THE EFFECTS OF ACCULTURATION, FAMILISM, MEDIA, 
AND TRAIT SELF-OBJECTIFICATION ON BODY IMAGE 
CONCERNS OF HISPANIC AND CAUCASIAN WOMEN

A Thesis Presented to the Faculty 
of 
California State University, Stanislaus

In Partial Fulfillment 
of the Requirements for the Degree 
of Master of Science in Psychology

By 
Rachel Dickerson 
January 2015
CERTIFICATION OF APPROVAL

THE EFFECTS OF ACCULTURATION, FAMILISM, MEDIA, AND TRAIT SELF-OBJECTIFICATION ON BODY IMAGE

CONCERNS OF HISPANIC AND CAUCASIAN WOMEN

By
Rachel Dickerson

Signed Certification of Approval Page is on file with the University Library

Dr. Harold Stanislaw
Professor of Psychology

Dr. AnaMarie Guichard
Associate Professor of Psychology

Dr. Victor Luevano
Associate Professor of Psychology
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>List of Tables</td>
<td>v</td>
</tr>
<tr>
<td>Abstract</td>
<td>vi</td>
</tr>
<tr>
<td>Review of the Literature</td>
<td>7</td>
</tr>
<tr>
<td>Objectification Theory</td>
<td>11</td>
</tr>
<tr>
<td>Communication Theories: Cultivation and Social Cognitive Theory</td>
<td>15</td>
</tr>
<tr>
<td>Media and Internalization of the Thin-Ideal</td>
<td>19</td>
</tr>
<tr>
<td>Body Dissatisfaction</td>
<td>21</td>
</tr>
<tr>
<td>Ethnicity, Culture, and Familism as Protective Factors</td>
<td>25</td>
</tr>
<tr>
<td>Conclusion and Hypotheses</td>
<td>29</td>
</tr>
<tr>
<td>Methods</td>
<td>34</td>
</tr>
<tr>
<td>Participants</td>
<td>34</td>
</tr>
<tr>
<td>Materials</td>
<td>35</td>
</tr>
<tr>
<td>Procedures</td>
<td>39</td>
</tr>
<tr>
<td>Results</td>
<td>41</td>
</tr>
<tr>
<td>Discussion</td>
<td>50</td>
</tr>
<tr>
<td>References</td>
<td>59</td>
</tr>
<tr>
<td>Appendices</td>
<td>71</td>
</tr>
<tr>
<td>A. Informed Consent</td>
<td>72</td>
</tr>
<tr>
<td>B. Trait Self-Objectification Questionnaire</td>
<td>73</td>
</tr>
<tr>
<td>C. Acculturation Rating Scale for Mexican Americans - II</td>
<td>74</td>
</tr>
<tr>
<td>D. Sociocultural Attitudes Towards Appearance Questionnaire – 3</td>
<td>77</td>
</tr>
<tr>
<td>(Internalization subscale)</td>
<td></td>
</tr>
<tr>
<td>E. Mexican American Cultural Values Scale (Familism subscale)</td>
<td>78</td>
</tr>
<tr>
<td>F. Visual Stimuli – High Exposure</td>
<td>80</td>
</tr>
<tr>
<td>G. Visual Stimuli – Low Exposure</td>
<td>85</td>
</tr>
<tr>
<td>H. Visual Stimuli - Control</td>
<td>90</td>
</tr>
</tbody>
</table>
I. Body Esteem Scale ...........................................................................................................95
J. Demographic Questionnaire .........................................................................................97
K. Debriefing Form ...........................................................................................................99
# LIST OF TABLES

<table>
<thead>
<tr>
<th>TABLE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Descriptive Statistics of Scales</td>
<td>41</td>
</tr>
<tr>
<td>2. Summary of the Intercorrelations of Hypothesis 3</td>
<td>44</td>
</tr>
</tbody>
</table>
ABSTRACT

The current study sought to expand the understanding of the differences between Hispanic and Caucasian women in regards to body image. The predominant thought in body image research appears to be that women of an ethnic minority do not internalize media images to the same level as Caucasian women, and therefore do not experience the same level of dissatisfaction if this ideal is not met. However, the results of this study yielded no significant differences between Hispanics and Caucasians on levels of either trait self-objectification or internalization. Past research had shown that familism and level of acculturation could buffer against negative body esteem, and it was hypothesized that those factors would act as buffers among Hispanic participants. However, correlation analyses for this study found that neither familism nor level of acculturation acted as a buffer among Hispanic participants. There were no significant correlations between body esteem and trait self-objectification, internalization, familism, and acculturation. Furthermore, this study examined how varying levels of skin exposure in pictures affected a woman’s level of body esteem. Results yielded no main effect of condition on level of body esteem. It is possible these results are due to the lack of difference between the two ethnicities in regards to internalization and trait self-objectification. Unrealistic media images may have become so pervasive, that the traditional, assumed protective factors of ethnicity and culture are no longer efficacious.
REVIEW OF THE LITERATURE

Objectification plays a pivotal role in a person’s self-image, the way the world is observed and assimilated, as well as a person’s sense of self-efficacy and worth. This thesis explores that role.

Papadaki (2010) defines objectification as follows:

Objectification is seeing, and/or treating a person as an object (seeing and/or treating them in one or more of these seven ways: as an instrument, inert, fungible, violable, owned, denied autonomy, denied subjectivity), in such a way that denies this person’s humanity. A person’s humanity is denied when it is ignored/not properly acknowledged and/or it is in some way harmed. (p. 32)

Objectification occurs in various social and interpersonal encounters (Calogero, Herbozo, & Thompson, 2009; Moradi, Dirks, & Matteson, 2005; Swim, Hyers, Cohen, & Ferguson, 2001). It is represented throughout the media, and it has been a persistent phenomenon, not only in current society, but throughout history. For example, objectification manifests in music videos (Aubrey & Frisby, 2011), television shows (Aubrey, 2006, 2007), magazine articles (Archer, Iritani, Kimes, & Barrios, 1983; Aubrey, 2007), and even in 15th century artwork (Archer et al., 1983). From the works of Da Vinci and Raphael, to the prevalence of female bodies being the focus of attention in beer commercials (Hall & Crum, 1994), such objectification has been freely injected into the culture.
In objectification research, there are various terms used to describe objectification. *Self-objectification* occurs when an individual is conditioned to internalize an observer’s perspective of self (Fredrickson & Roberts, 1997). It is when an individual takes an outside perspective to be his or her own. This can occur when an individual feels pressure to meet an expected ideal, which can lead to regular monitoring of one’s physical appearance in a way that is exaggerated. Self-objectification is believed to occur due to continual objectification from outside sources.

Along these lines, Fredrickson and Roberts (1997) proposed that women are socialized to view themselves primarily as objects to be observed by others, and they went on to suggest that the level at which a person tends to internalize an outside perspective as their own is a relatively stable characteristic. This characteristic is identified as *trait self-objectification*. It is expected that individuals will experience varying levels of preoccupation with their appearance, and it has been shown that women will experience this preoccupation at a greater frequency than males. Fredrickson, Noll, Roberts, Quinn, and Twenge (1998) developed a self-report measure to assess the level of trait self-objectification experienced by an individual. They found that, in general, women not only had higher scores than men, indicating higher levels of trait self-objectification, but they also had greater variation of self-objectification within their group as a whole.

*Sexual objectification* occurs when the body or body parts are treated as objects for the use and consumption of others. Studies have consistently shown that
women are more commonly objectified than men, and are more likely to suffer the consequences of that objectification (Aubrey, 2006; Grabe, Hyde, & Lindberg, 2007; Hebl, King, & Lin, 2004; Ogden & Munday, 1996; Tiggemann & Kuring, 2004).

Fredrickson and Roberts (1997) postulated that women face several negative consequences of objectification, including shame, anxiety, decreased motivational peaks, and decreased awareness of internal bodily states. Other studies have suggested that objectification is also linked to depressive symptoms (Grabe et al., 2007; Muehlenkamp, Swanson, & Brausch, 2005) and eating disorder symptoms (Moradi et al., 2005; Muehlenkamp & Saris-Baglama, 2002). While there has been an increase in research on the objectification experience of men and the related consequences (e.g., Aubrey, 2006; Demarest & Allen, 2000; Grabe & Jackson, 2009; Morry & Staska, 2001), the focus of the present study was restricted to the experiences of women.

With a surplus of negative outcomes linked to objectification, it would be a simple matter to label objectification as entirely evil, but it is important to acknowledge that certain aspects of objectification may be beneficial, as well as being self-induced. For example, Rosenberg (1988) addressed the importance of self-objectification to the success of the human species and its necessity in surviving within society. He argued that a critical means by which humans differ from other species is their ability to treat themselves as objects, and this process allows humans to construct their behaviors to meet the demands of the environment.

Rosenberg (1988) further argued that it is self-objectification that holds the
rules and roles of society in place. He suggested that it is not the fear of imprisonment that deters the majority of citizens from engaging in illegal behaviors, but it is instead their belief that breaking the law is wrong. He stated that the only means by which a person’s actions will be driven by internalized values as opposed to a fear of negative consequences is by stepping outside of his or her self, viewing the behavior, and then deciding on his or her course of action. As such, being self-aware can increase adherence to moral order and assure that one’s behaviors meet the standards of both an inner and outer audience.

Rosenberg (1988) also drew upon the teachings of Karl Marx to illustrate the idea that all humans treat themselves as objects at one point or another. Marx famously identified the manner in which labor is a commodity that is bought and sold within the market. Rosenberg furthered this notion by suggesting that, as humans, we treat ourselves as objects in that we objectify the resources of our body and mind to be temporarily rented by an employer. Humans are therefore treating themselves as objects on a regular basis by turning their labor, be it physical or mental, into a commodity that commands a price within the economic marketplace. Rosenberg acknowledged that there are social and personal costs to self-objectification, but asserts that it has its place in society nonetheless.

Rosenberg’s evolutionary perspective on self-objectification is not the only reason to believe that self-objectification serves an important function. There are many benefits that people in American society enjoy by monitoring their physical appearance to ensure that they meet sociocultural standards of beauty. Studies have
shown that physical attractiveness is associated with confidence, higher entry level wages, and a worker’s perceived capabilities. Physical attractiveness has also been associated with an increased likelihood of being a full-time employee and a diminished likelihood of unemployment (French, 2002; Mobius & Rosenblat, 2006; Tao, 2008).

The ability to self-objectify is unique to humans, and has undoubtedly played a role in the evolutionary success of the human species. It lends itself to maintaining social order, and the process of self-objectifying to monitor and maintain physical attractiveness can potentially lead to socio-economic benefits. Nonetheless, incessant and obsessive self-objectification can become detrimental to a woman’s psychological well-being (Grabe et al., 2007, Muehlenkamp & Saris-Baglama, 2002; Muehlenkamp et al., 2005). The tendency to chronically self-objectify can be learned and reinforced throughout life by way of a myriad of social interactions and perceived benefits, as well as observed benefits of others presented in media. With the perceived benefits enjoyed by physically attractive women, it is understandable why a woman may feel the need to incessantly appraise her own appearance, and strive to meet the standards represented in the media. While it is arguable that some forms of objectification can be beneficial, even necessary, excessive levels of objectification become unhealthy and have the potential of becoming psychologically damaging.

**Objectification Theory**

In 1997, Fredrickson and Roberts proposed *objectification theory*, which provided a framework for understanding the shared socio-cultural experience women
undergo when their bodies are being objectified. They discussed the psychological and experiential consequences women face through objectification and the potential health risks that may follow. They suggested that having a fully developed female body, which they equated to being reproductively mature, would potentially create an objectifying experience that would likely be similar among all women, yet they acknowledged that personal characteristics also play a role in each woman’s personalized experience of an objectifying event.

Fredrickson and Roberts (1997) suggested that ethnicity may be one factor that determines how objectification will be experienced by different women. In their proposal of objectification theory, Fredrickson and Roberts took into account that combining objectification with other forms of oppression, such as racism, would create different effects for each individual. Research has more recently turned its focus to the objectification experience of women of varying ethnicities to determine if a person’s race and/or cultural background could become a factor in the experience of objectification. Crocker, Luhtanen, Blaine, and Broadnax (1994) analyzed collective self-esteem (CSE) among African-American, Asian, and Caucasian students. The Collective Self-Esteem Scale consists of four subscales: Membership Esteem, which assesses how worthy individuals feel about being a member of their social group; Private CSE, which measures how participants feel about their social group; Public CSE, which measures participants feelings on how others perceive their social group; and Importance and Identity, which measures the importance that participants place on belonging to their particular social group. They found that, compared to
Caucasian and Asian students, African-American students scored lower on the Public CSE subscale, but higher on the Private CSE subscale. Their findings suggested that African-American students are able to separate how they privately feel about their group from how they believe others feel about their group. Crocker et al. suggested that this would be an important coping mechanism in a group that has faced years of prejudice and discrimination. Fredrickson and Roberts (1997) suggested that this same psychological defense that may guard against racial prejudice may also create a buffer against the negative consequences of objectification. While it is likely that coping mechanisms may be in place for ethnic groups dealing with prejudice and discrimination, the efficacy of these coping mechanisms to also guard against the negative effects of objectification has been mixed in the research. Due to the variable research findings, it is difficult to draw general conclusions.

The literature is also inconsistent regarding ethnic differences in self-objectification. Hebl, King, and Lin (2004) conducted a study that expanded on the original study done by Fredrickson et al. (1998). Hebl et al. measured levels of trait and state self-objectification and determined the effects that they had on levels of body shame, math performance, self-esteem, and eating behaviors. Furthermore, they analyzed the differences between genders and ethnicities. They created either a high or low objectification experience for the participants. To create a high objectification experience, Hebl et al. requested that female participants try on a one-piece swimsuit and male participants try on a Speedo swimsuit. Conversely, in the low objectification experience, participants were asked to try on a sweater. Both groups
were asked to evaluate themselves in a mirror as though they were shopping and
thinking about buying the item. To determine the level of trait self-objectification of
the participants, Hebl et al. used the Trait Self-Objectification Questionnaire
(Fredrickson et al., 1998). They found that Hispanic participants reported the highest
levels of trait self-objectification compared to Caucasians, African Americans, and
Asian Americans, with African American individuals reporting the lowest levels. On
the other hand, Grabe and Jackson (2009) found that Caucasian women had
significantly higher levels of trait self-objectification than Asian women, and
Calogero et al. (2009) found that women of color (predominantly African American,
Hispanic, and Asian women) reported less trait self-objectification than Caucasian
women. In general, it would appear that Caucasians report higher levels of trait self-
objectification in comparison to other ethnicities, yet the study by Hebl et al.
indicated that Hispanics reported the highest level of trait self-objectification.

Fredrickson and Roberts (1997) also suggested that one of the most pervasive
means by which a female’s body is objectified is through sexual gazing. Sexual
gazing occurs when a female’s body becomes the primary focus of attention and a
visual inspection is done of the body. The observer’s intended purpose of the gaze
can vary, but the results are that her body and body parts begin to represent her as a
person, and she is seen as an instrument that is valued for her use to another. A
sexually objectifying gaze can occur in various situations; it can occur in
interpersonal or social encounters, as well as when viewing media depictions of social
or interpersonal encounters (Fredrickson & Roberts).
Aubrey, Henson, Hopper, and Smith (2009) expanded on this concept and used two operationalizations of sexual objectification: high levels of skin exposure of a model stimulus, and images of segmented women’s body parts. They compared the level of objectification women experienced when viewing one of three photo conditions. Participants were asked to view pictures of women with high levels of skin exposure (the body display condition), pictures focusing on specific body parts (the body parts condition), or a control condition, which consisted of non-body images of places and things. They found that participants reported higher levels of state self-objectification in the body display condition as compared to the body parts condition. They further found that participants in the body display condition had significantly fewer positive things to say about their appearance than participants in the body parts condition. Through this study, it would appear that women are more affected by body exposure when the entire person is visible, as opposed to isolated pictures focusing on specific body parts. Thus, not only can women experience objectification through real life experiences, but there is a risk that objectification can occur merely through pictures of body exposure, indicating that the media may have a highly influential role in the objectification experiences of women. Two theories have been suggested to explain the mechanism whereby this could occur. The theories, Cultivation Theory and Social Cognitive Theory, are explained in more detail below.

**Communication Theories: Cultivation and Social Cognitive Theory**

With women experiencing objectification in so many ways and with the
increase of objectifying images within the media, it is important to understand the way the masses are affected by these images. While objectification theory (Fredrickson & Roberts, 1997) offers an explanation for women’s shared experiences of objectification within the culture, communication theories can help elaborate on the social reality and perceived norms that women are subjected to through the media. *Cultivation theory* (Gerbner, 1969) and *social cognitive theory* (Bandura, 2002) offered explanations of how regular exposure to a televised reality can alter a person’s true reality, and the profound implications attendant to this alteration.

Bandura (2002) discussed social cognitive theory and the four major sub-functions that are present within observational learning. The *attentional process* determines what information is extracted from the ongoing events being modeled. The *retention process* is when symbolic coding takes place and governing rules are created. For a governing rule to be fully acquired, one must extract a general message from various examples, integrate the information into a set of rules, and then use these rules in future experiences. The *production process* is the third sub-function, and occurs when the symbolic codes are placed into action, and are continually altered to fit into varying situations. The fourth sub-function is the *motivational process*. This process involves motivation or an incentive for a specified behavior. This can be a distinguishing process since having learned a behavior does not always result in that behavior being acted out. A motivator or some reinforcement mechanism is needed to affect behavior modification (Cloninger, 2008).
There are three incentive motivators that influence performance of observationally learned behavior (Bandura, 2002). These motivators are direct, vicarious, and self-produced. A person can be influenced to model previously observed behavior by experiencing a valued outcome (direct), by witnessing a valued outcome of another (vicarious), or by meeting his or her own personal standards of conduct (self-produced). The media provides ample opportunities for not only observational learning to take place, but for vicarious motivators to be viewed as well.

According to Bandura (2002) the mass media is a symbol-rich environment in which a person can acquire values, beliefs, styles of thinking, and behaviors. The manner in which media is broadcast to the masses allows for a single person to become a model, and transmit thoughts, ideas, beliefs, or behaviors to a large number of people who may be scattered over wide regions. This mass transmission creates a sort of public consciousness that has the potential to alter perceived social sanctions.

It is through these social sanctions that women may begin to feel the pressure to meet a certain beauty standard. The media regularly shows images that are not congruent with the way society truly appears (Gollust, Eboh, & Barry, 2012; Wasylkiw, Emms, Meuse, & Poirier, 2009), and this creates an unrealistic ideal. Not only does it create a physical ideal, but the models shown on television are often viewed as receiving valued outcomes, such as enjoying the benefits of material success, expensive cars, private jets, yachts, and inevitably, being the recipient of everyone’s admiration. Bandura (2002) stated that viewing the benefits of another
individual can become a motivator for the performance of observationally learned behavior. The media is able to significantly multiply this message to the point of recognizing it as a social reality. By internalizing an unrealistic standard of beauty and falling prey to vicarious motivations a person can strive to reach a beauty standard that is idealistic and in many cases impossible. This can be the genesis of exaggerated self-objectification.

Cultivation theory (Gerbner, 1969) postulated that mass-mediated message systems create a perceived social reality of the public masses. Regardless of the credibility of the message being presented, the system, in and of itself, cultivates the way in which it depicts multiple aspects of life. These messages are conveyed with such consistent regularity that even faulty messages gain credibility, and therefore societal acceptance, through nothing more than sheer repetition. These mass mediated message systems, such as television, take the personal perspective of a select few and generate it into a broad public perspective. The media are able to convey their own message, set of values, and beliefs, and in many ways create their own culture. The manner in which the message is received and how deeply the messages and images are internalized will be dependent on how immersed a person becomes in that reality.

The cultivation differential (Gerbner, Gross, Morgan, Signorielli, & Shanahan, 2002) defined the difference between the reality of frequent television viewers and light television viewers. Television becomes a manner in which stories are repetitively portrayed, and through which a way to define the world emerges, thus
serving to legitimize a particular social order. The scenarios played out in a television reality are often, with time, incorporated into one’s own social reality. The theory asserts that heavier television viewing causes a person to stray away from a statistical-based reality and start perceiving the world in a television-based-reality. For example, Gerbner, Gross, Signorielli, and Morgan (1980) found that heavy television viewers believed the elderly are a “vanishing breed.” They further found that heavy television viewers had a more negative view of the elderly than light television viewers. Not only can repetitive television viewing distort one’s reality of the population, it can also be a means to convey highly influential messages regarding socio-cultural standards to the masses (Knobloch-Westerwick & Romero, 2011).

While Gerbner, et al. (1980) focused on television, it is likely that this phenomenon would be consistent across all forms of media.

**Media and Internalization of the Thin-Ideal**

Bandura (2002) suggested that human values, styles of thinking, and behavior patterns are gained through symbolic representations in the media, and it is further suggested that heavy exposure to this world will eventually allow people to accept the media world as the authentic state of human affairs (Gerbner et al., 2002). Taking this into account, it is prudent to understand the way that women are portrayed in the media and the implications of accepting those portrayals as reality.

The acceptance of the media-generated standards of beauty for women becomes problematic due to the fact that the media often portrays ideals that are not reflective of the actual human condition, as has been confirmed in many studies.
exploring the media presentation of women (e.g. Bogaert, Turkovich, & Hafer, 1993; Gerbner et al., 1980). For example, the size of the women portrayed is usually significantly thinner than the average woman.

Several recent studies demonstrate this discrepancy. Wasylkiw et al. (2009) analyzed 10 popular women’s magazines: five that focused on fitness/health, and five that focused on fashion/beauty. They found that over 80% of the female models presented were between the ages of 21 and 30. They further classified the models in the magazines’ advertisements as either ectomorphic (lean), mesomorphic (muscular), or endomorphic (soft, round). They found that 95% of the models in the fashion magazines and 55% of the models in fitness magazines were ectomorphic, and only 6% of all models were endomorphic. According to the Centers for Disease Control and Prevention, during the calendar years 2009 through 2010, approximately 32% of women in the United States between the ages of 20 and 39 were obese (Ogden, Carroll, Kit, & Flegal, 2012). While the magazines that Wasylkiw et al. studied may only be a small representation of the various media outlets, the 6% endomorphic women who were exhibited is a much smaller number than the 32% rate of obese women that is the reality.

Gollust et al. (2012) similarly analyzed two news-based magazines (Newsweek and Time) over a 25 year period and studied the manner in which obesity was portrayed in the news. They found that, in terms of the demographic pictorial representation of obesity, women and Caucasi ans were overrepresented, and the elderly were not represented at all. They further found that of the articles focusing on
obesity, 54% of the associated pictures did not depict someone who was obese. As such, although an article might be focusing on a news story related to obesity, the pictures accompanying the article did not represent someone who was obese. Even though nearly one third of the American population is considered overweight or obese, this fact is not accurately communicated through contemporary media.

Not only has the media been misrepresenting women while the amount of media viewed has been increasing, but the type of exposure has become more sexual and objectifying. In a review of magazine advertisements from 1964 to 1994, Thompson (2000) revealed a trend that advertisements became more sexually explicit. Along with images being more sexually explicit, a meta-analysis of experimental and correlational studies measuring the effects of media exposure on body dissatisfaction, internalization, eating behaviors, and beliefs indicated that women have internalized images of the thin ideal at a higher rate in the 2000s compared to the 1990s (Grabe, Hyde, & Ward, 2008). Internalization is one of the many variables that can increase a woman’s level of body dissatisfaction.

**Body Dissatisfaction**

Body dissatisfaction is likely to be experienced throughout a woman’s life. For example, Monteath and McCabe (1997) conducted a study measuring the level of body dissatisfaction and found that in their sample of women aged 18 to 55, 94% expressed dissatisfaction with their bodies. Body dissatisfaction begins to emerge at a very young age, possibly as early as 5 years of age, with an increase in discrepancy between current and ideal size between the ages of 5 and 8 (Dittmar, Halliwell, & Ive,
Approximately 50% of girls between the ages of 9 and 12 expressed body dissatisfaction, with the level of dissatisfaction continuing to increase into adulthood (Bearman, Presnell, Martinez, & Stice, 2006; Champion & Furnham, 1999; Clark & Tiggemann, 2007, 2008; Tiggemann & Pickering, 1996).

Body dissatisfaction remains fairly stable across a person’s adult lifespan (Tiggemann & Lynch, 2001), is more prevalent in women than men (Ogden & Mundray, 1996), and affects ethnicities to different degrees (Demarest & Allen, 2000; Henriques & Calhoun, 1999; Shaw, Ramirez, Trost, Randall, & Stice, 2004). Body dissatisfaction has been shown to be positively correlated with BMI (Calogero et al., 2009), and is often related to depressive mood and low self-esteem in early adolescent and mid-adolescent girls (Paxton, Neumark-Sztainer, Hannan, & Eisenberg, 2006).

Exposure to media images, appearance-based conversations, and perceptions of peers can all play a role in the level of a woman’s satisfaction or dissatisfaction with her body. For example, several studies indicated that exposure to images of a thin-ideal leads to increases in body dissatisfaction (Grabe et al., 2008; Harper & Tiggemann, 2008; Ogden & Mundray, 1996; Tiggemann & McGill, 2004; Want, Vickers, & Amos, 2009). Furthermore, internalization of media images affected a woman’s level of body satisfaction (Jefferson, & Stake, 2009). Rogers Wood and Petrie (2010) evaluated the levels of internalization of societal standards and found that participants with higher levels of internalization were more likely to have concerns with their body’s shape and size.

Body dissatisfaction is frequently experienced by women, but the degree to
which it is experienced, and whether the difference between ethnic groups is significant, is not always consistent. Henriques and Calhoun (1999) reported that Caucasian women had significantly lower body satisfaction scores, as measured by the Weight Control and Sexual Attractiveness subscales of the Body Esteem Scale (Franzoi & Shields, 1984), than African American women. Demarest and Allen (2000) found similar results, concluding that Caucasians had higher levels of body dissatisfaction than Hispanics and African Americans, but these differences did not reach statistical significance. Shaw et al. (2004) found no significant difference between ethnicities in relation to body dissatisfaction, but contrary to previous research, the mean scores indicated that Hispanics had the highest levels of body dissatisfaction, followed by Caucasians, Asians, and African Americans.

Calogero et al. (2009) examined, over a two year period, the effect of receiving appearance-based commentary on levels of trait self-objectification. These effects were measured in an ethnically diverse sample by the Self-Objectification Questionnaire (Noll & Fredrickson, 1998), self-surveillance as measured by the Surveillance subscale of the Objectified Body Consciousness Scale (McKinley & Hyde, 1996), and body dissatisfaction as measured by the Body Dissatisfaction subscale of the Eating Disorder Inventory-2 (Garner, 1991). Two hundred and twenty women participated in the study. Fifty-five percent were classified as European American, 25% African American, 9% Hispanic American, and 4.5% Asian American. The participants were asked to complete the Verbal Commentary on Physical Appearance Scale (VCOPAS), which assessed the self-reported frequency of
appearance related commentary from outside sources. This commentary was classified into three subscales: Positive Weight and Shape, Negative Weight and Shape, and Positive General Appearance. Participants were then asked to rate how this commentary made them feel. After completing the VCOPAS, participants completed the other measures. Calogero et al. (2009) found that the more frequently attention was drawn to the body through appearance compliments or criticisms, the higher the reported body dissatisfaction. They also found that the participants’ reactions to the commentary were related to trait self-objectification and dissatisfaction. Participants who reported feeling more negatively about appearance criticisms, or more positively about appearance compliments, reported higher levels of both trait self-objectification and body dissatisfaction. Body dissatisfaction was also found to be significantly higher among participants who scored higher on self-objectification in comparison to participants who scored lower on self-objectification.

In the regression analysis of trait self-objectification, self-surveillance, and appearance compliments on the measure of body dissatisfaction, they found that trait self-objectification, as well as body surveillance, significantly predicted dissatisfaction. Among ethnic variables, a significant distinction was made. Women of color reported significantly lower levels of trait self-objectification, as well as body dissatisfaction, compared to White women.

More recently, Gordon, Castro, Sitnikov, and Holm-Denoma (2010) looked at the effects that body shape ideals and acculturation had on eating disorder symptoms among Black, Hispanic, and Caucasian college women. Their sample consisted of
276 undergraduate students. Twenty-nine percent were Caucasian, 44% were Black, and 27% were Hispanic. They found that while Caucasian women selected slimmer body shape ideals for their ethnic group compared to Hispanics and Blacks, as measured by the Stunkard Body Figure Scale, there was no significant difference between Caucasians and Hispanics for personal ideal body shapes. Blacks chose an ideal body shape that was significantly larger than that chosen by Caucasians and Hispanics. They also found that Caucasian and Hispanic women did not differ significantly on body dissatisfaction, as measured by the Eating Disorder Inventory - Body Dissatisfaction subscale, but they both had significantly higher body dissatisfaction scores than Black women.

In general, it appears that African American women experience less body dissatisfaction overall, while the differences between Hispanic and Caucasian women are variable. Research predominantly indicates that there is no significant difference in body dissatisfaction between Hispanics and Caucasians, yet some studies (Demarest & Allen, 2000; Gorden et al., 2010) find that, in general, Caucasians experience more dissatisfaction.

**Ethnicity, Culture, and Familism as Protective Factors**

Some research has found that compared to Caucasian women, women of an ethnic minority will not experience the same level of body image concerns resulting from objectification and internalization of media images. Austin and Smith (2008) were interested in examining how internalization of the thin ideal would affect body dissatisfaction and eating pathology of adolescent Mexican girls, and how traditional
family values could potentially act as a protective variable. Family values were measured in level of familism. Familism is the process by which a person places importance on family, and it is measured by ideas of perceived support, obligation, and guidance. They found that, when considering all participants, there was no significant relationship between familism and thin-ideal internalization, but there was a relationship between familism and internalization for the at risk/overweight participants. Furthermore, the latter correlation was negative, indicating that as familism scores increased, internalization scores became lower.

Bettendorf and Fischer (2009) further recognized ethnic identity and enculturation, along with familism, as culturally related factors that may act as a buffer against body image concerns in Mexican American women. They measured a participant’s ethnic identity, level of familism, body dissatisfaction, and acculturation. To measure acculturation they used the Acculturation Rating Scale for Mexican Americans-II (ARSMA-II). To measure familism they used the three familism subscales of the Mexican American Cultural Values Scale. They found that familism moderated the link between acculturation to mainstream U.S. society and control concerns, restrictive eating, and body dissatisfaction. Stronger acculturation to mainstream U.S. society was linked with higher levels of restrictive eating, control concerns, and body dissatisfaction, but only among those women who did not have high values for familism. In this particular study a person’s familism was the strongest protective factor against restrictive eating and body dissatisfaction.

Another suggestion as to why ethnic minorities may not be as negatively
affected by media images is the belief that individuals belonging to an ethnic minority group will not internalize these images. This may possibly be due to historical discrimination, along with differences in how Caucasians and ethnic minorities were depicted in the media for several decades, likely by being both under represented coupled with misrepresentation when they were presented. Therefore, individuals of an ethnic minority do not experience the negative evaluation when these media-portrayed socio-cultural standards are not met. Warren, Gleaves, Cepeda-Benito, Fernandez, and Rodriguez-Ruiz (2005) suggested that one way to evaluate the manner in which Western culture affects a woman’s level of body dissatisfaction is to analyze the level of awareness the individual had of the importance placed on attractiveness and thinness, and the extent to which the individual internalized these values. They further suggested that a person’s ethnicity may guard against the deleterious effects of body dissatisfaction due to the fact that an individual’s culture of origin may not idealize the ultrathin body shape and size, and may place more importance on a woman’s worth outside of her physical appearance, therefore preventing the individual from internalizing these images. To test their hypothesis, the authors compared the level of awareness, internalization, and body satisfaction among three groups of women: Mexican American, European American, and Spanish. Their findings revealed that Mexican American women were significantly less aware of the culturally and socially accepted appearance standards in Western society than the European American and Spanish women. European American women internalized these images at a significantly higher rate than Mexican
American and Spanish women. They found that the relationship between awareness and internalization, as well as the relationship between internalization and body dissatisfaction, was significantly stronger in European Americans as opposed to Mexican Americans or Spanish women.

Shaw et al. (2004) were interested in looking at the risk factors for eating pathologies among girls and women from varying ethnicities. Participants were recruited from middle schools, high schools, and colleges. The sample was 72% Caucasian, 14% Hispanic, 8% Asian, and 6% African American. Shaw et al. analyzed and compared the mean differences of the identified risk factors for the development of eating pathologies across the ethnicities. These risk factors included perceived pressure to be thin, modeling of eating disturbances, thin ideal internalization, body dissatisfaction, dieting, negative affect, and self-esteem. They found only one significant effect. Caucasian and Asian females reported significantly higher levels of thin ideal internalization than did Blacks and Hispanics. Conversely, DeBraganza and Hausenblas (2008) found no significant difference between Caucasians and African American women in levels of internalization.

Swami, Airs, Chouhan, Leon, and Towell (2009) conducted a study of undergraduate women in Britain. They were interested in measuring body satisfaction, using the Body Appreciation Scale, and then evaluating if societal influences on women’s body image were predictors of body satisfaction above and beyond ethnic variables. There were 387 participants, 34% Caucasian, 32% South Asian, 17% African Caribbean, and 17% Hispanic. They found a significant
difference between ethnic groups on body satisfaction; Hispanics had the highest level of body satisfaction and South Asians had the lowest level. To measure societal influence on the participant’s body image, they used the Sociocultural Attitude on Appearance Questionnaire-3 (SATAQ-3; Thompson, van den Berg, Roehrig, Guarda, & Heinberg, 2004). They found that there were no significant differences between Hispanics and African Caribbeans, and between South Asians and Caucasians, on the Internalization subscale. However, they did find that Hispanics and African Caribbeans had lower Internalization scores than both South Asians and Caucasians.

The general trend of the research points towards Caucasians experiencing higher levels of internalization, although the results are not always consistent.

**Conclusion and Hypotheses**

Research has suggested that women belonging to an ethnic minority group have a buffer against the negative effects of objectification and internalization of media images. This may be due to psychological coping mechanisms that are already in place to deal with racism and prejudices, or it may be because they are not aware of, and therefore do not internalize, the culturally and socially accepted appearance standards presented in the media. Due to the lack of internalization it is possible that they do not feel the pressure to meet ideals portrayed in the media (Fredrickson & Roberts, 1997; Warren et al., 2005). Other studies have suggested that factors such as ethnic identity, level of acculturation, and familism act as protective factors (Austin & Smith, 2008; Bettendorf & Fischer, 2009). While results have not always been statistically significant, it appears through the research that the general trend is that
Caucasians internalize media images and feel pressure to conform at a higher rate than do other ethnicities. Several studies have focused on multiple ethnicities, or a wider age range, but in the current study I compared the results of Hispanic and Caucasian participants only, using a college sample of female students. Since ethnicity alone appears to produce discrepant findings, I examined the manner in which acculturation and familism, as an extension of ethnicity, may act as protective factors against internalization of media images and body dissatisfaction.

Taking into account objectification theory (Fredrickson & Roberts, 1997), I compared the level of trait self-objectification among Caucasian and Hispanic participants. Fredrickson and Roberts suggested that women with fully developed bodies will have similar experiences with objectification regardless of ethnicity, yet they offered the perspective that a woman’s ethnicity may shield her from the negative consequences of objectification. The results of previous comparisons between Hispanics and Caucasians are inconsistent, so I examined how Hispanics and Caucasians compare on levels of trait self-objectification.

Furthermore, I was interested in analyzing the manner in which varying levels of skin exposure of a model stimulus would affect each participant. Objectification theory suggests that sexual gazing, defined as when a woman’s body or body parts become the primary focus, is one of the most prevalent ways in which a woman’s body is objectified. Aubrey et al. (2009) compared the level of state self-objectification experienced by participants among varying levels of skin exposure, either presented with the entire body visible or presented as close up images of
isolated body parts. In their study, it appeared that women were more affected by body exposure when the entire person is visible, as opposed to isolated pictures focusing on specific body parts. This could be because pictures showing entire bodies are more humanized, and therefore more relatable. With this in mind, I was interested in examining how participants would be affected when a majority of the person is visible, but the level of skin exposure changes. To analyze this, participants were exposed to one of three groups of pictures: a high level of skin exposure, a low level of skin exposure, and a control condition in which no people were featured.

Finally, I analyzed the way trait self-objectification, internalization, familism, and exposure to each picture group affected a participant’s level of body satisfaction/dissatisfaction as measured by the Body Esteem Scale (Franzoi & Shields, 1984). My hypotheses were as follows.

Hypothesis 1: Compared to Hispanic participants, Caucasian participants were expected to have higher internalization scores as indicated by scores of the Internalization-General subscale of the SATAQ-3, as was found by Swami et al. (2009).

Hypothesis 2: Compared to Hispanic participants, Caucasian participants were expected to have higher levels of trait self-objectification as measured by the Trait Self-Objectification Questionnaire, as found by Calogero et al. (2009).

Hypothesis 3: Participants with higher scores on trait self-objectification, familism, and acculturation were expected to express higher levels of body esteem, and participants with higher levels of internalization were expected to express lower
levels of body esteem. Similar findings were made by Bettendorf and Fischer (2009).

Hypothesis 4: Participants were predicted to have varying levels of body esteem when viewing different levels of skin exposure. It was predicted that participants in the high skin exposure condition would experience the lowest levels of body esteem, followed by the low exposure condition, and then finally participants in the control condition would experience the highest levels of body esteem. Aubrey et al. (2009) found that women exposed to images featuring a high level of skin exposure had more negative things to say about their appearance than participants exposed to close up images of body parts or a control condition. Since more negative comments about the self were elicited by higher levels of skin exposure with the entire person visible (as opposed to just close up images of body parts), I wished to expand on this and evaluate the effect of varying levels of skin exposure on overall self-esteem.

Hypothesis 5: In Hispanics, acculturation scores were expected to be negatively correlated with internalization scores. Warren et al. (2005) found that Mexican American women were significantly less aware of culturally and socially accepted appearance standards than European American women and Spanish women; therefore, it was expected that the more oriented to Mexican culture a person was, the less likely they would be to internalize U.S. cultural standards of appearance.

Hypothesis 6: In Hispanics, acculturation scores were expected to be positively correlated with body satisfaction. Betterndorf and Fischer (2009) found that participants more acculturated to mainstream U.S. society experienced higher
levels of body dissatisfaction, but only when familism scores were low.

Hypothesis 7: In Hispanics, familism was expected to be positively correlated with trait self-objectification scores. It was expected that a participant placing more value on family and less on the individual would place more importance on competence over individual appearance.

Hypothesis 8: In Hispanics, familism was expected to be positively correlated with body satisfaction. Bettendorf and Fischer (2009) found that strong family values moderated the link between acculturation and body dissatisfaction, showing that participants strong in familism experienced lower levels of body dissatisfaction even when acculturation was high.
METHOD

Participants

Participants were 167 students at California State University, Stanislaus, and were all at least 18 years old. Participants were recruited through the CSU, Stanislaus SONA participant management system, and the study was administered using Qualtrics online survey software. Students may have been offered extra credit for their participation, depending on their particular professor or class.

Participants who identified their gender as male \( (n = 10) \), “other” \( (n = 1) \) or did not respond to the question \( (n = 11) \) were removed. Participants who skipped over an entire survey were also removed. Participants who identified as “Chicano/Chicana, Mexican American” \( (n = 20) \) were combined with the Hispanic group, and from this point forward will be identified as Hispanic. There were a total of 17 participants who identified as either Asian \( (n = 6) \), African American \( (n = 2) \), Filipino \( (n = 1) \), Pacific Islander \( (n = 3) \), or Native American \( (n = 2) \), or other \( (n = 3) \); these were classified as “Other” and were not included in the analysis of this study.

Remaining for analysis were 116 participants that identified as female, and Hispanic or Caucasian. Their ages ranged from 18 to 61 years \( (M = 23.21, SD = 6.65) \). There were a total of 42 participants who identified as Caucasian and 74 who identified as Hispanic.
Materials

Informed consent

Participants were shown an online consent form that included information regarding the purpose of the study, potential risks and benefits of participation, participant’s rights (including the right to withdraw), and contact information (see Appendix A).

Trait Self-Objectification Questionnaire (TSOQ; Fredrickson et al., 1998)

The TSOQ lists 10 characteristics: five appearance related items (physical attractiveness, weight, sex appeal, measurements, and firm/sculpted muscles), and five competence based items (physical coordination, health, strength, energy level, and physical fitness level). Due to the formatting of the online survey, questions were reverse ranked from the original questionnaire. Participants were asked to arrange the listed characteristics in order of most important to least important, with the most important attribute on top (listed as number 1), and the least important attribute on the bottom (listed as number 10). The rank numbers assigned to each of the characteristics within the competence based group were added together and subtracted from the total of the summed rankings of the appearance based group. When the sum of the competence based items was subtracted from the appearance based items, the resulting scores ranged from -25 to 25, with a higher score (a score in the positive direction) indicating more importance placed on competence, and a lower score (a score in the negative direction) indicating a higher importance placed on appearance. A lower score indicated higher levels of trait self-objectification (see
Acculturation Rating Scale for Mexican Americans-II (ARSMA-II; Cuellar, Arnold, & Maldonado, 1995)

The original ARSMA-II contains 30 questions measured on a 5-point scale, ranging from 1 (Not at all) to 5 (Extremely often or Almost Always). The statements provided for participants to rate are geared toward identifying whether a participant identifies more with an Anglo orientation or a Mexican orientation. Statements include, “I enjoy reading (e.g. books) in Spanish” and “I enjoy reading (e.g. books) in English.” The original measure was shortened and questions were combined to reduce respondent fatigue. The modified ARSMA-II contains 12 questions measured on a 5-point scale, and one question measured on a 4-point scale. The anchors for the response scale differ within the questions (see Appendix C), but 1 signifies an Anglo orientation, while 5 signifies a Mexican orientation. Question 13 is measured on a 4-point scale, and asks participants to self-identify as either American, Mexican American, Mexican, or Other. Mean scores for the ARSMA-II were calculated using Questions 1 through 12, with Question 13 being used as a validation of the previous answers. Higher scores on the ARSMA-II indicated more of a Mexican orientation.

Sociocultural Attitudes Towards Appearance Questionnaire-3 (SATAQ-3; Thompson et al., 2004).

The SATAQ-3 is a 30 item scale that measured the impact of sociocultural influences on body image. There are four subscales to this measure: Information, Pressures, Internalization-General, and Internalization-Athletic. I used the
Internalization-General subscale of the SATAQ-3. It measured the level of endorsement and acceptance of media ideals and how much an individual will strive for these ideals. The Internalization-General subscale that was used contains nine questions (e.g. I would like my body to look like the people who are TV) rated on a 5-point scale (1 = Definitely disagree, 5 = Definitely agree), with higher scores indicating higher levels of internalization (see Appendix D).

**Mexican American Cultural Values Scale (MACVS; Knight et al., 2010)**

The MACVS contains 50 questions measured on a 5-point scale, ranging from 1 (Not at all) to 5 (Completely). There are nine subscales: Familism Support, Familism Obligation, Familism Referent, Religion, Respect, Traditional Gender Roles, Material Success, Independence and Self-Reliance, and Competition and Personal Achievement. For this study, the three Familism subscales were used, which together consisted of 16 questions. Higher scores indicated higher levels of Familism, meaning that the participant placed family over individual interests. The Support subscale contains six questions and measures the extent that participants feel supported by, and cohesiveness with, their families. The Obligations subscale contains five questions and measures the degree that the participants care for or will make sacrifices for their families. The Referent subscale measures the degree to which participants refer to their families for important decisions and consider the impact of their personal decisions on the entire family. All three of the Familism subscales were combined into one total score to determine the participant’s overall level of Familism (see Appendix E).
Visual Stimuli

Participants were randomly assigned into one of three groups depicting different types of visual stimuli. The first group was shown pictures that were classified as *high skin exposure* (see Appendix F). These pictures featured women from magazines modeling bathing suits. The second group was shown pictures that were classified as *low skin exposure* (see Appendix G). These pictures featured women from magazines who were modeling various clothing options and had relatively little skin exposed. Models within both skin exposure groups were of varying ethnicities. The final group was shown pictures classified as *control* (see Appendix H). These pictures contained images of shoes and handbags, but no women were featured within the pictures.

The pictures were presented in sets of four. Participants were then directed to identify their like or dislike of each clothing item by clicking once (for like), which highlighted the item in green, or twice (for dislike), which highlighted the item in red.

Body Esteem Scale (BES; Franzoi & Shields, 1984)

The original BES contains 35 body-related items that are measured on a 5-point scale, ranging from 1 (*Have strong negative feelings*) to 7 (*Have strong positive feelings*). Factor analysis has revealed three factors for women: Sexual Attractiveness, Weight Concern, and Physical Coordination (Franzoi & Shields, 1984). The three factors for women contain only 32 of the original 35 questions on the scale, and those 32 were used for this particular study. This study opted to use a 7-point scale as opposed to the 5-point scale and used the 32 questions of the original
35 questions. The overall mean scores could range from 1 to 7, with a higher score indicating more positive body esteem. Internal consistency was $\alpha = .95$ in the present study. Previous research has indicated that the Body Esteem Scale is somewhat changeable and reactive to stimuli (Tiggemann, 2001). In this manner, the Body Esteem Scale can be conceptualized as a state scale, and that is how it was used in this study (see Appendix I).

**Demographic Questionnaire**

A demographic questionnaire was designed for this study in order to gather general information about the participants. Questions included: age, ethnicity, height, weight, sexual orientation, amount of television viewing, and relationship status (see Appendix J).

**Debriefing Form**

Participants were given a debriefing form explaining the purpose of the study, the collection of the data, and references if they wanted to learn more (see Appendix K).

**Procedure**

The survey was administered online through Qualtrics. The participants were provided with a consent form to acknowledge their voluntary participation and were able to print a copy for their records. Each participant was administered the TSOQ, the ARSMA–II, the Internalization subscale of the SATAQ-3, and the Familism subscales of the MACVS, in that order. Each participant then viewed a group of pictures. The group of pictures was classified as either the high exposure, low
exposure, or control group. When viewing the pictures, participants were asked to indicate whether they liked or disliked the clothing item, shoe, or accessory presented by clicking once on the item (for like) or double clicking (for dislike). Participants were then administered the BES and the Demographic Questionnaire. Upon completion each participant was given a debriefing form explaining the purpose of the study. All data were analyzed with the Statistical Package for the Social Sciences (SPSS, version 22).
RESULTS

Table 1 displays the means and standard deviations of scores on the TSOQ, the Internalization subscale of the SATAQ-3, the Familism subscale of the MACVS, the modified ARSMA-II, and the BES. Minimum and maximum scores are also displayed.

Table 1

Descriptive Statistics of Scales

<table>
<thead>
<tr>
<th>Scale</th>
<th>Caucasian Participants</th>
<th>Hispanic Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
</tr>
<tr>
<td>TSOQ</td>
<td>6.52</td>
<td>11.47</td>
</tr>
<tr>
<td>ARSMA-II</td>
<td>1.26</td>
<td>0.20</td>
</tr>
<tr>
<td>SATAQ-3</td>
<td>3.29</td>
<td>0.78</td>
</tr>
<tr>
<td>MACVS</td>
<td>3.68</td>
<td>0.53</td>
</tr>
<tr>
<td>BES</td>
<td>4.40</td>
<td>0.99</td>
</tr>
</tbody>
</table>

Note: TSOQ represents scores the Trait Self-Objectification Questionnaire; ARSMA-II represents scores from the modified Acculturation Rating Scale for Mexican Americans-II; SATAQ-3 represents scores from the Sociocultural Attitudes Toward Appearance Questionnaire-3; MACVS represents scores from the Mexican American Cultural Values Scale; BES represents scores from the Body Esteem Scale.

The possible range for the TSOQ was -25 to 25, with a score in the positive direction indicating that a participant had lower levels of trait self-objectification. In general, participants had slightly positive scores on TSOQ, indicating that, on average, the participants placed slightly more importance on competence based aspects, compared to appearance based aspects. When comparing Caucasians to Hispanics, Hispanics had slightly more positive trait self-objectification scores than Caucasians. Statistical significance of these differences will be reported later in this
Possible mean scores for the SATAQ-3 ranged from 1 to 5, with higher scores indicating higher levels of internalization. Internalization scores were above the midway point for all participants, indicating higher levels of internalization across all participants. Caucasians had slightly higher levels of internalization scores than Hispanics. Statistical significance of these differences will be reported later in this section.

Possible mean scores of the Familism subscales of the MACVS ranged from 1 to 5, with higher scores indicating higher levels of familism. All participants scored on the higher range of familism, with Hispanics scoring higher than Caucasians.

Possible mean scores for the ARSMA-II ranged from 1 to 5, with lower scores indicating higher levels of acculturation. In general, participants scored below the midway point between Anglo orientation (1) and Mexican orientation (5), indicating an overall slightly more Anglo orientation. When comparing Caucasians to Hispanics, Hispanics were just below the midway point, and Caucasians were considerably below the midway point. As expected, Hispanic participant scores indicated significantly lower levels of acculturation as compared to Caucasian participants.

Possible mean scores on the BES ranged from 1 to 7, with higher scores indicating higher levels of body esteem. Body esteem, on average for all participants was above the midway point, indicating more positive body esteem among participants.
Hypothesis 1

Hypothesis 1 was that Caucasians would have higher internalization scores than Hispanics. An independent samples t-test was used to compare the means of the general-internalization subscale of the SATAQ-3. There was no significant difference in the level of internalization between Caucasian and Hispanic participants, \( t(114) = 0.74, p = .46, d = 0.14, 95\% \text{ CI } [-0.21, 0.47] \). Hypothesis 1 was not supported.

Hypothesis 2

Hypothesis 2 was that Caucasians would have higher levels of trait self-objectification than Hispanics. An independent samples t-test was used to compare the summed scores on the TSOQ. There was no significant difference in level of trait self-objectification between Caucasian and Hispanic participants, \( t(114) = -1.41, p = .16, d = -0.27, 95\% \text{ CI } [-6.81, 1.15] \). Hypothesis 2 was not supported.

Hypothesis 3

Hypothesis 3 was that participants with higher levels of trait self-objectification, acculturation, familism, and internalization would express greater body dissatisfaction. A linear regression was performed to test this. The model was not statistically significant, \( R^2 = .01, F(4, 111) = 0.20, p = .94 \). Body esteem was not predicted by trait self-objectification (\( \beta = .09, p = .38 \)), acculturation (\( \beta = -.01, p = .95 \)), familism (\( \beta = -.01, p = .90 \)), or internalization (\( \beta = .02, p = .82 \)). Hypothesis 3 was not supported. Table 2 shows the correlation between each pair of scales.
Hypothesis 4

Hypothesis 4 was that participants would experience varying levels of body esteem among each exposure condition. It was predicted that participants in the high exposure group would experience the lowest body esteem, followed by the low exposure group, and finally it was predicted that the control group would report the highest levels of body esteem. A one-way ANOVA was used to test this hypothesis. There was no significant effect of exposure condition on level of body satisfaction, \( F(2, 113) = 1.62, p = .20, \omega^2 = .011 \). Homogeneity of variance could be assumed since the Levene’s test was not significant, \( F(2, 113) = 1.24, p = .29 \). Tukey’s test was used for post-hoc pair-wise comparisons. Thus, that there was no significant difference between the control condition (\( M = 4.68, SD = 0.93 \)), the low exposure condition (\( M = 4.33, SD = 1.16 \)), or the high exposure condition (\( M = 4.31, SD = 0.96 \)). While the mean scores were in predicted order, hypothesis 4 was not
Hypothesis 5

Hypothesis 5 was that acculturation would be negatively correlated with internalization among Hispanic participants. A bivariate correlation analysis was used to test this hypothesis. There was no significant relationship between level of acculturation and level of internalization among Hispanic participants, $r(N = 74) = .19, p = .10$. Hypothesis 5 was not supported.

Hypothesis 6

Hypothesis 6 was that acculturation would be positively correlated with body esteem among Hispanic participants. A bivariate correlation analysis was used to test this hypothesis. There was no significant relationship between acculturation and body esteem among Hispanic participants, $r(N = 74) = -.07, p = .56$. Hypothesis 6 was not supported.

Hypothesis 7

Hypothesis 7 was that familism would be positively correlated with trait self-objectification scores among Hispanic participants. A bivariate correlation analysis was used to test this hypothesis. There was no significant relationship between trait self-objectification and level of familism among Hispanic participants, $r(N = 74) = -.09, p = .47$. Hypothesis 7 was not supported.

Hypothesis 8

Hypothesis 8 was that familism would be positively correlated with body esteem among Hispanic participants. A bivariate correlation analysis was used to test
this hypothesis. There was no significant relationship between body esteem and
familism among Hispanics, $r(N = 74) = -.07, p = .54$. Hypothesis 8 was not supported.

**Exploratory Analyses**

Due to lack of significance in initially predicted hypothesis, exploratory analyses were conducted. Exploratory analyses revealed that body mass index (BMI) was significantly negatively correlated with body esteem, $r(N = 116) = -.30, p < .01$. Participants were then categorized by their BMI score and compared across three categories: underweight, normal, or overweight. Participants were categorized as underweight if their BMI was below 18.5, normal if their BMI was between 18.5 and 24.9, and overweight if their BMI was above 25. BMI scores ranged from 14.09 to 54.79. A one-way ANOVA revealed a significant effect of BMI on body esteem, $F(2, 113) = 5.69, p = .004$, $\omega^2 = .075$. Homogeneity of variance could be assumed since the Levene’s test was not significant, $F(2, 113) = 0.34, p = .71$. Tukey’s test was used for post-hoc pair-wise comparisons. A significant difference emerged when comparing participants who were classified as underweight ($n = 22, M = 4.91, SD = 0.89$), normal weight ($n = 53, M = 4.56, SD = 1.02$), and overweight ($n = 41, M = 4.07, SD = 1.04$). Participants who were classified as underweight had significantly higher levels of body esteem than participants who were classified as overweight. There was no significant difference between participants who were classified as normal and underweight ($p = .342$). Furthermore, there was no significant difference between participants who were classified as overweight and normal, although levels
approached significance \((p = .052)\).

Further exploration examined the bivariate correlations between familism, trait self-objectification, internalization, acculturation, and body esteem, within each BMI category. Analysis revealed that internalization and body esteem were significantly and positively correlated among participants within the underweight category, \(r(n = 22) = .43, p = .05\), but not the normal weight category, \(r(n = 53) = .007, p = .96\) or the overweight category, \(r(n = 41) = -.20, p = .20\). Trait self-objectification and internalization were significantly and negatively correlated in participants whose BMI range scored as normal, \(r(n = 53) = -.37, p < .01\) and overweight, \(r(n = 41) = -.36, p = .02\), but not for participants whose BMI indicated they were underweight, \(r(N = 22) = -.26, p = .25\). Furthermore, familism and acculturation were significantly positively correlated for participants in the overweight BMI category, \(r(n = 41) = .47, p < .01\), but not for participants in the underweight category, \(r(n = 22) = .18, p = .43\), or the normal weight category, \(r(n = 53) = .16, p = .20\).

To further explore if there was a relationship between exposure group and body esteem within each ethnic group, a multiple regression analysis was used. The model was not statistically significant, \(R^2 = .002, F(5, 110) = 1.06, p = .39\). Body esteem was not predicted by the interaction of control vs. exposure \((\beta = -.20, p = .05)\), low exposure vs. high exposure \((\beta = .02, p = .81)\), ethnicity \((\beta = .02, p = .82)\), control vs exposure with ethnicity contrast \((\beta = .07, p = .51)\), or high vs. low exposure with ethnicity contrast \((\beta = -.12, p = .23)\). Hispanics appeared to show a general trend with
the control condition eliciting the highest body esteem \((M = 4.64, SD = 0.92)\), followed by the low exposure condition \((M = 4.50, SD = 1.22)\), then the high exposure condition \((M = 4.24, SD = 1.04)\). The trend was different with Caucasian participants, showing the highest reported levels of body esteem in the control condition \((M = 4.78, SD = 0.99)\), then the high exposure condition \((M = 4.40, SD = 0.88)\), with the lowest levels of reported body esteem occurring in the low exposure condition \((M = 4.04, SD = 1.02)\). Figure 1 shows this trend.

A 3 x 2 between-subjects ANOVA was used to further analyze the interaction between exposure condition and ethnicity when predicting body esteem. The factors in this ANOVA were the skin exposure condition (three levels: high exposure, low exposure, and control) and ethnicity (two levels: Hispanic and Caucasian). A plot of the data (see Figure 1) suggested both Hispanics and Caucasians experienced the highest levels of body esteem in the control condition. However, Hispanics and Caucasians diverged in the high exposure and low exposure conditions. Hispanic participants reported higher body esteem in the low exposure condition when compared to the high exposure condition. Caucasian participants showed higher body esteem in the high exposure condition as compared to the low exposure condition. Homogeneity of variance could be assumed since the Levene’s test was not significant, \(F(5, 110) = 0.60, p = .70\). The ANOVA revealed no main effect for skin exposure, \(F(2, 110) = 1.99, p = .14\), ethnicity, \(F(2, 110) = 0.05, p = .82\), or their interaction, \(F(2, 110) = 0.99, p = .37\).
Figure 1. Body esteem as a function of ethnicity and exposure condition.
DISCUSSION

The goal of this study was to explore how a woman’s propensity to self-objectify and internalize media images affects her overall level of body esteem. Furthermore, it aimed to explore how skin exposure of a model stimulus affects a woman’s level of body esteem, and if a woman’s level of objectification and internalization play a role in that effect. Finally, this study aimed to understand the differences between ethnicities among these variables, and to determine the possible protective factors different ethnicities may possess to guard against the deleterious effects of the stream of impractical ideals.

Previous studies have shown a significant difference between ethnic groups in their level of trait self-objectification. Hebl et al. (2004) found that Hispanic participants reported the highest levels of trait self-objectification and African Americans reported the lowest levels. Calogero et al. (2009) found that women of color reported less trait self-objectification than Caucasian women; furthermore, Grabe and Jackson (2009) found that Caucasian women had significantly higher levels of trait self-objectification than Asian women. While previous studies found significant differences between ethnicities regarding self-objectification, the current study found no significant differences between Hispanics and Caucasians on the level of trait self-objectification.

There are several potential explanations for this discrepancy. Hebl et al. (2004) included men and women in their study. The current study, as well as
Calogero et al. (2009) focused on women only. This distinction is important since past studies have shown that women and men score differently on levels of objectification (Hebl et al., 2004; Tiggeman & Kuring, 2004), thus potentially altering the results when included together in a study of objectification. Second, the way the ethnicities were grouped may have had an effect on the results of the studies. The current study focused on Hispanic and Caucasian participants only, but Calogero et al. (2009) combined women identifying as African American, Asian, and Hispanic into one group and compared them to participants identifying as Caucasian. Different ethnicities, and their associated cultures, place different values on ideals such as family, modesty, and cultural practices. Therefore, combining ethnic groups of such acutely different backgrounds could potentially muddle the results.

Previous studies have also shown differences between levels of internalization among women of different ethnicities. Shaw et al. (2004) found, in an analysis of girls and women of varying ethnicities, Caucasian and Asian females reported significantly higher levels of thin-ideal internalization as compared to Blacks and Hispanics. Warren et al. (2005) analyzed awareness and internalization of the thin ideal among three varying ethnic groups: European American, Mexican American, and Spanish. They found that European American students internalized at a significantly higher rate than Mexican American students, and that Mexican American students internalized at a significantly higher rate than Spanish students. Jefferson and Stake (2009) found that European American women internalized at a higher rate than African American women. The current study found no significant
difference between Hispanics and Caucasians on level of internalization. This is inconsistent with the majority of previous findings, with only DeBraganza and Hausenblas (2008) finding similar results (as well as no significant difference between Caucasians and African Americans).

Again, there are several potential explanations for this discrepancy. The current study focused on adult women only, and compared Caucasians to Hispanics. Shaw et al. (2004) included girls and women, ranging in age from 11 to 26. Since body image concerns seem to be affecting women at younger and younger ages, it is possible that by including a wider age range, Shaw et al. captured the internalization and body image concerns that start in youth. Furthermore, it is possible that trends of internalization are developed and either accepted or rejected at an earlier age range. While it was initially considered that conducting a study with a narrower age range would help improve the understanding of results, it may be possible that limiting analysis to only a college population of women eliminated an entire age range of females who are captive audiences to media, and therefore vulnerable to its effects. Furthermore, Warren et al. (2005) focused only on adults, but their populations came from either a university in the southwestern region of the United States or from Spain. The current study was conducted within a politically and socially conservative area that is rural in nature and predominated by an economy that is agricultural. The culture established among the residents of a rural population may account for the lack of differences between ethnicities.

The idea of examining the effect of skin exposure came as an extension of a
study done by Aubrey et al. (2009) that examined the way different types of objectifying images affected state objectification and thoughts regarding appearance. Aubrey et al. compared three groups of pictures: a control condition, a body parts condition, and a body exposure condition. They found significant differences between the conditions in relation to a participant’s reported level of state objectification, as well as feelings towards appearance. Specifically, they found the body exposure condition, in which high levels of skin exposure were present and the majority of the body was visible, elicited more state objectification or higher levels of negative body descriptors compared to the body parts condition that consisted of close up pictures of a female’s body. Since it would appear that the entire person needs to be visible to evoke state objectification or negative feelings about the body, it was hypothesized that presenting varying levels of skin exposure of a fully visible model might elicit similar results.

There was no significant main effect of condition on level of body esteem. The mean scores of all participants showed that the control condition had the highest level of body esteem, followed by the low exposure condition, then finally with the lowest mean score of body esteem in the high exposure condition, although not statistically significant. Exploratory analyses suggested that this was only evident with Hispanic participants, as Caucasian participants reported their highest mean body esteem scores in the control condition, followed by the high exposure condition; the lowest levels of body esteem were reported in the low exposure condition. Again, these differences did not reach statistical significance.
Skin exposure, specifically, has not been a focus of much research in the past. Several studies have focused on viewing thin models, but not on level of skin exposure alone. The lack of statistical significance of level of skin exposure on body esteem may be due to the possibility that the general public has become so accustomed to high levels of skin exposure that it is no longer sufficiently novel to elicit a response. It is also possible that the thin statures of the models presented in the visual stimuli was a stronger factor than skin exposure itself, although it would be likely that a difference would have been seen within the control condition if this was the case. While an effort was made to obtain pictures of women of varying ethnicities, it may be possible that participants did not relate to the images presented and therefore did not compare or internalize the images viewed, resulting in a lack of emotional response. Furthermore, since no manipulation check was included, it is possible that the images within the different groups did not vary enough to make a significant enough difference in effect.

It is also important to draw attention to the possibility that body esteem is a trait measure and not one easily manipulated by the environment. Although previous studies have used it as a state measure, it may be possible that a lack of differences came from a stable trait of body esteem not being affected by the exposure condition. It would also be prudent at this time to draw attention to the change in media trends in recent decades. Television and print media previously dominated the media, but with developments in social media and portable electronic devices, the types of media and access to media images have changed significantly.
Finally, this study aimed at understanding what could act as a protective factor against the adoption of a negative self-evaluation among women. Determining what can help a person develop a positive sense of self, and finding a way to implement these values among youth, is important. There are several potential factors that could potentially help a person guard against negative self-evaluation. Past research has suggested that ethnicity may act as a protective factor. As an extension of ethnicity, this study examined the way acculturation and importance placed on family played into a woman’s level of body esteem.

Familism and cultural association have been shown to be variables that can protect a person from negative self-evaluation (Bettendorf & Fischer, 2009; Warren, et al., 2005), and it is believed that women of an ethnic minority will identify less with U.S. culture, and therefore internalize less of U.S. media. As expected, Hispanics scored significantly higher on the ARSMA-II, indicating a stronger orientation to the Mexican culture than Caucasians. Hispanics also scored significantly higher on levels of familism than Caucasians.

The final hypotheses of this study were to determine if these factors among Hispanic participants guarded against trait self-objectification, internalization, and lower body esteem. The correlations did not yield significant results. Familism was not significantly correlated with trait self-objectification or body esteem, and acculturation was not significantly correlated with internalization or body esteem. Exploratory analysis revealed that there was no significant relationship among these variables for Caucasian participants as well.
The results of this study are inconsistent with results of past studies. Bettendorf and Fischer (2009) found that familism played a role in the way acculturation to US society affected a person’s body esteem. They found participants who were more acculturated to U.S. society were more likely to experience body dissatisfaction, but this was only present for those who did not have high levels of familism.

It is important to note that the lack of significant differences in overall body esteem of the participants made it more difficult to truly evaluate the potential protective factors related to ethnicity. It is also important to note that, in general, the mean scores of both Hispanic and Caucasian participants were quite high. Whether or not familism and level of acculturation have the ability to affect a woman’s body esteem is inconclusive with this study. It may be beneficial to further examine participants showing a significant difference in body esteem, as well as participants outside of a college campus. It is possible that the impact of education could outweigh the importance of meeting societal beauty standards. Therefore, participants with a higher level of, or interest in, education may show results indicating higher levels of body esteem and confidence.

When examining the results of the exploratory analysis it would appear that there is some evidence that BMI is a factor that is influential on body esteem, how media images are perceived and registered in to one’s own schema, and level of self-objectification. This is consistent with past studies which have shown that BMI is connected to body esteem. Interestingly, participants falling within the underweight
category had a significant positive correlation between internalization of media images and body esteem, indicating the more that they internalized media images, the higher their own body esteem. This was not the same for participants falling within the normal or overweight BMI range. This result is potentially indicative that internalization, and acceptance of media images may be a key component of those images being able to effect a person’s body esteem, regardless of whether the standard is met or not.

Although the research hypotheses were not supported, continuing to gain understanding in this field is important. The current study aimed to understand a few of the various ways a woman’s body esteem can be negatively affected, as well as to determine variables that can act as protective factors. Given the results of this study, future efforts might look to identify generational shifts in the media for the circulation of these images and understand how different social media sites affect self-esteem. It is possible that the combination of the suspected desensitizing nature of such media, coupled with the widespread self-publication of the user’s photos, often with high levels of skin exposure, may serve to shift body image ideals to the more normal end of the spectrum. Abdicating privacy requires a suppression, either voluntary or involuntary, of self-consciousness or shame. Understanding the way social media influences the self-esteem of its users would be a valuable piece to add to the understanding of body image work as it relates to media images. Furthermore, regardless of the source, finding and understanding ways to help youth build a strong foundation of self and learn to value competence over physical appearance is an
excellent and worthwhile endeavor.
REFERENCES
REFERENCES


10.1177/0021934708317723


10.1080/00224540009600485


Media effects advances in theory and research (pp. 43-67). Mahwah, New Jersey: Lawrence Erlbaum Associates, Publishers


Tiggemann, M., & Kuring, J. K. (2004). The role of body objectification in


Wasylkiw, L., Emms, A., Meuse, R., & Poirier, K. (2009). Are all models created equal? A content analysis of women in advertisements of fitness versus
fashion magazines. *Body Image*, 6(2), 137-140.

doi:10.1016/j.bodyim.2009.01.005
APPENDIX A

INFORMED CONSENT

1. The goal of this research project is to determine how exposure to media affects women of different ethnicities.
2. You can discontinue your participation in this survey at any time without penalty. You can also skip any questions that make you feel uncomfortable. Even if you discontinue your participation, you will receive any entitlements that have been promised to you in exchange for your participation.
3. Participation in this research study does not guarantee any direct benefits to you. However, possible benefits include the fact that you may learn about how research studies are conducted and you may learn something about this area of research. If you are a student, you may be eligible to receive extra credit.
4. You will be given additional information about the study after your participation is complete.
5. If you agree to participate in this study, it will take approximately 20-30 minutes to complete.
6. All responses on these surveys will be kept from inappropriate disclosure, and will only be accessible to the researchers and their faculty advisors.
7. The present research takes precautions to avoid any negative consequences to the participants for their participation. However, if your participation in this study causes you any concerns, anxiety, or distress, please contact the Student Counseling Center at (209) 667-3381 or your local mental health agency to make an appointment to discuss your concerns.
8. This research study is being conducted by Rachel M. Dickerson. The faculty supervisor is Dr. Harold Stanislaw, Professor, Department of Psychology and Child Development, California State University, Stanislaus. If you have questions or concerns about your participation in this study, you may contact the researcher at rdickerson@csustan.edu or the research supervisor, Dr. Stanislaw, at (209) 667-3213
9. If you have any questions about your rights as a research participant, you may contact the Campus Compliance Officer, California State University, Stanislaus, at irbadmin@csustan.edu.
10. You have the option to print out a blank, unsigned copy of this consent form prior to beginning the survey. If you would like a copy of the consent form for your records, press Ctrl and P at this time.
11. By signing or clicking below, you attest that you are 18 years old or older and a student at California State University, Stanislaus.
12. By typing your name below, you are indicating that you have freely consented to participate in this research study.
APPENDIX B

TRAIT SELF-OBJECTIFICATION QUESTIONNAIRE

Please consider the following attributes and their importance for you in your life. Drag the following attributes into order of importance with the most important attribute on top and the least important attribute on the bottom.

1. _____ physical coordination.
2. _____ health
3. _____ weight
4. _____ strength
5. _____ sex appeal
6. _____ physical attractiveness
7. _____ energy level (i.e. stamina)
8. _____ firm/sculpted muscles
9. _____ physical fitness level
10. _____ measurements (e.g. chest, waist, hips)
APPENDIX C

ACCUSTRUATION RATING SCALE FOR MEXICAN AMERICANS-II

1) Do you Speak English or Spanish?
   a) English only
   b) Mostly English, some Spanish
   c) English and Spanish equally
   d) Mostly Spanish, some English
   e) Spanish only

2) Do you enjoy speaking Spanish? (This question is not presented to participants that indicate that they only speak English)
   a) Not at all
   b) Very Little
   c) Moderately
   d) Much
   e) Extremely

3) What type of music do you enjoy listening to?
   a) English music only
   b) Mostly English music, some Spanish music
   c) Spanish and English music equally
   d) Mostly Spanish music, some English music
   e) Spanish music only

4) What language do you prefer to watch TV in?
   a) English only
   b) Mostly English, some Spanish
   c) English and Spanish equally
   d) Mostly Spanish, some English
   e) Spanish only

5) What language do you prefer to watch movies in?
   a) English only
   b) Mostly English, some Spanish
   c) English and Spanish equally
   d) Mostly Spanish, some English
   e) Spanish only
6) In what language do you prefer to read (e.g. books) in?
   a) English only
   b) Mostly English, some English
   c) English and Spanish equally
   d) Mostly Spanish, some English
   e) Spanish only

7) In what language do you prefer to write (e.g. letters) in?
   a) English only
   b) Mostly English, some English
   c) English and Spanish equally
   d) Mostly Spanish, some English
   e) Spanish only

8) What language do you think in?
   a) English only
   b) Mostly English, some English
   c) English and Spanish equally
   d) Mostly Spanish, some English
   e) Spanish only

9) Do you have contact with Mexico?
   a) Not at all
   b) Very little or not very often
   c) Moderately
   d) Much or very often
   e) Extremely often or almost always

10) Do one or both of your parents identify as “Mexicano” or “Mexicana”?
    a) Not at all
    b) Very little or not very often
    c) Moderately
    d) Much or very often
    e) Extremely often or almost always

11) Does your family cook Mexican food?
    a) Not at all
    b) Very little or not very often
    c) Moderately
    d) Much or very often
    e) Extremely often or almost always

12) Did you and/or immediate family members celebrate Quinceaneras?
a) Not at all  
b) Very little or not very often  
c) Moderately  
d) Much or very often  
e) Extremely often or almost always

13) How do you identify yourself?  
   a) American  
   b) Mexican American  
   c) Mexican  
   d) Other
APPENDIX D

SOCIOCULTURAL ATTITUDES TOWARDS APPEARANCE QUESTIONNAIRE–3 (INTERNALIZATION SUBSCALE)

Please use the following scale to assign a ranking to each question.

1. Definitely Disagree
2. Disagree
3. Neutral
4. Agree
5. Definitely Agree

1. I would like my body to look like the people who are on TV.

2. I compare my body to the bodies of TV and movie stars.

3. I would like my body to look like the models who appear in magazines.

4. I compare my appearance to the appearance of TV and movie stars.

5. I would like my body to look like the people who are in the movies.

6. I compare my body to the bodies of people who appear in magazines.

7. I wish I looked like the models in music videos.

8. I compare my appearance to the appearance of people in magazines.

9. I try to look like people on TV.
APPENDIX E

THE MEXICAN AMERICAN CULTURAL VALUES SCALE (FAMILISM SUBSCALE)

Please answer these questions using the following scale:

1 = Not at all
2 = A Little
3 = Somewhat
4 = Very Much
5 = Completely

1. Parents should teach their children that the family always comes first. (FAM-SUP)
2. Children should be taught that it is their duty to care for their parents when their parents get old. (FAM-OB)
3. Children should always do things to make their parents happy. (FAM-REF)
4. Family provides a sense of security because they will always be there for you. (FAM-SUP)
5. If a relative is having a hard time financially, one should help them out if possible. (FAM-OB)
6. When it comes to important decisions, the family should ask for advice from close relatives. (FAM-REF)
7. It is always important to be united as a family. (FAM-SUP)
8. A person should share their home with relatives if they need a place to stay. (FAM-OB)
9. It is important to have close relationships with aunts/uncles, grandparents and cousins. (FAM-SUP)
10. Older kids should take care of and be role models for their younger brothers and sisters. (FAM-OB)
11. Children should be taught to always be good because they represent the family. (FAM-REF)
12. Holidays and celebrations are important because the whole family comes together. (FAM-SUP)
13. Parents should be willing to make great sacrifices to make sure their children have a better life. (FAM-OB)
14. A person should always think about their family when making important decisions. (FAM-REF)
15. It is important for family members to show their love and affection to one another. (FAM-SUP)
16. It is important to work hard and do one’s best because this work reflects on the family. (FAM-REF)
APPENDIX F

HIGH SKIN EXPOSURE
APPENDIX G

LOW SKIN EXPOSURE
APPENDIX H

CONTROL
APPENDIX I

BODY ESTEEM SCALE

Please read each of the following items and indicate how you feel about this part or function of your own body using the following scale:

1 = Have strong negative feelings
2 = Have moderate negative feelings
3 = Have slightly negative feelings
4 = Have no feeling one way of the other
5 = Have slightly positive feelings
6 = Have moderate positive feelings
7 = Have strong positive feelings

1. Body scent _____
2. Appetite _____
3. Nose _____
4. Lips _____
5. Physical Stamina _____
6. Reflexes _____
7. Waist _____
8. Muscular Strength _____
9. Thighs _____
10. Physical Coordination _____
11. Ears _____
12. Energy Level _____
13. Chin _____
14. Body build _____
15. Biceps _____
16. Buttocks _____
17. Breasts _____
18. Agility _____
19. Appearance of eyes _____
20. Cheeks/cheekbones _____
21. Hips _____
22. Legs _____
23. Figure _____
24. Health _____
25. Sex drive _____
26. Sex organs _____
27. Appearance of stomach 
28. Sex activities 
29. Body hair 
30. Physical Condition 
31. Face 
32. Weight
APPENDIX J

DEMOGRAPHIC QUESTIONNAIRE

1) What is your age ________________

2) What Gender do you most identify with?
   a) Female
   b) Male
   c) Other (please specify) ______________________________

3) What do you consider to be your predominant ethnicity
   a) African America
   b) American Indian or Native Alaskan
   c) Asian
   d) Caucasian
   e) Chicana/Chicano, Mexican American
   f) Filipino
   g) Hispanic
   h) Pacific Islander
   i) Other (Please Specify ________________________________)

4) Please select a current relationship status that most applies to you.
   a) Married
   b) In a committed relationship
   c) Single and dating
d) Single and not dating

e) Divorced

f) Widowed

g) Not Sure

5) What is your sexual orientation?

a) Heterosexual

b) Homosexual

c) Bisexual

d) Other

6) What is your height? _________ feet, _________ inches

7) What is your weight? ____________________ lbs

8) How many hours of TV do you watch in a typical day?

9) How many hours do you spend on the internet in a typical day?

10) How many hours do you spend looking at magazines in a typical day?
APPENDIX K

DEBRIEFING

Thank you for participating in this study. I would like to take this time to better explain what this study is about. I am interested in determining how varying levels of skin exposure effect women of different ethnicities. I am looking at how prone a woman is to monitor her own appearance, through self-objectification, the level in which she internalizes media images, and her level of Acculturation or Enculturation. Finally, I am looking at how these components affect a woman’s overall satisfaction with her body.

All information collected in this study will be kept safe from inappropriate disclosure, and there will be no way of identifying your responses in the data archive. We are not interested in anyone’s individual responses; rather, general patterns that emerge when all of the participants’ responses are put together. We would appreciate you not discussing this study with others who may later participate in it, as this could affect the validity of the research conclusions. We anticipate completion of data collection in March 2014.

If you have any questions about the study or would like to learn about the results of the study, you may contact Rachel Dickerson at rickerson@csustan.edu or the research supervisor, Dr. Harold Stanislaw at hstanislaw@csustan.edu. If you have questions about your rights as a research participant you may contact the Office of Research and Sponsored Programs, CSU Stanislaus, at (209) 667-3493. If participating in the study caused you any concern, anxiety, or distress, you may contact the Student Counseling Center at (209) 667-3381.

If you would like to learn more about this research topic, I suggest the following references:
