Body and Shame: Social Challenges of University Students
(A Case Study of Quaid-I-Azam University, Islamabad)

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DECLARATION BY THE RESEARCH SCHOLAR

Aware of all the legal responsibilities, I hereby declare that this dissertation was written by me, entitled "Body and Shame: Social Challenges of University Students (A Case Study of Quaid-I-Azam University Islamabad)". I declare that this dissertation was not presented at any other University for the sake of reception of an academic degree. I declare that this version of the dissertation is the same as the one in electronic form.

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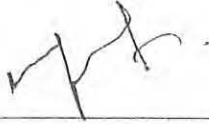
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Final Approval of Thesis

This is to certify that we have read the thesis submitted by Ms. Anila Ijaz. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Phil in Anthropology.
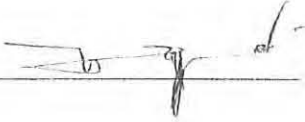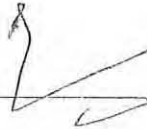
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Dedicated To

My Worthy Parents

and

Teachers

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Abstract

In this study "Body and Shame; Social Challenges of University's Students" an attempt has been made by the researcher to explore the social challenges of body shaming among the students at Quaid-I-Azam university. The researcher tried to examine various aspects of body shaming among students. This research has been conducted using qualitative methodology and the interpretive paradigm of social research. The whole phenomenon of body shaming was figured out holistically. Purposive sampling has been used in this study and the sample size of this study was 20. Several, methods tools, and techniques were used for data acquisition. These include observation, in-depth interviews, jotting, audio recording etc. The duration of this research was four months. This study carried two objectives. The researcher explored various types of body shaming to address the first objective. She explored body shaming based on body size, skin complexion, height, facial features, and other physical features. The perception of students about each type of body shaming and offensive names which were used for the degradation of those students who were facing body shaming were explored. The second objective of this study was to figure out the causes and challenges of body shaming among students. Cultural and societal of body shaming were explored during this research. The role of media, the cosmetic industry, and other factors which were operating body shaming were figured out. Finally, at the end of this research trouble formed in the lives of students because of body shaming. The uproar due to body shaming in social life, the adverse influences of body humiliation on emotional health, and the downsides of body shaming in bodily health were explored during this learning.

Keywords: *Body shame, Gender discrimination, Cosmetic industry, Social media, Short shame, Humiliation.*

Chapter 1

1. Introduction

Body image is to construct negative and inaccurate perception about somebody's weight or size is known as body image. Day by day our planet is getting more complex and smaller due to globalization and modern technology new ideas and concepts are adopted in our society every day. These technologies come from Western institutes through different channels to the rest of the world. Students are mainly inspired by different types of ideas and concepts and adapt them. (Scupin & Decors, 2008). Although it is something that usually overweight people experience, thinner individuals also experience it. However, nobody should be made fun of because they are overweight or thin for leading a fulfilling life. In these, all ideas and concepts of standards of beauty are also included. It's natural for a student to look beautiful and unique in their university/college. Even prima ballerinas and supermodels have insecurities and flaws, but we still tend to view them as the pinnacle of beauty. If you don't live up to these expectations, you could feel unworthy and insufficient. And it can result in unhealthy behaviours and mental health issues if you are subjected to body shaming by others and take their critical remarks to heart. Every student wants to appear appealing and beautiful but occasionally they are drawn to unethical beauty practices (Vargas, 2019).

Our "selfie" society places a strong emphasis on physical attractiveness, and we are frequently subjected to images of glitzy celebrities in publications, commercials, TV shows, and other forms of media. Understandably, what you see on TikTok, Facebook, and Instagram daily could make you feel envious of others or draw your attention to your appearance and any apparent imperfections. You could find it difficult to live up to these expectations and feel self-critical about yourself. When it lowers your sense of value and your perception of your body, this can become toxic. A preoccupation with your appearance can lead to unreasonable goals that are impossible to reach. Even when you are aware that these idealised depictions have been digitally boosted or manipulated, it is simple to slip into the trap of negatively comparing yourself to others. They often employ practices and different types of products that are potentially harmful to their health. They take these unhealthy steps when they are afraid of being rejected by the surrounding society. The so-called standards for acceptance and rejection are one of many social constructions that have produced significant problems in student's lives (Fredrickson & Roberts,1997).

This study aims to investigate the concept of body shaming in university environments. Body shaming is another term for the act of demeaning someone by making negative comments about their appearance. In addition to "fat shaming," negative comments may be made about you if you are underweight or with relation to a specific body part. "Body Shaming is one of the socially constructed processes that has a detrimental effect on a student. This kind of criticism can be directed at other people or oneself. You might be hard on yourself and feel insecure about your weight or appearance. Even negative self-talk might be present. Remarks about what you eat or how much food you consume, especially when made in jest, are called body shaming. It is a sort of racism that causes emotional harm when it repeats again and again especially when it happens to young students. Hearing criticism about your appearance can be humiliating, intensify your worries, and damage your self-esteem. Therefore, if you internalize these feelings of worthlessness, you can begin speaking badly to yourself. You can say to yourself, "I am a nasty person," or "I am useless." Extreme loneliness, despair, anxiety, and a negative self-image might result from this.

Body shaming frequently results in mental health issues since social interactions are heavily influenced by looks, and people who experience this disease prefer to isolate themselves. They begin to despise themselves since they do not fit into the preconceived notions of beauty because they believe their physical appearance to be unattractive (Kopala-Sibley &Zuroff, 2017). There are many various methods to depict the idea of beauty. If we examine some indigenous and primitive communities, where the notion of beauty differs from current Western notions, we may distinguish between these ideas and say that they are based on individual tastes rather than universal criteria. There is a definition of beauty in Pakistan and India that is used to define and distinguish between beauty and ugliness. Dark complexion and a chubby physique are viewed as unattractive, whereas fair skin and a thin frame are regarded as ideal (Rajesh, 2013). According to Betz et al. (2019), women whose idealised skinny and curvy bodies are exhibited on social media platforms experience less body love and a lot more negative remarks about their appearances. Social stigmatization has a significant impact. It has a strong relationship to social identity. There are two main elements to stigma. First, we recognise people based on distinctive traits, and then we degrade and dehumanise people based on these distinctions. Therefore, social stigma encompasses bullying and shaming based on appearance and physical characteristics. A

person's self-esteem and perception of their physique are shattered as a result of bullying and shame (Levesque, 2011).

Body shaming is the act of degrading someone by using unflattering or disparaging remarks about their appearance. Negative remarks may be made about you if you're underweight or regarding a particular body area, in addition to "fat shaming." You can criticize yourself or other people in this way. You might be hard on yourself and feel self-conscious about your weight or how your body appears. Even worse, you can say things to yourself like, "I feel so fat today," or "I need to quit stuffing my face with food." Body shaming can be done by your parents, siblings, friends, or even strangers. It can be done in person or remotely via the internet and social media. Remarks regarding what you eat or how much food you consume, even in jest, are considered body shaming. Whether on purpose or not, offering someone dietary advice or praising weight loss is also regarded as body shaming. Even if your friends and family members frequently don't mean to offend you, their remarks can nonetheless be harsh. They might not be aware of the detrimental impact that inquiries like "Have you lost weight?" or "Do you need to eat all that?

Nobody is immune from cultural pressures to look a certain way, but in any situation, comments about your body are unnecessary. Whether you're the one body-shaming yourself or someone else, there are solutions available. You may cultivate body positivity and learn to view yourself with more empathy and candour. Social media frequently places a premium on appearance and makes it simple to post offensive comments about other people. The overarching theme is frequently to seek out the ideal figure and look for methods of concealing your imperfections. Your body image may be significantly affected by this (Heatherton, 2003).

Cyberbullying is tied to body shaming on digital platforms, however, there are strategies to combat this behaviour, get past the suffering it causes, and regain your sense of worth. In research by Yahoo Health, which included 2000 individuals aged 13 to 64, 94% of teenage females and 64% of adolescent men reported having their bodies humiliated online (Miller, 2016). Teenagers are particularly susceptible to appearance-based, body-based, and weight-based bullying. Your attitudes and beliefs regarding body image and self-esteem during the teen years are significantly influenced by your family, peers, and social media. This topic is quite relevant to the society. Body shaming is a type of bullying and bullying is a type of harassment. People who face bullying in the form of body shaming come across with certain mental issues. Body shaming is not considered

a type of harassment but personally speaking, there is no justification for body shaming to consider it normal. The significance of this issue is clear and visible, and it is quite relevant to society

On the other hand, previous studies investigate the sociocultural theory and social comparison theory to influence body-image evaluation and investment in male and female adolescents. The study explores the effects of exposure to idealized body images in mass media, like magazines and television programs, and the tendency to compare oneself to universalistic targets (e.g., celebrities) on body-image perceptions and behaviours. the sociocultural theory, which suggests that increased exposure to media presenting unrealistic body ideals leads to negative body-image evaluation and heightened body-image investment through dieting and weight control practices. However, the study's results do not consistently predict negative body-image outcomes based on media exposure. In contrast, the social comparison theory receives stronger support as the study shows that basing self-evaluations on universalistic targets, such as celebrities, has negative implications for body-image evaluation and investment. This effect is observed in both male and female participants, highlighting the significant influence of social comparison processes on body-image attitudes and behaviours (Morrison & Morrison, 2004). No matter how good or bad you are, there will always be someone who has something to say about you. Thus, it is always preferable to encourage body positivity. Stop concealing and accept who you are as is. Be kind to yourself, love yourself, and express gratitude. Take control of your social media accounts, unfollow any profiles that interfere with your peace, and block any toxic individuals (Goffman, 1974).

According to Schwentke (2019), many employees and job candidates reported encountering questionable treatment at work because of the appearance way things. Discrimination based on appearance occurs when someone is solely on their appearance, causing an imbalance between those being evaluated as opposed to only based on how they show themselves Presently, in the workplace, managers give more weight to a person's appearance than to the worth of a person's work. Humans are connected in today's globalised world. Distances have become shorter because of the telecommunications industry's quick and dependable connectivity. Different life trajectories are shown in the media. It questions gender roles and conventional norms (Appadurai, 1996). The narratives of the Western economic system (capitalism), political system (democracy), and social system are perpetuated by media outlets and the internet (Modernism). Third-world people attempt to adopt such Western ideals. One of the most vital components of the human body, hair may reveal a lot about a person's personality (Desean Salon & Blow-dry, 2017).

The idea of body shaming is especially common among students since they are so fixated on Western norms. Students who are abnormally tall, short, dark, or have other undesirable characteristics are harassed and ashamed. This research aims to understand how students feel about body shaming. This study's goal was to pinpoint the root causes of body shaming among students of universities as well as its negative effects. Receiving unfavorable remarks about your appearance might affect how you feel about your body and cause anxiety, embarrassment, and self-consciousness. However, there are strategies for handling unfavorable remarks and achieving body acceptance. Furthermore, the previous study explored the influence of different goals on eating regulation, particularly health-oriented goals versus appearance-oriented goals, which is highly relevant to the present study within the context of university students facing social challenges related to body image and shame, The study's emphasis on intrinsic goals, like health goals, becomes crucial. Pursuing health goals was associated with self-compassion and self-determined motivation, leading to healthier eating behaviours. On the other hand, the study's identification of appearance goals and fat talk being linked to unhealthy eating behaviours and non-self-determined motivation is essential in understanding the negative impact of external appearance-focused goals (Otis & Pelletier, 2008).

The study's insights into self-compassion as a source of motivation for self-improvement can also be relevant to the present study. As university students encounter various stressors and academic pressures, self-compassion can serve as a valuable coping strategy to counter feelings of inadequacy and shame. By fostering self-compassion, students may develop healthier coping mechanisms, leading to improved overall well-being and resilience in the face of social challenges related to body image.

People who experience this problem frequently experience emotional instability and mental illness (Gillen & Markey, 2015).

Additionally, the study's emphasis on self-determined motivation being associated with both healthy eating behaviours and the avoidance of unhealthy foods aligns with the idea of empowering university students to make autonomous choices in their lives, including their eating habits. By promoting self-determined motivation. Overall, this study addresses the social challenges faced by university students concerning body image and shame. It emphasizes the significance of promoting health-oriented goals, self-compassion, and self-determined motivation to cultivate positive body attitudes and encourage healthier behaviours. Integrating these insights

into the present study can provide a comprehensive perspective on supporting university students' well-being and addressing the social challenges related to body image and shame they may encounter during their academic journey. In institutes, people usually blame both boy and female students for their physical characteristics. Women are typically called "fat" or "thin" to criticize or make fun of them for their weight. Researchers have found that most men have a demand for muscular structure since males prefer to think about their bodies in terms of their muscularity, slim shape, hair, and chest rather than. Men's physical attributes including their face, hair, and muscularity are frequently linked to their confidence. Men are therefore subjected to body shaming if their muscles don't even come close to equating "Perfect Bodies" with the ideal representation of males. Saxena et al. (2020) claim that body shaming is becoming more prevalent among young adults as celebrities advocate diets, exercise regimens, and vogue trends, and any individuals who depart from these trends are reprimanded or embarrassed. Only men who have abs and well-built muscles are regarded as attractive and fit. Body shaming is perceived differently by a layman but according to the victims, the perception of body shaming is different. Although shaming is seen differently by the general public than it is by the victims is distinct from body shaming. Body shaming encourages individuals to reconsider who they are; thus, people begin to hate themselves because they believe they do not fit for society.

1.1 Statement of the Problem

This study tries to identify the emotional imbalances brought on by body shaming. Other diseases like inferiority complex are also caused by shame. A person makes every effort to prevent body shaming. These attempts frequently result in body insecurity which also causes mental illnesses and loss of self-confidence. When others commented on someone's appearance, it made others feel uncomfortable. Many respondents also mentioned that they feel anxious or ashamed in public settings where other people are focused on their appearance and that they are treated differently. Additionally, it has been acknowledged that social media can act as a bad mediator between men's ideas of muscle and actual physique. In light of societal comparisons, people's perceptions of and assessments of their bodies (Saxena et al.2020). People who have experienced such stereotypes are better able to evaluate their personalities. This study aims to clarify ideas about body shaming in light of students of Quaid-e-Azam University Islamabad who experienced this discrimination on any lead. Persons of body shaming suffer severe societal consequences. They would rather remain alone due to social rejection and stigma. Body shaming causes students' mental health to

be disrupted because body shaming targets the victim's emotions first, it is linked to mental health problems.

1.2 Objectives of the Study

One newly developing act is shaming someone because of their looks or body shame. The purpose of this research is to draw attention to this act at the Quaid-e-Azam University in Islamabad and to discuss some of the factors that may be contributing to its rapid spread. In addition to everything else, the research also addresses the harmful effects of body shaming on individuals.

1. To explore the body image, guilt, and shame among university students
2. To dig out the social challenges of university students regarding body and shame

The researcher has tried to understand the phenomenon of body shaming. The analyst has tried to understand the origins, effects, and harmful elements of body shaming among QAU students.

1.3 Significance of Study

This research is helpful for students of Quaid-I-Azam University as well as other students of anthropology. This research can provide a basic idea for those students who want to conduct further studies on body image, body shaming and stigma associated with the body. Shame has deep roots in society, so this research will also be significant in addressing shame in social constructions especially shame due to physical features. There are many studies on emotions, depression, and other mental health disorders. Most of these studies are done by medical doctors and other experts in the medical field. So, its validity in social sciences is under question mark. It has yet to be proven whether it can be examined in social life, or it is just related to medical aspects. There are also many studies done on emotional blackmailing, shame and other topics related to this, but it is in psychological aspects. So basically, it proves the relationship of the human mind and cognition with those issues. For example, emotional blackmailing, body shaming and other social 8 problems in this category are studied. This research aims to study these social issues from an anthropological perspective. There are very few studies done on these issues and in QAU there is no single research done on these social problems. So, this research is also important for pointing out emotional blackmailing especially body shaming in Pakistan society. This research will help to find solutions to this issue. This study will talk about the perception of people and the sufferings of victims of body shaming.

1.4 Outline of Thesis

This thesis has been categorized into six chapters. The first chapter is the introduction to the research. The researcher has introduced her research, statement of problems of the research, the significance of the research, the locale of the research and the objectives of this research. All these are mentioned in the first chapter. In the second chapter of this study, the researcher has reviewed relevant literature. The researcher has reviewed different articles, books, reports, and blogs in the second chapter of this thesis. These articles, blogs and reports were about shame, social connections of shame, body shaming and other social prejudices. The third chapter of this thesis is about research methodology. In the third chapter, the researcher mentioned that what was the methodological construction of this research. How did the researcher build her rapport in the field? What was the sampling procedure of this research? How the researcher selected her respondents and what kind of interviews were conducted during this study are mentioned in the third chapter. The fourth chapter is about the locale of this research. This study has been conducted in QAU. It is located in Islamabad. What are the physical features of Islamabad? The literacy rate and educational units operating in Islamabad have been discussed in detail. The language and religion of Islamabad have also been described. After discussing the locale at the macro level, the researcher has discussed physical features. The history of QAU, administrative and teaching staff as well numbers of students have been discussed later on in that chapter. The fifth chapter is about the first objective of this research. What is the perception of students regarding body shaming, and body image guilt and what are the different types of body image, that have been discussed in chapter five? In that chapter, the researcher has also figured out what kind of titles and nicknames are associated with the victims of body shaming and body image guilt for making fun of them. Chapter six is about the second objective of this research. The researcher has tried to explore all those factors and challenges which cause body shaming and how these factors influence a student to implement that narrative which is perpetuated through those challenges and their drawbacks. The researcher has tried to explore all possible drawbacks of body shaming which were faced by the victims. Social, psychological as well physical drawbacks have been mentioned in chapter six. The last chapter is about discussion and conclusion. In chapter seven the researcher has discussed her whole research briefly and has concluded her research in the final chapter.

Chapter 2

2 Literature Review

One conducts a literature review before beginning their research. A vision is made explicit and the conceptual framework for the study is provided by this survey of literature. Books and articles have both been reviewed in a literature review. In these articles, there is a work done by the scholars about this study and theoretical conflicts and gaps have also been studied. A review of the literature was an essential part of this research. Review of literature was the outlook of studies related to topics done by researchers in past. Literature regarding body shaming was studied deeply to examine the relevancy of the topic and how it can be elaborated according to the present situation. So, after studying literature related to body shaming, the researcher was able to evaluate some of the consequences of body shaming.

Shaming is a type of social control that exists in all societies. Traditional communities or small, intimate groupings use this unofficial mechanism. The ability to shame someone is influenced by how that individual views themselves and how they see the actions of others. Shaming has expanded from a personal to a collective tool of influence and social control in today's rapidly developing global village. In actuality, what was once an instrument of social control has turned into a possibility for social change (bates et.al, 2020).

Cultural variations in shame and guilt have received a lot of attention in anthropological and intercultural literature. In fact, Benedict (1946) famously referred to American society as a "guilt culture" and Japanese culture as a "shame culture" as early as the 1940s. Since then, a number of empirical investigations have revealed significant cultural diversity in the perception of shame and guilt as well as its elicitors and behavioral effects.

According to Wong (2007) in order to fully comprehend shame and guilt the cultural models are ingrained in Western cultural beliefs and behaviors, these models of shame and guilt benefits from combining cross-cultural research. These cultural model captures a self-perception that is prevalent in many individualistic cultural contexts.

Various cultures have been categorized in cultural anthropology using the terms guilt society (also known as guilt culture), shame society (also known as shame culture or honor-shame culture), and fear society (also known as culture of fear). The distinctions can be seen in how

societal norms, business practices, and legal requirements influence conduct. This division has been made specifically for so-called "apollonian" cultures, grouping them in accordance with the emotions they employ to subdue people (particularly youngsters) and uphold social order, influencing them to obey and submit to norms. In the Chrysanthemum and the Sword, Ruth Benedict popularized the phrase by referring to American society as a "guilt culture" and Japanese culture as a "shame culture."

When we transgress the unwavering moral principles that are inside us, when we transgress our conscience, we experience guilt. Even if no one else is aware of the wrongdoing, a person may still feel guilty; nevertheless, this feeling of guilt can be reduced by admitting the wrongdoing and making amends. True guilt cultures, as opposed to shame cultures, rely on an internalized conviction of sin to enforce good behavior. Shame cultures place more emphasis on self-control and humility than guilt cultures do on punishment and forgiveness as means of restoring the social order. (1985, Hiebert 213)

This is possible to view of body-image as a multidimensional construct that encompasses how people "think, feel, and behave with regard to their own physical attributes" (Muth & Cash, 1997, p. 1438). Researchers have discovered two theoretically separate bodily parts. The first, known as a person's self-image assessment, refers to their judgments on their outward appearance. The second category, "body-image investment," describes the actions people take to control or improve their appearance (Cash & Szymanski, 1995).

According to Gilligan (2003) the psychology of self-love and self-hatred, which are crucial to the vagaries of love and hate toward others, can be regarded as being comprised of shame, pride, guilt, and innocence. The causes and prevention of violence are undoubtedly the most important social-psychological problem in the modern world, and this approach can help us comprehend it better when taken as a whole.

2.1 Perception of Shame Diagonally the Culture

Cultural meanings, values, norms, and forms of interaction are defined in terms of whiteness, Karris' definition of shame is most exposed and obvious in public settings. When they see someone naked, they exhibit severe self-consciousness. For them, this is a really sad and shameful movement. The main concern for them is keeping strangers from staring at them (Natalie & Kwok,

2012). Talked about how the Kooris of Oceania interpret shame. Kooris are acutely aware of their shame, which frequently results in social devaluation. If they are naked and someone is watching them, they feel extremely ashamed. In addition to physical shame, people might experience shame for acting in a way that goes against social norms (Natalie and Kwok (2012).

If someone doesn't have chest hair, it's assumed that they lack masculinity, and others could even label them transgender. So, guys undergo procedures for hair growth to prevent these kinds of remarks. Another factor that determines gender is facial hair. It is expected that a guy will have a beard, brows, and natural eyelashes. Women are expected to change their eyelashes and brows (Sinnott, 1987).

Amy Farrell has talked about the stigma and shame associated with being overweight in the context of American culture. The historical investigation of ideas of social status and belonging in American society is connected to the stigma associated with being overweight. These concepts are linked to citizenship requirements in modern cultural studies. Today, citizenship and self-image are closely intertwined. For instance, obesity has been linked to several nations where the obesity rate is higher than usual. America has a society that is conscious of obesity, yet the cultural connotations for obesity don't seem to be very strong (Farrell, 2011).

2.2 Body Image in Women's Mental Health

While it is true that more teenage girls than ever feel pressured to achieve the level of thinness that they see daily in models and celebrities, many of them have written to the Department for Women to express their preference for seeing a wider range of sizes and shapes in models as a more accurate representation of their bodies. Christopher Lashhave discussed the interpretation of shame that teenagers have told the Department for Women that they would prefer to see more variety of sizes and shapes in models, rather than a uniformity of shape and size idealised by fashion magazines and advertising agencies not just their bodies but their sense of self-image (Lasch, 1984: 34).

The sinister aspect of this image is that, despite its seductiveness, it covertly promotes a false viewpoint and a monosexual civilization.

Images which refer to the female body are given greater variation as they filter into the areas of popular culture such as television, films, music and novels.

Gut will contend that when depictions of the female body permeate various spheres of popular culture, including television, movies, music, and novels, they become more varied. While the picture is seductive, it also promotes a false perspective which is what makes it so pernicious (Gut will, 1994).

The first anthropologist to assert that everyone reflects on oneself was Hallowell. They debate and assess themselves. Self-reflexivity, according to Hallowell, is a characteristic of the self and should not be studied across cultures but rather individually. This makes sense because the word "self" is employed as a reflexive in English grammar (Lindholm, 2001). To aid us in comprehending the components of self-identity, Lindholm has presented the opinions of various anthropologists. In support of his claim that everyone strives to understand themselves, he discussed Hallowell's beliefs.

According to Hallowell (1955), individuals reflect on themselves, and this reflection is explicitly cultural. People attempt to assess themselves, and in the end, he claimed that self-reflexivity was unrelated to culture. It seemed preferable to investigate it in terms of universal self-recognition determinants. According to anthropologists like Csordas, self-consciousness is dependent upon preconceived notions of oneself on which to reflect. It is founded on experiment and is immediate, assuming the world and then separating oneself from this predetermination of oneself. A duality of "self" and "not self" exists in it (Lindholm, 2001).

Regarding self-consciousness, Charles Lindholm agreed with other anthropologists. He has talked about Thomas Csordas' ideas on the self and self-consciousness. People's self-confidence, according to Csordas (1994), is predicated on presumption. He rejects the notions of self-consciousness that are based on experiences. In his view, everyone has painted a portrait of the world and of themselves, and each person defines themselves in light of that portrait. Self-determinants are prompt and based on research and observations. Then, a person decides what is and is not their own.

This phenomenon has been further exacerbated by Grace Harris, whose three-part division of the human being. The existential locus of experience is the first section. The first component is self and self-reflective self. The second section consists of those traits that are unique to that individual only. The last component is the individual's public role, which includes language. It includes the individual's accomplished status (Lindholm, 2001).

Grace Harris, another anthropologist, has a different take on self-consciousness. Human beings can be categorized into three categories, according to Harris (1989). The first category consists of a person's identity, what they are as individuals, and how they view themselves. The second category consists of those unique, innate human abilities. Some skills are unique to a person. Language falls under this area as well because certain words and pillow conversations are unique to that person. The third category is the person's level of social achievement. This area includes a person's social role as it affects their sense of self.

Within the context of Australian Feminist Studies, the concept of 'Shame' refers to an emotional and societal construct that has significant implications for women's experiences and identities. It entails the feeling of embarrassment, guilt, or inadequacy arising from perceived shortcomings or violations of societal norms and expectations. Shame can be deeply rooted in cultural and gendered contexts, often perpetuated through patriarchal systems that impose unrealistic standards on women's behavior, appearance, and roles.

In Australian Feminist Studies, 'Shame' is examined as a complex emotional and social phenomenon that affects women in various ways. It can impact women's self-perception and body image, leading to feelings of unworthiness or insecurity due to societal pressures to conform to narrow beauty standards. Moreover, shame may influence women's choices and behavior, prompting them to adhere to traditional gender roles or suppress their authentic selves to avoid judgment or criticism. The concept of 'Shame' is also studied about other feminist issues, such as body image, sexuality, motherhood, and mental health. It is understood as a tool of control, employed to perpetuate gender inequality and reinforce power dynamics. Women may internalize shame, leading to feelings of powerlessness or self-criticism, which can hinder their personal growth and empowerment. Through Australian Feminist Studies, scholars aim to challenge and resist shame as a means of promoting empowerment and self-acceptance among women. By dismantling shame-based narratives and creating supportive spaces for positive self-identity, feminist efforts strive to foster gender equality and a more inclusive and compassionate society for women in Australia. The exploration of 'Shame' within this context sheds light on the complexities of gendered emotions and the need to address societal norms that perpetuate shame and its negative impacts on women's lives.

The choices made by women in simulated scenarios of psychological abuse are examined via research. Participants were 73 women who had experienced domestic abuse.

The analysis was based on their coping mechanisms, early maladaptive schemes, and decisions in response to vignettes depicting the following domestic violence scenarios: humiliation of women's maternal identity with children as witnesses and body shaming. The results between groups were compared using the Mann-Whitney and Student's t-tests. Along with a few early maladaptive behaviours (emotional deprivation, defectiveness/shame, social isolation/alienation, inability to accomplish, attachment, and subjection) connected to their responses in front of a humiliating circumstance with kids watching, the participants presented some coping strategies (seeking social support, wishing for the best, and seeking professional support). Their responses were correlated with certain coping mechanisms. When the humiliation focused on their body image, they used five adaptive coping strategies (wishful thinking, professional aid seeking, autonomy, negative auto-focus coping, and positive reappraisal) and one maladaptive strategy (defectiveness/shame).

2.3 Body Shame and Body Dissatisfaction

Cultural meanings, values, norms, and forms of interaction are defined in terms of whiteness, Karris' definition of shame is most exposed and obvious in public settings. When they see someone naked, they exhibit severe self-consciousness. For them, this is a really sad and shameful movement. The main concern for them is keeping strangers from staring at them (Natalie & Kwok, 2012).

Natalie and Kwok (2012) talked about how the Kooris of Oceania interpret shame. Kooris are acutely aware of their shame, which frequently results in social devaluation. If they are naked and someone is watching them, they feel extremely ashamed. In addition to physical shame, people might experience shame for acting in a way that goes against social norms. The writers went on to highlight how shame typically results from others trying to make sense of or interpret your behavior.

Nieves Moyano (2021) cites the following situation as an example of body shaming: "You are getting ready to go to a party with your spouse. You choose to wear the dress you purchased a few days earlier for this occasion. Your partner makes a startling and angry gesture when he or she notices you wearing your new outfit. He advises you to take the dress off because it looks awful on your figure. The participant was instructed to answer the question "What would you do?" after each circumstance was given. When faced with body-shaming, women who reacted showed greater overt emotional expression and indicators of coping challenges. This kind of abuse has

serious consequences for the self-esteem and confidence of women. Additionally, it is linked to a decline in self-efficacy and feelings of impotence.

Furthermore, the author delves deeper into the psychology of shame, pride, guilt, and innocence, interpreting them as components of self-love and self-hate. These emotions play a crucial role in shaping individuals' feelings towards themselves and others. The interplay between self-love and self-hate is intricately linked to the vicissitudes of love and hate directed towards others. Self-love involves positive emotions like pride and innocence, which contribute to a healthy sense of self-worth and well-being. When individuals feel proud of their achievements or experience a sense of innocence, they cultivate a positive self-image and are more likely to exhibit empathy and compassion towards others. On the other hand, self-hate encompasses negative emotions such as shame and guilt, leading to feelings of unworthiness and self-criticism. Individuals burdened by shame and guilt may struggle to love themselves fully and may project these negative emotions onto others, resulting in potential animosity or resentment. Understanding the intricate dynamics of self-love and self-hate provides insights into the complexities of human behavior and relationships. These emotional underpinnings are central to the examination of love and hate towards others, as they influence the way individuals perceive themselves and how they interact with those around them.

By comprehending the psychology of self-love and self-hate, and their influence on interpersonal dynamics, the analysis contributes to a deeper understanding of the root causes of violence in contemporary society. When individuals harbour feelings of self-hate, they may be more prone to aggression or hostility towards others. Conversely, a healthy sense of self-love fosters empathy, tolerance, and the ability to build positive connections with others. This understanding of the complex interplay between emotions and interpersonal relationships sheds light on the potential for addressing violence and promoting a more compassionate and harmonious world. Overall, the analysis of self-love, self-hate, and their relationship with emotions like shame, pride, guilt, and innocence provides a comprehensive perspective on the psychological underpinnings of human behavior. It reveals how our feelings towards ourselves influence the way we relate to others and contributes to our understanding of the roots of violence and the potential for cultivating empathy and compassion in society.

2.4 Self-objectification Body and Shame

(Dittmar, 2008), to clarify how materialism and problems with body image are related, the consumer culture impact model is frequently utilized. The consumer culture impact model claims that the ideal and the body-perfect ideal of a materially prosperous existence are the two primary ideas that define consumer culture. The financially excellent life ideal places focus on prosperity and opulent things and lifestyles, whereas the term "body perfect" refers to being extremely muscular for men and extremely slim for women.

A framework for understanding the relationships between materialism and body dissatisfaction is provided by objectification theory (Fredrickson & Roberts, 1997). According to the objectification theory, females who grow up in a culture that sexualizes the female body absorb the viewpoint of the observer on their bodies and treat themselves as objects that may be viewed and judged solely based on appearance.

Body surveillance, by the objectification theory, may lead to unpleasant emotional experiences like body shame, which is experienced when "people appraise themselves in comparison to some internalized or cultural ideal and come up short." (Moradi & Huang, 2008; Fredrickson & Roberts, 1997, p. 181).

The consequences of this might include issues with eating disorders and poor body image, among other mental health hazards.

(McKinley & Hyde, 2000), The scale assessed how much body shame people experience when they believe their appearance falls short of societal norms. Assessments of important associations with body surveillance, eating disorders, and perceived media pressure to look good were done using items from the body shame subscale loaded into one component.

Another research investigates two different motivational processes that influence women's eating behaviors. The research focuses on understanding how "fat talk" and "self-compassion" play roles in women's eating regulation from the perspective of self-determination theory. Self-determination theory is a psychological framework that emphasizes the importance of intrinsic motivation, autonomy, and competence in driving human behavior. In the context of this study, self-determination theory serves as the theoretical lens to examine the underlying motivations behind women's eating behaviors. Firstly, the study explores the concept of "fat talk," which refers to negative self-critical conversations or self-disparaging comments about one's body or weight. The researchers aim to understand how engaging in the fat talk may affect women's eating behaviors

and self-regulation about their body image (Guertin, Barbeau, & Pelletier, 2018). Fat talk is thought to be linked to external and societal pressures that promote unrealistic beauty standards, potentially leading to body dissatisfaction and unhealthy eating patterns. Secondly, the study investigates the role of "self-compassion" as a distinct motivational process in women's eating regulation. Self-compassion involves treating oneself with kindness and understanding, especially during times of perceived inadequacy or difficulties. The researchers aim to explore how self-compassion might positively influence women's eating behaviors by fostering a healthier approach to self-regulation and self-care. To examine these distinct motivational processes, the researchers likely collected data through surveys, interviews, or experimental manipulations. By analyzing the data, the study aims to shed light on whether engaging in fat talk is associated with non-self-determined motivation and unhealthy eating behaviors, while self-compassion is linked to self-determined motivation and healthier eating patterns. The research is expected to provide insights into the complex psychological factors that influence women's eating behaviors and body image. By understanding the role of fat talk and self-compassion in women's eating regulation, researchers can potentially develop interventions and strategies to promote more positive body image and healthier eating habits among women (Otis & Pelletier, 2008). Moreover, the study's focus on self-determination theory provides a valuable framework for understanding the internal motivations that drive women's eating behaviors, contributing to a deeper understanding of the psychological aspects of eating regulation in women.

2.5 Body Surveillance and Body Shame

There is not much of a mediation effect of body monitoring between materialism and body dissatisfaction (Lindner et al., 2012; Jackson et al., 2015).

This finding was at odds with other research that indicated body monitoring was a risk factor for alterations in body image. But as was predicted, body surveillance mediated the link between materialism and body shame, and body shame was linked to greater levels of body dissatisfaction. Body shame served as a mediating factor in the relationship between materialism and body dissatisfaction (Knauss et al., 2008). The internalization of aspirations and body dissatisfaction were mediated by body shame. It implies that women who support financial ideals experience more body shame, which might lead to a lack of pleasure with one's physical appearance.

2.6 Shame and Emotions

Shame is among primary emotions and there are different events which elicit shame, but these events are different from each other. Primary emotions are complex, and they are yet to be explored because these are not well understood. Shame is a self-conscious emotion but is more complex than other primary emotions. For example, shame is key to anxiety but anxiety by itself is different from shame (Tangeney & Tracy, 2007).

Researchers of Columbia University June Tangney and Jessica Tracy have also researched self-conscious emotions. They have discussed shame from a self-conscious emotional perspective. They have discussed shame as a primary emotion. People often get ashamed due to various reasons and approaches to address this issue differ from each other's. Shame often causes various mental such as anxiety. But shame is not as well understood as it should be.

Tangney describes in his book that shame comes from self–relevant meaning given to an event rather than the type of event (Tangeney & Tracy, 2007). Emotions like sorrow/worries, phobia/stress, wrath/rage happiness/joy are considered primary emotions. There are lots of emotions which are the same in humans and animals. These emotions can be elicited by history and neuropsychology (Pankepp, 1998).

So according to Jaak Panskep, there are different categories of emotions. He has discussed the emotions of humans and animals in his book "Affective Neurosciences". He is of the view that happiness, sadness, fear, and anger are those emotions which are common among all humans. But there are some emotions which we share with animals which are common among almost all creatures. For example, wrath, fear, and happiness are also present in animals (Pankepp, 1998). People used to speak about their melancholy and worries that they faced due to shame. Shame is not always limited to negative feelings but sometimes a sudden decrease in positive feelings is also shame's center (Nathanson, 1994).

Comet's view of ideal body shape is closely related to social norms. The ideal shape of the body is constructed by society, it is not an alien phenomenon. The expectation and perception of people shapes this phenomenon. There are some standards through which the concept of beauty and acceptability is relied on, and these are all man-made. Another key factor which is responsible for boosting this phenomenon is the media. Media is emphasizing too much beauty and this beauty according to the media underlies slimness and tallness (Comet, 2018).

Not everywhere fits the conventional concept of beauty. There may be beauty standards for certain people, but this may not be the case for everyone. Some people are extremely choosy in this situation; to them, beauty is defined by several different factors rather than just one. However, other people just find beauty in whatever they see.

Numerous elements influence each person's perception of their physique. These variables include how their friends and family see them, how they view their body image, and what is depicted in the media as a standard of beauty. Humans do not hold one another to the same standards of beauty. Different cultures have different notions of what is beautiful. For instance, in the past, being overweight was seen as a symbol of wealth in America. Overweight bodies are viewed as a sign of attractiveness in various African and Asian nations, as well as in India (Green, 2017).

The perception of beauty and the ideal body are varied in different cultures, according to Meghan Green (2017) in her book "Body Image and Body Shaming." One could be beautiful to someone else while being horrible to someone else. Therefore, there is no single, ideal physical type for beauty. Yes and no to the question of an ideal body type. Is there a certain kind of body that is ideal for some people? They have their ideas on what constitutes attractiveness. But for some people, the circumstances can be different. They find beauty in all body shapes and believe that everyone is attractive (Green, 2017).

Meghan Green further narrates that body shape and body image a multifactorial phenomenon. The multifactorial phenomenon includes the perception of friends and family about the body shape of a person. Body image is a personal perception, so the opinion of a person about his self-matters a lot. It is up to him/her how he/she thinks about his body. Apart from these perceptions, the role of media is more crucial than one might think. The media portrays a standard of beauty which reflects the mind of a person to rethink his concepts of beauty (Green, 2017).

The influence of history on body image is very significant. For instance, in America during the eighteenth and nineteenth centuries, fat bodies were viewed as a sign of prosperity. Now, shame and obesity are intimately correlated. There are still many cultures where being overweight and being attractive are closely associated. In Mongolia and some parts of India, for instance, being overweight is regarded as lovely (Green, 2017).

Women in Kiribati tend to be overweight. They frequently discuss health-related topics, yet they do not address obesity. They are quite worried about food scarcity because of the growing population, but for me, the issue was an abundance of food. They were eating far too much. I once

discussed a woman's health with her. She said that because she was so thin, she needed to gain weight to look appealing. Now that she has, her husband finds her attractive (Brewis, 2011).

Kiribati is a small country in the Pacific Ocean. Kiribati consists of small islands, and the people of Kiribati have very little contact with the outside world. Nauru is near to Kiribati and the people of both countries share some cultural traits. They are ethnically and culturally related to each other, also their language has lots in common.

As it is known that the people of Nauru are obese due to the usage of processed food, the people of Kiribati are also identical to them in this regard. They are obese too. The writers claim that although the people of Kiribati are concerned about health issues, one main health problem is ignored by them, which is fatness. Kiribati is facing a food shortage problem, but they can control this problem by consuming less food because the rate of food consumption is very high (Brewis, 2011).

The study on how obesity is perceived culturally was done by Alexandra Brewis. She (2011) provided a thorough explanation of the idea of obesity. Alexandra claims that obesity is a modern problem rather than a universal one. Cultural perspectives on obesity are quite important. The cultural and biocultural interpretation of obesity is crucial for comprehension.

According to the Kiribatian population, obesity is not an issue but rather a sign of beauty.

In their society, thin women are not regarded as attractive; instead, males are attracted to big women. To fit in, they maintain their weight.

Early 1900s "body image" studies first concentrated on the self-concept or self-image of people with mental illnesses or intellectual limitations. This early research differs from current body image research in its paucity, psychoanalytic overtones, and generic approach (Markey & Gillen, 2017).

In this essay from 2017, Charlotte Markey and Meghan Gillen analyses previous studies on body image. Beginning in the early twentieth century, studies on body image were only tied to mental illnesses. These investigations focused exclusively on intellectual disability. The way a person saw himself at the time was not a hot topic.

Research on the perception of people was low in number. In the 1970s only 5% of research on this topic was published but after the 70s it became a hot topic among researchers and these issues were addressed in quite a large number of studies. 90 per cent of research was published after the

1980s. In the last forty years, much more research on eating disorders and other self-conscious disorders has been published (Markey & Gillen, 2017).

These days, body shaming is a widespread problem. According to the ZAP beauty index in Indonesia, 62% of women reported experiencing body shaming, according to the Jakarta Post. ZAP, an Indonesian beauty clinic brand, collaborated on this study in 2020. A total of 6,460 females from throughout the nation were questioned. These women ranged in age from 13 to 65. According to the ZAP beauty index, 47% of women were victims of body shaming due to their curvy figures, and 36.6% due to their acne-prone skin. 28.1% of women were victims of body shaming due to their chubby cheeks,23.3% because of dark skin and 19.6% because they were skinny (Valentina, 2020).

Sanjay Kumar and Ganesh Kumar Tiwari (2015) have conducted a study on body image. They have drawn a map between psychology and body image. The interdependency and interconnectedness have been studied by them.

Some of the main psychological correlates of body pleasure include beliefs about having a flawless body image, the propensity to compare oneself to others, and feelings of insecurity. a connection between Both male and female adolescents have been linked to depression and having a poor perception of their bodies, with female adolescents more likely to be depressed than their male counterparts (Tiwari & Kumar, 2015).

Body image and psychiatric illnesses are strongly intertwined, and there is evidence of a connection between the two. The authors believe that having a negative body image might seriously harm one's self-esteem. Low self-esteem is a side effect of depression. There are some envisioned body sizes that the change agents standardise. Typically, people hold themselves to this alleged standard. Then, these comparisons caused even more psychological issues. Both sexes are affected by the phenomena of poor body image and anxiety. Both men and women suffer from depression and have a poor perception of their bodies, although women are more nervous than men in this respect (Tiwari & Kumar, 2015).

Beatrice De Gelder and Julie Grazes (2014) have discussed the social perception regarding body shaming in their article. They have highlighted public behavior more appealingly. According to them, People's actions are connected to their intentions. Emotions and intentions of people can easily be studied through the actions of people.

There have been many studies into the neurological processes that allow us to infer the intentions of people just from watching their movements. The mechanism for producing and representing actions may also be utilised in the perception of actions, according to behavioural research (Grazes & Gelder, 2014).

Humans, being social beings who participate in society, have many social interaction patterns. Humans are naturally curious about what other people are trying to accomplish. They often did this by interpreting other people's actions and connecting them to their viewpoint. The key to comprehending behaviour and getting closer to the outcomes is via action. The key factors in body shaming are other people's views, and most of the time, other people's opinions are what matters (Grazes & Gelder, 2014).

Self-esteem is sometimes referred to be a global barometer of self-evaluation that incorporates affective self-experiences and cognitive judgements of one's overall value. On the other hand, it is also argued that a self-evaluation followed by an emotional reaction to oneself is self-esteem. The evaluative and 23 affective components of self-esteem are included in all contemporary definitions and theories of the concept. (Abdel-Khaled, 2017).

Self-esteem is a universal scale used by people to judge themselves, claims Abdel-Khaled. What a person is capable of and what their potential is at its highest are all outcomes of high self-esteem. Various theorists approach self-esteem in different ways. They contend that emotions produce self-esteem. Self-esteem is the emotional assessment a person does to identify as themselves. Even if each definition of self-esteem is unique, they all share evaluation and effectiveness (Abdelkader, 2017). The study "Body-image evaluation and body-image investment among adolescents: A test of sociocultural and social comparison" aims to delve into the factors that influence how adolescents perceive and invest in their body image. The researchers explore the impact of two major theories, sociocultural theory and social comparison theory, on body-image evaluation and behaviours related to body image among male and female adolescents.

Sociocultural theory posits that exposure to mass media, such as magazines and television programs, which often promote idealized and unrealistic body images, can lead to negative body image evaluation among adolescents (Morrison & Morrison, 2004). As young individuals are exposed to these narrow and unattainable standards of attractiveness, they may start to feel dissatisfied with their bodies, leading to a higher investment in altering their appearance. This

investment can take the form of engaging in diets, excessive exercise, and using potentially harmful weight control practices to achieve the perceived ideal body portrayed in the media.

On the other hand, social comparison theory suggests that individuals tend to base their self-evaluations on comparisons with others. In the context of body image, adolescents may compare themselves to idealized images portrayed in the media or to peers who are perceived as more attractive. These social comparisons can significantly impact their self-esteem and body-image investment. As a result, adolescents may engage in behaviours aimed at achieving the perceived ideal body, such as dieting, engaging in extreme exercise, or even using substances like steroids to increase muscle mass.

To test both sociocultural and social comparison theories, the researchers likely conducted surveys or questionnaires to measure participants' exposure to idealized body images in the media, their frequency of comparing themselves to others, and their levels of body image evaluation and investment. By analysing the data, the study aims to identify which theory plays a more significant role in shaping body-image evaluation and investment among male and female adolescents. The research has important implications for understanding and addressing body-image concerns and body-related behaviours among adolescents. By gaining insights into the underlying mechanisms that influence body image, researchers and professionals can develop interventions and strategies to promote a more positive body image and healthier attitudes toward the body among young individuals. Ultimately, such efforts can contribute to the overall well-being and mental health of adolescents during this critical developmental stage (Guertin, Barbeau, & Pelletier, 2018).

Several concepts are referred to by the term "self-esteem," including (a) global or trait self-esteem, which refers to how people typically feel about themselves, i.e., feelings of affection for oneself; (b) self-evaluation, which is how people evaluate their various skills and attributes; and (c) feelings of self-esteem, which is the term used to describe temporary emotional states (Abdel-Khaled, 2017).

The second way is the evaluation of their abilities. People evaluate themselves based on their capabilities. This is the way which influences the performance of a person very much. The third way is that there are some factors which affect self-esteem. These factors either boost up or lower down the self-esteem. These factors are closely linked to emotions. A stressor might lower the self-esteem. For example, a tragic incident brings self-esteem down. A happy event boosts self-esteem. For example, a promotion or success boosts self-esteem (Browm, Dutton, & Cock, 2001).

Body shaming and self-esteem go hand in hand. Most often, body shaming causes emotional distress in the victim, which lowers their self-esteem. The person's talents are then compromised. In their article, Susan Swearer and Shelly Hymel examined the psychology of bullying. Bullying affects a person's ability to think clearly and causes mental turmoil.

To understand the dynamics of bullying and its impacts, we considered data on the effects of participating in bullying, either as a victim or a bully or both. We then offered a social-ecological, diathesis-stress model. We conceptualised bullying as a stressful life experience that affects both bullies and victims, serving as a trigger for a stress-diathesis link between bullying, victimisation, and psychological difficulties. (Swearer & Hymel, 2015).

Bullying is difficult to comprehend. This phenomenon is influenced by a wide range of circumstances. A bullying outcome map in a social-ecological framework has been created by researchers. Most of the time, bullying is caused by the environment in which a person is impacted. Bullying occurs frequently in families, communities, and institutions like schools. The researchers developed a model to comprehend how bullying and the environment are related. Bullying frequently leads to worry and stress. According to the study, bullies and victims both contribute to psychological and societal problems (Swearer & Hymel, 2015).

Ki Eun Shin and Michelle Newman (2019) have conducted a study about self and interpersonal problems. They claimed that social anxiety and depression are deeply connected to interpersonal problems.

The authors (2019) claim that social anxiety is a by-product of social subordination. Fear of performing something incorrectly is a phobia brought on by social anxiety. Depression was brought on by these xenophobic organisations. Socially anxious persons were more subservient and had greater dread than other sad people.

Some hypotheses exist about those who suffer from social anxiety disorders. They don't have high hopes for success or dominance. Because of this, they avoid engaging in competition with individuals who are socially dominant and instead choose to remain recessive (Shin & Newman, 2019).

One of the main causes of psychological discomfort is body shame. Various psychological concerns must first be understood to comprehend body shaming. David Zuroff and Daniel Kopala-Sibley (2017) attempted to explore the psychology of anomalous behaviour. Dependency and self-criticism are two methods that might lead to maladjustment and psychopathology. Self-criticism

and reliance, however, are also linked to inadequate coping and stress creation, which raise the likelihood of unfavourable outcomes. Additionally, unpleasant experiences and damaged relationships support and sustain personality characteristics, increasing people's susceptibility to psychopathology (Kopala-Sibley & Zuroff, 2017).

The factors responsible for maladjustment and psychological disorders are various. Blatt and Zuroff have presented a model in which they argued that stress is caused by personal factors and poor mental situations intensify stress to the next level. Another major factor of depression is self-criticism. Self-criticism is a product of body shaming and leads to mental disturbance. The social relationship is also a factor which causes depression. Those people who face body shaming are exposed to poor social relationships. Lastly, those events which cause negative impacts need to be dealt with psychopathology (Kopala-Sibley & Zuroff, 2017).

Michael Banna (2018) has tried to address the issues of gender inequality and body shaming. He sought to look at it through the eyes of guys to see how they feel about body shaming and whether it affects them less since it is typically assumed that females are more impacted by it.

When it comes to guys, one of the key topics we may discuss is body shaming. Men are increasingly having trouble with this. It has historically been regarded as something that is still both male and feminine. Anybody, regardless of gender, shape, or size, can be the target of body shaming (Banna, 2018).

Michael Banna claims that body shaming is an issue that is getting worse among guys. Although it affects both genders, it is in some ways seen as a gender issue. It affects both men and women equally, has nothing to do with body size, affects both thin and obese people, and affects both short and tall persons in terms of height.

Farah Fathi contends that legislation should be passed to prevent discrimination based on body size and weight in her paper "Why Weight Matters: Addressing Body Shaming in the Social Justice Community" published in "The Columbia Social Review." She then continues.

While many of the centres of ideas on preventing obesity, prejudice towards overweight persons goes mostly unreported. a look at the causes of the fat stigma. And by showing how they play out in the realities of fat people's daily lives; they will not only help people comprehend the seriousness of weight-based prejudice but also extend their perspective on oppression. (Fathi, 2011).

There are many discussions about obesity and its physical disadvantages, but there should also be discussions about prejudice and unfairness toward obese individuals. These biases and disparities

harm obese individuals every day, thus they must be eliminated. Shaming should be considered a crime to halt the bullying and harassment of fat persons.

Pakistan is likewise plagued by the problem of body shaming. Both men and women, according to Dabeer (2018), deal with this distressing aspect of society, although women are more likely to experience verbal abuse and objectification than males. Most Pakistani women who experience body shaming reorient their priorities in the wrong direction. Eating disorders including bulimia, anorexia, and body dysmorphic disorder were frequently the victims of these people.

Women in Pakistan have started several activities to combat body shaming. "Bully evidence" was created by Zainab Chughtai, a female lawyer from Lahore. The foundation's mission is to combat body shaming at Lahore's institutions and schools. Many women have participated in her foundation, and they candidly talk about the discrimination they encounter because of their appearance (Khalil, 2019) sufferers of body dysmorphic disorder, bulimia, and other eating disorders.

A Poststructuralist Analysis of Consumers' Self-Conceptions, Body Images, and Self-Care Practices" is a research study that applies poststructuralist theory to explore the relationship between consumer culture, self-conceptions, body images, and self-care practices. Post-structuralism is a theoretical framework that questions fixed and stable identities and meanings, emphasizing the role of language, discourse, and power in shaping individual and social realities. In the context of this study, post-structuralism challenges the notion of a singular and objective "self" and instead examines how various social, cultural, and consumer forces contribute to the construction of self-identities. The research delves into how consumer culture influences individuals' perceptions of themselves and their bodies. It investigates how societal norms, media representations, and marketing practices impact consumers' self-conceptions, leading to the development of body images and ideals. These body images may be influenced by unrealistic beauty standards and unattainable expectations promoted by consumer culture. Additionally, the study explores how these self-conceptions and body images affect individuals' self-care practices. It examines how consumers engage in various self-care activities, such as dieting, exercise, beauty routines, and consumption of products or services, to align with societal ideals and improve their self-image (Thompson & Hirschman, 1996). Overall, "Understanding the Socialized Body" offers a nuanced exploration of how consumer culture interacts with individuals' self-perceptions and practices, highlighting the multifaceted ways in which society and consumption intersect to shape

the socialized body. They have implications for promoting body positivity, challenging harmful beauty standards, and fostering a more inclusive and empowering approach to self-care.

Chapter 3

3. Research Methodology

3.1 Methodology

Research technique is an objective, scientific approach to problem resolution that produces evidence that can be independently verified. Every scientific field has its own set of guidelines that researchers must abide by when doing effective research. Multiple research tools are available in the field of anthropology. Research tools and procedures are part of the approach used by researchers to gather data. While talking about the scientific method Research technique is an objective, scientific approach to problem resolution that produces evidence that can be independently verified. Every scientific field has its own set of guidelines that researchers must abide by when doing effective research. Multiple research tools are available in the field of anthropology. Research tools and procedures are part of the approach used by researchers to gather data. While talking about the scientific method. The goal of the methodology is to uncover accurate and helpful knowledge on a specific area of cosmological phenomena as well as to find answers to open-ended questions. In every subject, there are a variety of approaches and methods available for gathering the necessary data at various times. To gather data, the researcher used qualitative techniques. The present study is done by using qualitative as well as quantitative methods for documenting the primary as well as secondary data during the whole duration of the research. This enables the researcher to observe and participate in the study and to be involved in the entire process. Research methodology is a crucial component. To gather data for research purposes in anthropology, a mix of tools and approaches is used. The core informants, university students from various departments, have provided primary and secondary data. Even though we are aware that there are numerous well-known techniques used in anthropology, they are all referred to as qualitative research methodology. These anthropological techniques that the researcher employed on the ground are listed below, in that order.

3.2 Rapport Building

Rapport building is a very important and inevitable part of the research, it provides a manifesto on how to communicate well with locals, choose informants, and important informants. Bernard

asserts that engagement is a continuous and cumulative process. A field worker will perform better, and when he realizes he is producing quality work, he will become less worried. Assistance and support for the reciprocal social reaction provided to him by some of his host community's chosen members are typically crucial components in this change (Bernard, 2006). The Researcher developed rapport in the field by meeting the staff members of departments. I introduced myself and my research objectives. Although it was difficult, it did not take time to develop rapport in the field, because the researcher belonged to this area. The topic of my research is very sensitive in that people are fond of their cultural and religious beliefs they cannot listen to a single word against their beliefs and the rituals they perform. So, at the start of my research, the respondents do not share much information with the researcher but soon they get to know about me and my ethical standards. The researcher collected thick data because of this technique.

3.3 Participant Observation

The word participant observation is made up of two words: participant, which means to engage in activities and perform at events, and observation, which means to carefully observe an event that is performed by individuals. Cultural anthropology is built on participant observation fieldwork, according to the author. It entails getting close to people and establishing a level of comfort with them that will allow you to observe and document details about their lives.

In my concerned field, my identity was not hidden. I told them the purpose of my research and its objectives. Through participant observation, the researcher observed many activities for example any person visits the place and asks for an amulet for different purposes. Daily visits gave me an insight view to collecting a lot of information about body shame and its challenges. Participant observation, or ethnographic fieldwork, is the cornerstone of cultural anthropology, claims Bernard. It entails getting close to individuals and establishing a level of comfort with them that will allow you to observe and document their lives (Bernard, 2006b). The involvement process is cyclical and cumulative; the less worried a field worker is, the better he works, and the less concerned he is when he realises, he is doing high-quality work. Assistance and support for the reciprocal social reaction provided to him by part of his host group is typically the key component in this transition (Bernard, 2006). The participation process is cyclical and cumulative; the less nervous a field worker is, the better he works, and when he realises, he is producing quality work, the less anxious he becomes. Assistance and support for the reciprocal social reaction provided to him by part of his host group is typically the key component in this transition (Bernard, 2006).

The report-building process was the first step in the field. Anthropologists always favour entering the research field as if it were a blank piece of paper with no connections to the community. The researcher should be familiar with the people they are around while they are there. Be in contact with experienced and eminent people for in-depth field investigation. A positive, genuine rapport has to be built before any study can be done. For the researcher's process of data collection, rapport building was a major and early strategy. It was not always simple to go to new communities or groups to obtain information from the native point of view. This method was employed by the researcher in her study. They were shown the permission 30 letter from the Quaid-I-Azam University Anthropology department, but they disregarded it. The response was impolite even after the researcher waited till late.

After two days, she was instructed to visit the institution by my friend, a crucial source for the study. The key informant knew some of the responders. He set up a meeting with those individuals, but they did not respond appropriately to his questions. For the first week, very few respondents discussed their circumstances. They frequently ignored the researcher's reminders that they had classes, assignments, studies, and other obligations.

After the researcher had visited them often in the second week, some respondents felt sorry for her and prepared for the interviews. All during everything, he stayed by her side. Most of the body-shaming victims responded in the third week, and they graciously allowed the researcher time for an interview. One of them, for instance, advised the researcher to come the next day since he had four classes to attend; after that, he would interview her. He was spoken to the next day. Relationships were established in the researcher's first month of research after several respondents admitted to having a soft spot for her in the fourth week of the study.

3.4 Sampling

The research's sampling process is crucial since it allows us to choose a certain number of participants from the target demographic. For this study, a representative sample of populations was chosen. The researcher has the freedom to select the number that, in his or her opinion, is required to fully saturate a study. We refer to this as sampling. The sampling is often bigger in quantitative methodology than it is in quantitative technique.

Analysing some of a population's components that can reveal relevant information about the overall population was the fundamental concept underlying sampling. Purposive, convenient, and multistage sampling were used by the researcher to explore the pertinent body shaming concerns.

The responder was selected based on the researcher's best judgement since only 20 people who have experienced body shaming in their lives are eligible to participate in this study. To gather relevant data on the subject, interviews were performed.

3.5 Key Informants

The researcher tried to find important sources for her work. Key informants aid in developing rapport, gathering information, and taking samples. At first, the researcher was unable to locate a potential crucial informant. He provided significant assistance to the researcher in setting up meetings with victims, presenting the researcher to those who had been subjected to body shaming, and assisting the researcher in obtaining authorization to attend various QAU departments. They set up multiple student interviews.

3.6 Purposive Sampling

"In this method, the researcher selects people on purpose who, in his or her judgement, are pertinent to the study. The investigator's judgement informs the selection of respondents. It also goes by the name "judgmental sampling" for this reason. The actual selection of themes is done without any special steps".

The knowledge and skill of the respondents, and consequently their eligibility for the study, are crucial selection criteria in such circumstances (Bernard,2006).

In this study, the researcher employed purposive sampling. The population segments that were appropriate for this investigation were selected. We deliberately recruited students who experienced physical appearance-related social stigma. The fact that the aim was clearly defined, and the researcher only needed to persuade them to give her the right response which they did made it valuable.

3.7 Participants

The participants in this study will be undergraduate and postgraduate students enrolled in a university located in Islamabad, Pakistan. A purposive sampling method will be used to select participants who have experienced or witnessed instances of body shaming on campus. The sample size will be determined based on data saturation, ensuring that enough data is gathered to achieve a thorough analysis.

3.8 Sample Size

Compared to quantitative research, the sample size in qualitative research is typically lower. Many books, journals, and publications state that between 5 to 50 participants are sufficient for qualitative studies, although most academics believe that 20 to 25 respondents are the ideal amount for this type of study (Dworkin, 2012).

Interviews with 20 Quaid e Azam University students were chosen. All of these people suffered from body shaming. These were overweight students, lean students, people with dark skin, people of short stature, people of tall stature, people who were albino, people who had vitiligo, people with squinty eyes, people with flat noses, and people with abayas (burqa) shaming. Due to limited time and privacy issues of students, the researcher was unable to increase the sample size of this research.

3.9 Data Gathering

Data was gathered using observations and interview guides. Data collecting best practices were used. The researcher collected data using a variety of tools. A structured interviewing process was employed to gather in-depth data on body shaming. Important phrases and words were recorded in the Daily Diary. Both audio recording and photos were done on a smartphone.

3.10 Observation

By employing this technique, the researcher can participate in the social interactions and life of the student. She watched the victims of body shaming to see how they interacted with people, talked to them, and how they were treated. As an impartial observer, the researcher watched them. Although there was regretfully no space for the researcher to study them as a participant, participant observation would have more benefits.

The researcher could better understand their daily activities through observation. These insights helped the research since they gave a fundamental understanding of the lives of the victims. Observation provided direct knowledge on body shaming. The researcher was able to get much closer to the victims through observation.

3.11 In-depth Interviews

The researcher and interview guide are two of the instruments used in qualitative interviews. The researcher's qualifications and the effectiveness of the interview guide will influence how the data was evaluated (Roberts, 2020). For collecting data and interviews, a list of questions was asked of

each of the respondents. The interview guide was a semi-structured interview, and it helped the researcher a lot in collecting valid and reliable data. First of all, the researcher asked questions from the victims then she explained those questions which caused them difficulties in understanding. After this, all the respondents were cooperative, and they provided the researcher with enough information about themselves. The researcher went on to conduct in-depth interviews with the use of an entirely planned interview guide. The researcher performed in-depth interviews with each respondent during this study. A meeting was arranged where the researcher asked them about all aspects of their lives and what are costs of body shaming, which were they paying.

3.12 Dairy

Daily diary turned out very beneficial for the researcher in this research. Body shaming was mostly related to emotional imbalance and people usually did not share their feelings with everyone. Writing a diary is easy and useful since it captures the events and facts you find every day in the field. It is memorable and very helpful when you are doing data analysis after the fieldwork. This was a very personal thing. Most of the students were convinced and they permitted the researcher to use any kind of gadget for data saving, but a few female students argued that they had privacy concerns and that it was better not to record their voices. To collect data on that student the researcher used a daily diary. The researcher noted all answers which were replied by those respondents.

3.13 Photography

Photography is a very important aspect of qualitative research. Most visual ethnographies have tons of pictorial evidence to support the claims of the researcher (Schulze, 2007). The researcher used a smartphone for photography. There were not many stuffs in this research which needed to be snapped but anyhow the researcher managed to shoot some of the snaps for this research. During this research, a mirrorless camera was also used for taking snaps.

3.14 Field Notes

The field note method was also used by the researcher to keep in mind every of information. After having days over at university, a detailed daily routine was written in the field. Minors detailed notes during the interview. The notes or readings that are noted to make thesis writing easier are called field notes. I record interviews and translate them into the necessary languages. Additionally, documented in my field notes were the results of questionnaires and the primary items from my daily diary. All those stuffs which the researcher considered worth noting were

noted whether it was from observations or discussions. It allowed the researcher to recall and remember all those important events and other stuff.

3.15 Interview Recording

Interviews which were conducted during this research were recorded. The researcher used her Infinix Hot 9 android phone to record all the interviews. Most of the victims of body shaming were ready to record their interviews. The interviews were in-depth and the recordings were very long.

3.16 Research Ethics

Research ethics were followed throughout this study. All interviews, recordings and data were provided by the respondent with their consent. Without consent, nothing was included. Some respondents did not allow the researcher to record their voices due to their privacy issues so, their privacy was kept at the number one priority. Some student told the researcher their stories, but they were not allowed to mention their names to anyone, so the researcher assured them that she would not disclose their privacy. Case studies mentioned in this research are incidents which were happened to some of the respondents, but they were told not to mention their names so, the researcher followed the ethics of social research and did not mention their names instead real names or pseudo names were included.

3.18 Audio Recording

Audio recording is used where recording of data in written form is not possible because of a shortage of time. It helped researchers to collect data in a short time and save it for future concerns. The researcher used this technique to record the most of interviews of respondents and analyzed them later to reach for findings. According to anthropology this is against the ethics of the research that a respondent is talking with the researcher and the researcher is busy in writing and does not focus and eye contact with the respondents. It makes the respondent uncomfortable and unattended. Audio recording is best is making rapport building so that respondents might trust you and feel comfortable during the interview. Audio recording is done with the consent of the respondents because it is highly unethical to record their interviews without their consent.

3.19 Jotting

Jotting is small words, keywords, and phrases, written by the researcher during fieldwork to memorize things after fieldwork. Some words written down about any incident, activity, or conversation provided help to the researcher to remember all.

Chapter 4

4 Area Profile

4.1 Introduction

The federal Islamabad Capital Territory includes Islamabad as its capital city. It is the tenth-largest city in Pakistan with a population of two million, but the bigger Islamabad Rawalpindi metropolitan area, with a population of over five million, is the third largest in Pakistan. Between Rawalpindi District and the Margalla Hills National Park to the north, Islamabad is situated on the Pathovar Plateau in the northeastern region of the nation. The Margalla Pass, which serves as the entryway between Punjab province and KPK, has historically been a part of the region's crossroads.

Figure 1: Map of Islamabad

Source: Retrieved from www.google.com (Accessed: 22.05.2023)

4.2 Physical Features of Islamabad

1960s the Government of Pakistan decided to shift its capital from Karachi to Islamabad. Although Islamabad has a very small area compared to Karachi, Islamabad was built for administrative purposes. Islamabad is well well-planned city. Islamabad is the ninth largest city in Pakistan. Rawalpindi is the twin city of Islamabad. Together these cities make the third largest metropolitan of Pakistan. Islamabad is very clean and calm as compared to other metropolitan like Lahore and Karachi. It is situated on the Potohar plateau in the northeast of Pakistan. It is close to Margalla Hills. The area of Islamabad is 1165.5 KM_2 or 450-mile squires. 906 KM_2 is covered by Islamabad properly while the remaining areas consist of suburbs. Legislative bodies of Pakistan are in Islamabad. Parliament House is located in Islamabad. Both of its chambers, the upper chamber or senate and lower chamber or National Assembly are in Islamabad. Presidents' and prime ministers' residencies are located on Constitution Avenue in Islamabad Pakistan. Minister's enclave and diplomatic enclave are also located over there. Foreign embassies and foreign missions have another area, close to the Parliament House of Pakistan. Islamabad has 5 zones. These zones are named as zone one, zone two, zone three, zone four and zone five. Zone, 1 contains major developed residential areas, and zone 2 is of underdeveloped residential areas of Islamabad. Zone 3 consists of Margalla Hill and Margalla National Park. It is a tourist attraction zone. Rawal Lake is in zone 3. Zone 4 is the largest zone among these five zones. Its surface area is 283 km2. It includes Islamabad Park and the city's rural surroundings. Islamabad Park and rural areas make up Zone 5. Zone 5 is also a hub of economic and social activities. Islamabad has been the home of employees of the federal government but after 2000 in Musharraf's regime economic sectors of Islamabad have boosted so, now it is an economic hub also. Each residential area covers approximately 2×2 km of areas approximately. There are 9 sectors in Islamabad. These sectors have been named as English alphabets. It starts from A and ends at I. These sectors are further divided into four numbered sub-sectors. Sectors D is for Diplomates, E for Elites, F for forces, G for general, H for health and education and I for Industry. Islamabad is well maintained and well organized, and it is based on modern architecture. It has some beautiful tourist attraction sites. Daman-E-Koh, Lake View, Rawal Lake, Shaker Parian and Faisal Mosque are visited by local and foreign tourists constantly.

4.3 Climate

The climate of Islamabad is of a typical subtropical version. Winter, spring, summer, monsoon, and fall are the four other seasons. Winter lasts from November to February, March and April are spring months, and summer lasts from May to August. Additionally, in July and August Monsoon season also enters Islamabad. June used to be the Hottest Month of the year but in recent years July has replaced June and July is the hottest month of the year. 38^0 temperature on average is recorded in July. July is also the wettest month due to excessive rainfall. January is the coolest month of the year.

4.4 Economy

Islamabad has a gross domestic product of 2.84 billion US dollars, which equals one per cent of the total GDP of Pakistan. Islamabad is a big contributor to the economy of Pakistan. Following Karachi and Lahore, Islamabad has the third-largest stock exchange. In 1989, the Islamabad Stock Exchange was established. There are 18 individual members and 104 corporate bodies of the Islamabad Stock Exchange. 40 Islamabad stock exchange contributes an average turnover of over one million shares per day. According to the Federal Board of Pakistan Islamabad share 15 to 20 per cent of the overall revenue of FBR. There are three software technology parks in Islamabad which also contribute to the National economy. These parks are in Awami Markaz, I-9 sector and Evacuee Trust Complex. The government has reduced tax to ten per cent to facilitate foreign investors in the information technology sector. Pakistan telecommunication limited, Pakistan television, Pakistan International Airlines and Zarai Tarqiati bank are in Islamabad. These are all owned by the state.

4.5 Language

The people of Islamabad have a variety of languages. Potohari (a dialect of Punjabi) is the most spoken language of Islamabad. 62 % of the population of Islamabad speaks the Potohari language. 18 per cent population spoke the Pashto language and 12 per cent of the population spoke the Sindhi language. Some portions of the Population speak Kashmiri, Hindko, Balochi, and Saraiki languages. The official language of Islamabad is English.

 Religion Majority of the Population of Islamabad follows Islam as a religion. The Muslim population is estimated as 92 per cent of the total population. Six per cent people of Islamabad follow Christianity. Sikhism and Hinduism are also followed by a small portion of the population.

4.6 Literacy and Educational Facilities

Islamabad has a literacy rate of 98%, which is the highest in Pakistan. Some of Pakistan's most cutting-edge institutes are in Islamabad. Numerous institutions, both governmental and private, make significant contributions to education. In Public institutes for example, Quaid-I-Azam University, Allama Iqbal Open University, National Defense University, International Islamic University and COMSATS Institutes of Information Technology are famous. Apart from public sector universities, there are private sector universities in Islamabad. National University of Modern Languages, Bahira University, Iqra University, Foundation University and National University of science and technology are among those. There are 26-degree colleges and 75 higher secondary and intermediate colleges in Islamabad. There are seven teacher training institutes in Islamabad.

4.7 Etymology

Islamabad, the name of the region, is derived from the terms "metropolis of Islam" and "Abad," two other words. Islam is an Arabic word that alludes to the Islamic religion, while the prefix "-Abad" is a Persian place name that denotes a populated area or city.

Figure 2: Faisal Mosque

Source: Retrieved from www.google.com (Accessed: 22.05.2023)

4.8 History

Islamabad, which is situated on the Pathovar Plateau in the Punjab area, is thought to be one of the first places in Asia where people first settled. On the plateau, items from the Stone Age that date from 100,000 to 500,000 years ago are among the oldest ever discovered. Simple stones found in the Soan River terraces provide proof of early human activity throughout the glacial period. In the archaeological sites, pottery and utensils from prehistoric times have been discovered.

Prehistoric culture has been demonstrated by archaeological findings. Neolithic people who arrived on the banks of the Swan River and established tiny settlements in the area around 3000 BC have been identified by remnants of human skulls that date to 5000 BC. Between the 23rd and 18th centuries BC, this region experienced the heyday of the Indus Valley Civilization. The region was afterwards the site of an early Aryan settlement. There used to be a Buddhist town in the area. On their path to conquer the rest of the Indian Subcontinent, numerous powerful armies, including those of Zahiruddin Babur, Genghis Khan, Timur, and Ahmad Shah Durrani, took the route via Islamabad. Saidpur, an ancient hamlet, served as the model for contemporary Islamabad. In 1849, the British overthrew the Sikhs and established the largest cantonment in South Asia there. (2015) "Islamabad Capital Territory"

4.9 History of Bari Imam

Shah Abdul Latif Kazmi, also known as Bari Imam (1617–1705), was born in Chakwal in 1026 Hijra (1617 A.D.). His father, Syed Mehmood Shah, relocated his family from Baghan village, now known as Aabpara, to Karsal village, in the Chakwal District. It was a desolate region at the time. Bari Imam's family arrived not long after his father began farming and keeping some animals. Shah Latif assisted his father with the animal grazing, but at the age of 12, he left him and moved to Nurpur Shahan. He is Shah Chan Charagh's first cousin on his father's side. The silver-mirrored shrine of Bari Imam was initially constructed by Mughal Emperor Aurangzeb, who was committed to expanding his kingdom. Since then, it has undergone renovations and is presently managed by the Pakistani government. Only men are allowed inside the mausoleum where the great saint lays. A continual stream of believers enters and goes, with the majority bending to kiss and scatter rose petals on the grave of Bari Imam. When the Urs (birth festival) of the saint who brought Islam to this region of the world picks up steam each year, hundreds of followers travel to Nurpur Shahan Islamabad to show their respect. Even though a lot of visitors swarm the temple all year long, it wasn't until last year that the population surpassed 1.2 million.

4.10 University Overview

By an Act of the National Assembly passed in July 1967, Quaid-I-Azam University (QAU) was founded as the University of Islamabad. At first, QAU provided Ph.D. and M.Phil. degree programmers. Later, based on a regional quota, it was decided to launch an MSc degree program for graduates from every region of the nation. The institution launched a BS (Bachelor of Science) degree in the social sciences and scientific sciences in 2010. The university first operated out of the satellite town of Rawalpindi until relocating to its current location in October 1971. Quaid-I-Azam University is the new name of the institution. Graduates of QAU are accepted into colleges and research institutions all over the world since it is acknowledged as an institution with superior academic standards both in Pakistan and internationally. Additionally, QAU has formed research partnerships with several universities and research institutions in South Asia, Europe, and the United States. QAU has lately been named Pakistan's top public institution of higher learning by the country's Higher Education Commission (HEC). By raising the standard of its curriculum, research, and factual content, QAU is moving in the direction of internationalization to establish a solid reputation among other universities. More than 75% of the teachers at QAU hold doctoral degrees and have experience working at prestigious universities throughout the world. QAU boasts a trained team of teachers and researchers. The institution enjoys the distinction of having many eminent scientists and educators on its faculty, many of whom have won national and international acclaim. The university influences quality education and training for lower socioeconomic strata in response to the country's expanding educational and technological needs. Over 5,500 students are enrolled in 29 academic programs across the university. Faculty of Biological Sciences, Faculty of Natural Sciences, Faculty of Social Sciences, Faculty of Medicine (Affiliated), Area Study Center for Africa, North and South America, Center of Excellence in Gender Studies, National Institute of Pakistan Studies, National Institute of Psychology, National Institute of Historical and Cultural Research, National Institute of Asian Civilization, and nine other teaching and research institutes, centres, and schools are among the four facilities.

Researcher Making its place in international Academies and research field the university Quaid-I-Azam has concurred much collaboration with well-reputed institutes and has earned many applauses and awards including an international peace award from Brussels. With 10 dorms for men and women, 19 academic buildings, 14 study suites, a guest house, a gym, a sports field, an outdoor and indoor sports court, a health centre, shops, a greenhouse, a herbarium, a botanical

garden, mosques, cafeterias and canteens, tea shops, tuck shops, banks, post offices, and utility stores, among other amenities.

The boundary of the Quaid-I-Azam covers 1700 Acres of lush green land in between Margilla Hills in Islamabad, The capital of Pakistan. 30 Being a public sector Federal Institution Quaid-I-According to the approved quota, Azam University admits students from every region of the nation, and it also accepts international students. In this way a pool of talent gets attracted to the institute from all over Pakistan and its truest scene QAU can be declared as MINI Pakistan. This MINI PAKISTAN with a natural environment where cows and goats can be seen walking around huts, tuck shops, hostels and the central library was the research site This unique character of the university attracted me to study the students' perception regarding the Radicalization and the forces which are behind the promoting of the radicalization. Languages are a very important part of human culture. The students who learn other languages also explore somehow that particular culture, whose language they use to learn. Learning language and exploring culture gave them a wide range of social awareness. So, what is body shaming and what are its drawbacks, these were meant to explore among those students who have multilingual experience because their worldview seems to have enhanced due to learning the language of others. There is an assumption that multilingualism has impacts on the social stigma of body shaming. For these purposes, the researcher selected QAU Islamabad as her locale. It is among the largest universities in Pakistan. The Higher Education Commission of Pakistan has listed it as one of the top fifteen institutions in Pakistan overall. It covers 40 acres of areas. The research was conducted in QAU Islamabad. Students at QAU were interviewed during this research. The university inspired me to study the tendencies and trends about National issues especially those related to ethnic and National identities. The students having different ethnic and regional backgrounds provide an opportunity to understand the overall picture of Pakistan nationalism in a single place. The university gives admission to academically sound students based on academic performance determined by educational records and scoring and performance in departmental entry tests.

Chapter 5

5 The Body Image, Guilt, and Shame among University Students

The chapter discusses body image and provides a thorough analysis of body image shame and guilt among university students. It explains the case studies of university students, facing guilt and shame regarding their body image. The in-depth interviews are also part of this chapter. Body image refers to the way an individual sees his/her body or the way they perceive themselves, either in a positive way or a negative. Body image is generally divided into four types. The first is the perceptual body image, which deals with the way a person perceives his/her body. The second is affective body image, it's about how you feel regarding your body. The third is called the cognitive body image, which mainly deals with thinking about the body. The fourth one is behavioral body image which occurs as a result of behaviors and engagement of a person in society.

Physique dissatisfaction is defined as having negative thoughts and feelings about one's body. It is recognized to be the most significant global indicator of stress connected to the body. In people with various mental disorders, such as binge eating disorder or social anxiety disorder, as well as in healthy people, body dissatisfaction has been demonstrated to be a predictor for the development of an eating disorder. (Buhlmann U, Glaesmer H 2013). A person's attitude, sentiments, and perceptions about their body size, body form, and aesthetic feelings are all aspects of the complex phenomena known as body image (Cash, 2004; Wykes and Gunter, 2005).

 The media frequently portrays pronounced skinny or muscular physiques, which might make those forms appealing. People view those representations as ideals to strive for. Bessenoff (2006).

One's perception of their physique is negatively impacted by media portrayals of ideal body types. (Shen et al., 2022).

One of the most important components of the human body is hair. Hair texture is one of the reasons for people body shaming others. Our self-esteem greatly depends on how our hair appears; thus, it is important. According to Lane (2019), some individuals have called her hair "pube-like" and have attempted to convince her that she must not have natural hair because they believe that it is unattractive. Shaming can have many different meanings, but in this context, it refers to criticism of oneself or others based on one's external appearance. self-criticism based on social comparison. People make fun of others for having excess weight, being too thin, being too short or too tall, etc.

Social judgment is an unfavourable opinion of a person based on that person's gender, race, ethnicity, or outward appearance. Here, it refers to a judgement or treatment of someone differently because of their outward appearance. Body shame victims who live in social seclusion often experience loneliness and isolation.

Body shaming was quite common among all genders. Body shaming affects people regardless of age, and students have no exceptions. The age of adolescence was very crucial in this regard. Most of the victims who were facing this social problem were between 18 to 25 years of age, so, it means that the age ratio was much clearer. There were various types of body shaming. These types were based on any part or feature of the body which provided an opportunity for others to make fun of them or manifest their appearance negatively. Body shaming sometimes happens due to a person's perception of him/herself. Body shaming was manifested in several ways. It was due to other's perception about someone's physical appearance and sometimes it was someone's criticism of his/her body in comparison with others. The most obvious way of body shaming was bad comments about someone's appearance. Criticizing someone based on her/his appearance and making fun of someone's looks were other ways of body shaming. It was a social evil, but it was not considered an issue just because for some of the students, it was just a way of ridicule, it was nothing offensive or something like that. The representation of gender and gender roles is also a huge aspect of the media and advertisements the depiction of the gendered bodies in the advertisements directly takes the human form and moulds it according to the discourses it follows, thus repeatedly providing the audience with different ideas to absorb and consequently practice to a great extent. There can be a great variety of issues regarding the representation of gendered bodies (female and male) in advertisements. These issues areas due to discourses and social practices, from where the ideas for representation come Stereotyping, misogynistic notions and implication of biased gendered roles are some prominent issues which create misrepresentation underrepresentation and a biased representation of gendered bodies of females and male students in university.

Body shaming as mentioned earlier by the researcher, was regardless of gender, age, or any specific type of body rather it was very pluralistic. Any type of body or any part of the body could be the reason for others to make fun of the victim or to be ashamed of him/her. Talking about types of body shaming there were various types. If someone was overweight, he/she faced body shaming based on his/her weight, if someone was too skinny, he/she faced body shaming based on his/her

lightweight, if someone was tall, he/she faced body shaming, if someone was too short, he/she also encountered with body shaming. Apart from size and height, students also faced body shaming due to their skin complexion. If someone has having dark complexion, he/she is a victim of Body shaming, if someone has having too fair complexion, he/she has faced body shaming. So, types of body shaming were not specific rather they were too diverse. Gender classification or sexed bodies can be explained as the social cultural differences constructed between the male and female body through social practices and prejudices according to Shilling (2016).

Maintaining the body in heteronormative or binary norms limiting the body to male-female constructs for its actions and performances is the of the body is for disciplining the body into gendered norms (Palczewski, Catherine, 2014).

The multifaceted ideology of beauty shows that perception can have many transitions depending on the individual, society or traditional background. Every one of us has been impacted by society and its norms at some time in our lives. You're better off being attractive in this world. There is no avoiding it. Attractive individuals are treated better, regarded favorably, and given more leeway in all ages and professions. Babies with good looks receive greater love from their mothers. Teachers like and consider kids who are more appealing to be smarter. Attractive adults get paid more for their employment and are more likely to find love and mate. And when jurors do convict handsome persons, they are less likely to favor lenient sentences. The way you dress, behave, and carry yourself are all important components of personal beauty, as are characteristics that are difficult or impossible to change, such as social standing and income, race, and physical characteristics like height and form. But when we first meet someone, we focus on their face. We are quite skilled at distinguishing between looks that can launch a thousand ships and ones that only a mother could adore. The brain performs a variety of tasks, including detecting beauty. They are undoubtedly a consideration we take into account even while making significant judgments. Most of us consciously or unconsciously define beauty by societal norms. During the interview, one of our respondents informed us that you need to have a good-looking face to adjust yourself in an organization. No matter how many skills you have or how much you have achieved in life, you still need to be beautiful to be hired by reputed organizations. The respondent explained her life experience and that she was hired because she was beautiful. She also stated that those girls who did not have a fair complexion were rejected. The reason behind that is our society. Our society doesn't accept black women.

5.1 Short shaming

5.1.1 Case Study Regarding Short Heightened Shaming:

One of my respondents said, that Esha Malik "Bs 3rd semester" was a victim of short-height body shaming. being short-heeled is a big problem, especially for boys as well as for girls. You cannot apply to various government and private jobs, but the major problem comes from society when they make fun of you. In future, people get a job according to their appearance, especially girls they focus on their beauty, their appearance, and their physique. Sometimes people say your height matters a lot because of how you can give a good match in your future life or practical life, in my peer group my friends my teachers, *chou* gives me this that name, *ye name muje piyar sy dyte aur bht piyar sy key k humari choti c GR (girl representative)* but some teacher does not give me good favour these things like short height, black complexion and a hairy face, effect on my grades because I'm not beautiful as all girls are, but I never mind but sometimes I feel and my anxiety level gets up and I overcome these anxiety level through my parent's psychoanalysis. In society, in university, people give me nicknames like (*Choutu and Tidy*) like that. but my respondent Esha said I take this all-bad comment on me in positive ways and then I work on the skills that I have like I'm a good speaker, so many times I take part in different debate competitions and the teacher want to listen to my speech again and again. So many times, I faced challenges in university as well as in my family like "*khan dan k log*" but in my family, my parents, and my siblings give me confidence that it's not your fault "*ALLAH ny banaya hai tmhein log kon hoty tm p bad comment krny waly, motivated raho, confident raho,"* confident make your personality enhanced and groomed. She said your good appearance matters a lot. *Mgr phr wahi b thai log to kisi haal m khush ni hoty, because logo ka kaam hai kehna, aur kehty rahygy* so focus on you and yourself and love yourself first. I know it's difficult but daily, I motivate myself in a room alone, *aik tarf sy keh sakty k main khud hi apna motivational speaker hoon*. but also, my parents are my motivational speakers Now you can say actually what I'm this is because of my parents. Because of my parents, I'm confident, I'm strong, and I manage my things in own my way. People will not decide how I can live, as I will decide my living, my survival, not people, not society will.

There are different stereotypes and nicknames for short people. A student who was short in height claimed that they are often called bony (dwarf). there are double standards of society in this regard also, if someone was tall, she was bullied because of tall height same was the case with short people, if someone was short height, he was ashamed by his fellow, teachers and by society

because of her short height. as mentioned earlier that there some preconceived notions of acceptability so, anything beyond those notions was unacceptable. so short height falls under that category.

5.3 Dark Skin Shaming and Beauty Concept

5.3.1 Historical Background
Traditionally, the concept of beauty was merely based on shape and symmetry. Recently, the modern concept of beauty demands more than just shape and symmetry. Early beauty and cosmetic regimens heavily depended on natural components like berries, bugs, and charcoal to generate a wide range of hues, and many items were used for more than one function, a precursor to modern cosmetics multi-taskers. Early beauty treatments made use of the local natural resources as well, obtaining natural substances for scrubs, pastes, and exfoliants from the neighborhood. Throughout the history of the cosmetics business, this practice of utilizing regional, natural products has been prevalent. Being handsome is in human nature, and historically, human beauty has been portrayed in many works of high art. To achieve the ideal of beauty, a lot of time, money, and emotional energy is invested in enhancing our look. When they believe, they are appealing to others, people feel better about themselves. We use parts of our brains to assess beauty traits that are strikingly universal across cultures. Our bodies are designed not just to serve a purpose, but also to project an attractive image to others. One of our male respondents said, (In our country tall height is preferred and the girls with the following characteristics are considered beautiful which include slim back, medium-sized size chest, Big Eyes, brownish colour and locked eyebrows but unfortunately our beauty industry is advertising the Western concept of beauty is that is the girl should have silky, blonde hair and white skin complexion which is different from our traditional beauty concept. But these all are Western concepts that the media spread and funded by multinational companies. They are playing an economic game with our people. First, they will introduce the problem and then they will suggest a solution for that.

5.4 The Modern Concept of Beauty

Nowadays, the attribute of beauty includes fair skin, white colour, beautiful eyebrows, big eyes, no scars, dimples and much more. The society is more concerned about the physical appearance of the women. For the past few years, the concept of beauty has taken more attention, especially the social media, which is full of bloggers, influencers and much more. All these people and social

platforms are now promoting the concept of beauty. So, we performed a series of interviews among different classes of society. We aimed to determine how exactly our society has changed over the past few years in response to changing dynamic environment. Here is the case study in which the respondent stated how this new concept of beauty had affected her life in the past.

5.4.1 Case Study

The respondent shared her life story with us that she was having issues getting married because whenever a family would come to see her, they rejected her at first. After all, she was not as beautiful as other women. Every time they would come, they demanded that the girl should look beautiful. She faced a lot of rejection whenever she applied for a job because every organization demanded beautiful girls. She also struggled during her university life. So, she was exhausted and finally started using beauty products. She said she used "7 herbal Ubtan" and it worked as a miracle for her. She got acceptance within a few weeks and finally got married. So, she was of the view that a fair complexion is necessary. You can't get married and get a good job if you don't have fair skin. One should have to look beautiful to please others. She was disappointed because she said that our society doesn't accept us in the way we normally look. The remarks she gave were,

"*Mera nam Ayesha hai. Meri age 28 saal hai. Me Pindi me rehti hun aur currently me study kr rai. Mene shuru se hi life me bht struggle kia ha apni khobsoorti ko le kr. Mere chonkay rang sanwla that toh mjhe bht issues hoty thy. Even university life me b mera friend zone itna bara nhi hai ku k me baki larkio ki tarah pyari nhi thi. Jb mene job shuru krna cha ha toh mjhe almost har jagha se rejection mili. Mene jaha b CV send ki agy se koi response nhi milta tha ku k sab organizations ko payari larkian chaye hoti aur fr meri shadi nh ho rhi thi ku k me pyari nhi dikhti thi. Jb b larkay wale dekhne aty thy toh reject kr dete thy ku k unhy pyari larkian chaye hoti thi. Is chez ne mjhe bara dukh b dia k lark ko unke original skin colour me koi pasand nh krta. Society me rehne k liye safaid hona majburi ban gayi hai. Mene fr Seven Herbal Ubtan cream use krna shuru ki .Iska meri life me bara kirdar hai. Jb mene ye cream lagana shuru kit oh me thory hi dino me pyari lagne lagi. Mera sanwla rang dur hone laga. Mene fr aik hotel me as a receptionist k liye apply kia toh unho ne mjhe rkh lia job k liye. Ab jb meri job lagi toh mere rishte b ana shuru hogye. Aur fr isi tarah meri shadi b hogai. Ab mere 2 bachy b hain. Me khush hun apni zindagi se. ap ye smjhain k is cream ne meri zindagi change kr k rkh di. Ku k ab hum jis society me rehte hain yaha*

logo ki priorities change hogai hain. Ab log khoobsoorti ko tarjeeh dete hain. To me, beauty products ko ehmiat dungi ku k ko use kr k hi aj meri shadi possible hui aur meri job b lag gayi."

(My name is Ayesha. I am 28 years old. I live in Rawalpindi. Currently, I am studying in a QAU. From the beginning, I have been struggling in life because I was not beautiful. Since I had a brown skin complexion, I had to face a lot of issues. During my university life, I didn't have a big friend zone because most of the girls were beautiful and they would prefer beautiful girls to be their friends. I was not getting married because I wasn't beautiful. Whenever a family would come to see me, they just rejected me because my skin complexion was not up to their standards. It disappointed me because I wanted myself to be accepted in my original skin complexion. It has become compulsory for women to get fair skin to survive in society. Then I started using "Seven Herbal Ubtan" which helped me in getting a fair skin tone. This product has made a huge impact on my life. Within a few days of using the cream, I became so beautiful that my brown colour disappeared. Then I applied for a job as a receptionist in a hotel. Now that I had a good job, I started getting more marriage proposals. I got married too. I have 2 kids now. I am happy with my life. This product changed my life. We live in a society where people prefer white skin complexion. So, in the end, I would recommend beauty products because these products are the reason for my marriage and job today)

5.5 Religious Concept of Beauty

Some of the respondents were clearly against the use of cosmetic products. They considered cosmetics as a waste of capital. One of the respondents said,

"Hum Islamic country me rehte hain. Hamara deen Islam hai r humay islam ki teachings ko follow kerna chaye na k western system ko follow krein. Mere nazdeek toh khubsoorti kirdar ki hai. Ap namaz parhain, quran parhain apke chehre pe automatically noor ajayega aur apko cosmetics k use krne ki zarurat nh paregi. Hamari youth pagal hai jo Allah SWT or Quran ko chor k in fazul chezo k pichy pari hui ha."

(We live in an Islamic country. Our religion is Islam, and we have to follow Islamic teachings and Western lifestyle. For me, beauty lies in your character. You should pray Salah, and recite the Holy Quran then you will observe a glamour on your face. You don't need cosmetics to do so. Our youth

is so foolish that instead of following Allah SWT and the Quran, they indulge in these irrelevant things)

5.6 People's Perspective of Beauty

Today, while some women are viewed as innately attractive, the majority of women must seem attractive to meet the presumptive "beauty standards." I instinctively presume that what I see is a prettier version of reality when I see someone lovely on a magazine cover since there might be changes made to make the image appear pretty. Today, I believe the majority of people are aware that the majority of the visuals they view have been altered and do not accurately depict reality. I believe that the media nowadays cuts much too much content. The following case studies reveal what people think of beauty and how beauty has influenced their way of life.

After interviewing different ethnic groups with different norms and beliefs, we came to know that everybody has a different perception of beauty. Most of the responses were intercepting each other. In an interview, the respondent was asked about what their thoughts on beauty are and how they define the term "Beauty". So, one of the responses was,

 "khoobsoorti toh ye ha k apka chehra saf hona chaye. Apka dil jitna marzi saf ho woh apke chehre pe nazr nh ata. Apka safaid rang hona chaye aur dagh nhi hone chaye face pe."

(The real beauty is manifested on your face. Your face should look pretty. It doesn't matter how pure your heart is, it doesn't reflect on your face. Your facial skin should be white and clear of scars.)

The respondent was very clear with the choice of words when she was inquired about the perception of beauty. She stated that it doesn't matter how good you are, no matter how humble and kind you are with people but the real beauty is reflected in your face. Your face should look beautiful with no scars. She also added that having a pure heart is just not enough. To live a happy, one should have a beautiful face. One should not look like a crow. The remark from the respondent demonstrates racism because she denied black people and mentioned in her comments why would somebody love a black man or woman.

This was a very special case in which the respondent gave some contrasting views which were exactly opposite to what other people said about the concept of beauty. The respondent said,

"*Mere nazdeek toh khubsoorti dil ki hoti ha. Pyara hona zaruri nh hota. Agar aik insan pyara ha lkn ikhlaqi lehaz se badtameez ha tohvus insan k sath kese koi guzara kr skta ha toh agr shakal payari na b ho kamazkam insan ko khubsoorat ikhlaq rkhne chaye ta k who usko ane wali zindagi me ab kam ayn. khoobsoorti toh kuch dino ki hoti hai, agy toh sabne boorha hi hona hota ha*"

(For me, to have a beautiful face is not necessary. If a person is beautiful but he/she doesn't have good manners then his/her beauty is useless. Nobody likes an immoral person. A person who is not beautiful but has a kind heart will live a more prosperous life than the one who is just beautiful but yet has no good manners. The beauty of the face is temporary, it will be gradually diminished with time and the only things that remain till the end are your good manners and moral values)

The respondent gave some inspiring views about the concept of beauty that it is not necessary to have a good face. For her, the compulsory thing is your moral values. How good a person is with others. How well he/she treats people is more important than just having fair skin. She also added that fair skin is not permanent, you can't stay beautiful all the time. With time, the beauty deteriorates but your moral values always remain the same. So, she preferred moral values over physical appearance.

5.6.1 Case study regarding Black Complexion Shaming: Role of Media Effect on People's Lives

There were various factors responsible for body shaming among these factors' media was the most prominent aspect. The wrong narrative of beauty had been perpetuated by mass media and it had set the minds of students to rethink and reconsider the standards of beauty. The media was perpetuating a narrative that fair and white skin was a symbol of beauty. In this perspective, there was hate and stigma against dark skin. Mass media shared different ideas of beauty for example tallness according to the media was beauty so, it meant that shortness was opposite to beauty meant it was ugliness. Slim size was perpetuated as a symbol of attraction while fatness and obesity were considered ugliness. The media showed its hypocritical nature through these narratives. It was among the key causes of body shaming among the students.

My respondent quoted.

Asim was doing an M. Phil in management sciences from Quaid Azam University Islamabad. He said, I am dark brown, and my hair is curly. I am fully proud of it too. *Kalay haan tu kia hua. Dil walay Haan*. In university, I faced so many people they are using bad words about my colour,

about my hair, but I didn't care because I knew nature made me," Nature *k sb kam bht piyary hoty ye to logo kia dathai bad comments krna, jaise kaha jata hai kuch to log kahein gay logo ka kamhaikehna*" something like this. People will never be happy with you if they want perfection but all we know is that nobody is perfect except ALLAH, then why people and our society set these kinds of standards, our society is full of artificiality and these are materialistic people, *ye kbhi ni dekhy gay and kesa hai kis haal mai hai bus materialistic hona hai aur perfection chahiye jo marzi ho jay*, that's why I decided I live my life on my way people always said and say bad words so never focus on it, *bhai life aik bar mili hai isy khul k jeo logo ki wajah sy spoil na hony do*, if you feel stressed about it you felt sick and then your bad health will spoil your good time and you lost your happiness as well. So, stay chilled and stay tuned, that's why I never get stressed about these things.

Perception

The way men, women, boys, and girls are portrayed in the media may teach people of all ages a lot. The media can impact the actions that result from conceptions of gender roles, in addition to other socialization factors like family and friends. Due to the fierce rivalry for customers, advertisers have been driven to use aggressive advertising methods and practices, such as creating an issue that can only be solved by utilizing their products. Similar to this, manufacturers of beauty goods use advertising to persuade women. A strong medium that routinely reaches a sizable number of women in magazines. Advertisements for beauty products are consistently overrun in the regional English-language journals. Some of them include quite a bit of information, such as the history of the product, its efficacy, reviews or testimonies from famous people or ladies who have used the product, pricing, etc., while others are brief and condensed. These commercials have a propensity to deceive readers into thinking whatever is advertised is true. Following are the strategies implemented by companies to attract consumers.

5.7 Erotogenic Approach

To attract clients, companies often use an erotic way to attract people. To stimulate sexual desire, one should look beautiful. When the respondent was asked why she was attracted to buy that particular product and how was she convinced by the packaging of the product, she replied:

"Packaging me agr model dekhein toh unho ne aik Arabic model use ki ha jo k Arabic beauty ko highlight kr rhy hain jese k arbi log khubsoorat hty hain. Misri logo k jo ancestor hain who Hazrat Yusuf (AS) hain toh isiliye Egyptian log pyare hoty hain aur hamare mazhab ko b isiliye touch kia into ne is product me. husn e yusuf ki story toh humne Quran me b suni ha."

(If we look at the packaging of the products, they have used an Arabic Model which highlights Arabic beauty. Generally, Arabic people have pretty faces. Egyptian are the predecessors of Hazrat Yusuf (AS) which is why they are beautiful. They gave an Islamic touch to their product as we have already heard the story of *Husn e Yusuf* in the Quran.)

The respondent remarked that she used "حُسنِ مِصر" because she was attracted by the packaging of the product. She said that she was inspired by using Arabic models on packaging. She was of the view that Arabic people are beautiful, especially women so she thought that by using this product she might also look like an Arabic woman. Moreover, she added that Arabic people are the predecessors of Hazrat Yusuf (AS). The ethnic group was inspired by the story of Hazrat Yusuf (AS) and how the women cut their fingers at just a glimpse of Hazrat Yusuf (AS). So basically, these are the reasons for buying this specific product.

The respondent explained,

Meri tarah har larki ki khuwish hoti ha k hum pyari nazr ayn, sabka khuwab hota hai k hum khoobsorat hon. Kuch log khubsoorat hojaty hain lkn kuch ki khuwahish adhoori reh jati hai. Aur hamari society ne khubsoorti ko aik culture bna dia aur khoobsorat hone ko bht importance di jati hai. Maine aj tk koi cream use nh ki aur mera khuwab tha k mein khoobsorat lagu, safaid rangat aye mere chehre pe ku k meri naturally skin black thi bht. Fr mene ye cream dekhi jispe likha hua tha" آپ کے حسین خوبصورت چہرے کا راز "*toh is chez ne mjhe bara mutasir kia k ab me apna khuwab pura kr skti hu r isko lagane k bad me wakay me bht pyari hogai. Isko lagane k bad mere sab khuwab sab puray hone lagy. meri job b lag gayi r meri shadi b hogai. isko lagane se wakay mere khuwab sach hugye."*

("Just like me, every girl wishes that they look beautiful. It's a dream of every girl. Some of them do complete their dreams but most of the girls struggle to do so. Our society has given so much importance to beauty that, it has become a part of our culture to look beautiful. I have never used any Cosmetic product before; it has always been my dream to have a white skin complexion

because naturally, I have black skin. Then I came across this product which says (Ultimate solution to your dreams). So, I was impressed that now I can fulfil my dreams. I got a fair skin complexion after using this product. I fulfilled all of my dreams. I got a good job and I got married too. It turned out to be my ultimate source of solution to fulfil all my dreams.)

The respondent explained how it changed her life. According to the respondent, she fulfilled all her dreams. She was a black girl but after using **"Husn-e-Misr"** she became more beautiful. Furthermore, she said she was impressed with the tagline that says*,* and in the end, she was very satisfied with the product quality and its effectiveness.

5.8 Certification, Customer Satisfaction, and Achievements

Before buying a particular product, product certification is necessary. It implies that the product should have to be registered by a reputed firm and it should contain a proper certification tag on it.

During the interview, when the respondent was asked what the most important thing that convinced her to buy this product, she responded:

"Ye product PCSIR se attested ha r jo b products use affiliated hain who genuine products hoty hain. Inki quality b achi hoti ha r ye inki packaging pe b tag likha hua ha"

(This is an attested product by the **Pakistan Council of Scientific and Industrial Research (PCSIR).** The products affiliated with PCSIR are genuine. They have good quality, and they also provide good packaging along with the authentic tag by PCSIR).

The response clearly stated that the product (Faiza Beauty Cream) had an authentic certification from PCSIR. This is a good indication that any product affiliated with PCSIR is genuine and you don't have to worry about this product. The buyer also stated that it brings self-satisfaction that this product is certified. In case anything goes wrong with the product, I can still claim it because of this certification. The respondent added that this is a guarantee for the buyer that they can still claim their funds if they find anything wrong.

The respondent demonstrated that "Faiza Beauty Cream" is the best cosmetic product in Pakistan especially for women who want to be an influencer. She mentioned in her comments that Faiza

Beauty Cream has been awarded a prestigious prize **"Fastest Growing Brand of the Year Award 2020"**. This puts in no doubt that this is the best brand in Pakistan. She remarked,

" Faiza Beauty Cream ko number one brand ka award b mila hua ha jo unto ne apne product pe mention b kia ha. Isiliye me ye product do saal se use kr rhi hu. Iske upper likha hua b ha beauty award toh ye chez bari mutasir krti ha j bap koi product lete hain"

(Faiza Beauty Cream has been awarded the number one brand in Pakistan. That is why I have been using their products for like 2 years. The **"Beauty Award"** tag is also there. So, these minor details matter whenever you buy a particular product.)

One of the major issues for the buyer is to have a guarantee of the product they are buying. For that purpose, the seller either gives his/her trust that if the product fails to fulfil their needs then the buyer can have the money-back guarantee within the limited time frame.

The respondent said,

"faiza beauty cream pe money back guarantee b likha hua ha jiski waja se me ye buy krti hun. Secondly, mjhe is baat ki fr tasali hoti ha k agar ye product kam nh krti toh mjhe at least puri payment was milegi r muqsan nhi hoga. Ye aik plus point hai jiski waja se me is product ko baki companies pe tarjeeh deti hu"

(Faiza Beaty Cream comes up with a tagline that says**"** Money Back Guarantee**"** which is why I do not doubt buying this product. It is a satisfaction for me because if it does not work out for me, I can still claim my funds back and there will be no loss for me. This is why I prefer this product over other companies)

The respondent was fully satisfied with buying this product because she mentioned in her comments that "*Faiza Beauty Cream*" comes up with a money-back guarantee. She doesn't have to worry about her funds because if the product does not work out for her then she can claim her funds back. She believed that what is better than having your funds back even after using the product so she did not doubt buying this product.

The word choice is the most important part of advertisement. To enlighten the reader, the seller needs to use easy and effective vocabulary so that the user finds it attractive.

During the case study, one of the respondents explained that she was impelled by the phrase mentioned in the product. She stated that she watched an advertisement in which she read the phrase "**Beautiful wherever you go**" so she was impressed by using words mentioned in the advertisement. So, she added that if you want to have a unique personality, you must look beautiful. So, I was amazed by the glamour of the model that was used in the advertisement for "Golden Pearl Cream".

Another respondent gave some similar feedback about the beauty product she was using. The respondent said,

"*Me golden pearl isliye use krti hun ku k mene iske ads me parha tha "Ap jayn jidhr tehr jaye nazr" toh me us jumlay se bht mutasir hui thi. Dekhain g hum larkian toh yahi chahti hain k sab log hamari trf attract hon. Humay dekhain aur admire krein. Isiliye mene golden pearl lagana shuru ki. Aur ab meri life me bht change aya hai. Me jis b shadi me jati hun toh sab ghoor ghoor k dekh rhy hty hain mjhe. Toh bara acha lagta ha jb apki koi tareef kre.*"

(I use **Golden Pearl Cream** I have seen its advertisement. Something that caught my attention was this sentence which is You know that every girl wants public attention. We want people to admire our beauty. That's why I started using Golden Pearl Cream and my life has changed so much. Now whenever I go to some wedding occasions, people keep staring at me all the time. So, it feels good when someone praises you)

The respondent stated that the story behind this sentence is that I want public attention. I want people to praise me. I want to become so beautiful that wherever I go people should be amazed when they look at me. I want others to keep staring at me. I just want to impress the general public. That is why I am using this product.

The respondent said,

"*garmio me meri skin bht oily r rough hojati thi toh mjhe aisi chez chaye thi jo mere face ko puri tarah nikhare. Jb mene Golden Pearl ka ad dekha toh mjhe who bht acha laga. Mjhe toh bht acha laga ye ad. Isme har chez attractive thi. Ye line hi is product ki khasiat ha k ap itni pyari hojaugi k apki tareef krne k liye lafz nh hongy. **Asia** ki mashoor cream hai ye. Toh me koi r ku use kru cream. Ap mjhe dekh skti hain me itni pyari awein toh nh hui na. ye use ki ha toh itna asar para face pe.*"

(In summer, my skin gets oilier and rougher so I needed something that would give me a glowing face. When I saw the Golden Pearl ad, I liked it. They did a great job in the commercial by separately highlighting the tagline and other stuff. You might have observed this tagline that says, **(**It's not possible to praise the love of life). I just loved this ad. Everything was very nice and attractive. This phrase has a special significance because it means you will become so beautiful that it would be impossible to praise your beauty. It's **Asia's** most famous product, so why should I use any other product? Today, if I look good is because of this product otherwise it would not have been possible.)

The respondent's feedback shows that she loved everything about **Golden Pearl** Cream. From its advertisement to the product quality, everything was up to the mark. She explained how it turned her into a princess. For her, the cream worked like a miracle. She said couldn't be happier and more satisfied.

We further interviewed more people and somehow, we received similar responses but in different products.

The respondent informed us,

"G me Tibet Snow cream use krti hun ku uska bht asar ha meri life pe aaur mere ghr walo ki life pe b. basically Tibet Snow nam se zahir krta ha k ye cream Tibet k barfilay paharo ko tashbeeh deta hai. Who sada bahar barf se dhaky hty hain toh iska b yahi mtlb ha k ye cream use krne se ap sada bahar khubsurat rhengy. Caucasian model b use ki ha inho ne jo European aur Asian dono looks de rhi hai. Mjhe ye model b bht pyari lagi aur meri sab behnein r ghar wale b yahi use kr rhy kafi arse se. Mere rang me bht farak aya jb se mene ye use ki. Ab me kafi gori hogayi hu ap dekh skti hain aur na hi koi dagh dhabay aur jhurian hain face pe"

*(I use Tibetan snow cream because it has affected the life of my entire family. Essentially, the name Tibetan Snow suggests that this cream glorifies the snowy mountains of Tibet. It is covered with snow throughout the year, so using this cream will keep you forever beautiful. They also used a **Caucasian model** which gives both Asian and European looks. I like this model because she is pretty. All of my family members have been using it for a long time. My skin complexion has made a huge difference since I started using this product. You can observe that I have a very fair skin complexion now with no scars and freckles.)*

The respondent further said,

"*apne who ishtehar toh Tibet ka dekha hoga na g jisme unho ne Vaneeza Ahmed ko dala hua tha. Jb larka rishta lene laerki k ghar jata toh larki ki maa ko uski behn smjh leta. Bara mazey ka ad bnaya hua who. Vaneeza Ahmed usme kehti hai" Mein Sana ki behn nhi uski ammi hun shayd apki nazar kamzor hai" Usme vaneeza ko bara young dikhaya hua na. yani k dekhein ye cream laga k ap buddhi b nh lago gy. Yani bara young concept dia van a k ap ye cream laga k young lago gay bht. Who apne dor ki bari pyari larki thi vaneeza."*

(You might have seen that ad for Seven Herbal Cream in which they used Vaneeza Ahmed as a model. When the boy went to the house for a marriage proposal, he was deceived by the appearance of Vaneeza Ahmed whom he thought that she's the girl's sister, but it turned out to be her mother. It was a very creative ad. Vaneeza Ahmed said,*" Mein Sana ki behn nhi uski ammi hun shayd apki nazar kamzor hai"* (I am not Sana's sister, I am her mother, I guess you have a weak eyesight). They have portrayed Vaneeza as a young beautiful mother. This cream avoids ageing. They showed that you would look young if you used this cream. Vaneeza was very beautiful in her prime.)

5.9 The Ancestral Hierarchy

The respondent said,*"Mere ghar wale b yahi cream use krte hain. Even meri mama ne mjhe ye recommend kia r unko unki mama yani meri dadi ne recommend kia. Yani k ye smjh lein aik khandani riwayat ban gayi hai ye. Nasal dr nasal hum sab ye cream use kr rhy r agy apne bacho ko b yahi recommend kreingy.*

(My family also uses this product. My mother recommended this product and her mother recommended her this product. Her mother means my grandmother recommended this product. This product has now become a tradition of our family. Our ancestors used this same product. I would also recommend it to my children. It has been shown in the Tibet ad in which Vaneeza said," **(**The everlasting tradition of beauty in Tibet). I like this tagline.)

The respondent stated that there are several reasons for buying this product. The respondent and his family members have been using this product for a long time. She quoted,**"** and explained that this phrase refers to the beauty of **Vaneeza Ahmed** because she is an aged lady but still, she looks beautiful. It looks as if she never gets old. The respondent stated that she also wants to look like

Vaneeza Ahmad. She said that just like Vaneeza Ahmad, this cream helps me maintain a fair skin complexion. The phrase **"**refers to an ever-ending beauty just like that of Vaneeza Ahmad. My grandparents have been using this product. They recommended it to my mother and she in return recommended me. I would continue to recommend it to my children also. In a world where only, white skin is favored so I cannot survive with a darker skin complexion. She also admired the **Caucasian** beauty shown in the picture. She added that Caucasian models give both European and Asian looks. She also mentioned that by using the **Caucasian Model**, they targeted both Asian and European women. In the above picture, the product name and the **Tibet Mountain** which is covered with snow throughout the year justify the respondent's statements.

5.10 Tall Shaming

Body shaming is a pervasive issue that has been prevalent in society for centuries, perpetuating harmful beauty standards and stereotypes. The pressure to conform to societal ideals of attractiveness often leads to adverse consequences for individuals, affecting their mental well-being, self-esteem, and overall quality of life. While body shaming is a worldwide concern, it can manifest in various settings, including educational institutions. In the context of universities in Islamabad, Pakistan, this study aims to shed light on the prevalence and impact of body shaming on students' lives and well-being.

5.10.1 Case Study Regarding Tall Shaming

One of my respondents said, Hamna Ali was doing biotechnology engineering at Quaid e Azam University Islamabad. Growing up, I was always the tallest girl in my class. People would often make annotations about my height; standing at 6'2, they still do. I have lost count of the number of times I have been asked if I play basketball or model, although these comments never really phase me and, if I'm honest, I find the latter quite gratifying. During my teenage years, though, I would often overhear strangers making mean comments about my height. Both children and, to my surprise, adults, would refer to my height as if it were some sort of burden or an undesirable attribute that would make me incapable of attracting men. That used to make me feel insecure. Sometimes people say,*dekho dekho zarafa araha h jiska koi kam pending haikrwa lo ladder ki zarort ni pry gi,* but I take these all comments in positive ways

I know I'm not the only one who feels like this. A lot of tall women grow up feeling insecure about their height and have to come to terms with the fact that no matter where they go, someone is going to comment, good or bad.

Ahead, six women talk about how they deal with being height-shamed regularly.

Hamza was a student of information technology at QAU. He was 4 feet seven inches tall. He was often ashamed due to his height. This type of shaming has been happening to him since his boyhood. Hamza claimed that a friend called him a dwarf. They often used to say that dwarf people were very greedy. The dwarf word was connotated negatively by him. He told me that I sometimes feel that I have no importance. No one will ever feel sorry for me if die. I feel disgusted and my self-esteem has been damaged due to this narrative. Sometimes I complain to Allah about why you made me this. There are no limits to your treasure. So, if you have made me another it would be better for me. Hamza was of the view that electronic media is fueling the concept of body shaming. The role of media was too much. He further narrated "People are obsessed by media. They usually buy those products which claim to make you taller, handsome, and fair. Apart from 63, this media is also responsible for labelling specific terms to a specific type of body. When people used to call me minion, kudo, or some other names of movie character then the role of media is quite visible".

Role of social media social media

This has always affected student's perception of ideal bodies. Social media also affects students and the way they view their bodies. Sometimes a student who faced body shaming was not ridiculed by other fellow students but rather he/she was ashamed through social media platforms. The body image of victim students was damaged due to overpainted photographs of other fellows on social media. Students argued that sometimes they wished that they had the same body figures as their fellow students and social media was fueling such sentiment and desires. Social media platforms like Snapchat, Facebook, Instagram and Line were full of such content which portrayed obesity, dark skin, and short height negatively. There were hundreds of pages on these platforms which were paid by cosmetic, pharmaceutical, and other companies to make fun of such people so, they should reconsider their appearance and measure to idealize their appearance. These pages were making people ashamed of their bodies. Students of QAU were among the daily users of these social media platforms. Almost every student had having account on these platforms. The narrative of body shaming portrayed in social media made an impression on the minds of students and then they committed body shaming. Victims of body shaming claimed that Facebook,

Instagram, and Snapchat have embedded the social stigma of body shaming in the minds of students.

One of the respondents talked about her acne face shaming.

If you are different from other then society don't accept you. I am a BS student at Quaid-I-Azam University. Being a girl, I have pimples on my face. Wherever I went people used to stare at me. Especially those who don't know me. I remember when I got into the university, and we had our first class. new university new people, I was excited to meet and make new friends, but a bit concerned about my appearance What if they started hating me because of my face, May be my classmates would consider me an ugly girl. So, with all of these concerns in mind, I went into the class. The first impression I got was everyone stared at me, looking into my face. Some people approached me and asked if I had any disease. It always makes me uncomfortable. Sometimes I feel depressed and usually while facing people, I lose my confidence and never look into the eyes of people while talking. During class presentations, I usually try to hide myself. During COVID, the mask was a great source for me to hide my face. now most of the time I wear a mask wherever I go.

Chapter 6

6 Social Challenges of Guilt vs. Shame

This chapter deals with body image guilt and shame. Guilt and shame are part of body image. Some of the most frequent examples of actions that might cause guilt feelings are lying, cheating, and stealing. Guilt is a bad emotion that people can feel after doing something wrong, such as lying or misleading others. This is distinct from the legal definition of guilt, which speaks of a person's responsibility for an act that disobeys a specific law. it is also helpful to make the distinction between shame, a related emotion that results from a negative appraisal of the self, and guilt, which comes from a negative evaluation of an improper behavior. The ability to feel guilty varies from person to person, with some people experiencing remorse for various public and private wrongdoings more frequently than others. People may feel guilty for their transgressions as well as those made by loved ones in the past, present, or future. Overall, the results of decades of research point to the adaptive and critical role that mild guilt plays in social interaction. Focusing on a particular action or inaction that contravenes one's own or society's standards might result in guilt feelings. Because it entails a self-evaluation and is so important in determining moral action, guilt is seen as a self-conscious and moral emotion. In addition to making, you feel horrible, guilt is also characterized by tension and regret. Additionally, guilt may be symbolically compared to a heavy burden or weight on the conscience.

6.1 Descriptions of Guilt and Shame

Guilt and shame are frequently mixed up. Even though people sometimes erroneously or interchangeably refer to these emotions, a lot of evidence points to their distinctness. While shame is an unpleasant emotion, it is more agonizing than guilt and is defined by feelings of worthlessness, vulnerability, and smallness. The kinds of situations that can separately arouse guilt or shame cannot be reliably distinguished, and it is conceivable to experience both feelings to varying degrees following a wrongdoing or failure. For instance, compared to shame, guilt typically results from private rather than public wrongdoings; yet, people might feel shameful for private acts and guilty for public wrongdoings. Guilt and shame can be distinguished from one another without reference to a specific situation by the unfavorable assessments that people form after lying or after engaging in other harmful behaviors. Focusing on what "I" did wrong while

adversely evaluating oneself might cause shame, but negatively evaluating the wrongdoing by emphasizing what "I" "did" wrong can cause guilt. Therefore, it may be simpler to see why guilt may feel less severe than shame given that guilt results from a concentration on a single, "awful" act rather than a general assessment of the self as a "bad person." The types of behaviors that occur after wrongdoing can also distinguish between guilt and shame. Shame is frequently linked to withdrawing actions like avoiding people. Repair acts, such as accepting blame, apologizing, or exerting extra effort with others, are more frequently associated with guilt. Although feeling guilty is unpleasant, it is an adaptive emotion that helps prevent harmful conduct and undo the harm that has been done. These outcomes have significant ramifications for both individual and social functioning.

Most shame-related behaviors were linked to non-suicidal self-injury (NSSI), but there was no research on suicidal conduct. There were fewer studies on guilt and the results were more diverse. Shame and guilt have been described as self-conscious, "moral" feelings that result from a self-evaluation. (Tangney & Dearing, 2002) Although frequently paired, shame and guilt are believed to represent separate yet similar feelings. (Tangney et al., 2007).

Being judged and criticized because of some aspect of physical appearance is very humiliating and torturing. Magazines and most television commercials promote the idea of typical techniques for losing/gaining weight 'in days' and hiding all the 'imperfections. Social media has also created the false image of a perfect and flawless body that it feels shameful and unusual to not fit into that graph. Body shaming can lead to mental health issues. There can be multiple reasons for losing/gaining weight such as depression, medicines and family genes. It has become ordinary that people are being judged by their bodies which is mistaken. We all should understand that body shaming is not fair. Nobody likes to be censured based on their appearance because they have no control over choosing that body for themselves. We should learn to make others comfortable and create a healthy environment for everyone. (*MARIA EJAZ Karachi, April* 7, 2021*).*

6.2.1 Case Study of Facial Fat Shaming

Momina Batool was a student of MS in economics, I faced body shame about my double chin, my hairy face, and my hands and feet that's not as beautiful as all girls have, that's why people judged me and made bad comments. Sometimes I wondered why my hands are not as beautiful as they should be, why people said old aunties type hand and foot why you don't care about your feet and

hand as you care about your face, so sometimes I answered, it's not my fault its naturally sometimes I felt I should use cremes for hand and feet. "I saw different recipes on YouTube as we call today "different tips and hacks that make your feet and hands white and glowing. Because pressure of my social circle and people's standards I do different tasks, but somehow it does not affect so much on my skin Then I feel depressed and think about my creations and why my hands and feet are not as beautiful as my face. challenges I faced but couldn't find good results as shown in TV shows and YouTube domestic videos, as they said you have to use only kitchen things and get good results.

6.3 Body Shaming Regarding Different Challenges

A male respondent, while being interviewed regarding body shaming in society, confesses that he is facing criticism due to a skin disease called vitiligo, he added that it is a chronic autoimmune disorder that causes patches of skin to lose pigment or colour. The respondent informed that after getting the vitiligo disease in his early 20's his fellows started hating him which led him to negative feelings about himself. In the early days when he contracted this disease, he felt embarrassed, which caused low self-esteem and social isolation. He further added that his fellows and even family members made fun of his facial spots and passed bad comments like Who will marry you Look at your dirty face, such comments made him cry and he felt that he was ugly and a horrible person. Further to that, he confesses that people used to give similes about his face spots with animal skin colour and appearance. The situation was getting worse even though he was having suicidal thoughts.

He further added that rejection is most evident and hurtful when it comes to a relationship or marriage. He had enough wealth to fulfil the needs of his partner/soulmate but due to his skin disease, he was rejected several times, because society was never accepting this thing, he sent several marriage proposals, but no one accepted and always made fun of his skin spots. The respondent also added that there are treatments and cures for such types of skin conditions to help the quality of life of people with skin diseases. He believes that education is key for reducing the stigma of skin conditions such as vitiligo because these diseases are not in the control of anyone, so there is a need to educate society to accept people with such type of rare skin conditions.

6.4 Gender Discrimination

When someone is treated unfairly or disadvantageously based on their gender, although not always in a sexual manner, this is known as gender discrimination. This includes sex-based, gender-identity- or gender-expression-based harassment or discrimination. In our society, being beautiful has turned into a contest. Teenagers constantly compete with one another and spend hours getting dressed to simply fit in. People limit their daily caloric intake to lose a little weight. Men are typically not included when these aesthetic standards are discussed. We overlook the fact that men have endured hardship on par with other genders.

In an interview, the male respondent stated that,

"*Hum mardo ko society mein value nhi di jati zyada. Ap dekh sktin hain k jitney b beauty advertisements hain usme srf female dikhai jati hai ku k who pyari hoti hain. Mostly kafi commercials me male body ko as worker dikhaya jata hai jb k female dance kr rhin hoti hain aur apne figure ko dikhati hain zyada. Society me males b khubsoorat hain lkn srf female ko hi ku khubsoorti se link krte hain. Hamari male dominant society hai lkn jb baat advertisements ki ati ha toh srf female ko portray kia jata hai. Ye wazeh tor pe aik discrimination ha gender ki.. Mardo ko srf tb e value di jati ha jb who pese karate hain jb k female srf pyari hi ho toh uski value kafi hoti hai.*"

(Men are not valued in our society. You might have observed that in most of the beauty advertisements, only females are considered. In most of the commercials, males are portrayed as workers while the female bodies can be seen as dancing and showing their stature. We do have handsome men in society but why the concept of beauty is only linked with females? We have a male-dominated society but when it comes to TV commercials mostly beautiful females are displayed. This is a clear picture of gender discrimination in our society. Men are only valued when they earn some money, but this is not the case with the females. They just need to be beautiful to get some respect in society.)

When we interviewed the opposite gender. The respondent showed some disappointment in his feedback. He stated that men are only valued when they earn some capital Although there are many handsome men in our society only females are taken into consideration when it comes to making a beauty commercial. This is how men are not valued in the society. He further added that why are

men shown as workers in advertisements while women can be seen as dancing and showing their bodies? This justifies gender discrimination in our society. Beauty attributes are for females only. Females aren't required to earn money which is why they must look beautiful to get respect in society. For a man, he must earn money. Men don't need to be beautiful. That is why only females are considered in beauty advertisements and you can rarely see men in the advertisements.

6.5 Implementation of Western Culture

Beauty products have greatly influenced Pakistani norms and cultural values. During the interview, the respondent stated,

"*Pakistani advertisements me ab ap dekhein k ajeeb si models dikhai jati hain jinke kapre b tang hoty hain r bazu b nangy hty hain. Jb k islam me aisa kuch nhi hai. Islam me aurat ko parde ka hukum hai. Ye sab media ka qasur hai jo western culture ko in beauty advertisements k through promote krta hai jese k Golden Pearl me jo model dikhai hai uske kapre kitne fazool se hain. Yahi waja hai k ajkl hum western culture ko follow kr rhy hain. Jiske nuqsanat ye hain k ab class differences agye hain society mein.*"

(Pakistani advertisements nowadays show young models in the ads who wear fancy dresses in which they are half naked. This is not what Islam teaches us about. In Islam, women's modesty is so precious. It is the fault of our media who promote such vulgarity and Western culture through beauty advertisements. Look at the advertisement for Golden Pearl. They have used a model who is not dressed properly. This is the reason why we follow Western culture today. It is because of this we have class differences in our society.)

The respondent criticized the manufacturers of Golden Pearl Cream and the media partners for manifesting Western culture in Pakistan. She gave her remarks that this is not an Islamic way of promoting your product. They should consider the norms and values of Islamic culture before posting such content on television. She pointed out the model that was shown in the advertisement for Golden Pearl Cream. She said that this type of model and the way they dress should be banned. This is promoting a wrong culture in Pakistan. Being a Muslim, it's disgusting for me.

6.6 Lack of Confidence

During the interview, we were informed that the perception of beauty has greatly affected their lives.

6.6.1 Case study

In one of the interviews, the respondent stated,

"Mera nam zahra hai r meri age 21 sal hai. Me university me parhti hun. Meri bachpan me skin jal gayi thi . Mere skin face pe garam chaye gir gayi thi jiski waja se meri skin hal gayi. R mere face ka te hal hogya . Ab jb me university jana shuru kia toh sabne mera mazakh urana shuru kr dia. Sare mjhe churail kehne lag gaye.br mjhe presentation dete wakt b sab mere pe haste thy jiski waja se me itni pareshan hui k mene presentation dena chor di. Srf colour difference ki waja se mjhe itna criticise kia jata tha. Mere andr se confidence khatam hogya r mene fr presentations dena chor di kuo k mjhe Sir b dekhna pasand nh krte thy"

(My name is Zahra and I am 21 years old. I had a skin burn when I was a kid. A hot cup of tea dropped on my face, and these were the consequences of that incident. Now when I started studying in university, my classmates made fun of me. They would call me a witch. Whenever I would present on stage, they would laugh at me and because of that, I lost self-confidence. I could stand in front of the class again to give a presentation. I was criticized because of these racist remarks. Gradually I lost confidence and I did not give any presentations in class.

6.7 Challenges Faced by Females and Males Regarding their Body Image and Shame

The scope of body shaming is wide, and includes, although is not limited to fat-shaming, shaming for thinness, height-shaming, shaming of hairiness (or lack thereof), hair colour, body shape, one's muscularity (or lack thereof), shaming of private parts, breast size, shaming of looks (facial features), and in its broadest sense may even include shaming of tattoos and piercings or diseases that leave a physical mark such as psoriasis.

For example, men with wide hips, prominent breasts, or lack of facial hair are sometimes shamed for appearing feminine. Similarly, women can be body shamed for appearing to have a man bulge, or for having broad shoulders, physical traits that are typically associated with men.

6.7.1 Case Study of a Female with Body and Flat Chest Shaming

A female respondent, while being interviewed regarding body shaming in society, confesses that she faced strong criticism due to her flat chests, she also admitted that she suffered even though

she stated hating her flat chest in the early days when people started shaming her. The respondent informed me that in her early years, she continuously waited for her breasts to grow bigger. But after a period of a half-decade or more her chest size remains the same. With time her friends start humiliating her with negative comments about her flat chests. Her confidence and energy suddenly dropped after hearing inappropriate comments from her friends. The shaming got triggered in the early university days, she kept herself very isolated because her friends kept her asking that she wouldn't be able to find a good partner for herself because of her flat chests. Her friends told her that in our society most men desire to keep relationships with women with big-size breasts, and you have nothing to offer a man. She also informed me that people around her were very narrow-minded because they always kept their eyes on her flat chest, they never saw her other talents because she was among the top 5 students in her class. She also made some comments about her flat chest like you don't need to wear undergarments, your chest looks like a boy, one of my classmates even told me that you are not a woman so don't expect that I would be ever loved by someone in your life.

After hearing such comments, she tried padded bras and pushups and did a lot of exercises to grow her breasts larger in size but she failed, then one day she realized, that breasts are just fat tissues and genetically she got a small size/flat chest. For her better survival in society, she stated some positive moves in her daily life with some positive thinking, like smaller breast size has some advantages as well like she does not need a bra always, she reduced the risk of cancer and breast sweat is not an issue with the flat chest as well for her. More than that, with smaller breasts she hasn't suffered from backache in her life ever. Her final words were that it's the 21st century why should she be ashamed of her flat chest, she feels that she is enough attractive and living her life her way, and she gave a smile and made a symbol of victory for her flat chest's positivity.

One of my other respondents' views

Sarah, a 21-year-old university student, has always felt self-conscious about her appearance, especially her bulging midsection. Throughout her academic career, she endured constant comments and ridicule about her appearance from her peers, causing her self-esteem to drop. In addition to her social life, her academic performance was affected by disparaging comments about her body. Fearful of being judged and ridiculed, Sarah began to avoid social situations and classroom presentations.

Sarah's mental health suffered as a result of persistent body shaming; she was experiencing more stress, anxiety and even depressive episodes. As a result, she used emotional eating as a coping technique, which exacerbated her concerns about her weight and figure. This vicious cycle of body shaming and emotional eating further damaged her self-image and made her feel hopeless. However, with the support of close friends, Sarah began attending gym sessions to reduce her weight and tummy size. Apart from this, she also joined some student groups of a healthier weight, which gave her a supportive community to share her experiences and feelings. Her interview revealed that body shaming targeting a "fat belly" can lead to several negative outcomes. These include low self-esteem, social withdrawal, academic underachievement, anxiety, depression and eating disorders. However, having supportive friends and joining some positive like-minded groups can have a positive impact on individuals facing such challenges.

6.8 Conclusion

Body shaming related to a "fat belly" can have profound consequences on a university student's life, affecting their academic performance, mental health and overall well-being. Universities and communities must prioritize promoting body acceptance, inclusivity, and kindness, and foster an environment where all individuals can feel valued and supported, regardless of body shape or size. By creating a culture of body positivity, we can mitigate the harmful effects of body shaming and empower students like Sarah to embrace their bodies with confidence and pride.

Chapter 7

7 Conclusion

Body shaming is a word full of dread in speech which is used to humiliate others in terms of their physical appearance based on their size (tall/short), skin tone, height, features of the face, or other physical characteristics affecting both men and women mentally and physically in the society. Body shaming has become the most common vogue for humiliation and harassment in the higher education sector in the current era, its exercise is creating critical, humiliating comments about a person's body, size weight or any other thing relevant to a person's body. Our society is also busy plotting a glamorous image of beautification in media by using both social and print media presenting beauty stereotypes and standards and fixing the same in the minds of youth. Body shaming is a personal concept which is used to toll on a person in a negative way which later results in harmful effects amongst teenagers which include lowering self-esteem, and confidence and sometimes leads to mental torture. In actuality body shaming is harassment. It doesn't last only by-passing negative comments, but it also results in bullying. It's also seen that sometimes the situation gets perilous when someone passes negative comments which creates an unpleasant situation. Body shaming has many negative impacts such as negative social, physical and psychological effects which have dreadful impacts on the daily lifestyle.

Most common disturbances were reported in mental health. Body shaming's initial and instinct drawbacks were noted down in psychological health. Body shaming was affecting the cognitive abilities of students. Psychological health is like a central operating system which controls all other systems of the body. The brain is a central processing unit of the human body. Body shaming adverted these functions of the human body. These stereotypes, stigmas and social prejudices of body shaming were damaging the mental health of students. During this study, there was not a single victim who was not having any psychological problems. The severity of psychological issues and disorders was based on the degree of shaming and bullying. Some students were having less psychological issues due to lesser exposure to body shaming. But on the contrary, those who were more exposed to body 70 shaming they were having severe psychological disorders. They were facing body shaming frequently and almost daily. During this study victims of tall shaming had fewer psychological issues, but victims of fat and dark shaming were among those who were more on the dangerous side of psychological issues.

The objective of the study results is that body shaming is associated and being as ugly, as being obese. People with dark skin are stigmatized as ugly and unsightly, while individuals with too white of a complexion and people with certain skin conditions, such as vitiligo, are also easy targets for shamer. After investigating the idea of body shaming, it was determined that the issue was alienated. Orthodox civilizations have ideas about beauty that were regarded as ugly in communities exposed to globalization and contemporary trends. Few students argued that they look at their bodies in the mirror and then they remember verbal offence from their fellow students regarding their appearance, then they get sad and worried. Pessimistic and stressful conditions were dealt with by those students daily. Negative body image was more common among female victims of body shaming. It was also present among male students, but the level of dissatisfaction was at a higher level among female students.

In mainstream and social media, beauty is being portrayed as being tall, thin, and fair-skinned. Advertisements of beauty products by the cosmetics industry through a variety of media campaigns are usually aimed at women to improve their appearance and attractiveness to reduce the signs of ageing. This results in a devastating situation in the youth because they only want to accept the same which is displayed in the media which later causes body shaming when the imagination gets wrong, hence the attitude in relations gets vexatious due to false thoughts. Low esteem was creating troubles and issues in the daily lives of victims. Most of them had a common perception that they were unworthy, and others were way more valuable than them. Their only concern was that they were not able to compete with others regardless of their capabilities in the academic field. Low self-esteem was a main source of fear among those students who were facing body shaming. The results of this study highlight the value of thoroughly examining sociocultural issues in the context of body shaming among students. The different ways that the aetiology of risk factors for body shaming is concerned. Body shaming is discriminatory, and it eventually leads to anxiety, and low self-esteem can also be more dreadful lead towards attempt of committing suicide. It is easy to degrade other people based on their size, skin tone, height, features of the face, or other physical characteristics. The definition of body shaming is not set in stone. Every physical characteristic of a person that does not fit the definition of beauty is subject to body shaming. In addition to being labelled as ugly, being obese and being slim also fall under the umbrella of being ugly. People with dark skin are stigmatized as ugly and unsightly, while individuals with too white of a complexion and people with certain skin conditions, such as vitiligo, are also easy targets for

shamers. Height is typically seen as a sign of attractiveness, however, those who are taller than six and a half feet often experience body shaming. The most harmful type of body shaming that males experience is short-height shaming. After performing this study, the researcher learned that Pakistani society has a very limited spectrum of normality since there is only a small range of acceptable skin tones, body heights, body weights, and other characteristics, while the unsuitable ranges have a very wide wavelength. After investigating the idea of body shaming, it was determined that the issue was alienated. Orthodox civilizations have ideas about beauty that were regarded as ugly in communities exposed to globalization and contemporary trends. For instance, there are countries where being overweight is a sign of beauty, but when this study was conducted, being fat was seen as a sign of ugliness. It followed that these ideas were taken directly from the Western world. The role of the media in our daily lives was one of the most notable elements contributing to body shaming.

In the media, beauty is portrayed as being tall, thin, and fair-skinned. Shopping centres, pharmacies, and public spaces all have a ton of posters and banners. These posters' main aim is to idealize beauty in terms of ideals that are lucrative for the cosmetics business. To seem attractive, people use the goods produced by the cosmetics sector. The myths of purported beauty are also perpetuated by social media. Such content is abundant on Facebook, Instagram, Snapchat, and TikTok. The function of electronic media comes last but not least. Many television commercials tell stories about beauty. The aforementioned elements all serve to encourage body shaming.

Figure 5: Illustration of shameful bodies and people laughing at it.

Source: Retrieved from www.google.com (Accessed: 22.06.2023)

The results of this study highlight the value of thoroughly examining sociocultural issues in the context of body shaming among students. The different ways that the etiology of risk factors for body shaming is concerned. First and foremost, when considering the concept of weight-based discrimination, the influence of body shaming on the prognosis of poor psychological health was examined. Anxiety and despair are also predicted by body shaming based on low weight. A specific sort of psychological, bodily, or social harm is brought on by various forms of body shaming. Body shaming because of skin colour led to cases of self-harm, social anxiety disorder, and isolation. Anorexia nervosa and bulimia nervosa are two eating disorders that are influenced by weight-based prejudice. Body shaming is discriminatory, and it eventually leads to attempts at suicide.

The study's author must conclude that body shaming causes low self-esteem and a negative self-image. Body shaming has significant negative social, physical, and psychological effects that are too significant to be disregarded. The findings of this research underscore the significance of digging deep into the sociocultural factors in the context of body shaming among students. The etiological understanding of risk factors of body shaming concerns various ways. First and foremost, while the discrimination was based on body weight, the role of body shaming was investigated in predicting poor psychological health. Body shaming based on low weight also predicts anxiety and depression. Each type of body shaming causes certain types of psychological, physical, or social damage. Body shaming based on skin colour causes social isolation, social anxiety disorder self-harm etc. Prejudice due to weight leads to eating disorders like anorexia nervosa and bulimia nervosa. Body shaming is indeed discrimination, and it ultimately causes suicide attempts. Last but not the least is the role of electronic media. There are loads of advertisement on television which carries the narrative of beauty. All those factors mentioned above are responsible for fueling body shaming.

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