014). It has also been seen that this gender gap rather disappears completely in older age (Wagner, Gerstorf, Hoppmann, & Luszcz, 2013).

Talking, specifically, about the woman gender, studies show that when they are high on self-esteem, they rate their worth more. They feel contented and are comfortable with what they are. Contrary to the general population of women, they are less critical about themselves and do not see the failures as an end of life. Occasionally just like all human beings, they do experience self-doubts, become discouraged by the situations, and at times are disappointed by the remarks they get from others (Johnson & Ferguson, 1990). Research says that woman with high self-esteem does not view herself as the pivot point of the universe rather she believes in herself and focuses on her strengths (Greenberg, Solomon, & Pyszczynski, 1992).

Contingencies of self-worth. Contingency means on which domain of one's self-worth is staked in other words the domain on which one's self-esteem depends on. Studies focused their attention on contingencies of self-worth. A study was conducted to see the impact of contingencies of self-worth on psychological health of the individuals. Findings suggested that the contingencies play their role by helping the individuals to achieve success and at times some contingencies make the

individual vulnerable to lowering his/her self-worth. The importance of each contingency varies among individuals, every person has his/her own domain on which his/her self-worth depends (Crocker, 2002).

Another study focused its attention to study, specifically, the academic competence and appearance contingent self-worth. Study was conducted on college students and results showed that low self-esteem predicted the social problems in the students: self-worth contingent to academic competence predicted academic and financial problems in students while the appearance contingent self-worth predicted financial problems. Concluding the findings, the study showed that those having high academic competence related self-worth did well in the studies securing good grades, while the appearance contingent self-worth helped individuals in succeeding in financial terms by getting good jobs (Crocker & Luhtanen, 2003).

How a person finds his contingency of self-worth that is how he comes to know where his/her self-worth depends or belong to, a study was conducted on 130 adult college students to find out answer to this question proposed afore. The participants in the study were asked to think back to their childhood and report how their peers acted when they succeeded or failed on the tasks related to their appearance, virtue, and in the academic domains. The more the participants reported to be teased and looked down upon by their peers whenever they failed on the academic tasks, more they currently reported to place their self-worth contingent to the academic competence and more they find the academic related self-validation goals for themselves. Similarly, who received more negative remarks about appearance were seen more concerned about having high worth related to their appearance in adulthood. The important conclusion drawn by the study was that people do not place their self-worth in domains where they are good or smart, rather their contingency of self-worth is highlighting the area of their anxiety, more the anxious a person is about appearance more s/he will place his/her self-worth contingent to that particular domain (Park, Montgomery, & Crocker, 2005).

Viewing from the perspective of psychological world of a person, a study focused its attention to see how the attachment style of a person affects his/her self-worth in different domains. Results, from the college students, showed that those individuals who had secure attachment placed their self-worth related to family

support. Those having fearful and preoccupied attachment style placed their self-worth with respect to physical appearance in order to compensate the attachment difference by getting attention and approval from others in this way. The dismissing attachment style showed that such individuals were not concerned about approval from others, family support or God's love related self-worth (Park, Crocker, & Mickelson, 2004).

A study was conducted on an online sample of 311 participants. It was aimed to see how online behavior and the contingencies of self-worth vary along each other. Results yielded that only appearance contingent self-worth found its stronger link with the participants' online behavior that is their photos sharing behavior on facebook and other social media (Stefanone, Lackaff, & Rosen, 2011).

It has also seen that an individual's self-esteem fluctuates with the events relevant to his/her contingency of self-worth. For example, if a student places his/her self-esteem on academic performance, the academic result or relevant performance will predict his/her self-worth (Crocker, Karpinski, Quinn, & Chase, 2003). A study comprising of male and female students of Psychology and Engineering yielded the same findings. The students when performed well and got good grades rated their self-worth high as compared to the days when they failed to get good grades. And this effect was more profound for the participants who placed their self-worth contingent to academic competence as compared to the other students whose self-worth was not as such based on their academic performance (Crocker, Karpinski, Quinn, & Chase, 2003; Crocker, Sommers, & Luhtanen, 2002).

Contingencies of self-worth and the study variables. Here are the relationships among the contingencies of self-worth with internalization, self-objectification, self-surveillance, appearance, and safety anxiety.

Family support contingent self-worth. Viewing the current circumstances, it is generally thought that only those women are acceptable who internalize the society's norms and standards set about their appearance (McCarty, Iannone, & Kelly, 2014). Those who objectify themselves and as a result get indulge into continuous body monitoring are thought acceptable as they keep themselves up to society's standards no matter what they have to go through (Bailey, & Ricciardelli, 2010). But some women do not find these things acceptable for themselves rather they place their self-

worth with respect to family support they are having when they are getting less indulged in the appearance related concerns and more in keeping themselves away and protected from leering, looking, and touching by the ordinary men (Ruffolo, Sarri, & Goodkind, 2004). Women who keep themselves protected from men's stare report more family support as they avoid wearing revealing dresses and prefer more to sidestep from men crowded public places (Durovic, Tiosavljevic, & Sabanovic, 2016).

Appearance contingent self-worth. It is about placing one's self-worth with respect to personal appearance. It shows that such individuals are more concerned about their appearance and in maintaining their outlook, otherwise it will threaten their self-esteem (Boo, Rossi, & Urzua, 2013). People more inclined towards maintaining their outlook are seen internalizing the messages and advertisements related to managing beauty, they monitor their own outlook as per those messages and try to keep themselves up to the mark (Hamermesh, 2011; Light, Hollander, & Kayra, 1981). This shows that such individuals have high self-surveillance and more internalization as compared to others having less self-worth contingent to their appearance (Park, & Maner, 2009). When their appearance related concerns increase, they take the form of appearance anxiety making the situation a bit apprehensive (Patzner, 2007). And it finds its roots in the self-objectification that is the women who consider themselves to be objects, as considered by others, are seen to be anxious about their appearance the most (Harper, & Tiggemann, 2008; Markman, & Baron, 2003).

Competition contingent self-worth. Self-worth can also be defined in terms of sense of competition a person has. There are people who place their self-esteem with respect to competition they want to have in life. If they compete well than others their sense of self-worth increases (Park, Crocker, & Vohs, 2005). Considering this domain in the previous context of beauty and appearance concerns, literature suggests that beautiful people or good-looking individuals have more the sense of competition contingent self-worth (Park, & Maner, 2009). It is a fact that their beauty is taken as a plus point whenever they have to compete in their careers and professions they are in (Hamermesh, 2011). If they are competing and succeeding because of their beauty and appearance, they are also seen high on other comorbid factors of internalization, body monitoring, objectification, and appearance related anxiousness (McKinley, & Lyon, 2008).

God's love contingent self-worth. Placing one's self-worth with respect to God's love or obedience is explained in terms of God's love contingent self-worth. It is mostly defined and explained in terms of religiosity. How much a person considers him/herself religious or obeying the religious practices defines his/her God's love contingent self-worth (Eaton, 2015; Swami, Miah, Noorani, & Taylor, 2014). Talking specifically in the current context of *hijab* and objectification, it is seen that the *hijab* wearing women are seen less prone to media messages and less internalize the beauty ideals therefore keep themselves protected from the assault by men (Swami, Miah, Noorani, & Taylor, 2014). They prefer conservative (covered) dressing or prefer to wear *hijab* because it is advised by their families (Cheng, 1996; Ho, 1993; Fayyaz, 2015), but the major reason behind is the religiosity (Abdel-Khalek, 2011; Tarlo, 2010). Religion clearly defines limits for both men and women, for women it is advised to cover themselves so they will not be projected as an object in front of men (Hijab, 1998; Tarlo, 2010). Women wearing *hijab*, therefore, report more self-worth contingent to God's love, they are seen less concerned about their appearance and more about protecting themselves in terms of depicting safety anxiety (Eaton, 2015). Moving away from religiosity give women space to carry every fashion, internalize and adapt the ways society want them to look thus lowering their God's love contingent self-worth (Akrawi, Bartrop, Potter, & Touyz, 2015).

Virtue contingent self-worth. Virtue is all about doing good to others. For some people this need to be virtuous is so high that they place their self-worth related to how virtuous they consider themselves to be (Park, Crocker, & Vohs, 2005). Evaluating the virtue related self-worth in the given context of objectification, it has been seen that women more indulged in activities like grooming their outlooks often do not find time for attending to others' problems, might be because for them appearance and approval are more important to be considered (Luks, & Payne, 2001).

A study was conducted on 130 college students. The basic purpose of the study was to find out the participants' contingencies of self-worth that is on which aspects they placed their self-worth. Participants were checked on the virtue contingent self-worth and they were asked to think back about their childhood and report how their peers reacted to them when participants did virtuous deeds and when they failed to perform virtuous acts. The participants who faced more often the negative remarks and reactions, when they failed to perform the virtuous acts in the

childhood, placed their self-worth more on the virtue in their adulthood. This study showed that the contingency of self-worth for any person in adulthood has its roots and causes in the early childhood experiences of that person (Park, Montgomery, & Crocker, 2005).

Approval from others contingent self-worth. People who are all the time concerned about getting approval from others, are seen anxious with respect to the aspects they are judged upon. Similarly, women who want to get approval from others, they are concerned to be accepted by the majority, therefore they are always trying to meet the standards set by the society in order to be accepted (Tiggemann, & Lynch, 2001). With respect to appearance, women largely and easily internalize the hidden messages behind the media advertisements and then monitor their outlook with respect to it (Boo, Rossi, & Urzua, 2013). Looking good and having desirable outlook gives confidence to such women and in this way, they get the acceptance everywhere they want to (Park, & Maner, 2009; Patzer, 2007) raising their approval from others contingent self-worth (Park, Crocker, & Vohs, 2005). Also, because of their looks and catchy appearance such women are thought to be more confident, competitive and are more favored for the jobs as compared to the average women (Boo, Rossi, & Urzua, 2013; Hamermesh, 2011; Park, & Maner, 2009).

Self-worth in the context of self-objectification. Frederickson and Roberts (1997) while proposing objectification theory extended the idea Goodman, Cooley, Sewell, and Leavitt, (1994) asserted that self-perception in actual correspond to how individuals consider that others perceive them. Also, it is elaborated that for women a sense of self is found to be associated with how their bodies are being evaluated. Thus, it is considered that the greater dissatisfaction of an individual from physical appearance is considered to be associated with a compromised view of the self-worth in general (Friestad & Rise, 2004; Ganem, de Heer, & Morera, 2009; Tiggemann, 2005) - typically measured in terms of self-esteem (Baumeister, Campbell, Krueger, & Vohs, 2003; Robins, Hendin, & Trzesniewski, 2001; Rosenberg, 1965). Research evidences reflected that the women who use to objectify their self might depict poor self-worth which is usually depicted through their self-esteem. Further, multiple researchers presented self-objectification and self-esteem to be negatively associated with the sample of Australian and American women (Lowery et al. 2005; McKinley, 2006; Strelan, Mehaffey, & Tiggemann, 2003; but see Strelan

& Hargreaves, 2005). Therefore, the actual stance of objectification theory reflected a focused concern with the challenges aligned with mental problems like depression, an eating disorders but it is also asserted that self-objectification probably has a bit more broader kind of implications for self-worth of women along with self-esteem (Fredrickson & Roberts, 1997).

Frederickson and Roberts (1997) also presented that several social grounds are responsible for self-objectification of women where media is the most threatening one among all. It is highlighted that western media is also objectifying men increasingly (Leit, Pope, & Gray, 2001), where an ideal male image is presented as more muscular for male individuals (Olivardia et al. 2004). Evidences related to this notion also showed that men are less satisfied than past from their bodies today (Garner, Vitousek, & Pike, 1997). Thus, this theory might have a way, a theoretical foundation for clarifying how men came to this point of self-objectification, and what would be the possible outcome of such attempts (Morrison, Morrison, & Hopkins, 2003; Strelan & Hargreaves, 2005). It is realized that with an increase socialization of men towards a great kind of self-objectification, there could be an increase in mental health challenges along with a compromised interpretation of self-worth among them like women. Supporting such ideas, a great deal of research evidences presented that self-objectification leads to disordered eating among Australian and American men (Tiggemann & Kuring, 2004), lower self-esteem (McKinley, 2006; Strelan & Hargreaves, 2005; but see Lowery et al. 2005) and depression (Grabe, Hyde, & Lindberg, 2007) suggesting that now it is becoming equally problematic for both the genders disturbing the overall mental health of the society (Tiggemann & Kuring 2004). Mercurio and Landry (2008) proposed that body shame mediates the relation between self-objectification and self-esteem and self-esteem mediates the relationship between body shame and life satisfaction.

Other factors affecting self-worth. There has been number of elements contributing towards self-worth. Media, socioeconomic status, body appearance and dissatisfaction are seen to be prominent factors in this regard.

Self-worth is indeed an asset of a person if it is high, because it greatly affects how a person lives a life and deal with problems. Continued literature showed that the media plays its role by highlighting specific body images and the roles expected from

both the genders (Nishina, Ammon, Bellmore, & Graham, 2006). And by doing so it disturbs both the genders psychologically as well as physically, and also breaches one's trust from one's own self that is lowers the esteem (van den Berg, Mond, Eisenberg, Ackard, & Neumark-Sztainer, 2010).

Self-worth gets most effected when women belong to lower socioeconomic class. Because media portrays ideal body images along with the products they intend to sell. They present products as if they really help in attaining those ideals (Nishina, Ammon, Bellmore, & Graham, 2006). Women belonging to lower socioeconomic class do not have access to such products but being the part of prevailing culture, they internalize those ideals and thus start viewing the self as worthless (Robinson, Chang, Hayden, & Killen, 2001).

Among all, dissatisfaction from one's own body is found to be detrimental to self-worth because it increases self-surveillance in the person (Tylka, 2004). Self-objectification plays its role by moderating the relationship between dissatisfaction and self-worth (Fea & Brannon, 2006). Literature suggests that those women who view their bodies in terms of competency that is they believe that their bodies are competent enough to perform a job, to be a good athlete, have high self-worth because they are not concerned about body appearance (Burdette, 2014). For them body functionality is more important than its appearance (Tylka & Augustus-Horvath, 2011). But viewing the situation other way round, when women prioritize more the body appearance, they are more concerned about how their physique appears and look to others rather than how good it functions, they are showing self-objectification and indulging in body dissatisfaction (Fredrickson & Roberts, 1997).

Indigenous Context

Objectification is a concept which exists in almost everywhere because every culture has its own assigned roles and expectations from both the genders. Objectification has been well researched in our culture as well because, just like other countries, here in Pakistan media took the initiative to add fuel to the fire in this regard. There is hardly any commercial where there is no woman. So, keeping this all in the light, women adapt different strategies to keep them feel safe, secure, and get adjust to it.

Objectification has been well researched with respect to media portrayal of women in different television commercials where the basic target is to objectify women. It has been seen that media highlights soft, smooth skin; bouncy shiny, silky, and straight hair; and thin, slim as attractive body. In many commercials, women are made to make such postures in which their body, physique becomes prominent and specific acts are done by the models to emphasize attention on specific body parts like breast, etc. (Ullah & Khan, 2014). And these things highlight how media moves contradictory to our family values.

Research has been carried out on how our culture is prone to media messages of beauty and how standards of attractiveness has been built on which women's appearance is evaluated. Findings showed that how women are made conscious that only their beauty is their currency and asset to be carried for long that is long black hair; soft smooth skin; slim trim body and overall appearance, are the signs of beauty (Taqui et al., 2006).

Hijab has been researched with respect to people's attitude towards it (Awan, Naz, Noureen, Nasreen, Aziz, & Hassan), perception of how wearing *hijab* affects their life, relationships, and the identity formation (Hyder, Parrington, & Hussain, 2015). Along with the positive side, *hijab* wearers have also to bear the negative consequences for carrying it as they face differential treatment in especially the private sector organizations because they view them less competent and more conservative than the non-*hijab* wearing women (Fayyaz, 2015).

Hijab is a culture specific phenomenon so it has been researched indigenously to highlight the contexts, causes and outcomes of wearing it (Fayyaz, 2015). The study highlights two important environmental factors that is the general social environment and specific insecure environment as the major contributory elements toward women causing to wear *hijab* (Fayyaz, 2015). Women use *hijab* as a coping strategy against these environmental factors (Kouser, 2001).

Rationale of the Study

It has been widely researched that why women wear *hijab* and how it affects their lives. With respect to objectification, *hijab* has been researched in western culture where there are only few *hijab* wearing women as compared to the other majority of women not wearing *hijab*. For them, religiosity might be one of the strong

reason of wearing *hijab*. Considering Pakistani context, wearing *hijab* is a very common practice. Every second woman takes *hijab* (dupatta or veil). It appears that among many other reasons, feelings of being considered as an object by men, also plays its part and lead women to wear *hijab*. Therefore, the current study is aimed to see either there is role of dressing that is wearing *hijab* or not in objectification and internalization of social standards of beauty in our culture.

Living in a patriarchal society where there is a very important role of one's family in an individual's life. Most of the major life decisions are even taken by the elder family members. Families decide even the life partners for their children. For mate selection, women are mostly seen for their beauty, their physique, complexion, etc. is preferred to be desirable (attractive) qualities. Therefore, young adult girls are observed in continuous body monitoring and maintenance. This in turn affects their psychological health (increasing appearance anxiety, lowering self-worth etc.). The current study fills this gap by highlighting how self-surveillance directly or indirectly affects these aspects in life of young adult women.

Hijab is a very culture specific phenomenon. Being in patriarchal system within the Islamic country, the importance of *hijab* increases. In Quran it is clearly mentioned: “*And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands), and to draw their veils all over Juyobihinna (i.e. their bodies, faces, necks and bosoms/breast) and not to reveal their adornment except to their husbands, or their fathers....*” [Al Quran, 24:31]. Islam has defined a proper dress code and a way of living for the women also, keeping this context in mind it greatly places one's self-worth on God's love by protecting oneself from gaze and comments and by wearing non-revealing dresses. Therefore, the current study aimed to investigate how wearing *hijab* or not wearing *hijab* may affect the God's love contingent self-worth of women. The current study finds important contribution in filling this gap.

In the collectivistic culture there are different boundaries and limits defined for both genders. Women are taught not to socialize alone in the mixed gatherings, even the dress code is defined by their family which promotes cultural values and

social roles assigned by the society. Thus, changes women's way of thinking and perceiving things in various situations. This creates impact on their feeling of self-worth. Mostly women consider themselves worthy when they find their families to be with them in every phase and decision of life. Therefore, they try to come up to the level of familial expectations. On the other hand, a woman driven by religion may consider self-worth connected to God's love, hence dress up accordingly. For the one who is appearance oriented may put in effort to be apparently appealing to others so can get approval from others also. In doing so whatever the underlying notion is, if things do not go in this desired direction they may feel threatened for that ultimate aspect defining their self-worth. The current study finds it uniqueness to study the phenomenon of self-objectification through internalization, self-surveillance, appearance anxiety, safety anxiety, and its impact on self-worth in the context of dressing among women.

Another reason of the current research is to highlight the indigenous trend towards objectification. A few research studies show that women wearing *hijab* have high self-worth as compared to those women who do not wear *hijab* (Wami, Miah, Noorani, & Taylor, 2014). This need to be explored empirically in various settings, where women face men or somehow have interaction with them, including organizational and university settings.

Few related measures, for example, Stranger Harassment Index (Fairchild & Rudman, 2008) and Safety Rating Scale (Culberston, Vik, & Kooiman, 2001) existed which were basically aimed to see the safety perception and anxiety regarding sexual assault and harassment in busy and isolated public places among women. In short, they were aimed to measure safety concerns with respect to harassment. Because the objectification theory suggests that not only the public places but women's dressing, touching, comments, and gazing by men and even at times simply the presence of men make women feel anxious regarding their safety. Also, these above-mentioned scales were not accessible. That is why the need was felt to have a scale which could directly measure the safety anxiety with respect to women objectification as specifically proposed by the self-objectification theory (Fredrickson & Roberts, 1997). Therefore, one of the objective of the current study was the development of Safety Anxiety Scale.

Chapter 2**OBJECTIVES, HYPOTHESES, DEFINITIONS, AND
RESEARCH DESIGN****Objectives**

The objectives of the present study are:

1. Development of the Safety Anxiety Scale (SAS).
2. To establish the psychometric properties of the measure (SAS).
3. Explore the relationship between internalization, self-objectification, self-surveillance, appearance anxiety, safety anxiety and self-worth among *hijab* wearing and non-*hijab* wearing women.

4. Investigate the mediating role of self-objectification among self-surveillance, appearance anxiety, safety anxiety for internalization in predicting self-worth among *hijab* wearing and non-*hijab* wearing women.
5. Investigate the mediating role of anxiety (appearance and safety) in predicting self-surveillance from self-objectification.
6. Investigate the mediating role of anxiety (appearance and safety) in predicting self-worth from self-objectification.
7. To investigate the differences along internalization, self-objectification, self-surveillance, appearance anxiety, safety anxiety and self-worth among *hijab* and non-*hijab* wearing women.
8. Explore the role of demographic variables (age, education, ethnicity, family monthly income, parental education, dressing, and self-grooming) in relation to internalization, self-objectification, self-surveillance, appearance anxiety, safety anxiety and self-worth.

Hypotheses

On the basis of literature following hypotheses were formulated:

1. Internalization has positive relationship with self-objectification, self-surveillance, appearance anxiety, and safety anxiety.
2. Internalization has positive relationship with self-worth related to: appearance, competition, and approval from others. However, it has negative relationship with self-worth related to family support and God's love.
3. Self-objectification has positive relationship with self-surveillance, appearance anxiety, and safety anxiety.
4. Self-objectification has positive relationship with self-worth related to appearance, competition, and approval from others. Whereas, it has negative relationship with self-worth related to family support and God's love.
5. Self-surveillance has positive relationship with appearance anxiety and safety anxiety.

6. Self-surveillance has positive relationship with self-worth related to appearance, competition, and approval from others. While it has negative relationship with self-worth related to family support and God's love.
7. Appearance anxiety have positive relationship with safety anxiety.
8. Appearance anxiety have positive relationship with self-worth related to appearance, competition, and approval from others. Whereas appearance anxiety has negative relationship with self-worth related to family support and God's love.
9. Safety anxiety have positive relationship with self-worth related to family support and God's love. While it has negative relationship with self-worth related to appearance, competition, and approval from others.
10. Self-objectification mediates internalization in effecting self-worth.
11. Self-surveillance mediates internalization in effecting self-worth.
12. Appearance anxiety mediates internalization in effecting self-worth.
13. Safety anxiety mediates internalization in effecting self-worth.
14. Self-surveillance has mediating role in predicting self-worth from self-objectification.
15. Appearance anxiety has mediating role in predicting self-worth from self-objectification.
16. Safety anxiety has mediating role in predicting self-worth from self-objectification.
17. Women wearing *hijab* internalize less (others' comments, gaze, etc.), self-surveillance, self-objectify, and are less anxious about appearance as compared to those who are not wearing *hijab*.
18. Women wearing *hijab* have high safety anxiety and self-worth as compared to non-*hijab* wearing women.

Conceptual and Operational Definitions of the Variables

Internalization. It has been defined as a person's extent to which s/he identifies to his/her cultural norms of size, appearance, beauty, etc. and how much s/he consider these as an appropriate standard for him/herself (Thompson & Stice,

2001). To measure this construct, Sociocultural Attitudes towards Appearance Questionnaire-4 (SCAAQ-4) (Schaefer et al., 2015) was used on which high score reflected high internalization, while low score showed less internalization in the person.

Self-objectification. By definition, it is considered as women's internalization of the view that they are just the collection of body parts and an object for men and society as a whole (Koron & Perez, 2013). The current study used Self-Objectification Questionnaire (Noll & Frederickson, 1998) that measures difference between the observable body attributes and non-observable body attributes. More positive difference indicated greater emphasis on physical appearance, hence more self-objectification, while negative difference indicated more emphasis on physical competence indicating less self-objectification by the individual.

Self-Surveillance. It occurs when a person monitors him/herself with respect to others that is how it is appearing to others and believes that their looks are determined by how others treat them (Calogero, Tantleff-Dunn, & Thompson, 2011). In this study, it is being measured by Surveillance subscale of Objectified Body Conscious Scale (McKinley & Hyde, 1996). High score on the scale shows high self-monitoring that is a person is more often concerned about how body looked and low score indicated low self-surveillance that is how body felt, what body could do.

Appearance anxiety. Appearance anxiety is when a person becomes so much conscious about his/her appearance and develops a negative image about appearance and body (Hart et al., 2008). Currently it has been measured by Appearance Anxiety Scale (Dion et al., 1990) which measures a person's concerns about his/her appearance and how it might be appraised by others. High score on the scale showed more appearance anxiety while low score showed less appearance anxiety.

Safety anxiety. It is about feeling anxious, insecure, and reaction with respect to one's dressing and men's gaze, comments, touches, etc. in various social settings (Fredrickson & Roberts, 1997). For the purpose of the current study Safety Anxiety Scale has been developed which measures safety related anxiety among women. High score showed more safety anxiety while low score showed less safety anxiety.

Self-worth. Self-worth has been defined as a value a person gives to him/herself as a person (Orth & Robins, 2014). In the study it has been measured by using Contingencies of Self-Worth Scale (Crocker, Luhtanen, Cooper, & Bouvrette, 2003) which has seven domains measuring self-worth related to different aspects of one's life that is family support, appearance, competition, academic competence, God's love, virtue, and approval from others. High score on each domain indicated greater self-worth while low score indicated less self-worth in respective domain.

The six domains of self-worth which were used in the study were as follows:

Family support contingent self-worth. It has been considered as the domain on which someone's self-worth depends on that is one who places his/he self-worth on the family support s/he is getting (Durovic, Tiosavljevic, & Sabanovic, 2016).

Appearance contingent self-worth. It is about placing one's self-esteem on his/her appearance. For some individual, self-worth lies upon how much they are satisfied with their appearance, for them self-worth is defined in terms of their level of satisfaction from their own outlook and appearance (Boo, Rossi, & Urzua, 2013).

Competition contingent self-worth. For some individuals self-worth lies on their sense of competition (Park, Crocker, & Vohs, 2005). For such individuals none of the other domain is as important as the competition because any fluctuation in it may threaten their self-worth.

God's love contingent self-worth. Placing one's self-worth with respect to God's love is defined in terms of God's love contingent self-worth (Eaton, 2015). Similar to other domains, for some individuals only God's love is very important in order to keep their self-worth high.

Virtue contingent self-worth. Virtue is about doing good to others. For some individuals their self-worth solely depends on the virtue they are doing to others (Park, Crocker, & Vohs, 2005). Their self-worth fluctuates around the amount of virtue they are showing in their life.

Approval from others contingent self-worth. For some individuals' self-worth is greatly defined in terms of how much approval they are getting from the surrounding people and the significant others (Patrick, Neighbors, & Knee, 2004).

Hijab wearing and non-hijab wearing groups. For the study, women are categorized in five major groups based on their response on the dressing related question being asked in the demographic details that is “How you dress up when going outside? 1) wear niqab, 2) take head scarf, 3) loosely covering head, 4) dupatta carrying (not on head), and 5) modern dress (without dupatta, scarf, or head cover). In order to minimize the number of groups and to continue analyses with only two categories of *hijab* and *non-hijab*, the first three categories of wear niqab, take head scarf, and loosely covering head are merged to be considered as a *hijab* wearing group as these women are somehow concerned about covering themselves up. Whereas the last two categories of dressing that is dupatta carrying (not on head) and modern dress (without dupatta, scarf, or head cover) are merged to make a *non-hijab* wearing group.

Instruments

The following instruments were used in the study.

Sociocultural Attitudes towards Appearance Questionnaire-4 (SCAAQ-4).

This instrument is used to measure one’s internalization of comments or remarks about his/her appearance and the external standards of beauty. It is a 5-point Likert scale ranging from *Strongly Disagree* (1) to *Strongly Agree* (5). The *SCAAQ-4* has 22 items (see appendix C). It has five subscales including Internalization related to Thin/Low Body Fat(3, 4, 5, 8, & 9); Internalization related to Muscular/Athletic(1, 2, 6, 7, & 10); Pressures from Family(11, 12, 13, & 14); Pressures from Peers(15, 16, 17, & 18) and Pressures from Media(19, 20, 21, & 22). High score on the scale reflects high internalization and low score reflects low internalization (Schaefer et al., 2015). The scale was found to have good reliability that is $\alpha = .84$.

Self-Objectification Questionnaire. It measures an individual’s extent to which s/he considers certain body attributes to be more important than the others. There are total 10 attributes in which weight, physical attractiveness, firm/sculpted muscles, sex appeal, and the body measurements (hip, waist, and chest) are considered as 5 observable physical attributes whereas health, energy level, physical coordination, strength, and the physical fitness level are considered as 5 non-observable physical attributes (see appendix D2). Respondents are instructed to arrange these 10 body attributes from 9 to 0 showing that the most important attribute has to be ranked at 9 and the attribute with the least impact on one’s self-concept has

to be ranked at 0. They are instructed not to repeat the same rank for more than one attribute as in they have to give just one rank to one attribute. In order to get a score for the individual on SOQ, the sum of the five ranks given to the non-physical attributes is subtracted from the sum of the 5 ranks on physical body attributes. The difference obtained shows the relative emphasis an individual give to either physical attributes or the non-physical attributes. More positive difference score shows that the individual gives more emphasis to the physical appearance (how body looks) depicting more self-objectification while more negative difference score shows that greater emphasis is being given to the physical competence (what body can do) showing less self-objectification (Noll & Friedrickson, 1998). There is no Cronbach α reliability of the scale, instead for SOQ test-retest reliability is measured.

Surveillance Subscale. The Objectified Body Conscious Scale (OBCS) scale has three subscales. For the present study we used only subscale that is *Surveillance* (see appendix E1). It has 8 items. Items 1, 2, 3, 4, 7, and 8 are reverse scored. Reliability of this subscale is found to be good that is α .76 (McKinley & Hyde, 1996). It is a 7-point Likert type scale range from *strongly disagree* (1) to *strongly agree* (7). There is also an option of *not applicable* (0) for the individual who thinks a particular item is not relevant or applicable to him/her. There is currently no cut-off point for a high or low scorer. High score on this subscale shows that one frequently watches her appearance; thinks of her body in terms of how it looks showing more self-surveillance whereas low score shows that one rarely watches his/her appearance; thinks of his/her body in terms of how it feels depicting less self-surveillance (McKinley & Hyde, 1996).

Appearance Anxiety Scale. It is a 30 items scale measuring an individual's concern about his/her physical appearance; how body looks; and appears to others incorporating others remarks on physical self. It is a 5-point Likert scale with response options 0 = *never*, 1 = *sometimes*, 2 = *often*, 3 = *very often*, and 4 = *almost always* (see appendix F1). High score on the scale shows greater appearance anxiety, while, low score shows an individual's less concern about his/her physical appearance. The Cronbach α of the scale is about .88 showing that it is highly reliable to be used in the study (Dion et al., 1990).

Safety Anxiety Scale. See development in chapter 3.

Contingencies of Self-Worth Scale. It has been widely used for measuring self-worth. It is a 35 items scale with seven subscales: Family Support, Competition, Appearance, God's Love, Academic Competence, Virtue, and Approval from Others. For the purpose of current study only six subscales have been used and Academic Competence has been dropped so the numbering of the items has been changed accordingly in the current scale (see appendix G1). Family Support (items: 7, 10, 15, 21, & 25), Competition (items: 3, 12, 18, 22, & 28), Appearance (items: 1, 4, 16, 19, & 26), God's Love (items: 2, 8, 17, 23, & 27), Virtue (items: 5, 11, 13, 24, & 29), and Approval from Others (items: 6, 9, 14, 20, & 30). It is a 7-point Likert scale, ranging from *strongly disagree* (1) to *strongly agree* (7) with items 4, 6, 10, 14, 20, and 26 being reverse scored. High score on each contingency reflects high self-worth while low score shows less self-worth in the respective domain. The Cronbach Alpha are found to be good that is within the range of .82 to .91 for all the subscales respectively (Crocker, Luhtanen, Cooper, & Bouvrette, 2003).

Research Design

The current study is a correlational and cross-sectional study using a quantitative approach. For data collection survey method has been used. The study has been conducted in three phases:

Phase I was about the development of Safety Anxiety Scale (SAS). Chapter 3 discusses the development of SAS in detail.

Phase II was about the validation of the measures used in study. For the purpose of the study Sociocultural Attitude towards Appearance Questionnaire-4 and Contingencies of Self-Worth Scale have been validated. See chapter 4 for further details.

Phase III was the main study. This phase dealt with hypotheses testing along with other major analyses required for the purpose of the study (see chapter 5).

Chapter 3**DEVELOPMENT OF SAFETY ANXIETY SCALE****PHASE-I**

Keeping in context the objectification theory (Fredrickson & Roberts, 1997), it has been seen that men and women are socialized way different from each other (McKay, 2013). It is evident that women experience sexual objectification more often and is a very obvious factor in their life making them conscious to a number of factor including their safety (Fredrickson & Roberts, 1997). Objectification theory (Fredrickson & Roberts, 1997) suggests that due to daily experiences of sexual objectification women indulge more often in self-objectification that is they

consciously or unconsciously accept this concept of being an object (Harper & Tiggemann, 2008). And thus, self-objectification is viewed in both the context that is as an enduring stable trait and it can also be a context dependent state of a woman (Tiggemann & Andrew, 2012).

There has been extensive literature suggesting the avenues where women are being constantly objectified. Different ways used for advertising purposes like billboards, commercials etc. use women as a tool for their marketing and present women as an object available for men's gaze (Vandenbosch & Eggermont, 2012) and these are the things causing a common woman to become self-conscious as well, as she will be looked at and gazed just like a woman in any advertisement.

Self-objectification theory (Fredrickson & Roberts, 1997) highlights the internalization as an important factor which causes self-objectification in women when they continuously internalize a larger society's perspective about how they should look like, in what ways their appearance will be acceptable and when they will be rejected based on their outlook (Overstreet & Quinn, 2012). And this sense of self-objectification gives rise to anxiety in both perspectives: appearance as well as safety (Strelan & Hargreaves, 2005). Theory (Fredrickson & Roberts, 1997) suggests that appearance and safety anxiety lead to a number of mental health problems including low self-worth (Tolaymat & Moradi, 2011).

Keeping these evidences in mind, the current study is designed to highlight the most important and least explored area of research with respect to objectification and that is safety anxiety. There is a lack of instrument measuring safety anxiety in the context of self-objectification. There are researches exploring safety concerns among women in organizational settings with respect to harassment (Russo, Milic, Knezevic, Mulic, & Mustajbegovic, 2008), and about safety related concerns (Culberston, Vik, Kooiman, 2001) etc. but scarcity of findings and measures exist when it comes to exploring safety anxiety in terms of women's consciousness related to their dressing, men's gaze, comments and reactions they show as a result of anxiousness these experiences produce. So the current study aimed to study this construct and develop an indigenous scale to measure safety anxiety basing upon self-objectification theory.

Following steps were followed in the development of the safety anxiety scale.

Step I. Focus group discussions with the women

Step II. Generation of items' pool.

Step III. Opinion of judges.

Step IV. Establishing content validity of the scale.

Step V. Validation of Safety Anxiety Scale. Items for the final form of the scale were confirmed through exploratory factor analysis (EFA), establishing the psychometric properties of the scale and later on overall structure of the scale was insured through confirmatory factor analysis (see chapter 5).

Step I – Focus Group Discussions (FGDs)

In order to get indigenous perspective about safety anxiety in the context of self-objectification among women, three focus group discussions were conducted. Considering the previous information from the given literature, focus group discussions were conducted with women only with in age range of 18 to 30 years in order to control the age which can be a confounding factor otherwise influencing the women's self-objectification and perception towards safety anxiety. Marital status was also controlled by only considering the unmarried women. Other factors like socioeconomic background, ethnicity, work status, etc. were kept open in order to get enriched information from multiple individuals.

Three focus group discussions were conducted with participants from different universities. Number of participants in each group varied from 5 to 8 individuals, wearing *hijab* and non *hijab* wearing women. This was done because the main objective was to compare phenomenon of self-objectification and safety anxiety among *hijab* wearing and non *hijab* wearing women. FGDs were conducted till saturation point was achieved in responses. In total, 18 individuals participated in focus group discussions.

See the details given below:

Focus Group Discussion 1. It was conducted at National Institute of Psychology, Quaid-i-Azam University, Islamabad in which 5 students participated with the age range of 20 to 22 years. It was conducted only with the women *wearing abaya* and *head scarfs*. Reportedly they all were unmarried, non-working, students, and belonging to middle class.

Focus Group Discussion 2. The second FGD was conducted in International Islamic University, Islamabad. It consisted of 5 women within age range of 20 to 25 years and only included those who did not cover their heads. They usually took dupatta around their neck. Considering other factors, they were all unmarried, masters students belonging to upper middle class.

Focus Group Discussion 3. It was conducted in National University of Modern Languages (NUML), Islamabad. It was a mixed group comprising of four women wearing *abaya* along with covered heads and other four women in western attire that is they were wearing jeans and shirt. In total it consisted of 8 participants with age ranging from 18 to 24 years belonging to financially sound economic backgrounds and were unmarried. This mixed group was taken purposefully to see how the responses and opinions of one group (*hijab* or non *hijab* wearing) might influence the responses and opinions of the women belonging to other group.

Focus Group Guide. On the basis of previous literature and common existing perception about this construct “safety anxiety”, a focus group guide was prepared consisting of 5 to 6 broad questions with each having probing questions. The questions asked were almost similar for each focus group discussion except for the few specific questions which varied in each FGD keeping in context the formulation of the group. Each focus group was started with the general questions for example what’s new in fashion now a day? Which type of dressing do you like and prefer in different settings? etc. and probing questions were also asked under each broad question to get the breadth in each domain. After each FGD, it was analyzed to get the idea about new questions, being highlighted by the participants during discussion, the redundant and seemingly unimportant questions were deleted. Focus group guide was constantly revised after each FGD and questions that were not present earlier but emerged later were added in the guide. So, the focus group guide kept on improving with the proceeding discussions. By the end of the last third focus group discussion twenty-one probing questions based on seven broad categories that is dressing, public places, comments, gaze, touch, anxiety, and reactions/feelings had been developed for exploration purposes (see appendix H1).

Sample. For the development of the scale, three focus group discussions were conducted. First with the group of women wearing *hijab* that is carrying *abaya*

(gowns) and head scarfs ($n = 5$). Second focus group discussion was conducted with a group of women who did not cover their heads normally. They carried dupattas around the neck ($n = 5$). A third focus group discussion was conducted with a group having combination of both that is the women wearing *abaya* and covering heads ($n = 4$) and the women who were in *western dress* having jeans and casual shirts without dupatta or head cover ($n = 4$). The FGDs were conducted in both the public and private sector universities with women having age range of 18 to 30 years and with minimum intermediate level qualification in order to understand the concepts clearly and could give detail feedback.

Procedure. At the first, official permission was taken from the respective universities. Students were approached and they were also asked about their willingness, if they agreed they had to give written informed consent (see appendix H2) to ensure their inclination. They just had to fill an initial demographic sheet before the FGD started. Effort was made to make groups as homogenous as possible so to minimize the effect of apparently confounding factors. For that, in first FGD only women with *abaya* and proper head cover were taken, even the women who wore *abaya* and veil were not considered because research evidences show that even such minor changes in attire did have significant effect on women's thinking and attitude towards dressing, *hijab*, religiosity, etc. (Fayyaz, 2015). Similar controls were taken in the second and third FGDs in order to control the confoundings to its maximum. Questions were also rotated in each FGD in order to overcome any order effect if in case it existed. Each focus group almost took 1 hour to 1.5 hour for its completion.

The content of FGDs was recorded in both the ways that is it was written as well as recorded with the help of voice recorders. Two voice recorders were used simultaneously, as a precaution, so that none of the information would be lost if one of the recorder stopped working. For writing down the content, help was taken from a research assistant in each FGD. The assistant was the student having Master's Degree in Psychology, and had the understanding of FGD. She was first briefed about the purpose of the research, the reason for conducting the focus group discussions, the nature of the questions being asked in the FGD, and the way she had to take notes or write the responses of each participant on every question being asked. Researcher herself acted as moderator in the discussion. The venue for each FGD was made

accessible for each participant by just finding the peaceful place inside their own university where they could comfortably respond, share, and discuss their opinions. By the end of FGD, participants were debriefed about the topic of research, its purpose, and implications. They were thanked cordially for their cooperation and participation.

Step II - Generation of Items

First, verbatim of the participants were transcribed. Content analysis was conducted to highlight the major themes and to understand the hidden context as well, which made it easier to generate the items. The unique responses as well as the common themes were considered for item generation in order to retain the enriched information related to the safety anxiety. Initially, 58 items were generated which included statements related to one's dressing, *hijab*, feelings, public places or social settings, gaze/stare, comments or touch by men, anxiety, and reactions or coping strategies used for anxiety. Items were generated in a way to capture almost every information about how and when women felt anxious about their safety? What were the circumstances making them conscious about their appearance? The major factors behind their safety anxiety and also the reactions they showed when get anxious or the strategies they used to cope up with their safety anxiety (see Appendix H3).

Content analysis revealed that women get anxious about their safety whenever they were surrounded by those men; they did not find good in appearance, or had scary perception about those men. Women reported that they felt more anxious when they were alone that is there was no family member or friend with them. For them men's gaze and comments or the cat calls were considered as most disturbing or annoying factors. The other important factor which emerged was the dressing women were carrying. Women responded that they get conscious about their dressing as well whenever they were surrounded by men as they preferred to have covered dressing and did not making their body more apparent or visible to others. Also, perception about the place changed women's perception towards the men who were there like the public transport, bus stops, parks, markets etc. made them more anxious whereas the shopping malls or posh areas did not make them much anxious and concerned about their safety with respect to men. This showed that appearance and personality of the men did have impact on making women anxious about their safety or not. Also, it was

evident through their discussions that it was a perceived phenomenon that is some women became more scared, some more annoyed, and some had developed a habit of just ignoring men in spite of being influenced by such activities (like comments, gaze, unwanted touch etc.).

Step III -Opinion of Judges

After transcribing the content of focus group discussions, an initial pool was generated from which items were sorted for redundancy, repetition, irrelevance to the context etc. and then based on committee approach 30 items were finalized for the judges (see Appendix H4). So, in order to get the structured items from the pool, 20 judges were initially consulted. They were all Ph.D. enrolled scholars having background in Gender Psychology or have been in touched with scale construction. The remarks and suggestions of the judges were considered. With their suggestions, 30 items' pool was shortened to 25 items by removing the double barreled and problematic items which could create confusion later on (see Appendix H5).

Step IV -Establishing Content Validity of the Scale

On the basis of opinions from the 20 judges, the 30 items were reduced to 25 items based on their content validity ratio (CVR). For that following formula was used to compute the CVR of each item.

$$\text{CVR} = [n_e - (N/2)] / N/2$$

N is the total number of judges taken (that is 20) and n_e is representing the number of judges who considered the item to be essential.

Table 1

Content Validity Ratio of the Items.

Items No.	Statements	CVR
1	While considering the dresses, we should not cross the cultural limits.	.50
2	I feel insecure when my body gets prominent because of dress.	.80
3	Public places make me conscious about my appearance and dressing.	.80
4	I feel insecured in some places (e.g. bus stops, parks, markets etc.) and try to dress up accordingly.	1

5	Wearing anything does not bother me no matter where I am.	.60
6	I feel insecured/anxious without dupatta/shawl when going to public places.	.70
7	I shouldn't dress in a way that can raise a question on my character/values/morals.	.50
8	I feel safe/secured in traditional dressing (e.g. wearing dupatta).	.50
9	<i>Hijab</i> /dupatta/shawl protects women in public places.	.70
10	I do not feel any urge to cover myself.	.50
11	At times I feel insecure in a given situation no matter what I am wearing.	.50
12	<i>Hijab</i> makes the women more vulnerable as men get curious about their looks.	.30
13	Covered dressing makes women feel more secured as they can freely move everywhere.	.60
14	I feel uncomfortable when a person stares.	.70
15	I become concerned about my appearance when a man stares at me.	.70
16	Men gaze no matter what you are wearing.	.20
17	Men gazing depends upon dressing of a woman.	.50
18	Men stare so weirdly that I feel alien.	.10
19	It feels good when a good-looking man stares at me.	-.20
20	I react when someone's gaze feels bad to me.	.50
21	I feel funny when a man passes comments.	-.1
Items No.	Statements	CVR
22	I feel insecured whenever any man passes a comment.	.80
23	When a man passes comments, I feel scared and want to run away from that place.	.50
24	I react (say something, slap the person, give angry looks) when a man stares.	.50
25	I always react when any man touches me intentionally.	.50
26	Being female I feel more insecured/uncomfortable when surrounded by men.	.60

27	I prefer to avoid the situation and do not react if anyone touches me intentionally.	.60
28	I avoid going to places for the fear of men's touching my body.	.60
29	I feel more conscious in the places where men are in larger number than women.	.70
30	I am careful about dressing in places where men are larger in number than women.	.70

Note. CVR = Content Validity Ratio, Boldface shows the items with low CVR

For each of the 30 items, CVR was computed on the basis of total number of judges who considered each item to be essential to retain in the scale (see appendix H5). The items with low CVR were dropped later on. For 20 judges the recommended CVR for each item is .42 (Cohen & Swerdlik 2005) so items having CVR greater than that were retained while others were dropped from the scale (see appendix H5).

Step V - Validation of Safety Anxiety Scale (SAS)

After getting suggestions twice, from the judges and the committee members, final selection of the items for the initial form of the Safety Anxiety Scale was based on exploratory factor analysis. For that initial form of the scale was used (see Appendix H6). For validation purpose, a sample of 260 individuals was taken. Inclusion criteria for the sample selection was women age range of 18 to 30 years ($M = 22.77$, $SD = 2.44$) with the minimum intermediate qualification in order to understand the questionnaire in English. Data were collected from women having varying attire and dressing and purposive convenient sampling technique was used. The initial form of the safety anxiety scale was developed as a 5-point Likert type scale with response options ranging from *strongly disagree* (1) to *strongly agree* (5). High score on the scale meant to be high safety anxiety while low score showed less safety anxiety among women. The participants were administered with the initial form of the safety anxiety scale with their consent. The scale took almost 5 to 7 minutes to get completed.

The results from exploratory factor analysis yielded the initial form of the scale by suggesting the total number of factors emerging and by highlighting the items on each factor. It also depicted the items that were not being loaded on any of the factor appearing to be irrelevant in the context.

After EFA, in order to finalize the items, total number of factors to retain, and to give names to the subscales, another committee meeting was held based on 5 subject matter experts including 3 Ph.D. faculty members and 2 M.Phil. Scholars of Psychology. They further reviewed the items of the initial form of the scale as if each item was measuring the safety anxiety in women or not. Also, they were given with the two formats for the scale that is with two factor structure and with four factor structure apparently emerging on the Scree plot (see Appendix H7).

Exploratory Factor Analysis of Safety Anxiety Scale (SAS)

In order to define the factor structure of the Safety Anxiety Scale exploratory factor analysis (EFA) was done. It was conducted to explore the factors suggested by the data to define structure of Safety Anxiety Scale. Initially, EFA was done on the validation or pretesting sample ($n = 260$) in order to see the emerging factor structure of the scale. Direct Oblimin rotation method was used to perform EFA as all items were found to be correlated and consistent in meaning. Bartlett's test of Sphericity was found significant ($\chi^2 (300) = 3329.03, p = .000$) showing that sample had equal variance from the population. The Kaiser-Meyer-Olkin Measure (KMO) of sampling adequacy was .87 suggesting that sample was adequate enough to run EFA that is it would show distinguishable factors. The principal component analysis showed the factor loadings of all the items on the three factors that emerged. The factor loadings for the 24 items were found to be above .30 (Tabachnick, & Fidell, 2001) except for the item number 15 which did not show acceptable loading on any of the factor so was deleted later on (see Appendix H8). As the sample size ($n = 260$) was 10 times greater than the number of items of the scale (25 items), therefore .30 was taken as a criteria of factor loadings for retaining the items. The scree plot showed four factor structure.

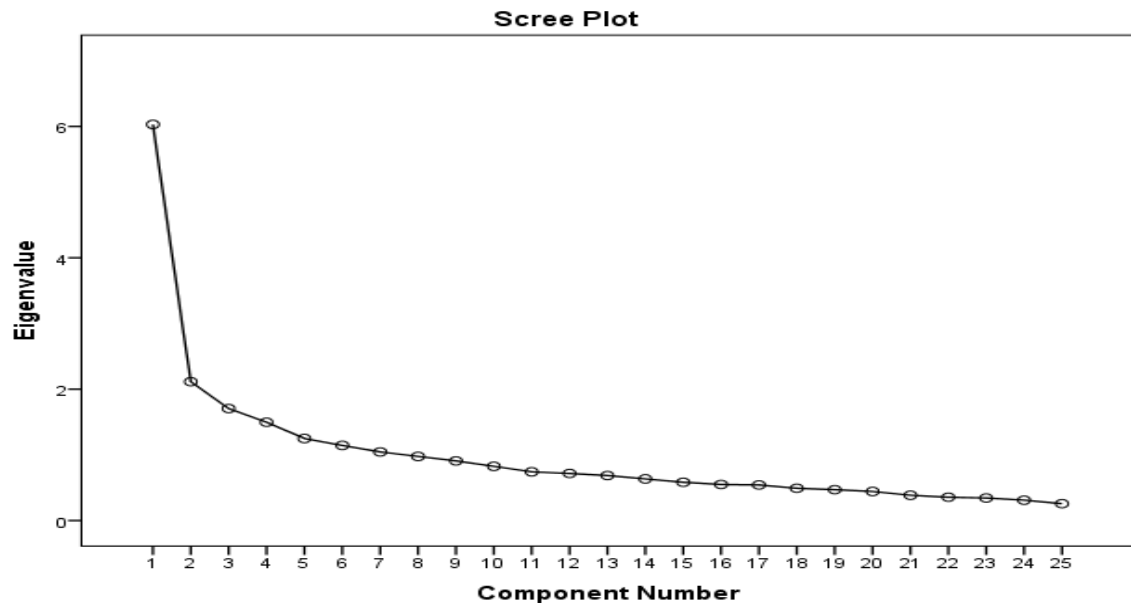


Figure 3. Scree Plot of Safety Anxiety Scale

Pattern matrix showed the loadings of the items on their presumed factors. Considering the Scree plot, when the four factor structure was analyzed, it was found that the items on first three factors were clearly capturing the three domains with similar content, however, the fourth factor did not appear to hold commonality in the context, so was not conveying any clear picture. In order to address the remaining suggestions by the subject matter experts, a two factor solution for the initial form of Safety Anxiety Scale was also tried, but it did not yield a good picture as mixed items were appearing in both the factors and items measuring the third domain highlighted in the scale were also dropping out for not having double loadings. Therefore, three factor solution was finally retained as it was suggested by the data and was also endorsed by the subject matter experts. Qualitatively and theoretically it was also suggesting a better picture about Safety Anxiety Scale to be retained.

Incorporating the majority's suggestion of having three factor structure, EFA was tried for it. The results appeared to be quite acceptable as the three factors were clearly conveying the three different aspect that were covered by the Safety Anxiety Scale.

Table 2

Factor Loadings for Safety Anxiety Scale (SAS) through Principal Component Analysis by Using Direct Oblimin Rotation Method (n = 260)

Items no.	Factors		
	F1	F2	F3
1	.73	-.10	-.03
2	.65	.00	.05
3	.38	.34	.03
4	.48	.23	.07
5	.38	.04	.02
6	.72	-.02	.02
7	.33	.01	-.03
8	.83	-.06	-.09
9	.76	.03	-.09
10	.31	-.24	.06
11	-.14	.39	-.01
12	.75	.01	.03
13	.35	.33	.25
14	.12	.46	.23
15	.25	.22	.09
16	-.05	.17	.61
17	.08	.57	.36
18	-.01	.67	.15
19	-.13	.11	.68
20	.18	-.15	.61
21	.18	.51	.18
22	-.01	.58	-.53
23	.21	.54	-.27
24	.29	.58	-.03
25	.55	.34	-.02
Eigen Values	6.21	2.13	1.72
% of Variance	24.84	8.54	6.87
Cumulative %	24.84	33.37	40.24

Note. Boldface show acceptable loadings in the respective factor. F1 = Dressing related Anxiety, F2 = Men/Situation related Anxiety, F3 = Reaction/Coping to Anxiety.

Table 2 shows the results of principal component analysis by using the direct oblimin rotation method. It is evident from the results that all the items are falling on the three factors with factor loadings .30 and above which can be retained as per the rule (Tabachnick, & Fidell, 2001). Except for the item no. 15 which is not showing acceptable loading on any of the three factors, therefore, deleted from the final form of Safety Anxiety Scale (SAS). Eigenvalues of retained factors are more than 1 which

is acceptable to be retained (Kaiser, 1960). Cumulative variance explained by the three factors is 40.24%.

The items showing double loadings are dealt by retaining the item in the factor where it is showing the highest loading. Also, context has been considered in this regard, double loaded items are matched with the definition of the factor and is retained where it shows relevance to the context of that factor.

Final Safety Anxiety Scale (SAS). On the basis of the EFA results, 24 items were finally retained on the three factors with item number 15 deleted (see appendix H8). Scale was finalized with the three subscales. Later these three factors with respective items were given to the subject matter experts (the 5 committee members) to assign labels to them. Scoring of the scale was finalized as 5-point Likert type scale from *strongly agree* (1) to *strongly disagree* (5). The reliability of the overall scale is quite good that is .87 depicting that the subscales are also showing acceptable reliabilities and consistency over time.

The finalized three subscales' description is as below:

Factor 1: Dressing Related Anxiety. It is about feeling secured or insecure with respect to one's dressing in various settings. It is depicting anxiety related to one's dressing that is a woman is getting conscious or concerned about her safety because of the dressing she is carrying or the get up she has at that time. It had total 13 items. The items were 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, and 24. Items no. 5 and 10 were reverse scored. It showed excellent Cronbach alpha reliability of .80.

Factor 2: Men/Situation Related Anxiety. It represented one's anxiety related to men or in a given situation where presence of men instigate anxiety or feeling of insecurity. A woman is feeling secured or insecure with respect to presence, comments, gaze, etc. of men in various settings. It included 8 items that is 11, 14, 16, 17, 20, 21, 22, and 23 with none of reverse scored item. The subscale showed acceptable Cronbach alpha reliability of .72.

Factor 3: Reaction/Coping to Anxiety. It is about reactions or coping strategies a woman uses in response to anxiety or feeling of insecurity she experiences in a given situation. It is about reactions to men's gaze or touch. There were only

three items on this factor that is 15, 18, and 19, none of them was negatively scored. Cronbach alpha reliability of this subscale was .56.

Discussion

The major purpose of the study was to develop an indigenous, valid, and reliable scale for measuring safety anxiety among women. Various measures are in use for such purposes like Stranger Harassment Index (Fairchild & Rudman, 2008), and Safety Rating Scale (Culbertson, Vik, & Kooiman, 2001); but there is scarcity of a measure viewing and gauging safety anxiety in the context of objectification. The self-objectification theory clearly highlights that this is an important element emerging as a consequence of self-objectification in women making them conscious of themselves and their surroundings (Fredrickson & Roberts, 1997; Keelan, Dion, & Dion, 1992). The afore mentioned existing scales do assess anxiety a woman feels when she has the anxious perception, of being sexually assaulted or harassed, about the isolated and busy public places etc., they cater more the aspects of harassment. But they fail to capture the specific safety anxiety women experience because of their sexual and self-objectification. Also, these scales are not easily accessible.

The current study aimed to develop a scale specifically for women, because it has been seen as more prevalent phenomenon among them (Fairchild & Rudman, 2008; Fredrickson & Roberts, 1997). Literature suggests that various demographic factors play their role in changing perception of women towards safety anxiety and the related outcomes (e.g. appearance anxiety and self-worth etc.) like age, ethnicity, parental education, person's qualification, and most importantly the female gender (Fredrickson & Roberts, 1997; Sahin, Barut, Ersanli, & Kumcagiz, 2014; Tamini & Valibeygyi, 2011). There also exists a misconception that those women belonging to lower socioeconomic status are more sex appealing and deserves to be exploited, so they have more anxiousness regarding their safety (Pharr, 1988; Smith, 2008). For that matter, participants for each focus group discussion were selected carefully keeping in view the demographic factors suggested by the literature. Only female participants were considered within the age range of 18 to 30 years because the increase in age may change women perception, they did not experience the safety anxiety as chronically as the young girls (Fernandez, 2016). Also, it was aimed to collect data from the educated participants. It was tried to get participants from varying ethnic, financial, and family backgrounds in order to have diverse opinion from every group of the society regarding safety anxiety.

The development of Safety Anxiety Scale was completed in the five phases. Phase I was aimed to develop the focus group guide and to conduct focus group discussions with the respective participants. Phase II was focused in items generation from the transcribed content. Phase III was all about getting opinion from subject matter experts and the committee approach to finalize the items for the final form of the scale. In phase IV content validity ratio of the items was computed and the items found low in CVR removed. After this phase the initial final form of the Safety Anxiety Scale was administered on a pilot sample of 260 women participants with age range of 18 to 30 years ($M = 22.77$, $SD = 2.44$). After that phase V was conducted in which exploratory factor analysis (EFA) was done to get the factors highlighted by the data. So initially in EFA only item number 15 was deleted as it did not appear on any of the three factors being highlighted there. Hence, after EFA the Safety Anxiety Scale ended with 24 items in which items 5 and 10 were reverse scored.

Safety anxiety is the concept which explains the women anxiousness related to comments, catcalls, unwanted touch, and gaze by men and the corresponding reactions shown by women. The self-objectification theory also highlights that women are anxious about their safety in public places, especially, when they are surrounded by men, and this leads to women's consciousness towards the gaze and derogatory remarks passed by men (Fredrickson & Roberts, 1997). Keeping this context in view, the current study furthers its area of inquiry by developing an indigenous scale and highlighting the same factors as an important indicator of safety anxiety among women with reference to self-objectification.

On deciding the number of factors to be finally retained scree plot was consulted at first. But it is generally suggested that scree plot is not the only measure to decide the number of factors to be retained (Ledesma & Valero, 2007) as it sometimes overestimates the number of factors and also there is subjectivity in analyzing the scree plot on the part of examiner (Zwick & Velicer, 1986). Therefore, judges' opinion was also sought in this regard. Three PhD and two MPhil scholars were approached, as judges, specializing in the domain of Gender Psychology and having expertise in the research field. Out of the five judges four recommended 3 factor solution rather than the four factors as the 4th factor was not conveying any clear picture about what it was measuring exactly. Only one judge suggested to retain the 4 factor solution (as suggested by the scree plot: see Figure 3) while deleting the

few items appearing redundant in the 4th factor. So finally, three subscales got selected which were also getting empirical support, that is dressing related safety anxiety, men/situation related safety anxiety and reaction/coping to safety anxiety (Davidson, Butchko, Robbins, Sherd, & Gervais, 2016; Fairchild & Rudman, 2008) and these were the factors also suggested by the self-objectification theory (Fredrickson & Roberts, 1997). These names were given to the subscales according to the self-objectification theory and by the suggestion of the subject matter experts.

Dressing related anxiety measured women's anxiety related to their dresses they are wearing. It captures how women change their dressing according to the places they are going to, also avoiding the tight dresses or some specific dresses which makes their body curves more prominent to others. High score on this subscale shows high safety anxiety with respect to one's dressing. The second subscale is *men/situation related anxiety* that is how women feel anxious when surrounded by men they found scary or feel threatened from. Some places like public places, markets, local parks, etc. also make them feel safety anxiety. This is because men often pass derogatory remarks and do sexually evaluative commentary about the women around them (Argyle & Williams, 1969) and this all happens more often in the public places (Cary, 1978; Henley, 1997). The places where they feel to be gazed more, or commented about body or outlook increases women's anxiety related to men/ situation. The third subscale is about *reaction/ coping* strategy women use when they feel anxious about safety. As one of the participant in FGD 1 said P1: "*whenever a man stares me or passes a comment, I feel scared and want to run away from that place*". Similarly, this subscale measures how women react when they feel anxious or use any coping strategy to deal with this daily life problem. As a participant in FGD 2 said that P5: "*when a man passes a comment, I simply ignore as if I have not heard anything*".

Safety Anxiety Scale is developed as a 5-point Likert type scale with response options ranging from strongly disagree (1) to strongly agree (5). Such likert type scales are considered to be measuring the direct attitude, response, or perception etc. and are considered more reliable, more precise and easy to administer scales (Bohner & Wanke, 2002; Hogg & Vaughan, 2005).

VALIDATION OF THE MEASURES USED IN STUDY

PHASE-II

Method

Objectives

The objectives of this phase of the study are to:

1. Establish the psychometric properties of the measures used in the study.
2. Relationship among internalization, self-objectification, self-surveillance, appearance anxiety, safety anxiety and self-worth in order to see the trends and direction of hypotheses.

Sample

The purposive convenient sampling was done for data collection. A sample of 260 individuals was collected initially within the age range of 18 to 30 years ($M = 22.77$, $SD = 2.44$) from Rawalpindi/Islamabad in which both married and unmarried, working and non-working women were included in the sample. In order to get in-depth information from the participants a detailed demographic sheet was administered. The frequencies and percentages along demographic variables of the sample are given in table 3.

Table 3

Demographic Profile of the Sample (N = 260)

Variables	<i>f</i>	%
Education		
FA/FSc	15	5.8
BA/BSc	34	13.1
Masters	158	60.8
MPhil	49	18.8
PhD	4	1.5

Variables	<i>f</i>	%
Marital Status		
Unmarried	236	90.8
Married	23	8.8
Missing	1	
Work Status		
Non-working	215	82.7
Working	41	15.8
Missing	4	
Family System		
Nuclear	213	81.9
Joint	42	16.2
Missing	5	
Father Education		
Primary/matric	20	7.7
FA/FSc	26	10.0
BA/BSc	71	27.3
Masters	77	29.6
MPhil/PhD	38	14.6
Missing	28	
Mother Education		
Uneducated	23	8.8
Primary/matric	69	26.5
FA/FSc	34	13.1
BA/BSc	59	22.7
Masters	37	14.2
MPhil/PhD	9	3.5
Missing	29	

Table 3 shows that the participants having Masters degree are more in number, mostly are unmarried, non-working, mostly are having fathers with Masters level qualification, while mothers with primary or matric level education.

Procedure

Sample was approached in various places like universities, offices, hospitals, and homes. Participants were administered self-report measures and were briefed about the purpose of the study. They were assured that their information would be kept confidential and would not be used for any purpose other than the research. So, for that a written informed consent (see Appendix-A) was taken from them. They

were instructed about the procedure of filling the questionnaires and were asked to leave the questionnaire booklet if they wanted to quit. They were requested to fill the booklet honestly as there were no right or wrong answers. It took almost 20 to 25 minutes to complete questionnaire booklet. In order to make the process run smoothly, participants were asked to raise their queries and they were answered by the researcher appropriately. By the end of data collection participants were thanked for their cooperation and valuable time they invested for completing the research data.

After getting back the booklets, every questionnaire was checked for the missing data and in case where a few items were found missing or incomplete, the participant was again requested to provide with the particular information if it was not missed intentionally. About 290 booklets were distributed among participants during this phase, in which few did not return the booklets and some returned but half filled. After discarding booklets with response set, total data of 260 participants was retained for the study.

In the beginning of data collection, Self-Objectification Questionnaire was administered on 20 participants in order to check either its' administration and instructions were understandable for the participants or not because it was different (ranking scale) from the other usually administered, Likert type, scales. It was seen that the instructions of Self-Objectification Questionnaire were not much clear and most of the participants were found to be attempting it wrong. Initially the same instructions were given for the questionnaire as were addressed by the authors (see Appendix-D1).

The instructions were as follows:

“Rank these attributes from 9 to 0 beginning with the attribute that has the greatest impact on your physical self-concept (ranked 9) to the attribute that has the least impact on your physical self-concept (ranked 0).

IMPORTANT:*Do not assign the same rank to more than one attribute”.*

The word “rank” was actually creating confusing for the participants and it was not clearly understood by them. Viewing the situation, instructions were made clear by using the appropriate words reflecting the actual way this questionnaire had

to be filled. The instructions were re-written for the rest of data collection (see Appendix-D2):

“Arrange these attributes from 9 to 0 beginning with the attribute that has the **greatest impact on your physical self-concept at 9** to the attribute that has the **least impact on your physical self-concept at 0**. Use these numbers to give your ranks.

Greatest	to	Least
9 8 7 6 5 4 3 2 1 0		

IMPORTANT: Do not repeat the same rank for more than one attribute. Give each attribute only one rank.”

After making the instructions clear, there was no problem observed, from the participants’ side, in filling the Self-Objectification Questionnaire (Noll & Fredrickson, 1998).

Results

The measures of the present study were pre-tested to establish their psychometric properties and confirm their structural model. Confirmatory factor analyses were conducted for the validation purposes. As measures were being administered on a different sample, so the basic purpose was to verify and validate the items as if they were measuring the same construct in the given context or not. Also, to check the internal consistency of the measures Cronbach alpha were computed. Descriptive statistics were computed for all the scales used in the study in order to examine the overall trend of the data. Pearson Product Moment Correlation was used to see the trends in relationships among the study variables.

Reliabilities and Descriptive Statistics

Cronbach alpha reliabilities and the descriptive statistics were computed for all the measures used in the study. Descriptive statistics were computed for all the scales and the subscales on the transformed scores (that is the sum obtained was divided by their respective total number of items).

Table 4

Variables	No. of Items	α	M	SD	Score Range		Skew	Kurtosis
					Actual	Potential		
SCAAQ	22	.88	1.73	.12	1 - 5	1.34-2.02	-.51	.01
SO Questionnaire	10	.73	3.13	10.87	-25 - 25	-25 – 25	.19	-.34
Self-Surveillance	8	.65	1.45	.12	1 – 7	.60-1.70	-1.79	9.37
Appearance Anxiety Scale	30	.76	1.64	.13	0 - 4	.90-1.99	-1.01	4.65
Safety Anxiety Scale	22	.87	1.93	.06	1 - 5	1.58-2.06	-1.25	3.45
Dressing SA	13	.81	1.69	.08	1 – 5	1.28-1.81	-1.62	4.13
Men SA	7	.73	1.40	.09	1 - 5	.95-1.59	-1.07	2.82
Reaction/coping to SA	3	.56	.99	.10	1 - 5	.60-1.18	-.88	1.11
CSWS								
Family Support	4	.75	1.43	.07	1 – 7	1.18-1.54	-1.19	1.22
Competition	5	.73	1.42	.08	1 – 7	1.15-1.54	-.95	.67
Appearance	4	.54	1.34	.09	1 – 7	1.00-1.53	-.56	.56
God's Love	5	.79	1.45	.09	1 – 7	.70– 1.54	-3.24	19.50
Virtue	5	.74	1.40	.10	1 – 7	.95-1.54	-1.52	3.33
Approval from Others	5	.72	1.19	.19	1 – 7	.70-1.52	-.96	.44

Descriptive Statistics and Reliability Estimates of the Measures (N = 260)

Note. SCAAQ = Socio Cultural Attitude towards Appearance Questionnaire; SO Questionnaire = Self-objectification Questionnaire; CSW Scale = Contingencies of Self-Worth Scale.

* $p < .05$. ** $p < .01$. *** $p < .001$.

Table 4 is showing the descriptives statistics of the measures used in validation study. The descriptives have been computed on the transformed scores. It is

explaining the mean and variance along each measure. The Cronbach α are showing the acceptable reliabilities that is above .60 (Nunnally, 1978) of the scale to be used in the study. Also, the potential range that is the score range showing the participants' response range on each scale is within limit of the actual score range of the respective measures. The skewness and kurtosis are also found to be in range of -2 to +2 (George & Mallery, 2010). Except for the God's Love contingent self-worth which is showing asymmetry which is quite relatable in our culture, being Muslims, everyone wants to be get accepted and loved by Allah so they showed tilted responses on this particular subscale.

Structural Validation of Study Measures

Socio Cultural Attitude towards Appearance Questionnaire-4 (SCAAQ-4) and the Contingencies of Self-Worth Scale (CSWS), used in the study, were being administered for the first time on the present sample, therefore, they were validated before they were used in the Main Study. Therefore, to confirm their factor structure CFA was done using AMOS 21.

In order to evaluate the overall goodness of fit for each model several model fit indices were examined including the Chi-square (χ^2), relative/normed chi-square (χ^2 / df), Comparative Fit Index (CFI), Incremental Fit Index (IFI), Goodness of Fit Index (GFI), Normality Fit Index (NFI), and Root Mean Square Error of Approximation (RMSEA) (Browne & Cudeck, 1993). For the goodness of fit for the measures used in the current study following criteria was followed that is df, χ^2 ratio should be ranged from 2.0 – 5.0 (Tabachnick & Fidell, 2007), and for other indices including IFI, GFI, NFI, and CFI > .90 whereas RMSEA < .08 criteria were used in order to get model fit (Browne & Cudeck, 1993).

For CFA items with low factor loadings that is below .30 were deleted before the Main Study. Whereas advisable error covariances were added to achieve the model fit. Error covariances were added among the items considering the theoretical context of the measure.

Validation of Socio-Cultural Attitude towards Appearance Questionnaire (SCAAQ-4). CFA was conducted for the Socio-Cultural Attitude towards Appearance Questionnaire which measures internalization ($N= 260$). The SCAAQ-4 originally had

5 subscales (Schaefer et al., 2015) which were tested on the present study's pilot data. The model fit indices are given below in table 5.

Table 5

CFA of Sociocultural Attitude towards Appearance Questionnaire (N = 260)

	χ^2 (df)	TLI	IFI	CFI	RMSEA	$\Delta\chi^2$ (df)
Model 1	838.05 (209)	.772	.795	.794	.108	
Model 2	335.81 (180)	.934	.950	.949	.058	502.24 (29)

Note. TLI = Tucker-Lewis index; IFI = Incremental Fit Index; CFI = Comparative Fit Index; RMSEA = Root Mean Square Error of Approximation; Model 1=Default model of CFA for Sociocultural Attitude towards Appearance Questionnaire; Model 2= Model after adding covariances among factors.

In Table 5, Model 1 shows the default model for the Sociocultural Attitude towards Appearance Questionnaire. After adding error covariances among the items e21- e4, e21 – e3, e22 – e3, e22 – e4, e1 – e12, e1 – e13, e1 – e17, e1 – e3, e2 – e4, e2 – e17, e4 – e16, e7 – e12, e8 – e12, e8 – e10, e14 – e17, and e14 – e16 Model 2 is attained with indices in acceptable range. As χ^2 is not the sole index to check the model fit, therefore, other fit indices are also considered which are in acceptable range showing the model fit. None of the items are found with low factor loading, so all the items are retained as all are measuring what they are supposed to measure.

Confirming Factor Structure of SCAAQ-4. To confirm the factor structure of SCAAQ-4 on the present sample, CFA is conducted. The CFA values of every item is appearing to be good that is above .30 (Tabachnick & Fidell, 2007) to be retained, except for the one item that is item number 4 which is showing low factor loading of .29. Generally, low loadings are not acceptable to be retained and therefore such items are usually deleted. But in the current study this item is retained in the scale because the general rule of thumb is not always advisable for deleting or retaining the items. It is also suggested to view the content of the item if it is confirming to the context of the measure and is relatable in the sample, where it is administered, such items with even low loadings can be retained (Steinmetz, 2011).

The confirmed factor structure of Socio-Cultural Attitude towards Appearance Questionnaire-4 is shown in the Table 6.

Table 6

Confirmed Factor Structure of Sociocultural Attitude towards Appearance Questionnaire (N = 260)

Items No.	Loadings	SMCs
Internalization – Thin/Low Body Fat		
3	.74	.55
4	.29	.08
5	.74	.55
8	.55	.31
9	.51	.26
Internalization – Muscular/Athletic		
1	.55	.30
2	.67	.45
6	.83	.69
7	.79	.62
10	.72	.52
Pressures – Family		
11	.38	.14
12	.63	.39
13	.87	.76
14	.89	.48
Pressures – Peers		
15	.68	.46
16	.80	.65
17	.89	.79
18	.86	.74
Pressures – Media		
19	.89	.79
20	.86	.78
21	.85	.72
22	.91	.83

Note. SMCs = squared multiple correlations.

Validation of Contingencies of Self-Worth Scale. CFA was conducted on Contingencies of Self-Worth Scale which was being used to measure one's self-worth in varying domains that is family support, appearance, competition, God's love, virtue, and approval from others. The model fit statistics are given in Table 7.

Table 7

CFA of Contingencies of Self-Worth Scale (N = 260)

	χ^2 (df)	IFI	CFI	RMSEA	$\Delta\chi^2$ (df)
Model 1	1653.59 (405)	.569	.564	.101	
Model 2	556.74 (333)	.925	.922	.051	1096.85 (72)

Note. IFI = Incremental Fit Index; CFI = Comparative Fit Index; RMSEA = Root Mean Square Error of Approximation. Model 1=Default model of CFA for Contingencies of Self-Worth Scale, Model 2= Model after adding covariances among factors.

Table 7 is showing Model 1 as the default model where indices are not model fit so error covariances have been added among almost all the items. Model 2 shows the improved model after adding modification indices. After adding error covariances the indices become in acceptable range and are supporting the model fit.

Table 8

Confirmed Factor Structure of Contingencies of Self-Worth Scale (N = 260)

Items No.	Loadings	SMCs
Family Support		
7	.69	.48
10	.06	.00
15	.77	.59
21	.47	.23
25	.73	.53
Competence		
3	.56	.31
12	.60	.36
18	.70	.49
22	.46	.21
28	.66	.44
Appearance		
1	.37	.14
4	.18	.03
16	.75	.56
19	.67	.45
26	.40	.16

God's Love		
Items No.	Loadings	SMCs
2	.49	.24
8	.75	.56
17	.68	.46
Virtue		
5	.48	.23
11	.62	.38
13	.54	.29
24	.73	.53
29	.65	.43
Approval from Others		
6	.81	.66
9	.30	.09
14	.84	.71
20	.71	.49
30	.53	.28

Note. SMCs = Squared Multiple Correlations. Boldface is showing low factor loadings on respective factors.

Table 8 is showing the factor loadings of each item in CFA. It can be seen that all the items showed acceptable loadings of .30 and above (Tabachnick & Fidell, 2007). Except for the two items that is 4 and 10 are showing less loadings of .18 and .06 along with very low SMCs values respectively which are very low to be retained. Such items can be problematic; therefore, these are deleted from the scale to improve the factor structure. The validated version of the scale now has 28 items (see Appendix-G2).

Correlation among the Study Variables

In order to check the trends in the relationship among study variables correlation is conducted on the validation sample ($N = 260$). The table 9 shows that internalization is not showing significant relationship with self-objectification, while, as assumed, it has significant positive relationship with self-surveillance, appearance anxiety, self-worth related to competition, appearance and approval from others. The highlighted portion in the table shows inter subscale significant correlations for Socio Cultural Attitude towards Appearance Questionnaire and the Contingencies of Self-

Worth Scale with their subscales and it is showing the high construct validity for both the scales.

Table 9

Correlation Matrix among Study Variables (N = 260).

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1 Objectification	-	.26**	.19**	.06	.09	.17**	.34**	.08	.03	.11	.12	.12*	-.01	.06	.09	.15*
2 Surveillance		-	.18**	.11	.06	.08	.45**	-.03	-.00	.32**	.23**	.26**	.02	.11	.07	.31**
3 AppAnxiety			-	.24**	.00	.20**	.24**	.06	.10	.09	.31**	.14*	.17**	.21**	.19**	.32**
4 SafetyAnxiety				-	.47**	.38**	.25**	.48**	.42**	.20**	.03	-.03	-.14*	.03	.12	.13*
5 FamilySupport					-	.54**	.31**	.73**	.54**	.12**	-.01	-.04	-.16**	-.03	.08	.11
6 Competence						-	.34**	.54**	.57**	.18**	.14*	.07	-.03	.07	.19**	.19**
7 Appearance							-	.19**	.16*	.43**	.26**	.22**	.06	.13*	.14*	.31**
8 God's Love								-	.61**	.13**	-.03	-.09	-.14*	.00	.06	.07
9 Virtue									-	.18**	.03	-.01	-.14*	.03	.07	.13*
10 AFO										-	.13*	.12	.01	.09	.09	.11
11 Internalization											-	.63**	.56**	.73**	.73**	.72**
12 TLBF												-	.31**	.29**	.27**	.31**
13 MA													-	.22**	.17**	.22**
14 PF														-	.58**	.37**
15 PP															-	.48**
16 PM																-

Note. App Anxiety = Appearance Anxiety; AFO = Approval from Others; TLBF = Thin/Low Body Fat; MA = Muscular Athletic; PF = Pressure Family; PP = Pressure Peers; PM = Pressure Media.

* $p < .05$. ** $p < .01$. *** $p < .001$.

Discussion

The present study used cross-sectional questionnaire based survey design, in which self-report measures of Socio-Cultural Attitude towards Appearance Questionnaire-4 (Schaefer et al., 2015), Self-Objectification Questionnaire (Noll & Fredrickson, 1998), Objectified Body Consciousness Scale (McKinley & Hyde, 1996), Appearance Anxiety Scale (Dion et al., 1990), and the Contingencies of Self-Worth Scale (Crocker, Luhtanen, Cooper, & Bouvrette, 2003) were used. Because of unavailability and inaccessibility of a measure for safety anxiety, the study developed a Safety Anxiety Scale (see Chapter 3). For the purpose of the study two of the measures that is Socio-Cultural Attitude towards Appearance Questionnaire-4 and the Contingencies of Self-Worth Scale were validated as they were being used for the first time for the current sample in order to ensure that the measures were valid and reliable. It was also necessary to check the relevance of their items in the current culture and to the sample. For that a sample of 260 women participants was taken within the age range of 18 to 30 years, with minimum intermediate qualification.

Pretesting consisted of structural and psychometric validation of instruments which were later on used in the Main Study for hypotheses testing. Structural validation of Socio-Cultural Attitude towards Appearance Questionnaire-4 and the Contingencies of Self-Worth Scale were done through the confirmatory factor analysis (CFA) using Amos-21. The criteria followed for the goodness of fit on the current data for the two scales included χ^2 ratio 2 -5 (Tabachnick & Fidell, 2001), IFI, CFI, NFI all greater than .90 whereas for RMSEA < .80, these indices were used to evaluate model fit (Browne & Cudeck, 1993). Following this criterion, the current study found that the existing factor structure of Socio-Cultural Attitude towards Appearance Questionnaire-4 (see Table 6) and Contingencies of Self-Worth Scale (see Table 8) scales were retained as suggested by the authors.

On conducting CFA all the items of Socio-Cultural Attitude towards Appearance Questionnaire-4 (Schaefer et al., 2015) loaded above .30 (Tabachnick & Fidell, 2001) so were retained except for item number 4 which showed loading of .29 but was not deleted

from the scale (see Appendix- C1) because it was fitting in the context of the current study and was also not irrelevant to the current culture so it could be retained as it is not always recommended to look for the loadings only in order to retain or remove some item, context is also important (Steinmetz, 2011).

The CFA of Contingencies of Self-Worth Scale (Croker, Luhtanen, Cooper, & Bouvrette, 2003) also showed good fit but two items appeared with very low loadings. Item number 10 from Family Support appeared with loading of .06 and item number 4 from the Appearance showed .18 loading. As both the loadings were quite low that is below .30 (Tabachnick & Fidell, 2001) therefore these items were removed from the scale being used in the Main Study (see Appendix-G2).

After structural validation of afore mentioned scales, they were subjected to psychometric validation which was done through the Cronbach alpha reliability estimate. The reliability estimates of both the scales was computed on the overall sample which were found to be quite good, thus these scales were quite good for conducting further analysis in the Main Study. On the other hand, the validity estimates for establishing the construct validity of both the scales was calculated with the help of inter-subcales correlation and correlation of the subscales with the total score. All these correlations lied within the acceptable range that is significant at $p = .01$ thus ensured sound construct validity of both the Socio-Cultural Attitude towards Appearance Questionnaire and Contingencies of Self-Worth Scale (see Table 9).

Chapter 5**MAIN STUDY****PHASE-III****Method**

The present study was conducted to explore the predictors of self-worth in the context of self-objectification among women who wear *hijab* and those who did not wear *hijab*. Various variables were added along with internalization to predict self-worth among women. The study was aimed to explore the relationship among the study variables and to explore the model in the light of self-objectification theory predicting self-worth with internalization as predictor and self-objectification, self-surveillance, appearance anxiety, and safety anxiety as mediators. Role of various demographic variables in influencing the relationship among the study variables was also explored.

Hypotheses

Following are the hypotheses formulated on the basis of available literature. For the convenience of reader hypotheses are re-reported in this chapter.

1. Internalization has positive relationship with self-objectification, self-surveillance, appearance anxiety, and safety anxiety.
2. Internalization has positive relationship with self-worth related to: appearance, competition, and approval from others. However, it has negative relationship with self-worth related to family support and God's love.
3. Self-objectification has positive relationship with self-surveillance, appearance anxiety, and safety anxiety.

4. Self-objectification has positive relationship with self-worth related to appearance, competition, and approval from others. Whereas, it has negative relationship with self-worth related to family support and God's love.
5. Self-surveillance has positive relationship with appearance anxiety and safety anxiety.
6. Self-surveillance has positive relationship with self-worth related to appearance, competition, and approval from others. While it has negative relationship with self-worth related to family support and God's love.
7. Appearance anxiety have positive relationship with safety anxiety.
8. Appearance anxiety have positive relationship with self-worth related to appearance, competition, and approval from others. Whereas appearance anxiety has negative relationship with self-worth related to family support and God's love.
9. Safety anxiety have positive relationship with self-worth related to family support and God's love. While it has negative relationship with self-worth related to appearance, competition, and approval from others.
10. Self-objectification mediates internalization in effecting self-worth.
11. Self-surveillance mediates internalization in effecting self-worth.
12. Appearance anxiety mediates internalization in effecting self-worth.
13. Safety anxiety mediates internalization in effecting self-worth.
14. Self-surveillance has mediating role in predicting self-worth from self-objectification.
15. Appearance anxiety has mediating role in predicting self-worth from self-objectification.
16. Safety anxiety has mediating role in predicting self-worth from self-objectification.

17. Women wearing *hijab* internalize less (others' comments, gaze, etc.), self-surveillance, self-objectify, and are less anxious about appearance as compared to those who are not wearing *hijab*.
18. Women wearing *hijab* have high safety anxiety and self-worth as compared to non-*hijab* wearing women.

Sample

Sample comprised of 461 female participants. Purposive convenient sampling was done for data collection. The inclusion criteria for the sample was women within age range of 18 to 30 years ($M = 22.11$, $SD = 2.95$) and with minimum intermediate qualification in order to understand the questionnaires in English. Data were collected from Rawalpindi and Islamabad from varying public and private institutes from both the working and non-working participants. In order to explain the sample characteristics comprehensively frequencies and respective percentages for each demographic detail was computed. Some participants did not report their complete demographic details and for that missing data had been shown (see Table 10).

Demographic Profile of the Sample

The demographic profile of the overall sample used for the main study is shown in the Table 10 (given below). Viewing the details, most participants are found to be having Masters level qualification, mostly are unmarried and non-working, belonging to nuclear family system, mostly reported their father's education as Masters with most of the mothers having primary or matric level education, on ethnicity mostly reported to be Punjabi, and when asked about the dress up they do when going outside mostly reported to wearing head scarf. For each demographic detail, the missing frequencies is showing the number of participants who do not attempt that question and do not give information about that particular demographic question.

Table 10

Demographics Profile of the Sample (N = 461)

Variables	<i>f</i>	(%)	Variables	<i>f</i>	(%)
Education			Mother's Education		
FA/F.Sc	86	18.7	Uneducated	38	8.2
BA/BSc	56	12.1	Primary/matric	135	29.3
Masters	246	53.4	FA/F.Sc	63	13.7
MPhil	62	13.4	BA/BSc	107	23.2
PhD	4	.9	Masters	58	12.6
Missing	7		MPhil/PhD	17	3.7
Marital Status			Missing	43	
Unmarried	412	89.4	Ethnicity		
Married	48	10.4	Sindhi	10	2.2
Missing	1		Balochi	5	1.1
Work Status			Punjabi	240	52.1
Non-working	381	82.6	Pathan	50	10.8
Working	75	16.3	Gilgiti	13	2.8
Missing	5		Urdu Speaking	83	18.0
Family System			Kashmiri	7	1.5
Nuclear	369	80.0	Others	49	10.6
Joint	88	19.1	Missing	4	
Missing	4		Dress Up		
Father's			Wear niqab	96	20.8

Education

Uneducated	4	.9	Take head scarf	142	30.8
Primary/matric	45	9.8	Loosely covering head	135	29.3
FA/F.Sc	44	9.5	Dupatta carrying (not on head)	64	13.9
BA/BSc	125	27.1	Modern dress up (without dupatta, scarf, head cover)	24	5.2
Masters	132	28.6	Missing	0	
MPhil/PhD	67	14.5			
Missing	44				

Instruments

The following instruments have been used in the current study whose details have been mentioned before (see Chapter 2).

- Socio Cultural Attitude towards Appearance Questionnaire-4
- Self-Objectification Questionnaire
- Objectified Body Consciousness Scale
- Appearance Anxiety Scale
- Contingencies of Self-Worth Scale

The Safety Anxiety Scale has been developed in the first phase of the study (see Chapter 3). It has been developed as a 5-point Likert type scale with response options *strongly disagree* (1) to *strongly agree* (5). After EFA the initial form of the scale has been finalized with 24 items with item number 5 being reverse scored.

Results

The present study was aimed at investigating the relationship among the internalization, self-objectification, self-surveillance, appearance anxiety, safety anxiety, and the self-worth. The first phase of the study was aimed at the development of the scale. Second phase was conducted for the validation of scales used in the study. And the

third phase was designed to conduct the hypotheses testing and other analyses required for the study. In this phase factor structure of the newly developed scale was confirmed through CFA. Correlations and predictions among study variables were also analyzed. The three models were tested in this phase: first for the overall sample, second model for the *hijab* wearing women, and the third one for the non *hijab* wearing women. Group differences among *hijab* wearing and non *hijab* wearing women were analyzed too.

Descriptive Statistics and Reliability Estimates of the Measures

The descriptives of the scales used in the study was computed to give a detailed overview about the measures, mean and standard deviations were computed too. First of all data cleaning was done to avoid the complications appeared in the analyses because of extreme scores and missing values were dealt with. Skewness and kurtosis were computed to see normal distribution of the data. The Cronbach alphas of the measures were computed to see either the scales were reliable to be used in the study or not. The details about descriptives of the scales are shown in table 11.

Table 11

Descriptive Statistics and Reliability Estimates of the Scales (N = 461)

Variables	No. of Items	α	M	SD	Score Range		Skew	Kurtosis
					Actual	Potential		
SCAAQ	22	.88	1.42	.08	1 – 5	1.08-1.54	-1.00	.98
SO Questionnaire	10	.73	24.40	3.24	-25 - 25	-25 - 25	.21	-.57
Self-Surveillance	8	.65	1.74	.12	1 - 7	1.34-2.02	-.54	-.06
Appearance Anxiety Scale	30	.76	1.65	.12	0 - 4	.90-2.08	-.70	3.53
Safety Anxiety Scale	22	.87	1.89	.07	1-5	1.53-2.13	-1.13	2.90
Dressing SA	13	.81	1.66	.08	1 - 5	1.26 – 2	-1.40	3.36
Men SA	7	.73	1.34	.10	1 – 5	.90-1.54	-.83	.127
Reaction/coping SA	3	.56	.98	.11	1 – 5	.48-1.18	-.95	1.35
Family Support	4	.75	1.35	.09	1 - 7	.85-1.45	-2.03	5.26
Competition	5	.73	1.42	.08	1 – 7	1.08-1.54	-1.00	.98
Appearance	4	.54	1.24	.10	1 – 7	.60-1.45	-1.29	3.74
God's Love	5	.79	1.45	.09	1 – 7	.70-1.54	-2.86	14.57
Virtue	5	.74	1.39	.10	1 – 7	.95-1.54	-1.38	2.39
Approval from Others	5	.72	1.19	.18	1 – 7	.70-1.54	-.96	.58

* $p < .05$, ** $p < .01$, *** $p < .001$

Table 11 shows the descriptive statistics for all the variables used in the study. The descriptives have been computed on transformed scores. Mean and standard deviations are shown for all the variables along with their actual and potential ranges that the range a scale has along with the score range which appeared for the current sample. The Cronbach α values show that the reliabilities of all the scales and subscales are in the acceptable range to be used in the study. For the Reaction/Coping to safety anxiety the Cronbach alpha is .56 which is acceptable as for a newly developed scale (Nunnally, 1978). Also, the sample is found to be normally distributed with skewness and kurtosis

appearing to be in range of -1 to +1 (Field, 2009), except for the God's love contingent self-worth which is justifiable because being Muslims everyone wants to get God's love and show more positive responses towards it therefore, it resulted in asymmetry.

Confirmatory Factor Analysis of Safety Anxiety Scale

To confirm the factor structure of the Safety Anxiety Scale developed in the first part of the study, CFA was conducted in the Main Study for remaining data ($N = 201$) as validation sample is the part of main study data. CFA was basically conducted to see the structure that emerged in Phase 1 of the study and also to establish the psychometric properties of this newly developed scale. Structure equation model (SEM) was done by using Amos 21. In order to confirm the factor structure of Safety Anxiety Scale (SAS) through CFA different model fit indices were considered. Chi-square (χ^2) df, relative/normed chi square (χ^2 ratio), Comparative fit index (CFI), Incremental fit index (IFI), Goodness of fit index (GFI), Normed fit index (NFI), and Root Mean Square Error of Approximation (RMSEA) were taken into account for confirming the factor structure. Criteria for goodness of fit was specified as CFI, IFI, GFI, and NFI $> .90$ whereas RMSEA $< .80$ (Browne & Cudeck, 1993).

Table 12

Confirmatory Factor Analysis of Safety Anxiety Scale (N = 201)

	χ^2 (df)	TLI	IFI	CFI	RMSEA	$\Delta\chi^2$ (df)
Model 1	634.89(252)	.707	.737	.733	.087	
Model 2	317.84(213)	.905	.930	.927	.050	317.05(39)

Note. TLI = Tucker-Lewis Index; IFI = Incremental Fit Index; CFI = Comparative fit Index; RMSEA = Root Mean Square Error Approximation; Model 1 = Default model of CFA for Safety Anxiety Scale with 2 factors, Model 2 = Model after adding covariance within factors

Table 12 shows the confirmatory factor analysis of the Safety Anxiety Scale. Model I as default model that is when no error covariances are added or where modifications are still not applied. After applying the modification indices error covariances are added so it results in Model II in which all the indices are showing the good fit model.

In order to get the model fit, covariances are added among the following errors: e1 – e13, e1 – e7, e1 – e6, e2 – e12, e3 – e12, e3 – e8, e4 – e9, e5 – e7, e6 – e7, e7 – e8, e8 – e11, e10 – e15, e10 – e16, e12 – e19, e13 – e16, e14 – e23, e14 – e19, e14 – e20, e15 – e17, e15 – e23, e16 – e22, e17 – e22, e18 – e22, e19 – e20, e19 – e21, e19 – e24, e20 – e24, e22 – e23, and e23 – e24. All the items have shown acceptable loadings except for the item no. 10 and 11 which are showing very low loadings that is .05 and .12, respectively, that is below .30 (Tabachnick & Fidell, 2007). Therefore, these are deleted from the scale because such items appear problematic later in the analyses and also effect the psychometric properties of the measure.

Factor loadings for Safety Anxiety Scale

After conducting CFA, the Safety Anxiety Scale emerged with the following factor loadings for each item (see figure 4). As the figure 4 shows that all the items are appearing with the acceptable factor loadings of .30 and above (Tabachnick & Fidell, 2007) so are retained in the scale. Except for the two items; 10 and 11 which have very low loadings of .05 and .12 respectively, so are deleted from the final Safety Anxiety Scale (see Appendix-H9).

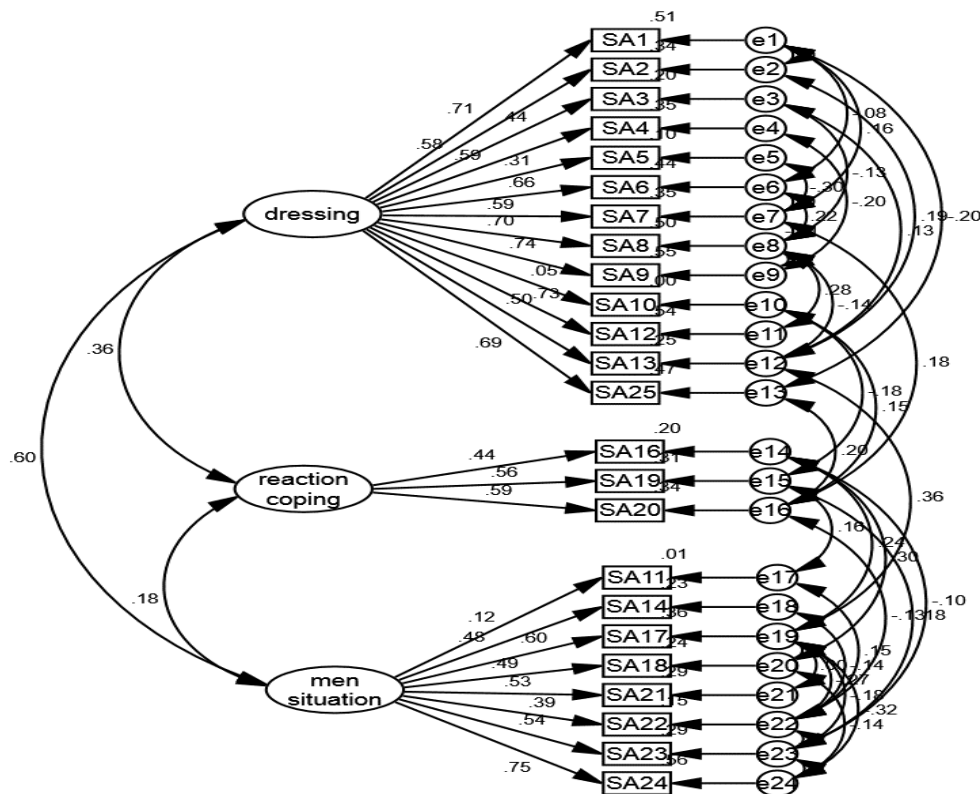


Figure 4. Figure Showing the Confirmatory Factor Analysis of Safety Anxiety Scale.

Confirmed Safety Anxiety Scale

The Figure 4 shows the confirmed factor structure for the Safety Anxiety Scale. It can be seen in the Figure above that two items that is item number 10 and item number 11 have shown very low loadings therefore they are dropped from the final form of the scale. Now the final subscales along with their names and new item numbers are as follows: first subscale Dressing related Anxiety has 12 items that is item number 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, and 22 (see Appendix-H9). The second subscale is Men/Situation related Anxiety which has finally 7 items that is item number 12, 14, 15, 18, 19, 20, and 21. And the third subscale is Reaction/Coping to Anxiety which has three items that is item number 13, 16, and 17 (see Appendix-H9). After deleting the two items there is a

slight increase in the reliabilities of the subscales. For first subscale reliability increased from .80 to .81 and for the second subscale it is .72 to .73, while, it remains the same for the third subscale as there is no addition or deletion of item from it. The reliability of the overall scale is quite good that is .87. The Safety Anxiety Scale is finalized with 22 items (see Appendix-H9).

Correlations among Study Variables

In order to see the relationship among variables; internalization, self-objectification, self-surveillance, appearance anxiety, safety anxiety, and self-worth, Pearson Product Moment correlation analysis was conducted. The correlation was computed among the scales and subscales (see Table 13).

Table 13

Correlation Matrix among Study Variables (N= 461)

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1 Self-Surveillance	-	.21**	-.06	.02	.25**	-.07	-.02	.24**	.16**	.19**	-.02	.11*	.09*	.19**	.01	-.00	.03	.02	.14**
2 Self-Objectification		-	-.09	.09	.25**	-.04	-.02	.16**	.14**	.15**	.04	.07	.11*	.13**	-.07	-.07	-.01	-.09*	.20**
3 Family Support			-	.57**	.23**	.75**	.58**	-.09*	-.07	-.09*	-.15**	-.04	-.03	.06	.49**	.55**	.24**	.14**	-.04
4 Competition				-	.32**	.55**	.58**	.02*	.08	.03	-.02	-.01	.08	.20**	.34**	.37**	.15**	.14**	.19**
5 Appearance					-	.19**	.13**	.32**	.22**	.19**	.05	.15**	.12**	.23**	.19**	.19**	.18**	-.03	.26**
6 God's Love						-	.62**	-.09*	-.06	-.11*	-.07	-.06	-.04	.06	.48**	.53**	.24**	.16**	.00
7 Virtue							-	.01*	.03	-.02	-.04	.00	-.01	.15**	.42**	.46**	.20**	.12**	.08
8 Approval From Others								-	.18**	.19**	.02	.13**	.12*	.15**	.10*	.07	.19**	-.11*	.16**
9 Internalization									-	.68**	.58**	.74**	.76**	.69**	-.04	-.07	.07	-.07	.38**
10 Thin/Low Fat body										-	.34**	.37**	.36**	.34**	-.07	-.12*	.04	-.03	.26**
11 Muscular Athletic											-	.22**	.24**	.21**	-.15**	-.16**	-.08	-.05	.23**
12 Pressure Family												-	.60**	.36**	-.02	-.04	.04	-.04	.27**
13 Pressure Peer													-	.42**	.01	-.02	.09*	-.06	.26**
14 Pressure Media														-	.09*	.07	.14**	-.09	.31**
15 Safety Anxiety															-	.92**	.76**	.40**	.06
16 Dressing																-	.49**	.21**	-.02
17 Men /Situation																	-	.18**	.16**
18 Reaction/ Coping																		-	.04
19 Appearance Anxiety																			-

Note. Highlighted values show inter subscale and subscale to total correlation as indicator of construct validity. * $p < .05$. ** $p < .01$. *** $p < .001$.

Table 13 is showing the correlation among the study variables. It is evident that with increase in self-surveillance, self-objectification increases (supporting the Hypothesis 3) as a result woman internalize more (supporting Hypothesis 1) and also results in more appearance related anxiety (supporting Hypothesis 5). Also, it has been seen that their self-worth related to appearance and approval from others increases showing their greater concern regarding their appearance (partially supporting Hypothesis 6) as competition related self-worth is not showing significant relationship with self-surveillance. On the other hand, with increase in self-surveillance there is decrease in self-worth related to God's love and family support. However self-surveillance does not show significant relationship with family support related self-worth. It is showing that they are getting more concerned about their appearance and comments regarding their outlook irrespective of what their religion says about it (supporting Hypothesis 6).

It can be seen that there is increase in internalization of external comments and standards of beauty, and appearance anxiety along with increase in self-objectification that is the women who self-objectify themselves internalize more (supporting Hypothesis 1) and also are more concerned about their appearance (supporting Hypothesis 1). While increase in self-objectification decreases one's self-worth related to God's love and virtue (supporting hypothesis 2) and also it decreases the safety anxiety (not supporting the Hypothesis 3). It can be interpreted as more the women objectify themselves, less they are concerned about protecting themselves from men's gaze, comments and touch etc.

Considering the different aspects of self-worth, it is apparent that family support self-worth has significant positive correlation with self-worth related appearance, competition, God's love, virtue, while it has significant negative correlation with approval from others related self-worth. With increase in one's self-worth related to family support, safety anxiety increases too showing that as a woman becomes more anxious about protecting herself from men's gaze, comments and touch etc. her self-worth related to family support increases (supporting the Hypothesis 9).

Competence self-worth is showing significant positive correlation with appearance self-worth, God's love self-worth, virtue self-worth. Also, it shows significant

positive with appearance anxiety (supporting the Hypothesis 8) and with safety anxiety (thus not supporting the Hypothesis 9).

Appearance related self-worth is highly significantly correlated with God's love related self-worth, virtue related self-worth, approval from others related self-worth, internalization, safety anxiety and appearance anxiety.

God's love related self-worth is showing significant positive correlation with virtue related self-worth, safety anxiety and with appearance anxiety while it has negative correlation with approval from others' contingent self-worth, and internalization.

Virtue related self-worth is showing positive correlation with approval from others self-worth, internalization, appearance anxiety only showing significant positive relationship with safety anxiety. Approval from others related self-worth has significant positive correlation with internalization, safety anxiety and appearance anxiety.

Internalization has significant positive correlation with all of its subscales showing the construct validity of the scale. In viewing its relationship with other variables, with increase in internalization women get more indulged in appearance anxiety (supporting Hypothesis 1) become more conscious about their appearance but their safety anxiety decreases (thereby partially not supporting the Hypothesis 1). This is because more they become anxious about their appearance less they show concern about protecting themselves from gaze and comments and the men surrounding them.

Safety anxiety is positively correlated with appearance anxiety (supporting the Hypothesis 7) safety anxiety also showed significant positive correlation with its subscales ensuring the construct validity of the scale.

Correlation of Demographic Variables with the Study Variables

In order to study the relationship of study variables (internalization, self-objectification, self-surveillance, appearance anxiety, safety anxiety, and self-worth) with the demographic variables which were continuous in nature that is age (in years), height (in feet and inches), weight (in kilograms), weekly exercise hours, dressing (by asking how they dress up when going outside and five response categories were given from

which they had to select their get up), family monthly income (in PKR), religiosity (by asking about the number of prayers they perform in a day), taking selfie on average (ratings from 1 to 5 point scale), diet control (1 to 5 point scale to suggest how often they go for diet control), dieting (yes/no), and self-grooming (by asking them to rate from 1 to 5 on how much beauty products they use and how often they visit parlor), were seen in relation to study variables. These variables were taken from the demographic sheet. Pearson Product Moment correlation analysis was computed (see table 14).

Table 14

Correlation among Continuous Demographics and Study Variables (N = 461)

	Intern	SS	SO	AA	SA	FS	Comp	App	GL	Virtue	AFO
Age	.01	.02	-.05	.03	.11*	.07	.09	.04	.06	.14**	.02
Height	-.05	.01	-.05	-.02	.04	.13**	.12*	-.01	.08	.11*	.01
Weight	.25**	.09	-.04	.04	.03	.05	.05	.04	.04	.13**	.06
Exercise Weekly Hours	.06	-.01	-.02	.03	-.11*	.01	.06	.00	-.07	.00	-.14
Dressing	.12*	.17**	.13**	.03	-.16**	-.09*	-.05	.03	-.12*	-.01	.05
Diet control	.24**	.16**	-.03	-.02	.01	.09	.08	.09	.04	.08	.13**
Dieting	.22**	.16**	-.09*	.02	.01	-.03	.00	.02	-.03	-.00	.03
Selfie average	.11*	.19**	.13**	.07	-.12*	-.05	-.04	.01	-.03	-.09	-.04
Family income	.12*	.09	-.01	.03	-.02	-.01	.09	.00	-.06	.10*	.02
Religiosity	-.21**	-.11*	-.09*	-.11*	.12**	.07	.03	-.09	.18**	.13**	-.11*
Self-Grooming	.19**	.20**	.04	.13**	-.07	-.06	.03	.14**	-.09	-.03	.05

Note. Intern. = Internalization; SS = Self-surveillance; SO = Self-objectification; AA = Appearance anxiety; SA = Safety anxiety; FS = Family support; Comp = Competence; App = Appearance; GL = God's love; AFO = Approval from others.

* $p < .05$. ** $p < .01$. *** $p < .001$.

Table 14 is showing that as the age increases safety anxiety and virtue related self-worth of women significantly increases, but self-objectification is showing non-significant relationship with age and it decreases with the increase in age of the

participants. On height, it is shown that with increase in height of the individual there is a significant positive increase in the perceived family support related self-worth, competence self-worth, and virtue related self-worth of the individual. Weight is showing only significant positive correlation with the virtue self-worth. With the increase in weekly hours of exercise there is a significant decrease in the safety anxiety of women.

There is a significant positive relationship across an individual's dressing with the study variables that is as a woman carries more modern dressing she internalizes more the external standards of beauty, indulges more in self-surveillance that is more often monitors her outlook, and considers herself as an object for others especially the men and vice versa, however, modern dressing decreases safety anxiety (depicting that a woman is less concerned or anxious about her safety), family support self-worth, and God's love related self-worth. It shows that more the modern dress up a woman carries less she becomes anxious about protecting herself from men's gaze and comments, that's why does not place her self-worth with respect to family support rather on appearance or competence self-worth. With respect to Islamic culture where there is proper dress code for woman, if she does not follow it rather follow the current fashion, in any way, then, she does not place her self-worth with respect to God's love because in a way she is disobeying the God's saying.

On diet control, that is how often a woman goes for diet control, there is a significant positive relationship with self-surveillance, internalization and approval from others related self-worth, showing that more a woman internalizes the beauty ideals, more she will monitor her body in terms of appearance and her self-worth will depend on how much approval she gets from others in terms of appearance. Similarly, on dieting, that is either the participant is currently on dieting or not, self-surveillance and internalization increases if the person is on dieting and for that self-objectification decreases significantly.

On selfie average, that is how many selfies a participant takes in a week, it has been seen that with increase in selfies per week, internalization, self-surveillance, and self-objectification increase significantly while safety anxiety decreases significantly

along with it. Family income is shown to have significant positive correlation with internalization and virtue related self-worth.

Religiosity is showing significant findings that is as the woman become more religious as reflected in offering more prayers daily, there is a significant decrease in internalization of the external comments and beauty standards, less self-surveillance, less self-objectification, less appearance anxiety and so is the approval from others which is quite reasonable. As a woman becomes more inclined towards religiosity and God, less she become affected by the beauty ideals, approval from others, appearance and body appearance related concerns. However, with increase in religiosity there is significant increase in safety anxiety of a woman, more God's love related self-worth, and increased virtue self-worth.

On self-grooming, it is shown that as women become more concerned about their outlook and spend more time to maintain it, internalization, self-surveillance, appearance anxiety, and appearance self-worth significantly increases for them.

Group Comparison among *Hijab* Wearing and Non-*Hijab* Wearing Women

In the current study, five categories of dressing were made as a result of the responses participants gave on the question asked in the demographic sheet that is "how you dress up when going outside?" and the participants responded on one of the five response options: 1- wear niqab, 2- take head scarf, 3- loosely covering head, 4- dupatta carrying (not on head), 5- modern dress up (without dupatta, scarf or head cover). These categories were merged in order to handle the role of ones' dressing on the study variables, the first two categories of 1- wear niqab and 2- take head scarf were merged considering them as *Hijab* Group ($n = 238$) consisting of women who were completely covering their heads and dresses too by wearing abaya along with niqab and scarf. The next three categories of 3- loosely covering head, 4- dupatta carrying (not on head) and 5- modern dress up (without dupatta, scarf or head cover) were combined together as the Non *Hijab* Group ($n = 223$). After that Independent sample *t*-test was conducted for these two categories in order to see the group differences (Table 15).

Table 15

Differences between Two Groups of Hijab and Non-Hijab Women on Study Variables (N = 461)

Variables	Hijab (n = 238)		Non hijab (n = 223)		t	p	95% CI		Cohen's d
	M	SD	M	SD			LL	UL	
Intern	55.25	15.64	59.27	14.96	-2.82	.00	-6.83	-1.22	.26
SO	-4.92	10.64	-2.07	11.45	-2.77	.01	-4.88	-0.83	.26
SS	28.08	6.71	30.51	6.78	-3.86	.00	-3.66	-1.19	.36
AA	46.66	12.9	48.39	13.87	-1.39	.16	-4.20	0.72	
SA	81.47	12.41	78.89	13	2.17	.03	0.24	4.90	.20
FS	23.16	4.27	22.74	4.16	1.07	.29	-0.35	1.19	
Comp	26.79	4.62	26.74	4.73	0.12	.91	-0.81	0.91	
App	18.04	4.09	18.4	4.06	-0.95	.34	-1.11	0.38	
GL	29.65	5.01	28.94	5.18	1.49	.14	-0.22	1.64	
V	25.24	5.53	25.72	5.34	-0.94	.35	-1.47	0.52	
AFO	16.67	6.07	17.43	6.15	-1.33	.18	-1.88	0.36	

Note. CI = Confidence interval; LL = Lower limit; UL = Upper limit;

Intern = Internalization; SO = Self objectification; SS = Self-surveillance; AA = Appearance anxiety; SA = Safety anxiety; FS = Family support related self-worth; Comp = Competition related self-worth; App = Appearance related self-worth; GL = God's love related self-worth; V = Virtue related self-worth; AFO = Approval from others related self-worth.

* $p < .05$. ** $p < .01$. *** $p < .001$.

The Table 15 is showing the group differences of *hijab* wearing and non-*hijab* wearing women on all the study variables. It shows that there are significant group differences between these two groups on internalization, self-surveillance, self-objectification, and safety anxiety. It has been evident that internalization, self-surveillance, and self-objectification are more in the women who do not wear *hijab* depicting that they most often take the external standards of beauty seriously, monitor their outlook in comparison to those standards, and thus consider themselves as an object as compared to the *hijab* wearing women. Whereas safety anxiety is more obvious among

women who wear *hijab*. They are conscious about protecting themselves from men's gaze, comments and touch etc. than the non *hijab* wearing women.

Prediction of Self-Worth

In order to check the prediction for the six domains of self-worth that is family support, appearance, competition, God's love, virtue, and approval from others, stepwise multiple regression analyses were conducted to explore most significant predictors for each outcome, individually. All the five independent variables (internalization, self-objectification, self-surveillance, appearance anxiety, and safety anxiety) were entered simultaneously, to check for self-worth's prediction, using stepwise multiple regression analysis method. Regression analyses helped in identifying the order in which the five independent variables predicted the six outcome variables. Dressing (*hijab/non hijab*) was used a control variable throughout the regression analyses in order to reduce or minimize its impact on independent variables in predicting the outcome variable. Stepwise multiple regression analyses were conducted for each outcome variable individually and were represented in tabular form. Stepwise multiple regression analysis for family support related self-worth is in table 16.

Table 16

Stepwise Multiple Regression Predicting Family Support Related Self-Worth from Internalization, Self-Objectification, Self-Surveillance, Appearance Anxiety and Safety Anxiety (N = 461).

Family Support related Self-Worth				
Predictors	R^2	ΔR^2	B	$F(df)$
Model 1	.01	.01		3.08 (1, 459)
Constant				
Dressing (Control)			-.08	
Model 2	.25	.24		74.53*** (1, 458)
Constant				
Dressing (Control)			.00	
Safety anxiety			.49***	

** $p < .01$. *** $p < .001$.

Table 16 shows that only safety anxiety significantly predicts the family support related self-worth that is with increase in safety anxiety of a woman, her self-worth increases regarding the family support she is getting. In other words, as a woman becomes more conscious about her protection and shows concern about her safety to protect herself from men's gaze and comments, she feels worthier related to family support she gets in return because in this way she is protecting the family morals. Hence, safety anxiety is showing 24% of variance in predicting family support related self-worth. All other independent variables (internalization, self-objectification, self-surveillance, and appearance anxiety) were excluded by the stepwise multiple regression analysis showing that these variables do not predict the family related self-worth. Within the model control variable has non-significant role in influencing the independent variables.

Table 17

Stepwise Multiple Regression Predicting Appearance Related Self-Worth (N = 461).

Predictors	Appearance related Self-Worth			<i>F(df)</i>
	<i>R</i> ²	ΔR^2	<i>B</i>	
Model 1	.002	.002		.79 (1, 459)
Constant				
Dressing (Control)			.04	
Model 2	.070	.068		17.27***(1, 458)
Appearance anxiety			.26***	
Model 3	.117	.047		20.11***(1, 457)
Appearance anxiety			.23	
Self-surveillance			.22***	
Model 4	.149	.032		19.94***(1, 456)
Appearance anxiety			.22***	
Self-surveillance			.21***	
Safety anxiety			.18***	
Model 5	.181	.032		20.14***(1, 455)
Appearance anxiety			.19***	
Self-surveillance			.18***	
Safety anxiety			.19***	
Self-objectification			.19***	
Model 6	.192	.011		17.97***(1, 454)
Appearance anxiety			.15***	
Self-surveillance			.17***	

Safety anxiety	.17***
Self-objectification	.18***
Internalization	.11*

* $p < .05$. ** $p < .01$. *** $p < .001$.

Table 17 indicates the most significant predictor in Model 2 is appearance anxiety explaining 6.8% of total variance in explaining the appearance self-worth. It shows that with increase in appearance anxiety appearance related self-worth increases. Women who are more anxious about their appearance usually places their self-worth on their appearance. Model 3 is showing the next significant predictor that is self-surveillance explaining 4.7% of variance in outcome variable showing that with increase in self-surveillance appearance related self-worth increases in women. Next significant predictor is shown in the model 4 and is safety anxiety for appearance related self-worth explaining 3.2% of variance in it. It shows that with increase in safety anxiety appearance contingent self-worth increases. Similarly, model 5 is showing self-objectification as another significant predictor explaining the same 3.2% of variance in the outcome variable and showing that increase in self-objectification increases appearance related self-worth. Lastly appearing in the model 6 is internalization explaining 1.1% of variance in predicting appearance related self-worth and direction of prediction is again the same as increase in internalization increases the appearance contingent self-worth.

Table 18

Stepwise Multiple Regression Predicting Competition Related Self-Worth (N = 461).

Predictors	Competition related Self-Worth			$F(df)$
	R^2	ΔR^2	B	
Model 1	.00	.00		.68 (1, 459)
Constant				
Dressing (Control)			-.04	
Model 2	.114	.112		29.45***(1, 458)
Constant				
Dressing (Control)				
Safety anxiety			.34**	
Model 3	.143	.029		25.45***(1, 457)
Constant				
Dressing (Control)				

Safety anxiety	.33**
Appearance anxiety	.17**

p* < .05. *p* < .01. ****p* < .001.

Table 18 shows the significant predictors for competition related self-worth. The first significant predictor is shown in Model 2 that is safety anxiety as most significant predictor explaining 11.2% of variance in competition related self-worth depicting that with increase in safety anxiety competition related self-worth increases and vice versa. Next the Model 3 is showing second significant predictor that is appearance anxiety explaining 2.9% of variance in competition related self-worth. Similar to safety anxiety, increase in appearance anxiety will increase the competition contingent self-worth and vice versa.

Table 19

Stepwise Multiple Regression Predicting God’s Love Related Self-Worth (N = 461).

Predictors	God’s Love related Self-Worth			<i>F</i> (<i>df</i>)
	<i>R</i> ²	ΔR^2	β	
Model 1				
Constant	.01	.01		4.98 (1, 459)
Dressing			-.10*	
Model 2				
Constant	.24	.22		70.22*** (1, 458)
Dressing				
Safety anxiety			.48***	

p* < .05. *p* < .01. ****p* < .001.

Table 19 shows significant predictors for God’s love related self-worth. In Model 1 dressing is taken as a control variable, though it is showing significance in influencing the God’s love contingent self-worth. Therefore, appears important to be controlled in the first place. Model 2 is depicting safety anxiety to be the only significant predictor for God’s love related self-worth explaining 22% of variance in the outcome variable that is God’s love contingent self-worth. It shows that with increase in safety anxiety one experiences increase in God’s love contingent self-worth and vice versa. As a woman protect herself from men’s gaze and comments and follow the dress code devised by the

religion she experiences more God's love contingent self-worth. And this is because she places her self-worth more on God's love rather than appearance etc.

Table 20

Stepwise Multiple Regression Predicting Virtue Related Self-Worth (N = 461)

Predictors	Virtue related Self-Worth			
	R^2	ΔR^2	β	$F(df)$
Model 1				
Constant	.00	.00		.001 (1, 459)
Dressing			.001	
Model 2				
Constant	.18	.18		49.21*** (1, 458)
Dressing				
Safety anxiety			.43***	

* $p < .05$. ** $p < .01$. *** $p < .001$.

Table 20 is showing the safety anxiety as the only significant predictor for virtue related self-worth explaining 18% of variance in it. The other five independent variables (internalization, self-objectification, self-surveillance, and appearance anxiety) are excluded by the stepwise regression analysis model because they do not explain variance in the outcome variable. Table shows that with increase in safety anxiety virtue related self-worth increases in the person and vice versa (see table 20).

Stepwise Multiple Regression Predicting Approval from Others Related Self-Worth

Table 21 shows that the most significant predictor for approval from others related self-worth is self-surveillance which is explaining 5.5% of variance in it. With increase in self-surveillance approval from others contingent self-worth increases and vice versa. Internalization is the second significant predictor explaining 2% of variance for approval from others related self-worth showing that increase in internalization increases approval from others related self-worth and vice versa, 1.1% of variance is explained by the safety

anxiety in predicting approval from others contingent self-worth with increase in safety anxiety resulting in increase of approval from others contingent self-worth. Similar variance of 1.1% is being explained by self-objectification in predicting approval from others related self-worth and showing that increase in self-objectification will result in increase in approval from others contingent self-worth and vice versa (see table 21).

Table 21

Stepwise Multiple Regression Predicting Approval from Others Related Self-Worth (N = 461)

Approval from Others related Self-Worth				
Predictors	R^2	ΔR^2	β	$F(df)$
Model 1	.001	.001		.51 (1, 459)
Constant				
Dressing			.03	
Model 2	.056	.055		13.56***(1, 458)
Constant				
Self-surveillance			.24	
Model 3	.076	.020		12.49***(1, 457)
Constant				
Self-surveillance			.22	
Internalization			.14	
Model 4	.087	.011		10.83***(1, 456)
Constant				
Self-surveillance			.21	
Internalization			.15	
Safety anxiety			.11	
Model 5	.098	.011		9.85***(1, 455)
Constant				
Self-surveillance			.19	
Internalization			.14	
Safety anxiety			.11	
Self-objectification			.11	

* $p < .05$. ** $p < .01$. *** $p < .001$.

Results from multiple stepwise regression analyses show that the most consistent predictor emerging in the current context is safety anxiety which is explaining variance in every outcome variable. Apart, internalization, self-objectification, and self-surveillance are only predicting self-worth related to appearance, and approval from others. Appearance anxiety has been seen predicting self-worth related to appearance, and competition.

Model Testing

Models are designed to simultaneously study the role of different variables that are highlighted by the theory or the researches. A model was designed to simultaneously study the relationship among internalization, self-objectification, self-surveillance, appearance anxiety, safety anxiety, and self-worth. All these variables were added in the model as predicted by the self-objectification theory (Fredrickson & Roberts, 1997). Findings from the previous literature helped in placing the variables as predictors, mediators, and the outcomes in the model.

The literature (Fredrickson & Roberts, 1997) highlighted the predictors, mediators and the outcome variables that is internalization as a predictor variable with self-surveillance, self-objectification, appearance and safety anxiety as mediators in predicting the self-worth as the outcome (see Figure 2 in Chapter 1). So, the proposed relationships among the variables were checked through structural equation modeling using Amos 21. All the variables were taken as the observed variables. For self-worth composite score could not be taken, as it was having six individual domains that is self-worth related to family support, appearance, competition, God's love, virtue, and approval from others, were considered separately as outcomes. Preliminary analysis showed that most of the mediators showed significant paths except for the safety anxiety which did not appear as mediator for any other relationship among the variables, in fact, it appeared as an independent predictor for all the subscales of the self-worth. When the proposed model was tested, all the paths it contained that were retained as significant got support from the existing literature (Fredrickson & Roberts, 1997).

In the current study, first the overall model fit was tested for the complete sample of 461 individuals. After that two models were separately tested for the *hijab* wearing and

the non *hijab* wearing groups. So in this way three tested models were: first the overall model ($N = 461$), second for the *Hijab* wearing group ($n = 238$), and third for the Non *Hijab* wearing group ($n = 223$).

By removing the nonsignificant paths and by adding error covariances models were made fit. So, for that different model fit indices were considered which explained the degree to which the model was good fit. Among them Chi-square (χ^2) df, relative/normed chi square (χ^2 ratio), Comparative fit index (CFI), Incremental fit index (IFI), Normed fit index (NFI), and Root Mean Square Error of Approximation (RMSEA) were considered. Criteria for goodness of fit was specified as CFI, IFI, GFI, and NFI $> .90$ whereas RMSEA $< .80$ (Browne & Cudeck, 1993).

The model fit indices and the diagrammatic presentation of the fitted models are given next in tabular and figurative forms.

Table 22

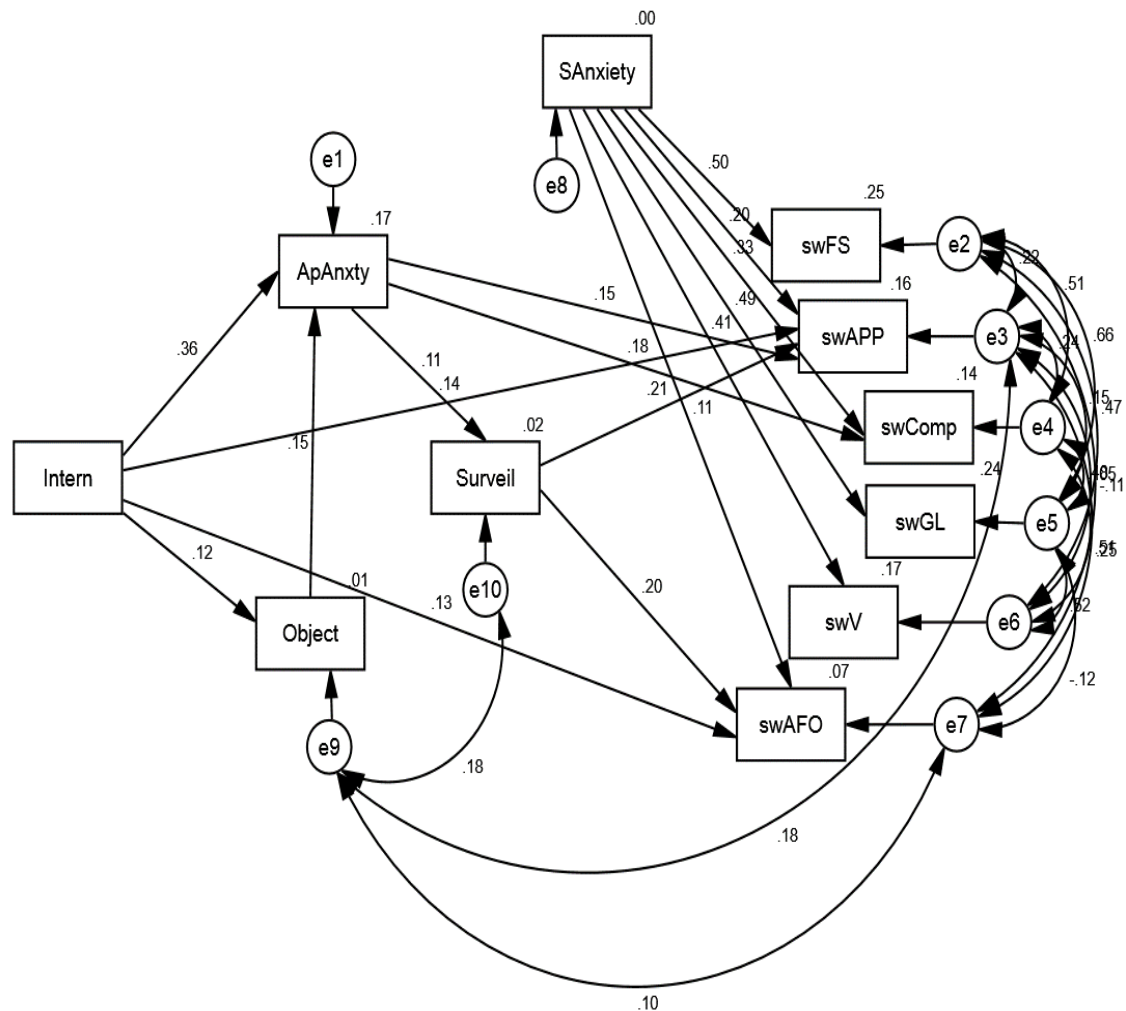
Model Fit Indices for Model Predicting Self-Worth with respect to Family Support, Appearance, Competition, God's Love, Virtue, and Approval from Others in Overall Sample (N = 461)

	χ^2 (df)	TLI	RFI	NFI	IFI	CFI	RMSEA	$\Delta\chi^2$ (df)
Model 1	778.05 (22)	-.363	-.350	.460	.467	.455	.273	
Model 2	805.34 (39)	.220	.212	.441	.454	.447	.207	
Model 3	39.59 (23)	.971	.934	.973	.988	.988	.040	765.75 (16)

Note. TLI = Tucker-Lewis index; RFI = Relative Fit Index; NFI = Normed Fit Index; IFI = Incremental Fit Index; CFI = Comparative Fit Index; RMSEA = Root Mean Square Error of Approximation; Model 1 = Default model; Model 2 = Model after removing the non-significant paths; Model 3 = Model after adding covariances.

Table 22 is showing the model fit indices for all the three models which are made in order to get the fit model. The Model 1 is the default model made of the whole data in which all the predictors and the outcomes are simultaneously added, in a predefined way

as reflected by the theory, to see the significant paths to be retained. Model 2 is the one in which all the nonsignificant paths are removed and only the significant ones are retained and Model 3 is showing the indices when the error covariances are added in the model. Model 3 shows all the fit indices to be in good acceptable range.



*Figure 5.*Structural equation modeling for predicting the types of self-worth for the overall sample ($N = 461$). Intern. = Internalization; ApAnxty = Appearance anxiety; SAnxiety = Safety anxiety; Surveil. = Self-Surveillance; Object = Self-Objectification; swFS = Family support related Self-worth; swComp = Competition related Self-worth; swAPP = Appearance related Self-worth; swGL = God's Love related Self-worth; swV = Virtue related Self-worth; swAFO = Approval from Others related Self-worth.

Figure 5 represents all the significant paths which connect internalization to the six domains of self-worth. The model is made based on the significant relationship among the independent variables (predictors). According to the Figure 5, internalization does not predict the *family support related self-worth* through self-objectification as assumed. There is also no other path through which internalization predicts family support related self-worth. The only predictor of family support related self-worth is the safety anxiety showing that increase in safety anxiety will result in increase in family support contingent self-worth and vice versa.

Same are the results for *God's love related self-worth* and *virtue related self-worth* for them also the only predictor is safety anxiety. No other variable predicts them directly or indirectly. Safety anxiety does not fit in the model as a mediator or does not show any significant path in relation to other variables, but it appeared as an independent predictor for all the six types of self-worth that is family support, appearance, competition, God's love, virtue, and approval from others. Similarly, safety anxiety is only predicting these variable and as assumed, based on self-objectification theory, it is not mediating internalization, and self-objectification in predicting self-worth.

Figure 5 shows that internalization directly predicts the *appearance related self-worth*, it also predicts the appearance related self-worth through indirect paths that is through appearance anxiety as a mediator. There is another path too in which internalization predicts appearance related self-worth and that is internalization leads to self-objectification which leads to appearance anxiety which finally leads to appearance self-worth. Self-surveillance plays its role too. Internalization leads to self-objectification which leads to appearance anxiety which proceeds towards self-surveillance which finally ends at appearance related self-worth. Self-objectification predicts the appearance self-worth through appearance anxiety. And all these paths have shown direct positive significance that is with increase in the predictor variable outcome will increase too and vice versa.

Same is the path for *competence related self-worth* that is internalization predicts it through appearance anxiety, it also predicts competence related self-worth through self-objectification which leads to appearance anxiety, which finally leads to competence

related self-worth. However, internalization does not predict competence related self-worth directly.

On *self-worth related to approval from others'*, internalization predicts it through two paths; one through appearance anxiety and self-surveillance that lead to approval from others related self-worth. The other path is internalization leadings to self-objectification which leads to appearance anxiety which leads to self-surveillance and final to approval from others self-worth. Internalization also predicts approval from others self-worth directly.

Table 23 is showing the direct and indirect effect sizes.

Table 23

Direct and Indirect Effects of Internalization on Family Support, Appearance, Competition, Virtue, God's Love, and Approval from Others' related Self-Worth through Mediators (N = 461)

Dependent Variables	Internalization		Self-objectification		Self-Surveillance		Appearance Anxiety		Safety anxiety	
	Direct β	Indirect β	Direct β	Indirect β	Direct β	Indirect β	Direct β	Indirect β	Direct β	Indirect β
Self-objectification	.12*	-	-	-	-	-	-	-	-	-
Self-surveillance	-	.01**	-	.01*	-	-	.11*	-	-	-
Appearance anxiety	.36**	.01*	.15**	-	-	-	-	-	-	-
Family Support	-	-	-	-	-	-	-	-	.49**	-
Appearance	.14**	.03**	-	.01**	.21**	-	.15**	.01*	.19**	-
Competition	-	.05**	-	.01**	-	-	.18**	-	.33**	-
Virtue	-	-	-	-	-	-	-	-	.42**	-
God's love	-	-	-	-	-	-	-	-	.49**	-

Approval from others	.13**	.00*	-	.00*	.19**	-	-	.01*	.11*	-
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*** $p < .001$. ** $p < .01$. * $p < .05$.

Table 23 depicts the standardized coefficients for the direct and indirect paths along with their significance levels indicated by asterisks. It is depicted that internalization has direct effect on self-objectification while it has indirect effect on self-surveillance, appearance anxiety is being predicted directly and indirectly through internalization, appearance and approval from others related self-worth are also predicted directly and indirectly by internalization, while internalization is predicting competition related self-worth only indirectly. Self-objectification is indirectly predicting self-surveillance, appearance, competition and approval from others related self-worth while self-objectification is only directly predicting the appearance anxiety. Self-surveillance has no indirect effect on any of the study variable but it has direct effect in significantly predicting the appearance and approval from others contingent self-worth. On appearance anxiety, it has been seen that it is directly predicting the self-surveillance, and self-worth contingent to competition whereas it is directly and indirectly predicting the appearance contingent self-worth. Approval from others contingent self-worth is being indirectly predicted by the appearance anxiety. Safety anxiety has no indirect effect on any of the variable, only it is significantly directly predicting all the six contingencies of self-worth that is family support, appearance, competition, virtue, God's love, and approval from others.

Model testing for Hijab Wearing Group. As mentioned before, other than the overall sample two models were further tested for the *Hijab Wearing* ($n = 238$) and *Non Hijab Wearing* ($n = 223$) groups separately. So, to view the significant paths that were retained a model was tested only for the women who wear *hijab* by combining the first two categories of the dressing that was 1-*wear niqab* and 2- *take head scarf*.

Model fit indices for Hijab Group. Table 24 is showing the model fit indices for the model that is made only for the women who wear *hijab* that is they cover their dress by wearing abaya and take scarf or wear niqab. After removing the insignificant paths and by adding error covariances model fit is achieved as all the indices are within the acceptable range. Model 1 shows the default model, model 2 is showing the indices

obtained after removing the insignificant paths from the Model and model 3 is achieved, after adding error covariances among the errors of the factors, in which all the indices are appearing to be good fit.

Table 24

Model Fit Indices for Model Predicting Self-Worth related to Family Support, Appearance, Competition, God's Love, Virtue, and Approval from Others for Women Wearing Hijab (n= 238)

	χ^2 (df)	TLI	NFI	IFI	CFI	RMSEA	$\Delta\chi^2$ (df)
Model 1	445.18 (28)	-.059	.463	.479	.461	.251	
Model 2	459.59 (42)	.294	.446	.469	.461	.205	
Model 3	50.61 (28)	.939	.935	.969	.968	.058	408.98 (14)

Note. TLI = Tucker-Lewis index; RFI = Relative Fit Index; NFI = Normed Fit Index; IFI = Incremental Fit Index; CFI = Comparative Fit Index; RMSEA = Root Mean Square Error of Approximation; Model 1=Default model; Model 2 = Model after removing the non-significant paths; Model 3= Model after adding covariances. Model 1=Default model of CFA; Model 2 = Model after removing the insignificant paths; Model 3 = Model after adding error covariances

A model was tested separately only for those women who wear *hijab*. It was aimed to see how predictions vary for the *hijab* and non-*hijab* group. So for that the model was tested and it yielded significant findings.

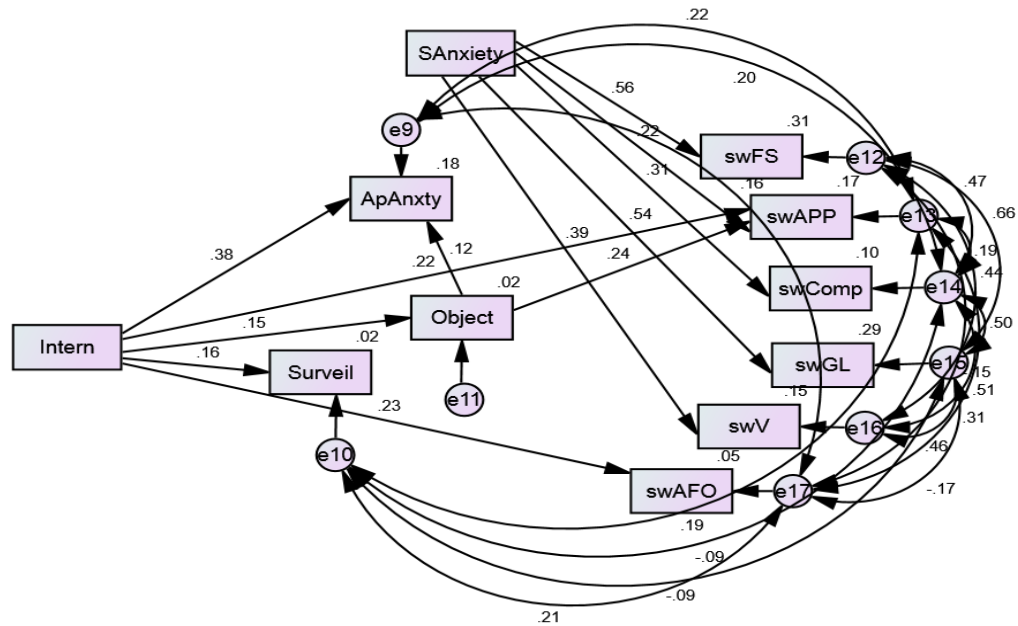


Figure 6. Structural equation modeling for predicting the types of self-worth for *hijab* wearing women ($n = 238$). Intern = Internalization; ApAnxty = Appearance anxiety; Surveil = Self-Surveillance; SAxiety = Safety anxiety; Object = Self-Objectification; swAPP = Appearance related self-worth; swAFO = Approval from Others related Self-worth; wsFS = Family Support related Self-worth; swComp = Competition related Self-worth; swGL = God's Love related Self-worth; swV = Virtue related Self-worth.

Figure 6 is showing the SEM for predicting the self-worth regarding one's family support, appearance, competition, God's love, virtue and approval from others for women who wear *hijab*. In this model internalization is predicting appearance self-worth through self-objectification meaning that as the internalization increases it makes the women feel more objectified hence their appearance related self-worth increases that is they become more concerned to look good. Also, the self-objectification is further affecting their appearance anxiety. Internalization also directly predicts the appearance and approval from others self-worth. Internalization predicts self-surveillance but this path does not proceed further. Similar to the Model for overall sample, safety anxiety is again a significant predictor for all the types of self-worth except for the approval from others self-worth for which safety anxiety has not appeared as a predictor.

Direct and indirect effects for the hijab wearing group. Table 25 is showing the standardized coefficients of direct and indirect paths along with their significance level for *hijab* wearing women. Internalization is showing the direct effect on self-objectification, self-surveillance, appearance anxiety, appearance related self-worth, and approval from others related self-worth. Also, internalization is indirectly predicting the appearance anxiety. Self-objectification is only predicting directly the appearance related self-worth and appearance anxiety. Safety anxiety has shown its direct effect on all the contingencies of self-worth that is family support, appearance, competition, virtue, and God's love related self-worth except for the approval from others contingent self-worth which is not being predicted by safety anxiety either directly or indirectly (see table 25 below).

Table 25

Direct and Indirect Effects of Internalization on Family Support, Appearance, Competition, Virtue, God's Love, and Approval from Others' related Self-Worth through Mediators for Hijab wearing Women (N = 238)

Dependent Variables	Internalization		Self-Objectification		Safety anxiety	
	Direct β	Indirect β	Direct β	Indirect β	Direct β	Indirect β
Self-objectification	.15**	-	-	-	-	-
Self-surveillance	.16*	-	-	-	-	-
Appearance anxiety	.38**	.01*	.12*	-	-	-
Family support	-	-	-	-	.56**	-
Appearance	.22**	.01**	.24**	-	.22**	-
Competition	-	-	-	-	.31**	-

Virtue	-	-	-	-	.39**	-
God's love	-	-	-	-	.54**	-
Approval from others	.23**	-	-	-	-	-

*** $p < .001$. ** $p < .01$. * $p < .05$.

Model testing for the non-*hijab* group. The third model was tested for women who did not wear *hijab*, niqab or scarf. They also did not cover their dressing. These models were tested separately to see how *hijab* and non-*hijab* women viewed things differently and how these constructs were different for them. The non-*hijab* group comprised of last three categories of the dressing variable which were 3- loosely covering head, 4- dupatta carrying not on head, and 5- modern dress up.

Table 26

Model Fit Indices for Model Predicting Self-Worth regarding Family Support, Appearance, Competition, God's Love, Virtue, and Approval from Others for Non-Hijab Women (N = 223)

	χ^2 (df)	TLI	RFI	NFI	IFI	CFI	RMSEA	$\Delta\chi^2$ (df)
Model 1	404.23 (27)	-.229	-.210	.406	.423	.397	.251	
Model 2	413.54 (41)	.201	.185	.392	.417	.404	.202	
Model 3	81.59 (31)	.856	.787	.880	.922	.919	.080	331.95 (10)

Note. MI=Default model of CFA for Safety Anxiety Scale with 2 factors

M2 = Model after removing the insignificant paths, M3= Model after adding covariances

Table 26 is showing the model fit indices for the third model made separately for the women who do not wear *hijab*. After removing all the insignificant paths highlighted and by adding the error covariances model fit is achieved. All the indices became in acceptable range showing the model fit in model 3.

Again, the same model was tested for another sample of women who did not wear *hijab*. Separate models were made to see the clear differences of wearing *hijab* and non-*hijab* on the study variables.

Figure 7 is showing the second model made separately for those women who do not wear *hijab*. As it can be seen that there is no much difference of the model for both types of women except for the safety anxiety on which we can see that non-*hijab* group is not much concerned/anxious about their safety as compared to women who wear *hijab*. Here the safety anxiety is appearing to be independent of one's internalization, self-surveillance, self-objectification or the appearance anxiety. Yet it is important in defining one's self-worth in all the different domains considered here. Internalization is directly predicting appearance self-worth and competence self-worth meaning that as internalization of a woman increases it will increase her self-worth regarding appearance and competence. Also, internalization is playing an important role by defining the appearance self-worth and competence self-worth through the alternate paths of mediations that is internalization is leading to self-surveillance which is leading to self-objectification which is finally predicting the appearance and competence contingent self-worth of the participants. Internalization leads to appearance anxiety and also through self-objectification it indirectly predicts participants appearance anxiety. None of the other domain of self-worth, like family support, God's love, virtue and approval from others, is influenced by the internalization, self-surveillance, self-objectification, or appearance anxiety for the women who do not wear *hijab*.

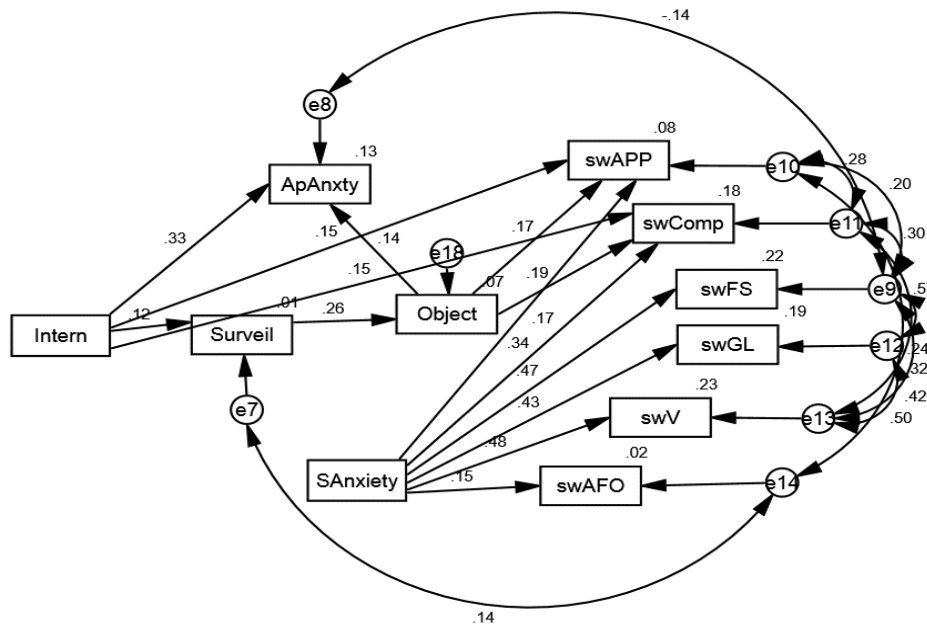


Figure 7. Structural equation modeling for predicting the types of self-worth for non-hijab women ($N = 223$). Intern = Internalization; ApAnxty = Appearance anxiety; Surveil = Self-Surveillance; SAxiety = Safety anxiety; Object = Self-Objectification; swAPP = Appearance related self-worth; swAFO = Approval from Others related Self-worth; swFS = Family Support related Self-worth; swComp = Competition related Self-worth; swGL = God’s Love related Self-worth; swV = Virtue related Self-worth.

Table 27

Direct and Indirect Effects of Internalization on Family Support, Appearance, Competition, Virtue, God’s Love, and Approval from Others’ related Self-Worth through Mediators for Non-Hijab wearing Women ($N = 223$)

Internalization	Self-Objectification	Self-Surveillance	Appearance anxiety	Safety anxiety
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Dependents	Direct	Indirect	Direct	Indirect	Direct	Indirect	Direct	Indirect	Direct	Indirect
	β	β	β	β	β	β	β	β	β	β
Self-Object	-	.05*	-	-	.25**	-	.	-	-	-
App Anxiety	.34**	-	.15*	-	-	-	-	-	-	-
Family Sup	-	-	-	-	-	-	-	-	.47**	-
Appearance	.15**	.01*	.16**	-	-	.04*	-	.02*	.17*	-
Competition	.15*	.01*	.18**	-	-	.04**	-	.03*	.34**	-
Virtue	-	-	-	-	-	-	-	-	.48**	-
God's love	-	-	-	-	-	-	-	-	.43**	-
AFO	-	-	-	-	-	-	-	-	.15*	-

Note. Self-Object = Self-objectification, App anxiety = Appearance anxiety, Family Sup = Family support, AFO = approval from others

*** $p < .001$. ** $p < .01$. * $p < .05$.

Table 27 is showing the standardized direct and indirect effects of predictors along with their significance levels for the non *hijab* wearing women. Internalization has direct effect on appearance anxiety, appearance related self-worth, and competition related self-worth, while it has shown indirect effect on self-objectification, appearance related self-worth, and competition related self-worth. Self-objectification has direct effect on appearance anxiety, appearance related self-worth, and competition related self-worth. Self-surveillance is showing direct effect on self-objectification while indirect effect on appearance related self-worth, and competition related self-worth. Appearance anxiety is showing indirect effect on appearance related self-worth and competition related self-worth. Safety anxiety is only showing significant direct effects on self-worth related to family support, appearance, competition, virtue, God's love, and approval from others.

Concluding model testing. Considering the first model for overall sample, it showed significant direct predictions of internalization for self-objectification, appearance anxiety, appearance related self-worth, and approval from others related self-worth. Appearance anxiety appeared to be an important mediator in this regard that is

women high on internalization of external comments of beauty standards and remarks showed more appearance anxiety which directly influenced their appearance and competence related self-worth and also caused such women to indulge more in self-surveillance. There has been no direct effect of self-objectification on self-surveillance, it has been predicted indirectly through appearance anxiety (see Figure 5). Internalization directly effects self-objectification among women then it effects appearance anxiety which leads to appearance and competence contingent self-worth. Safety anxiety has appeared to be an important predictor of self-worth related to family support, appearance, competition, God's love, virtue, and approval from others.

The second model was tested for the women wearing *hijab* ($n = 238$). Here internalization of beauty standards and external remarks about appearance caused direct effect on provoking appearance anxiety, indulging into self-surveillance, and in effecting appearance and approval from others related self-worth of *hijab* wearing women. Internalization indirectly effects appearance anxiety through self-objectification. Internalization also directly predicted self-surveillance which did not show any other path further in the model. Another important predictor appeared is safety anxiety which directly predicted the five domains of self-worth except for approval from others contingent self-worth (see Figure 6).

The third model was tested for non-*hijab* wearing women ($n = 223$). It was similar to the Model made for *Hijab* Wearing Group of women. Some differences were observed. In this model internalization predicted self-surveillance which further effected appearance and competition contingent self-worth through self-objectification. Also in this model safety anxiety appeared to be an important predictor for all the six domains of self-worth (see Figure 7).

Group Comparisons

To see the group comparisons among the different categorical demographic variables, independent sample *t*-tests and ANOVA analyses were conducted. Group comparisons were seen between working and nonworking women, and among those who weekly exercise and those who did not do exercise. Group comparison was conducted among the five groups that were based on the participants' dressing.

Group difference across work status. To see how the two groups of working ($n = 75$) and non-working ($n = 381$) women vary on the study variables, independent sample t -test analysis was conducted.

Table 28

Differences along Work Status on Internalization, Self-Surveillance, Self-Objectification, Appearance Anxiety, Safety Anxiety and Types of Self-Worth (N = 461)

Variables	Working ($n = 75$)		Non-working ($n = 381$)		t	p	95% CI		Cohen's d
	M	SD	M	SD			Upper	Lower	
Internalization	58.07	16.18	57.09	15.35	.49	.62	2.88	-4.81	
Self-surveillance	28.12	5.88	29.48	7.03	1.57	.12	3.06	-.34	
Self-objectification	-5.71	10.55	-3.12	11.23	1.84	.07	5.35	-.18	
Appearance Anxiety	48.63	10.82	47.42	13.87	.71	.48	2.12	-4.54	
Safety Anxiety	81.03	13.25	80.09	12.73	.52	.56	2.24	-4.12	
Family Support	24.27	3.12	22.71	4.38	3.68	.00	-.72	-2.40	.41
Appearance	18.01	3.43	18.28	4.19	.52	.60	1.28	-.75	
Competence	27.20	4.04	26.67	4.81	1.01	.32	.51	-1.58	
God's Love	30.08	5.03	29.17	5.13	1.41	.16	.36	-2.18	
Virtue	26.67	4.61	25.26	5.56	2.33	.02	-.21	-2.16	.28
Approval from Others	15.76	5.95	17.31	6.14	2.01	.05	3.06	.03	.26

Note. CI = Confidence interval; LL = Lower limit; UL = Upper limit

*** $p < .001$. ** $p < .01$. * $p < .05$.

Table 28 is showing the group differences along work status. There are no significant group differences along the study variables except for the three variables that is family support self-worth on which findings show that the working women has more self-worth regarding the support they are getting from their families as compared to the

non-working women. Second significant group differences are found on virtue self-worth. It is seen that working women have more virtue self-worth that is they feel themselves more valuable and worthy on goodness they feel towards others as compared to the non-working women. Another significant group differences are found on approval from others self-worth where the non-working women are seen more satisfied and feeling worthy with respect to approval they are getting from others as compared to the working women. None of other group differences are found meaningful to be discussed.

Group differences across different levels of dressing. In order to make comparisons across the five groups of dressing, ANOVA was applied to see how women with different attires respond on internalization, self-surveillance, self-objectification, appearance anxiety, safety anxiety, and the contingencies of self-worth. Table 29 was made to get better understanding about the group differences. Also Tukey's post-hoc analysis was applied, only for the achieved significant *F* values, to understand the group differences more comprehensively.

Table 29

Differences along Dressing on All Study Variables (N= 461)

Variables	Wear niqab (n = 96)		Take head scarf (n = 142)		Loosely covering head (n = 135)		Dupatta carrying not on head (n = 64)		Modern dressup (n = 24)		F	P	i - j
	M	SD	M	SD	M	SD	M	SD	M	SD			
Intern.	55.99	15.45	54.74	15.79	59.32	15.44	58.29	14.42	61.58	13.89	2.28	.06	
SS	28.45	7.1	27.83	6.45	30.37	6.51	30.55	7.59	31.17	6.09	2.15	.00	3 > 2
SO	4.66	10.86	5.09	10.52	2.50	11.64	9.84	10.93	2.50	11.94	3.9	.07	
AA	46.86	13.18	46.52	12.75	48.76	14.17	47.34	13.89	49.19	12.41	0.64	.64	
SA	80.72	10.77	79.54	12.34	79.64	10.37	75.77	12.78	70.58	15.81	2.32	.00	1 > 5 2 > 5 3 > 5
FS	22.88	4.58	23.35	4.05	23.33	3.74	22.03	4.82	21.33	4.04	2.26	.06	
App	17.91	3.76	18.13	4.30	18.49	4.24	18.09	4.09	18.71	2.93	.41	.80	
Comp	26.52	4.86	26.97	4.47	27.29	4.44	26.09	5.17	25.38	4.85	1.42	.23	
GL	29.39	5.42	29.82	4.72	29.69	4.37	27.97	5.99	27.29	6.39	2.63	.03	2 > 4,5
Virtue	25.03	5.01	25.39	5.87	26.44	5.01	24.55	5.55	24.75	6.09	1.83	.12	
AFO	16.81	5.69	16.58	6.33	17.47	5.72	18.00	7.11	15.67	5.59	1.11	.35	

Note. Distinguished values show highest means for comparison. Intern = Internalization; SS = Self-surveillance; SO = Self-objectification; AA = Appearance anxiety; SA = Safety anxiety, FS = Family support related self-worth, Comp = Competition related self-worth, App = Appearance related self-worth, GL = God's love related self-worth, and AFO = Approval from others related self-worth.

**p* <

.05.

p* < .01.*p*

<

.001.

Table 29 is showing the group differences along the dressing women carry when going outside. Group differences are seen on all the study variables and findings show that there are not much differences except for the few, that is self-surveillance, safety anxiety, and God's love contingent self-worth, for which post hoc analysis has also been shown by mentioning the differences along specific groups (i – j). Explaining only the significant findings, results show that the women who carry modern dress up are high on self-surveillance that is they indulge more in body monitoring in terms of appearance as compared to the other, first three groups, with somehow conservative dressing. Another significant findings are on safety anxiety on which it has been evident that those who wear niqab are more anxious about their safety and are more concerned to protect themselves from men's gaze, and comments etc. than the women who dress up modernly. On self-worth, results only show significant group differences on God's love related self-worth showing that the women who cover their head properly, feel worthier in terms of God's love they have as compared to the other groups of women with different attires. This means that for women who properly cover their heads, their self-worth is based on God's love and any disturbance in this domain threatens their self-worth.

DISCUSSION

The current study was aimed to investigate the three models based on objectification theory (Frederickson & Roberts, 1997). The first model was tested, based on all the study variables, for the overall sample ($N = 461$). The second Model was tested for the women wearing *hijab* ($n = 238$), and the third Model was tested for the non *hijab* wearing women group ($n = 223$). Also, to explore the relationship among internalization, self-surveillance, appearance anxiety, safety anxiety, and self-worth among women in the context of self-objectification. It was also tried to see the effect of various demographic variables on these study variables. For that a sample of 461 women participants, within age range of 18 to 30 years having minimum intermediate qualification, was taken from public and private settings etc. The following measures were used: Sociocultural Attitude towards Appearance Questionnaire-4 (SCAAQ-4), Self-Objectification Questionnaire (SOQ), Surveillance subscale of Objectified Body Consciousness Scale (OBCS), Appearance Anxiety Scale (AAS), and the Contingencies of Self-Worth Scale (CSWS) for measuring internalization, self-objectification, self-surveillance, appearance anxiety, and the aspects of self-worth, respectively. Viewing the scarcity and inaccessibility of a measure for safety anxiety in the context of self-objectification, the current study also aimed to develop an indigenous scale, Safety Anxiety Scale, which was also used in the current study to measure safety anxiety among women. The study was conducted in three Phases: in Phase 1 a valid and a reliable measure of Safety Anxiety Scale was developed (see Chapter 3). Phase 2 was aimed for validation of the other measures used in the study that is for Socio Cultural Attitude towards Appearance Questionnaire-4, and the Contingencies of Self-Worth Scale (see Chapter 4). The measures and their psychometric properties were found to be internally consistent. The values of skewness and kurtosis showed that the data was normally distributed. Phase 3 was aimed for hypotheses testing and for that all the necessary analyses were conducted (see Chapter 5).

The three models tested in the current study are now being discussed in the light of existing literature, current findings and the arguments made.

Model for the Overall Sample

As mentioned earlier, the first model is tested for overall sample of 461 women participants in which women with all the five types of dress codes are included. The model is based on objectification theory (Frederickson & Roberts, 1997) in which internalization is considered as a predictor for the self-worth as an outcome variable for it along with self-objectification, self-surveillance, appearance anxiety, and safety anxiety are considered as mediators for this relationship (see Figure 1). For that the tested Model is presented in Figure 5.

Internalization has been considered as incorporating the society's or majority's view about how one should look like, and accepting the beauty standards to be applicable on oneself. It occurs when a person accepts the societal norms made about appearance to be appropriate standards for him/herself (Thompson & Stice, 2001). In this Model for, internalization has been taken as an independent predictor, based on literature, as it further indulges women in self-objectification. Once a woman internalizes the social standards of being good or beautiful, then she becomes concerned on varying aspects related to her body and appearance (see Figure 5). It shows that with increase in internalization of external standards and comments regarding one's appearance results in increased feelings of being self-objectified (Dakanalis & Riva, 2013) which supports the Hypothesis 1. And for that matter she accepts herself to be an object, providing sexual services to men and just a collection of body parts which can be used by men for their pleasure too (Keelan, Dion, & Dion, 1992). Figure 5 shows the similar pattern highlighting that internalization is directly predicting the self-objectification in influencing the different domains related to self-worth of women supporting the Hypothesis 10.

The self-objectification is considering and accepting one's own self to be object, a tool used by others for their pleasure, and benefit, while ignoring the feelings, emotions, likes and dislikes a woman has (Dakanalis et al., 2014). Once internalization indulges women in self-objectification it never stops here. The Figure 5 also shows that how it

further leads to appearance anxiety in women making them conscious of their appearance supporting Hypothesis 3. And this anxiousness about one's appearance pushes a woman into self-surveillance that is continuous body monitoring whereby not allowing even the minor changes to let happen in their outlook (Lindberg, Grabe, & Hyde, 2007) showing that increase in self-objectification will result in increase in self-surveillance by women (see Hypothesis 3). All of this happens more for the women who are concerned about getting approval from others as for them self-worth is defined in terms of how much positive remarks they get from others about their appearance and also how much others approve them in varying settings as a desirable person to have with (Brown, Dutton, & Cook, 2001). Any activity or negligence in appearance which may abandon them from getting approval from others may threaten their self-worth (Harper & Tiggemann, 2008). This is exactly the path confirmed in the current study (see Figure 5) where internalization is leading to self-objectification which further leads to appearance anxiety, which continues its path towards approval from other contingent self-worth through self-surveillance. This same path also results in influencing the appearance related self-worth among women which is quite relatable. Literature also suggests that how this becomes a vicious cycle where once a woman internalize and accepts the societal norms and standards to be appropriate for herself, she continues to objectifying herself, getting anxious about appearance, indulging herself to body monitoring and resultantly lowering herself-worth which is defined here in terms of appearance. This pattern is more obvious for women who have appearance contingent self-worth that is they define their self-worth in terms of how much they consider their appearance to be good and up to the mark (Patzner, 2007).

Considering the other paths of the Model (Figure 5) where internalization is directly predicting the appearance anxiety which is finally predicting and affecting the domains of self-worth (supporting Hypothesis 12). There are evidences supporting this path by suggesting that internalization of others' comments do have negative impact on women's psychological health as it makes women anxious all the time about their appearance thereby minimizing the time and attention they can give to their inner feelings and states of the body. This further lowers their self-esteem especially when it is defined in terms of their appearance, any lacking they feel in their outlook results in lowering

their self-worth as for them it is based on their outlook (Boo, Rossi, & Urzua, 2013; Park & Maner, 2009; Hareper & Tiggemann, 2008). Also, another path appearing here is that appearance anxiety is also leading to competition related self-worth. For that the reason given by literature is that the good-looking women are seen more prioritized by the private sector, they are more approached by others for their looks (Boo, Rossi, & Urzua, 2013). There is also a misconception that the good-looking people are considered to be more able and intelligent than the people with average appearance (Patzner, 2007). That is why it is considered that their beauty is in fact paying them back (Hamermesh, 2011), such women get early promotions and more favors that is why their self-worth regarding competition gets a boost and vice versa (Akrawi, Bartrop, Potter, & Touyz, 2015) (supporting the Hypothesis 8).

The model for the overall sample (Figure 5) also shows some direct paths from internalization to appearance related self-worth and approval from others' related self-worth. Keeping the literature in context too, it gives reason for why internalization results in enhancing one's self-worth related to appearance and approval from others. As mentioned before, that for every person there are different domains on which his/her self-worth lies on. In our culture where women are socialized in a way that they become concerned about getting approval from others and they are also made conscious about what others are saying about their personality, outlook, character etc. in other words women are socialized in a way to get approval from others, that is why they there is a large majority who place their self-worth on getting approval from others (see Figure 5). And in this context appearance also emerges to be important because in our culture women are mostly evaluated and approved on the basis of desired appearance resultantly affecting their appearance related self-worth (supporting Hypothesis 2).

In this model (see Figure 5) the other three domains of self-worth that is family support, God's love, and virtue have not appeared to be related with internalization, self-objectification, appearance anxiety, and self-surveillance showing that these contingencies of self-worth are not influenced by these variables.

Self-objectification also appeared to be an important predictor in this model for showing positive relationship with appearance anxiety (supporting Hypothesis 3) and by

predicting appearance and competence related self-worth directly and approval from others' contingent self-worth indirectly (supporting Hypothesis 15).

The direct and indirect effect of appearance anxiety on appearance contingent self-worth shows that how much women place their self-worth contingent to their appearance (Boo, Rossi, & Urzua, 2013) and, as mentioned before, this is due to various socializing agents like cultural practices, social norms, and home environment making women conscious and resultantly anxious of their appearance (Park & Maner, 2009). Also, they define their competence indirectly based on their appearance that is more they will look good more the acceptance and priority they will get, increasing their chances of being succeeded in varying competing fields of life (Hamermesh, 2011) which effects their competence related self-worth.

Safety anxiety do not show any relationship in the proposed model (Figure 5), but it significantly appeared to be an important predictor for all the six contingencies of self-worth considered here. It also shows the significant positive correlation with all these domains of self-worth (see Table 13).

Model for the *Hijab* Wearing Group

The second model tested in the study is for the *Hijab* Wearing women ($n = 238$). The reason behind making and testing a separate model is to see how their preference and reason behind wearing *hijab* influences their self-worth in varying domains in spite of the presence of factors like internalization, self-objectification, self-surveillance, appearance anxiety, and safety anxiety, in their life. The Figure 6 depicts the Model for *hijab* wearing women.

The model is tested again with the same premise that how internalization impacts the self-worth in varying domains in the life of *hijab* wearing women. This Model appeared partially similar to the Model tested for the overall sample (Figure 5). It shows that internalizing external standards of beauty to be appropriate standards for oneself does indulge women in self-objectification (Frederickson & Roberts, 1997) making a woman realize to be collection of body parts which need to be attuned and maintained as the society demands and the others want them to see (Archer, Iritani, Kimes, & Barrios,

1983; Morry & Staska, 2001). This is the concept which places their self-worth with respect to how much approval they are getting from others (Patzer, 2007; Markman & Baron, 2003). The Model presents the same that internalization predicts appearance and approval from others related self-worth through self-objectification (supporting Hypothesis 10). But this effect is less obvious among *hijab* wearing women as literature also suggests that they are not as concerned about appearance as the non *hijab* wearing women (Droogsma, 2007; Dunkel, Davidson, & Qurashi, 2010) supporting the Hypothesis 17 (see Table 15). Findings get further support from the same Figure 6 where it can be seen that internalization indulges women in self-objectification which makes them anxious about their appearance but this effect does not proceed further, hence the *hijab* wearing women are seen less to be captured inside the vicious cycle trapping the non *hijab* women from everywhere (see Figure 7).

Similarly, internalization indulges women to appearance anxiety but it does not further effects their self-esteem (Table 15) depicting that the *hijab* wearing women do not experience the appearance anxiety to the point where it starts lowering or effecting one's self-worth (Swami, Miah, Noorani, & Taylor, 2014). Similar to appearance anxiety, the effect of internalization does indulge women to self-surveillance but this path also does not proceed further for the *hijab* wearing women (see Figure 6).

Alike the Model for overall sample, the present model also appeared with internalization directly predicting the appearance and approval from others related self-worth. Being in the same society the *hijab* wearing women are also seen concerned about how they look and appear to others because being women they are also being evaluated on the basis of their outlook, thus influencing the part of their self-worth related to their appearance and approval from others. But this effect is minimal for *hijab* wearing women which can be seen in the current study findings where the women with varying dressing types are compared (see Table 29). So, for them, self-objectification only appeared in influencing their appearance and approval from others related self-worth domains.

On safety anxiety, it is seen to be the significant predictor for contingencies of self-worth except for approval from others related self-worth which is not being predicted by the safety anxiety (see Figure 6). With respect to family support, it can be seen that

women wearing *hijab* places their self-worth on family support (see Table 15). In our collectivist and Islamic culture too, there are certain ways devised for men and women about how to live and socialize. In that, dressing of women is a major concern of the families. They do suggest certain dresses for their women as per the culture and Islamic dress code. Women are not allowed to carry certain fashions which make their body parts prominent and also, they are not at all supported for wearing the revealing dresses (Ali, 2005). In this way the women who cover themselves properly and wear *hijab* generally report more self-worth related to family support supporting the Hypothesis 9 (see Table 29). The other important relevant domain is God's love related self-worth which can have been explained in terms of religiosity. Being the follower of Islam, one has to follow the dress code being devised by the religion. It clearly states that "*O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful*" [Al Quran, 33:59]. Therefore, the women who wear *hijab* experience more the God's love related self-worth. For them being loved by God is the ultimate source defining and influencing their self-worth. They feel satisfied that they are obeying the religion and what God said (Siraj, 2011). It also supports the Hypothesis 9. On other domains like appearance, competence, and approval from others related self-worth, the current study finds opposite results (see Table 13) to the literature which suggests that with increase in safety anxiety women less place their self-worth related to their competence, less concerned about appearance related self-worth and for getting approval from others (Droogsma, 2007; Dunkel, Davidson, & Qurashi, 2010), thereby the Hypothesis 9 does not get supported. However, it is also seen that such *hijab* wearing women are considered to be hiding their talents, less expressive and therefore are least demanded by the private and employment sector (Ghumman, & Jackson, 2010).

Model for the Non *Hijab* Wearing Group

The third model tested in the study is for non *hijab* wearing women. Non *hijab* wearing women have been defined in terms of those women who do not cover their

dresses (by wearing abaya), do not take head scarf, and try to dress up according to the prevailing fashion. The Model for Non *Hijab* Group is shown in the Figure 7 which is very similar to the Model tested for the Overall Sample (Figure 5).

For the women who do not wear *hijab*, internalization of others remarks and comments about beauty and appearance, seems to be directly predicting only the self-worth related to appearance and competition supporting the Hypothesis 2. The other domains of self-worth are not being predicted by internalization in this Model (Figure 7). Considering the domains of self-worth, there has been a strong relationship of internalization with appearance related self-worth (Light, Hollander, & Kayra, 1981). It has been defined in terms of “*economics of beauty*” that is the internalization of media messages and beauty related comments at times motivate women to indulge in such activities which may result in grooming their outlooks (Hamermesh, 2011). Since long beauty has been used as a tool for advertisement, marketing and as a fuel by the media to increase their sales (Boo, Rossi, & Urzua, 2013). In doing so they keep on portraying new beauty ideals which are largely internalized by the viewers and the society as a whole (Markman, & Baron, 2003). As a result, the women who get into the effort of making themselves look good start feeling worthier, their appearance related self-esteem gets a boost and they look more confident (Patzner, 2007). Also, such women get more approval from the society and the people surrounding them because the beauty ideals are not just restricted to few people, in fact they become ingrained in everyone’s mind consciously or unconsciously, therefore, they are seen leading when they have to compete for the jobs and positions (Boo, Rossi, & Urzua, 2013) supporting the Hypothesis 2. Such people are also seen to be more successful as well because they are accepted by a large majority of the society (Markman, & Baron, 2003). They have this concept playing behind the mind that “*beauty pays back*” (Hamermesh, 2011). However, in this Model (see Figure 7) internalization have not predicted the approval from others’ related self-worth.

Also, internalization predicts appearance and competence related self-worth indirectly through the mediation of self-surveillance and self-objectification (see Figure 7) endorsing the vicious cycle explained by the objectification theory (Fredrickson &

Roberts, 1997). It has been suggested that once women become concerned about the social standards of looking good and appearing appealing to others, intentionally or unintentionally they start monitoring their appearance as if it is like the one being presented as a model or standard or not. This makes them at times more conscious about certain body parts that are individuality of a woman, and thus making them realize to be an object specifically due to those body parts. It ultimately makes them think in terms of appearance even when they have to compete others for example for a job etc. They use beauty as a tool realizing this fact that their beauty will make them succeed. Thus, self-objectification increases their competence and more significantly the appearance related self-worth as the current study findings show (see Table 13) thus supporting the Hypothesis 4(Fredrickson & Roberts, 1997; Overstreet & Quinn, 2012; Strelan & Hargreaves, 2005; Tolaymat & Moradi, 2011).

However, the other four contingencies of self-worth that is family support, God's love, virtue, and approval from others are not showing any relationship with the study variables in the model for non *hijab* women (Figure 7).

In this Model safety anxiety again appeared as an independent predictor for all the six contingencies of self-worth where as in Model for *hijab* group it has not shown prediction for approval from others contingent self-worth (see Figure 6).

As safety anxiety appeared as a significant predictor, in all the three models tested, of self-worth, here is a brief overview about how safety anxiety links with varying domains of self-worth. The thing that makes women anxious and insecured with respect to their safety regarding dressing, comments and gaze by men and about public places is internalization and the objectification (Fredrickson & Roberts, 1997). Women internalize this concept of being treated as an object for others in every domain and relationship in life (Morry, & Staska, 2001) but some women do cope with this realization by taking the measures like by wearing *hijab* or loose dresses to protect themselves from men's gaze, intimidation, and derogatory remarks (Hawkins, 2008). Safety anxiety is seen high among *hijab*wearing women (see Table 15) because of this realization that they have to protect themselves from being looked at, they feel themselves worthy to be secured, and

let not to be available for every second person for his lusty gaze (Goodin, Van Denburg, Murnen, & Smolak, 2011).

Women with high safety anxiety, depicted in their dressing and reserved movements at public spots, place their self-worth contingent to family support, and God's love. It has been seen that mostly the families want their women to keep themselves protected from the gaze and lust of men, especially at the public places (Fredrickson & Roberts, 1997; Greene, 2013). Keeping this context in view, such women who place their self-worth on their family support are very conscious about their dressing and movements in public places and is depicted in their high safety anxiety (Fredrickson & Roberts, 1997; Moradi, & Huang, 2008). Considering the religious aspect, *hijab* wearing women are highly anxious in terms of covering themselves when surrounded by men as devised by their religion. Such women view their self-worth with respect to how much they obey the religion and the God's love they get in return (Abdel-Khalek, 2011). It has been argued that virtue related self-worth comes first and is more important than one's appearance or competition contingent self-worth (Nesbitt, 1993). Considering the religious aspect, women wearing *hijab* are seen more prone towards doing well to others as they are considered more religious and God-oriented and they place their self-worth with respect to how much religiosity they practice (Gulamhussein & Eaton, 2015).

Limitations and Suggestions

Due to time constraints and many other uncontrollable factors, every research ends with some limitations. And for that suggestions need to be incorporated. Here are some limitations and the respective suggestions for the current study.

1. The sample of the present study was catered from Rawalpindi and Islamabad only showing that the sample was not representative of the whole population limiting the generalizability of the results. Future studies can be designed to take sample from multiple cities representing every ethnic group in Pakistan.
2. The current study aimed to develop an indigenous scale for measuring safety anxiety among women. The developed scale can be administered only on educated sample of women. In order to make it applicable on every category of women it needs to be translated in Urdu language.

3. In order to control the effect of multiple extraneous factors, like changes in physique of women, husbands' remarks about their appearance etc., it was not aimed to collect data from both the married and unmarried women. In future, studies can be designed to view the differences along marital status as well in the context of self-objectification.
4. The current study was pure quantitative in nature in measuring the variables. Considering the role of socio and demographic variables future studies can be designed to measure the same variables qualitatively in order to get the deep insight in the relationship of these variables.
5. The present study was cross-sectional in nature. In future, longitudinal studies can be designed to see the effect of developmental changes, on the study variables, among women.

Implications of the Study

The current study finds implications in the academic and research domains as well as in the life of every common woman.

1. Self-objectification has been covered from varying aspects regarding the factors which initiate it and the factors which help it to sustain in a woman's life. Therefore, it will help the therapists to identify the problematic factors resulting in various psychological health issues, discussed in the study, as a result of objectification.
2. The study will also help the policy makers to look into and understand the hidden context behind the media messages creating trouble in women's life by making them realize that beauty is their only way to get acceptance.
3. It will also help women to realize how they are being used, by being objectified, it will help them to realize the real strength to their bodies and to emphasize and enjoy their body's functionality rather than solely its appearance.
4. It will help women identify their irrational beliefs about their appearance/body and wrong standards set by the society about how they should appear all the time. The study will help them to identify such unreasonable beliefs and to replace them with more realistic ones. It will help women to respect themselves.

5. The study finds contribution in academic domain through the development of safety anxiety scale which can be used in varying academic settings as well as can be used in non-academic settings in order to assess a woman's level of safety anxiety.
6. The present study findings suggested several additional avenues for future research. It will help in providing opportunity for future researches to consider the adverse effects of making women feel objectified and appearance conscious. The findings of the study have implications in research settings by suggesting further exploration of the various aspects of objectification theory which remain untouched in the current study.

Conclusion

The present study was aimed at investigating the varying predictors for self-worth in the context of self-objectification. For that three models were tested separately; first for the Overall Sample ($N = 461$), second for the *Hijab* Group ($n = 238$) and third for the Non *Hijab* Group ($n = 223$). Internalization appeared to be affecting the appearance, competence, and approval from others related self-worth through the mediation of self-objectification, self-surveillance and appearance anxiety in the second and third Models. For the *hijab* group, Model showed internalization to be predicting appearance and approval from others related self-worth, but, self-surveillance and appearance anxiety did not seem predicting and effecting any contingency of self-worth. However, safety anxiety appeared as significant predictor for the contingencies of self-worth in all the three Models, except for the approval from others contingent self-worth in the Model for *Hijab* Group. On group comparison among *hijab* and non *hijab* women, results showed that *hijab* wearing women less internalize, less self-objectify, were less on self-surveillance, appearance anxiety and approval from others contingent self-worth whereas they were observed high on safety anxiety, family support and God's love contingent self-worth as compared to non *hijab* wearing women, whereby supporting the applicability of the objectification theory on *hijab* and non *hijab* wearing women. Also, study resulted with

the development of a valid and reliable measure for safety anxiety which was not present before.

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APPENDICES

Appendix-A

Serial no.

INFORMED CONSENT

I am MPhil scholar from National Institute of Psychology, Quaid-i-Azam University, Islamabad. These questionnaires are a part of the research which is required for the partial fulfillment of my MPhil degree. It has been observed that we all give importance to our appearance in our daily life as we are conscious about how we look to others. The present study is aimed to see how much we are concerned about our physical outlook, how it impacts our relationships with others and to know either we become anxious/conscious about it or not.

For the research purpose a questionnaires booklet is given to you. Please read each statement carefully and respond accordingly. **There is no right or wrong answer.** You are requested to **answer each statement honestly.** As this research is required for the completion of my MPhil degree so your genuine responses will be helpful for me to get factual results. **Please do not leave any statement unanswered.**

It is ensured that your information will be kept confidential and will be used for research purpose only. Your cooperation will be highly appreciated.

Farwa Batool

(MPhil Scholar)

farwa_b15@nip.edu.pk

If you agree to participate kindly sign in the space given below.

Respondent's Signature

Appendix-B**DEMOGRAPHIC SHEET**

Age: _____

Education: _____

Institute & Department: _____

Marital Status: _____

Work Status: _____

No. of Siblings: _____

Birth Order (your no. in siblings): _____

Family System: _____

Nuclear / Joint

Father Education: _____

Mother Education: _____

Family Monthly Income: _____

Ethnicity: Sindhi Balochi Punjabi Pathan Gilgiti Urdu speaking Others

Your height: _____

Your weight: _____

How you dress up when going outside?

- a) Wear niqab
- b) take head scarf
- c) Loosely covering head
- d) dupatta carrying (not on head)
- e) modern dress (without dupatta, scarf or head cover)

How many times you take selfie daily on average (e.g. once, twice, ten times a day etc.)?

Most often Sometimes Occasionally Rarely Never

How often you practice religion in your daily life?

Mostly Occasionally Rarely

Do you exercise (e.g. walk, gym etc.)? Yes No

If yes, how many hours in a week?

How often you go for diet control?

Are you on dieting these days? Yes No

How often you spend time on self-grooming? (e.g. by visiting parlor, taking special care at home, cleansing at night etc.)

Most often Sometimes Occasionally Rarely Never

Appendix-C1

Sociocultural Attitude towards Appearance Questionnaire-4

Note: Please read each of the following items carefully and indicate the number that best reflects your agreement with the statement.

Sr. No.	Statements	Definitely Disagree	Mostly Disagree	Neutral	Mostly Agree	Definitely Agree
1	It is important for me to look athletic (muscular, strong).					
2	I think a lot about looking muscular.					
3	I want my body to look very thin.					
4	I want my body to look like it has little fat.					
5	I think a lot about looking thin.					
6	I spend a lot of time doing things to look more athletic.					
7	I think a lot about looking athletic.					
8	I want my body to look very lean.					
9	I think a lot about having very little body fat.					
10	I spend a lot of time doing things to look more muscular.					

Answer the following questions with relevance to your FAMILY (include parents, brothers, sisters, relatives):

Sr. No	statements	definitely disagree	mostly disagree	neutral	mostly agree	definitely agree
11	I feel pressure from family members to look thinner.					
12	I feel pressure from family members to improve my appearance.					
13	Family members					

	encourage me to decrease my level of fat body.					
14	Family members encourage me to get in better shape.					

Answer the following questions with relevance to your PEERS (include: close friends, classmates, other social contacts):

Sr. No.	statements	definitely disagree	mostly disagree	neutral	mostly agree	definitely agree
15	My peers encourage me to get thinner.					
16	I feel pressure from my peers to improve my appearance.					
17	I feel pressure from my peers to look in a better shape.					
18	I get pressure from my peers to decrease my level of body fat.					

Answer the following questions with relevance to the MEDIA (include: television, magazines, the Internet, movies, billboards, and advertisements):

Sr. No.	statements	definitely disagree	mostly disagree	neutral	mostly agree	definitely agree
19	I feel pressure from the media to look in better shape.					
20	I feel pressure from the media to look thinner.					
21	I feel pressure from the media to improve my appearance.					
22	I feel pressure from the media to decrease my level of body fat.					

Appendix-C2

Sociocultural Attitude towards Appearance Questionnaire-4

(Permission to use)

is:starred

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13 of 52

Permission required Inbox x

Farwa Batool <farwa_b15@nip.edu.pk> 9/27/16 ★ ↶ ↷
to lauren.m.schaefer

Hey, I'm MPhil Scholar from National Institute of Psychology, Quaid-i-Azam University, Islamabad, Pakistan. I'm working on objectification and body surveillance with mediating role of internalization and appearance anxiety. And for that I need your scale "Sociocultural attitude towards Appearance scale". kindly allow me to use your scale for my research purpose. Also send me your scale along with its subscales and further details.

Lauren Schaefer <lauren.m.schaefer@gmail.com> 9/28/16 ☆ ↶ ↷
to me

Hello,

See attached. Best of luck with the study.

Best,
Lauren

2 Attachments ↓ ↻

Sociocultural Atti... **Schaefer et al (20...**

Psychological Assessment
Development and Validation of the Sociocultural Attitude Towards Appearance Questionnaire-4 (SATAQ-4)
Lauren M. Schaefer, Jennifer L. Hill, Tara M. Hargreaves, Robert T. Torgue, 2014
Journal of Personality and Social Psychology, 107(4), 681-691
DOI: 10.1037/xap0000001
Abstract: The present study reports on the development and validation of the Sociocultural Attitude Towards Appearance Questionnaire-4 (SATAQ-4), a 42-item self-report measure of attitudes toward appearance. The questionnaire was developed based on a review of the literature and a series of focus groups. The questionnaire was validated in a sample of 1,000 college students. The questionnaire consists of four subscales: (a) appearance comparison, (b) appearance evaluation, (c) appearance objectification, and (d) appearance surveillance. The questionnaire has good internal consistency and test-retest reliability. The questionnaire also has good convergent and discriminant validity. The questionnaire is a valid and reliable measure of attitudes toward appearance.

Appendix-D1

Self-Objectification Questionnaire

Rank these attributes from 9 to 0 beginning with the attribute that has the *greatest impact* on your physical self-concept (*ranked 9*) to the attribute that has the *least impact* on your physical self-concept (*ranked 0*).

IMPORTANT: Do not assign the same rank to more than one attribute.

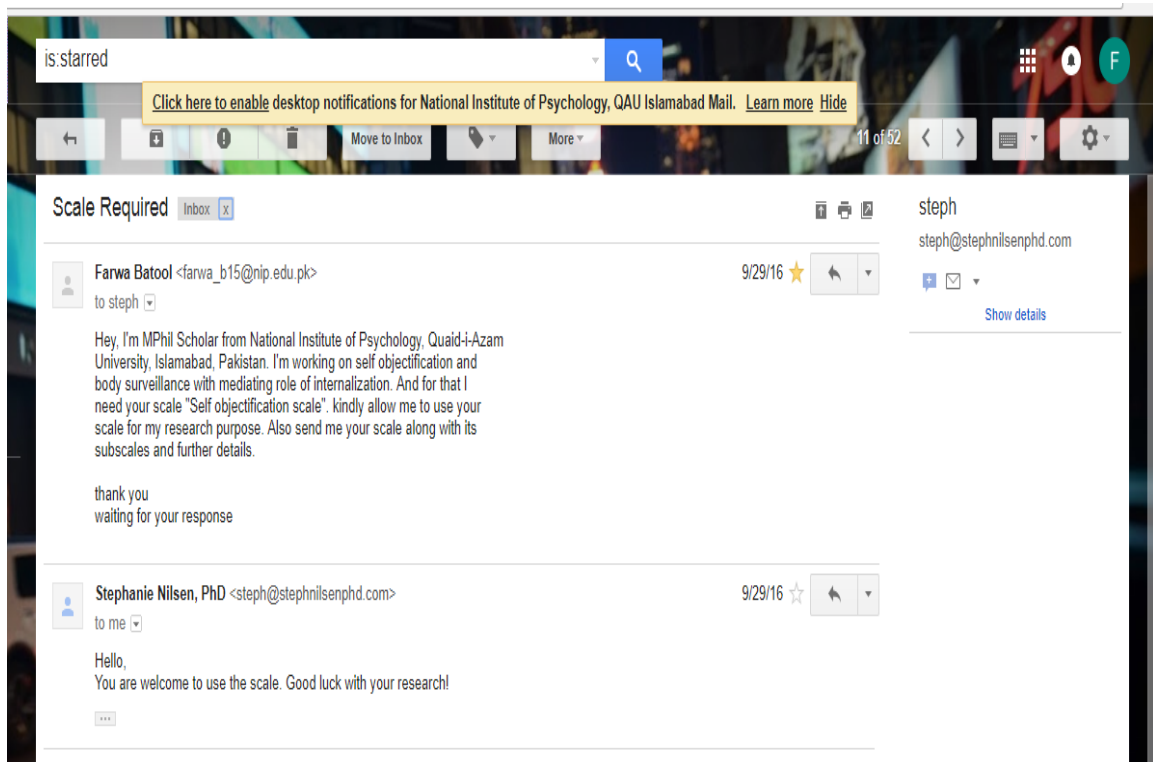
1. What rank do you assign to your Physical Coordination _____
2. What rank do you assign to your Health _____
3. What rank do you assign to your Weight _____
4. What rank do you assign to your Muscular strength _____
5. What rank do you assign to your Sex Appeal _____
6. What rank do you assign to your Physical Attractiveness
(i.e. skin tone, eye, hair color) _____
7. What rank do you assign to your Physical Energy Level (Stamina)

8. What rank do you assign to your Firm or Sculpted Muscles
(i.e. the shape of your body muscles) _____
9. What rank do you assign to your Physical Fitness level _____
10. What rank do you assign to your Measurements (i.e. chest, waist, hips)

Appendix-D3

Self-Objectification Questionnaire

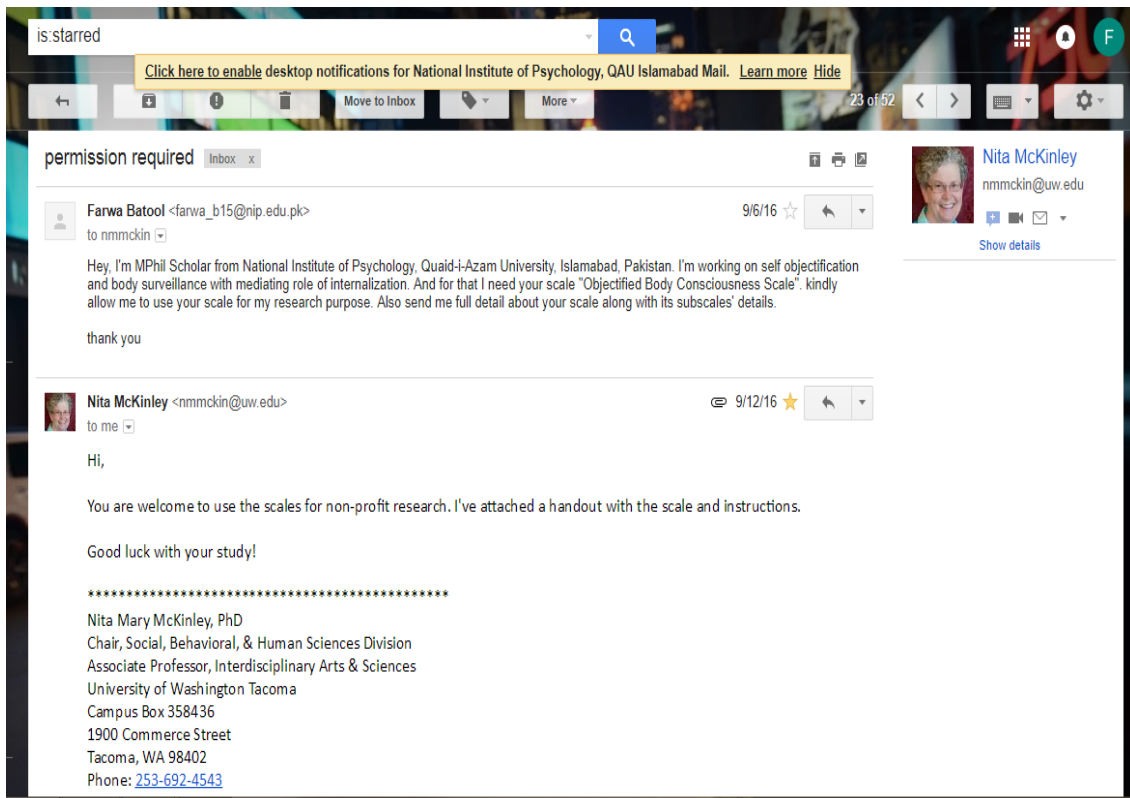
(Permission to use)



8	I am more concerned with what my body can do than how it looks.									
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Appendix-E2

**Self-Surveillance Scale
(Objectified Body Consciousness Scale)
(Permission to use)**



Appendix-F1**Appearance Anxiety Scale**

For each of the items below, indicate to what extent the statement is true or characteristic of you using the following scale, where 0 = never, 1 = sometimes, 2 = often, 3 = very often, 4 = almost always.

Sr. No.	Statements	Never	Sometimes	Often	Very often	Almost always
1	I feel nervous about aspects of my physical appearance.					
2	Concern about my appearance has prompted (caused) me to diet.					
3	I enjoy looking at myself in the mirror.					
4	I am self-conscious about the way I look.					
5	I am aware of my appearance.					
6	I am unconcerned about how aging will affect my appearance.					
7	I worry about how others are evaluating how I look.					
8	I am comfortable with my appearance.					
9	I like how I look.					
10	I feel ill at ease (uncomfortable, uneasy) if I do not have enough					

	time to make myself look good in the morning.					
11	I am unconcerned with how others feel about my appearance.					
12	Because much of my physical appearance is beyond my control, I do not dwell (speak) on it.					
13	I get nervous when others comment on my appearance.					
Sr. No.	Statements	Never	Sometimes	Often	Very often	Almost always
14	My appearance bothers me enough that I have thought about having cosmetic surgery.					
15	Negative remarks about how I look do not bother me.					
16	I feel helpless to change my appearance.					
17	If I wear a hat (or wear multiple warmers) on very cold days, I worry it might make me look less attractive.					
18	I worry about how I'll look as I grow older.					
19	I feel comfortable with my facial attractiveness.					
20	I am satisfied with my body weight.					
21	I would like to change the way I look.					
22	I am satisfied with my body's build or shape.					
23	I would be uncomfortable without products to enhance my appearance.					
24	I feel uncomfortable with certain aspects of my physical appearance.					
25	I feel ashamed of my physique or figure.					
26	I feel that most of my friends are more physically attractive than myself.					
27	I wish that I was better looking.					

28	I am concerned or worried about my ability to attract members of the opposite sex.					
29	I am confident that others see me as physically appealing.					
30	I am satisfied with my height.					

Appendix-F2**Appearance Anxiety Scale****(Permission to use)**

Scale is free to use for the research purposes.

Appendix-G1

Contingencies of Self-Worth Scale

INSTRUCTIONS: Please respond to each of the following statements using the scale from "1 = Strongly Disagree" to "7 = Strongly Agree." If you haven't experienced the situation described in a particular statement, please answer how you think you would feel if that situation occurred.

Sr. No.	Statements	Strongly Disagree	Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Agree	Strongly Agree
1	When I think I look attractive, I feel good about myself.	1	2	3	4	5	6	7
2	My self-worth is based on God's love.							
3	I feel worthwhile when I perform better than others on a task or skill.							
4	My self-esteem is unrelated to how I feel about the way my body looks.							
5	Doing something I know is wrong makes me lose my self-respect.							
6	I don't care if other people have a negative opinion about me.							
7	Knowing that my family members love me makes me feel good about myself.							
8	I feel worthwhile when I have God's love.							

9	I can't respect myself if others don't respect me.							
10	My self-worth is not influenced by the quality of my relationships with my family members.							
11	Whenever I follow my moral principles, my sense of self-respect gets a boost.							
12	Knowing that I am better than others on a task raises my self-esteem.							
Sr. No.	Statements	Strongly Disagree	Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Agree	Strongly Agree
13	I couldn't respect myself if I didn't live up to a moral code.							
14	I don't care what other people think of me.							
15	When my family members are proud of me, my sense of self-worth increases.							
16	My self-esteem is influenced by how attractive I think my face or facial features are.							
17	My self-esteem would suffer if I didn't have God's love							
18	Doing better than others gives me a sense of self-respect.							
19	My sense of self-worth suffers whenever I think I don't look good.							
20	What others think of me has no effect on what I think about myself.							
21	When I don't feel loved by my family, my self-esteem goes down.							
22	My self-worth is affected by how well I do when I am competing with others.							
23	My self-esteem goes up when I feel that God loves me.							
24	My self-esteem would suffer if I did something unethical.							
25	It is important to my self-							

	respect that I have a family that cares about me.							
26	My self-esteem does not depend on whether or not I feel attractive.							
27	When I think I am disobeying God, I feel bad about myself.							
28	My self-worth is influenced by how well I do on competitive tasks.							
Sr. No.	Statements	Strongly Disagree	Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Agree	Strongly Agree
29	My self-esteem depends on whether or not I follow my moral/ethical principles.							
30	My self-esteem depends on the opinion others hold of me.							

Appendix-G2

Contingencies of Self-Worth Scale

INSTRUCTIONS: Please respond to each of the following statements using the scale from "1 = Strongly Disagree" to "7 = Strongly Agree." If you haven't experienced the situation described in a particular statement, please answer how you think you would feel if that situation occurred.

Sr. No.	Statements	Strongly Disagree	Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Agree	Strongly Agree
1	When I think I look attractive, I feel good about myself.	1	2	3	4	5	6	7
2	My self-worth is based on God's love.							
3	I feel worthwhile when I perform better than others on a task or skill.							
4	Doing something I know is wrong makes me lose my self-respect.							
5	I don't care if other people have a negative opinion about me.							
6	Knowing that my family members love me makes me feel good about myself.							
7	I feel worthwhile when I have God's love.							
8	I can't respect myself if others don't respect me.							
9	Whenever I follow my moral							

	principles, my sense of self-respect gets a boost.							
10	Knowing that I am better than others on a task raises my self-esteem.							
11	I couldn't respect myself if I didn't live up to a moral code.							
12	I don't care what other people think of me.							
13	When my family members are proud of me, my sense of self-worth increases.							
Sr. No.	Statements	Strongly Disagree	Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Agree	Strongly Agree
14	My self-esteem is influenced by how attractive I think my face or facial features are.							
15	My self-esteem would suffer if I didn't have God's love							
16	Doing better than others gives me a sense of self-respect.							
17	My sense of self-worth suffers whenever I think I don't look good.							
18	What others think of me has no effect on what I think about myself.							
19	When I don't feel loved by my family, my self-esteem goes down.							
20	My self-worth is affected by how well I do when I am competing with others.							
21	My self-esteem goes up when I feel that God loves me.							
22	My self-esteem would suffer if I did something unethical.							
23	It is important to my self-respect that I have a family that cares about me.							
24	My self-esteem does not depend on whether or not I feel attractive.							
25	When I think I am disobeying God, I feel bad about myself.							

26	My self-worth is influenced by how well I do on competitive tasks.							
27	My self-esteem depends on whether or not I follow my moral/ethical principles.							
28	My self-esteem depends on the opinion others hold of me.							

Appendix-G3

Contingencies of Self-Worth Scale

(Permission to use)

Scale is free to use for the research purposes.

Appendix-H1**Final Focus Group Guide****Dressing**

1. What kind of dressing do you like?
2. How do you dress up, do you follow every type of fashion?
- 3.

Places

4. Consider two places i) Faizabad ii) Centaurus. How will you dress up for both of the places?
5. Why are you changing your dressing for both the places? Any specific factors?

Appearance

6. What factors motivate you to maintain your outlook?
7. How much time do you spend in a day or a wee on your personal grooming?
8. How do you feel when you think you are looking good today?
9. How much the comments, by your friends and family, about your appearance influence you?
10. What insufficiency do you feel in your appearance?
11. What counter strategies do you use to overcome the weaknesses in your appearance?
12. Rate your appearance from 1 to 10.

Competence

13. What are the feelings when you do something really good than others (friends, cousins, siblings etc.)?

Gaze and Comments

14. How do you feel when any man stares you?
15. What are the feelings if someone (man) passes comments?
16. Comments or gaze what is more annoying to you and why?

Touch

17. How would you feel if a man touches you intentionally in a rush?
18. How will you react?

Specific question to women wearing abaya

19. Why do you wear abaya and hijab?
20. In what situations you feel more comfortable in abaya?

Specific question to women in modern dress up

21. What would you do or use as a counter to protect yourself in men's rush (as the other group said they wear abaya to protect themselves)?

Appendix-H2**Consent Form**

I am MPhil scholar from national institute of Psychology, Quaid-i-Azam University, Islamabad. My research topic is “Predictors of self-worth in the context of self-objectification among hijab wearing and non-hijab wearing women” and for that I need to develop a scale. This focus group discussion is aimed to generate a debate and to know your opinions about the questions being asked.

Remember, there is no right or wrong answer to the posed questions, everyone has to respond. So be honest and give your true opinions. Your information will be kept confidential and used for the research purposes only.

Age:

Qualification:

I hereby agree to take part in this focus group discussion.

(Participant’s Signature)

Thank you :)

Appendix-H3

Item Pool Generated from Focus Group Discussions

(58 items)

Dressing

1. While considering the dresses, we should not cross the cultural limits.
2. It feels uncomfortable in tight dresses.
3. I feel insecure when my insecure when my body gets prominent because of my dress.
4. I feel insecure in some places (e.g. bus stops, parks, markets etc.) and try to dress up accordingly.
5. Public places makes me conscious about my appearance.
6. Wearing anything does not bother me no matter where I am.
7. I feel insecure without Hijab/dupatta/shawl when going to public places.
8. When going to crowded areas, I can wear jeans, short or long shirt but only with a shawl.
9. I become conscious about my dressing when someone stares me.
10. I don't follow traditional dressing.
11. I don't follow very liberal fashion.
12. A girl should dress up moderately (neither too much fashion nor hijab).
13. I shouldn't dress in a way that can raise a question on my character/values/morals.
14. We should wear whatever makes us comfortable.

Abaya/Hijab/Traditional Dressing

15. I always feel comfortable in Hijab/dupatta/shawl
16. I feel safe/secure in traditional dressing/abaya.
17. Hijab/dupatta/shawl protects women in crowded places.
18. I don't feel any urge to cover myself.
19. I feel contented that I am secure in abaya/hijab.
20. At times I feel insecure in a given situation no matter what I am wearing.
21. Hijab makes the women more vulnerable as men get more curious about their looks.
22. Hijab makes women feel more secured as they can freely move everywhere.
23. Apart from the fashion, I don't take shawl/abaya/hijab whenever I go to crowded places.

Stare/Gaze

24. It feels uncomfortable when a man stares.
25. I become concerned about my dressing when a man stares me.
26. Whenever a man stares me, I turn my back towards him.
27. None of the women is safe from men's gaze.
28. I ignore when someone stares.
29. Men's gaze no matter what you are wearing.
30. Men's gaze makes me uncomfortable.
31. Men's gaze depends upon the dressing of a woman.
32. Women are more stared by less educated, conservative men.
33. Men stare so weirdly that I feel alien.
34. It feels good when a good-looking man stares me.
35. I react when someone's gaze feels bad to me.
36. Gaze disturbs more than comments.
37. Sensible, decent men don't stare.

Comments

38. It feels funny when a man passes comments.

39. I feel uncomfortable but ignore the comments passed by any man.
40. I simply ignore the comments as in I haven't listened.
41. I feel insecure when any man passes a comment.
42. When a man passes a comment, I feel scared and want to run away from that place.
43. It feels worst when an aged man stares and passes comments as compared to a young boy
44. Comments disturbs more than the gaze
45. Comments makes me uncomfortable/uneasy.
46. I react (say something, slap the person, give angry looks) when a man stares.
47. Comment and gaze both are equally disturbing.

Touch

48. I always react when any man touches me intentionally.
49. I react only when I am with my family, otherwise I try to leave that place silently.
50. Whenever a man touches a girl with bad intentions she should react.
51. I prefer to avoid the situation and do not react if someone touches me in public.
52. I avoid going to places for the fear of men's touching my body.
53. I simply ignore when any man touches me intentionally.
54. I react the man who touches me intentionally.
55. Being female I feel more insecure/uncomfortable when surrounded by men.
56. We can call the security men when someone bothers me.
57. I feel more conscious in places where men are in larger number than women.
58. I am careful about dressing in places men are in larger number than women.

Appendix-H4**Items Selected Based on Committee Approach****(30 items)**

1. While considering the dresses, we should not cross the cultural limits.
2. I feel insecure when my body gets prominent because of dress.
3. Public places make me conscious about my appearance.
4. I feel insecure in some places (e.g. bus stop, parks, markets etc.) and try to dress up accordingly.
5. Wearing anything does not bother me no matter where I am.
6. I feel insecure/anxious without dupatta/shawl when going to public places.
7. I shouldn't dress in a way that can raise questions on my character/values/morals.
8. I feel safe/secured in traditional dressing.
9. Hijab/dupatta/shawl protects women in public places.
10. I do not feel any urge to cover myself.
11. At times, I feel insecure in a given situation no matter what I am wearing.
12. Hijab makes women feel more secure as they can freely move everywhere.
13. Hijab makes the women more vulnerable as men get curious about their looks.
14. I feel uncomfortable when a man stares.
15. I become concerned about my appearance when a man stares at me.

16. Men's gaze no matter what you are wearing.
17. Men's gazing depends upon dressing of a woman.
18. Men stare so weirdly that I feel alien.
19. It feels good when a good-looking man stares me.
20. I react when someone's gaze feels bad to me.
21. I feel funny when a man passes comments.
22. I feel insecure whenever a man passes a comment.
23. When a man passes a comment, I feel scared and want to run away from that place.
24. I react (say something, slap the person, give angry looks) when a man stares.
25. I always react when any man touches me intentionally.
26. Being female I feel more insecure/uncomfortable when surrounded by men.
27. I prefer to avoid the situation and do not react if someone touches me intentionally.
28. I avoid going to places for the fear of men's touching my body.
29. I feel more conscious in places where men are in larger number than women.
30. I am careful about dressing in places men are in larger number than women.

Appendix-H5**Items' Selected on the Basis of Content Validity Ratio****(25 items)**

Sr. No	Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	While considering the dresses, I must not cross the cultural limits.					
2	I feel insecure when my body gets prominent because of dress.					
3	Public places make me conscious about my outlook and dressing.					
4	I feel insecure in some places (e.g. bus stops, parks, markets etc.) and try to dress up accordingly.					
5	Wearing anything does not bother me no matter where I am.					

6	I feel insecure/anxious without dupatta/shawl when going to public places.					
7	I shouldn't dress in a way that can raise a question on my morals.					
8	I feel safe/secured in traditional dressing (e.g. wearing dupatta, shalwar & kameez).					
9	Hijab/dupatta/shawl/scarf makes women feel secured in public places.					
10	I do not feel any urge to cover myself.					
11	At times I feel insecure in a given situation no matter what I am wearing.					
12	Covered dressing makes women feel more secured as they can freely move everywhere.					
13	I feel uncomfortable when a person stares.					
14	I become concerned about my appearance/outlook when a man stares at me.					
15	Men's gazing depends upon dressing of a woman.					
16	I react when someone's gaze feels bad to me.					
17	I feel insecure whenever any man passes a comment.					
18	When a man passes comments I feel scared and want to run away from that place.					
19	I react (show annoyance, say something, slap the person, give angry looks) when a man stares.					
20	I always react when any man touches me intentionally.					
21	Being female I feel more insecure/uncomfortable when surrounded by men.					
22	I prefer to avoid the situation and do not react if anyone touches me intentionally.					
23	I avoid going to places for the fear of men's touching my body.					

24	I feel more conscious in the places where men are in larger number than women.					
25	I am careful about dressing in places where men are larger in number than women.					

Appendix-H6

Initial Form of Safety Anxiety Scale

Sr. No	Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	While considering the dresses, I must not cross the cultural limits.					
2	I feel insecure when my body gets prominent because of dress.					
3	Public places make me conscious about my outlook and dressing.					
4	I feel insecure in some places (e.g. bus stops, parks, markets etc.) and try to dress up accordingly.					
5	Wearing anything does not bother me no matter where I am.					

6	I feel insecure/anxious without dupatta/shawl when going to public places.					
7	I shouldn't dress in a way that can raise a question on my morals.					
8	I feel safe/secured in traditional dressing (e.g. wearing dupatta, shalwar & kameez).					
9	Hijab/dupatta/shawl/scarf makes women feel secured in public places.					
10	I do not feel any urge to cover myself.					
11	At times I feel insecure in a given situation no matter what I am wearing.					
12	Covered dressing makes women feel more secured as they can freely move everywhere.					
13	I feel uncomfortable when a person stares.					
14	I become concerned about my appearance/outlook when a man stares at me.					
15	Men's gazing depends upon dressing of a woman.					
16	I react when someone's gaze feels bad to me.					
17	I feel insecure whenever any man passes a comment.					
18	When a man passes comments I feel scared and want to run away from that place.					
19	I react (show annoyance, say something, slap the person, give angry looks) when a man stares.					
20	I always react when any man touches me intentionally.					
21	Being female I feel more insecure/uncomfortable when surrounded by men.					
22	I prefer to avoid the situation and do not react if anyone touches me intentionally.					
23	I avoid going to places for the fear of men's touching my body.					

24	I feel more conscious in the places where men are in larger number than women.					
25	I am careful about dressing in places where men are larger in number than women.					

Appendix-H7

Opinion from Subject Matter Experts regarding

Factor Structure to Retain

1

Safety Anxiety Scale

Being women, one can have experiences on daily basis that makes women anxious/conscious of themselves, appearance and their dressing.

This is the scale being developed to measure the safety anxiety among women for which focus groups discussions were conducted and data has been collected. These are the statements being highlighted by EFA as having the common theme. It highlights two things: safety anxiety scale with two subscales and other is with four subscales.

You just have to:

- Read the statements and analyze whether they are suitable for this construct (defined above) or not.

- Suggest a suitable title to each subscale.
- Also suggest whether we should retain two subscales or four subscales for this developing scale.
- Any suggestion you want to give for the improvement of the scale.

Safety anxiety scale with two subscales

First subscale

1. While considering the dresses, I must not cross the cultural limits.
2. I feel insecure when my body gets prominent because of dress.
3. Public places make me conscious about my outlook and dressing.
4. I feel insecure in some places (e.g. bus stops, parks, markets etc.) and try to dress up accordingly.
5. Wearing anything does not bother me no matter where I am.
6. I feel insecure/anxious without dupatta/shawl when going to public places.
7. I feel safe/secured in traditional dressing (e.g. wearing dupatta, shalwar & kameez).
8. Hijab/dupatta/shawl/scarf makes women feel secured in public places.
9. I do not feel any urge to cover myself.
10. Covered dressing makes women feel more secured as they can freely move everywhere.
11. I feel uncomfortable when a person stares.
12. I am careful about dressing in places where men are larger in number than women.

Suggest name:

Comments about it:

Second subscale

1. At times I feel insecure in a given situation no matter what I am wearing.
2. I feel uncomfortable when a person stares.
3. I become concerned about my appearance/outlook when a man stares at me.
4. I react when someone's gaze feels bad to me.
5. I feel insecure whenever any man passes a comment.
6. When a man passes comments I feel scared and want to run away from that place.
7. I react (show annoyance, say something, slap the person, give angry looks) when a man stares.
8. Being female I feel more insecure/uncomfortable when surrounded by men.
9. I prefer to avoid the situation and do not react if anyone touches me intentionally.

10. I avoid going to places for the fear of men's touching my body.

11. I feel more conscious in the places where men are in larger number than women.

Suggest name:

Comments about it:

2

Safety Anxiety Scale

Being women, one can have experiences on daily basis that makes women anxious/conscious of themselves, appearance and their dressing.

This is the scale being developed to measure the safety anxiety among women for which focus groups discussions were conducted and data has been collected. These are the statements being highlighted by EFA as having the common theme.

You just have to:

- Read the statements and analyze whether they are suitable for this construct (defined above) or not.
- Suggest a suitable title to each subscale.
- Also suggest whether we should retain two subscales or four subscales for this developing scale.
- Any suggestion you want to give for the improvement of the scale.

Safety anxiety scale with two subscales

First subscale:

1. While considering the dresses, I must not cross the cultural limits.
2. I feel insecure when my body gets prominent because of dress.
3. I feel insecure/anxious without dupatta/shawl when going to public places.
4. I feel safe/secured in traditional dressing (e.g. wearing dupatta, shalwar & kameez).
5. Hijab/dupatta/shawl/scarf makes women feel secured in public places.
6. Covered dressing makes women feel more secured as they can freely move everywhere.
7. Men's gazing depends upon dressing of a woman.

Suggest name:

Comments about it:

Second subscale:

1. I do not feel any urge to cover myself.
2. At times I feel insecure in a given situation no matter what I am wearing.
3. When a man passes comments I feel scared and want to run away from that place.
4. I prefer to avoid the situation and do not react if anyone touches me intentionally.
5. I avoid going to places for the fear of men's touching my body.

Suggest name:

Comments about it:

Third subscale:

1. I react when someone's gaze feels bad to me.
2. I react (show annoyance, say something, slap the person, give angry looks) when a man stares.
3. I always react when any man touches me intentionally.

Suggest name:

Comments about it:

Forth subscale:

1. Public places make me conscious about my outlook and dressing.
2. I feel insecure in some places (e.g. bus stops, parks, markets etc.) and try to dress up accordingly.
3. Wearing anything does not bother me no matter where I am.
4. I feel uncomfortable when a person stares.
5. I become concerned about my appearance/outlook when a man stares at me.
6. I feel more conscious in the places where men are in larger number than women.
7. I am careful about dressing in places where men are larger in number than women.

Suggest name:

Comments about it:

Appendix-H8**Final form of the Scale**

Sr. No.	Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	While considering the dresses, I must not cross the cultural limits.					
2	I feel insecure when my body gets prominent because of dress.					
3	Public places make me conscious about my outlook and dressing.					
4	I feel insecure in some places (e.g. bus stops, parks, markets etc.) and try to dress up accordingly.					
5	Wearing anything does not					

	bother me no matter where I am.					
6	I feel insecure/anxious without dupatta/shawl when going to public places.					
7	I shouldn't dress in a way that can raise a question on my morals.					
8	I feel safe/secured in traditional dressing (e.g. wearing dupatta, shalwar & kameez).					
9	Hijab/dupatta/shawl/scarf makes women feel secured in public places.					
10	I do not feel any urge to cover myself.					
11	At times I feel insecure in a given situation no matter what I am wearing.					
12	Covered dressing makes women feel more secured as they can freely move everywhere.					
13	I feel uncomfortable when a person stares.					
14	I become concerned about my appearance/outlook when a man stares at me.					
Sr. No.	Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
15	I react when someone's gaze feels bad to me.					
16	I feel insecure whenever any man passes a comment.					
17	When a man passes comments I feel scared and want to run away from that place.					
18	I react (show annoyance, say something, slap the person, give angry looks) when a man stares.					
19	I always react when any man touches me intentionally.					
20	Being female I feel more insecure/uncomfortable when surrounded by men.					
21	I prefer to avoid the situation and do not react if anyone touches me intentionally.					
22	I avoid going to places for the fear					

	of men's touching my body.					
23	I feel more conscious in the places where men are in larger number than women.					
24	I am careful about dressing in places where men are larger in number than women.					

Appendix-H9

Final Safety Anxiety Scale

Sr. No.	Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	While considering the dresses, I must not cross the cultural limits.					
2	I feel insecure when my body gets prominent because of dress.					
3	Public places make me conscious about my outlook and dressing.					
4	I feel insecure in some places (e.g. bus stops, parks, markets etc.) and try to dress up accordingly.					

5	Wearing anything does not bother me no matter where I am.					
6	I feel insecured/anxious without dupatta/shawl when going to public places.					
7	I shouldn't dress in a way that can raise a question on my morals.					
8	I feel safe/secured in traditional dressing (e.g. wearing dupatta, shalwar & kameez).					
9	Hijab/dupatta/shawl/scarf makes women feel secured in public places.					
10	Covered dressing makes women feel more secured as they can freely move everywhere.					
11	I feel uncomfortable when a person stares.					
12	I become concerned about my appearance/outlook when a man stares at me.					
13	I react when someone's gaze feels bad to me.					
14	I feel insecured whenever any man passes a comment.					
15	When a man passes comments, I feel scared and want to run away from that place.					
16	I react (show annoyance, say something, slap the person, give angry looks) when a man stares.					
17	I always react when any man touches me intentionally.					
18	Being female I feel more insecured/uncomfortable when surrounded by men.					
19	I prefer to avoid the situation and do not react if anyone touches me intentionally.					
20	I avoid going to places for the fear of men's touching my body.					
21	I feel more conscious in the places where men are in larger number than women.					
22	I am careful about dressing in places where men are larger in number than women.					

