

**A Correlational Study Examining the Relationship Between the Eurocentric, Westernized  
Beauty Standards and the Rejection-identification Model**

**By**

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### **Abstract**

The Rejection-identification Model proposes that among racial minority groups, perceptions of rejection from the dominant majority group are associated with minority group identification. Building upon previous research of rejection, the current study connects Eurocentric, Westernized beauty standards and the rejection-identification model (RIM). It is expected that those who perceive themselves as fitting the Westernized beauty standard will perceive less stigma and less in-group identification compared to those who do not fit the Westernized beauty standards. To examine this, female participants (that fit and do not fit the Westernized beauty standard) completed demographic questions along with questions related to rejection and identification. No statistically significant associations were found among these groups, however, some patterns were in the expected direction. Implications for research on the rejection-identification model are discussed.

### **The Connection Between the Eurocentric, Westernized Beauty Standard and the Rejection-identification Model**

In the Western world, like American society, the concept of beauty and being viewed as beautiful is socially significant amongst most individuals, especially women. The emphasis of beauty placed upon women can be seen through the intense objectification and criticism of the female body (Fredrickson & Roberts, 1997). If one is considered beautiful by Western societal standards, they are socially accepted by the majority, often due to Western culture emphasizing the stereotype that “beauty-is-good” (Dion et al., 1972). The “beauty is good” stereotype is the belief that attractive people are favored over unattractive people and have more positive traits and characteristics such as having a more socially desirable personality, as well as being

expected to have greater personal success on most outcomes of life. (Dion et al., 1972). In return, being attractive leads to acceptance by the majority or by dominant groups allowing those who fit the standard to receive more praise and less discrimination and exclusion. These ideas fall under the modern term of “pretty privilege,” or the scholarly term “lookism” (Tietje and Cresap, 2005). Lookism refers to an inequality one may face depending on one’s physical appearance. Researchers defined lookism as a form of prejudice where “attractiveness receives a premium and unattractiveness receives a penalty” (Tietje and Cresap, 2005, p. 31). Meaning that those who are viewed as attractive or beautiful will be socially admired, complimented, and approved of. In contrast, those who are seen as unattractive or undesirable through the lens of beauty standards will be rejected or socially excluded. These researchers were able to connect lookism with discrimination based on factors such as race (Tietje and Cresap, 2005). Discrimination based on appearance can go beyond racial standards and include bodily standards like weight and disability.

The concept of rejection and beauty go hand in hand. Previous research finds that the pressuring value of beauty placed on people can cause one to become sensitive to rejection based on their appearance (Park et al., 2009). Appearance-based Rejection Sensitivity (Appearance-RS) describes the process of anxiously expecting, perceiving, or overreacting to signs of rejection based on physical appearance (Park et al., 2009). Comparing men to women, women were found to show significantly greater Appearance-RS than men, providing evidence that suggests that women are primarily affected by societal standards of appearance.

Furthermore, studies consisting of college women suggest that the majority of women experience appearance teasing during early adolescence (Cash, 1995), which affects their body

image in adulthood (Cash, 1995; Park et al., 2009). Referring to racial differences in women, rejections in appearance based on attraction can be rooted in racial stereotypes and prejudice. Previous research has found that racial stereotypes and media pressures of Eurocentric features promote a specific idea of what attraction is and attraction between different races (Silvestrini, 2020). In Western society, the main beauty standard being pushed is Eurocentric features (White, light skin, thin). Therefore, those surrounded by these beauty standards consistently, whether it be through peers, magazines, social media, television etc. are pushed by the narrative that European, White features are the epitome of beauty and attraction.

### **Eurocentric Beauty Standards**

Previous studies have observed the existence and impact of the Eurocentric beauty standard through experiments such as the “Doll Test” (Clark & Clark, 1947). The findings of this research concluded that the majority of African American children who participated associated “nice” and “pretty” with White baby dolls, whereas the Black baby dolls were associated with terms like “bad.” The doll test was recreated 58 years later and had the same results as the previous research (Davis, 2005). The same results over time emphasizes the impact Eurocentric, White beauty standards have on people who do not fit this standard. These standards have put in a “White” perspective of what would be considered beautiful in society, rejecting those who do not fit these standards.

Moreover, previous research has emphasized the way beauty standards have become racialized and impact one’s tendencies in attraction toward other races (Silvestrini, 2020). Research suggests that those who are surrounded by racial stereotypes and media pressures of Eurocentric features induce harmful consequences on interracial attraction, including sexual

racism (Silvestrini, 2020). Sexual racism is a form of prejudice within a romantic or sexual setting that discriminates against potential partners based on race (Silvestrini, 2020). Therefore, we can make the assumption that racial features play a factor in what one finds attractive, and if one is discriminatory towards a certain race, they potentially do not have attraction for people of that race. Through interviews researchers found common themes between one's race and attraction (Silvestrini, 2020). For instance, the researcher conducted interviews with differing types of people, varying in race and gender. One of the interviews involved a White, man who grew up in an upper-middle class setting surrounded by racial stereotypes where European features were encouraged. He did not find Black or Hispanic women attractive and referred to them as “ghetto” (Silvestrini, 2020). This demonstrates the devastating effects racial stereotypes have on interracial attraction, and how the Eurocentric beauty standard is pushed as the superior form of appearance.

### **Rejection**

Those who do not fit the Eurocentric beauty standard of Western society tend to be rejected from being viewed as attractive. Since the media pushes unattainable ideals of bodily perfection as the standard of beauty (Mckay et al., 2018), those who do not fit these standards may experience higher levels of rejection or negative emotion and self-esteem issues (Mckay et al., 2018). As research has shown, those who are perceived to be physically attractive often have better self-esteem, better adjustment, more social life satisfaction, more positive emotional experiences, and better body images (Langlois et al., 2000). On the contrary, those who are perceived as physically unattractive are subject to more appearance-based teasing or bullying which is predictive of negative psychological outcomes. The effects of appearance criticism,

especially during childhood/adolescence are long-lasting because these individuals tend to experience negative body image issues well into adulthood. Likewise, previous research found that those who are physically unattractive and who have experienced forms of bullying like teasing, name-calling, withdrawing friendships, spreading rumors, or physical assault were more likely to be dissatisfied with their body image. This can increase the potential of developing negative emotional and mental outcomes like eating disorders, depression, and social anxiety (Akan & Grilo, 1995; Cash, 1995; Janssen et al., 2004; Menzel et al., 2010). In regard to race, being teased or bullied about racially distinctive features has been shown to heighten body image dissatisfaction (Iyer & Haslem, 2003) but also implements the idea that they do not belong to the dominant White culture of Western society (Kawamura & Rice, 2008). This may cause people of color to develop a desire to be accepted by White culture. In order to be accepted by the Eurocentric standards, minority groups may try to remove themselves from their racial-group to meet the White, Western aesthetic standards.

### **Rejection-Identification Model**

One psychological concept that directly explicates the experience of rejection is the rejection-identification model. The rejection-identification model (RIM) by Branscombe et al., 1999, suggests that one's identity and in-group is consistently rejected by a majority or dominant social group. Rejection can include but is not limited to: prejudice, whether that be racism, sexism, homophobia, ableism, or even microaggressions such as bullying or social exclusion due to one's identity. RIM argues that because of this rejection, one may begin to identify more with their rejected pieces of identity (race, weight, disability) and fellow in-group members in order to counteract the negative discrimination; which can potentially protect their overall psyche and the

in-group's collective well-being. For example, in previous studies (Bogart et al., 2018; Branscombe et al., 1999; Lindly et al., 2014; Wellman et al., 2022) it was found that race, weight, and disability discrimination were linked to increases in identifying with one's rejected identity and in-group members.

### **RIM and Racial Discrimination**

The first time the rejection-identification model (RIM) was introduced was to research the psychology and well-being of disadvantaged groups specifically through race (Branscombe et al., 1999). In examination of these ideas, African Americans were asked to evaluate a series of scenarios that could be attributed to racism and then completed measures of identity, self-esteem, well-being, and minority group identification. According to this study, the RIM claims that negative outcomes to prejudice within many situations can cause both positive and negative effects on well-being, positive effects being more affiliation with fellow in-group members (members of the same race) and negative effects being lower self-esteem. Results of this study suggest that minority group identification was significantly correlated with past attributes. This means the more rejection was perceived in the past scenarios, the more participants identified with in-group minority members.

### **RIM and Weight Discrimination**

Besides studies involving race, previous research on weight discrimination also focused on the RIM. Many researchers connecting the RIM to weight discrimination introduce the concept of "fat identity" and how it is impacted by the rejection-identification model. In order to define "fat identity" researchers described it as the extent of importance "being fat" is to one's identity and the extent one associates with other "fat" in-group members (Wellman et al., 2022). The

study hypothesized that weight discrimination positively associates with fat identity, causing greater well-being. This means that those with more weight related discrimination identify more with being overweight, which can increase well-being, protecting them from the negative consequences weight stigma has on self-esteem and self-image. The participants of this research study completed a survey with measures of fat identity, body affirmation, in-group (fat group) identification, health, life satisfaction, and self-esteem. The results suggest that affiliation with fat identity significantly correlated with every measure including: perceived weight discrimination, in-group identification and self-esteem. This conclusion supports the RIM because those who strongly identified with being “fat” also had higher perceived discrimination, in-group identification, and higher well-being.

Since weight discrimination disproportionately affects women (Lindly et al., 2014), certain studies are unique because they only involve female participants. The researcher only focused on women because they receive more weight discrimination and “fat stigma” compared to men (Lindly et al., 2014). It was hypothesized that high fat identity leads to a stronger preference to affiliate with “fat people” (in-group identification), lower anti-fat attitudes, and more perceived weight discrimination. It was also expected that higher fat identity is linked to higher psychological well-being, self-esteem, and body satisfaction. Participants were given questionnaires that measured fat identity, anti-fat attitudes, perceived weight discrimination, childhood weight, physical appearance, satisfaction with life, and self-esteem. The results of this study concluded that fat identity was significantly and positively correlated to every measure. Relating to RIM, this is significant because this means the more they experienced weight



discrimination, the more one identified with being “fat” or overweight, which in turn increases identification with in-group (fat group) members (Lindly et al., 2014).

### **RIM and Disability Discrimination**

There are limited studies and research done on the RIM and disability discrimination. The first and one of the only studies connecting disability discrimination and the RIM focuses on the concept of “disability pride” and how it can be a protective factor for the self-esteem of those with disabilities using RIM. (Bogart et al., 2018). Firstly, researchers defined disability as the “intersection of an impairment and an individual's contextual, personal, and environmental factors” (Bogart et al., 2018). Disability pride then refers to those who believe that having their disability is a positive or affirming source of value and unique perspectives that creates in-group solidarity (Bogart et al., 2018). Participants were asked to answer questionnaires measuring disability pride, International Classification of Functioning (ICF) factors (impairment, personal, and environmental factors) like severity of condition, age, ethnicity, and social support, as well as self-esteem (Bogart et al., 2018). The findings suggest that disability pride is a mediator for the negative effects of stigma, like lower self-esteem. Therefore, the greater disability stigma one perceives, disability pride increases, which in return increases self-esteem. It was also seen that social support, especially from another disabled person increased disability pride. These conclusions of stigma and social support correlate to the RIM because the more stigma disabled people faced the more pride they had in their disability and higher identification with in-group members (Bogart et al., 2018).

### **Current Study**

The purpose of the current study is to establish and extend the connection between the Eurocentric, Westernized beauty standard and the rejection-identification model (RIM). These beauty standards significantly impact and target women, therefore, this study will only involve female participants. The concept of beauty in Western society involves the standard where women should be White or light-skinned, athletic or thin, and able bodied (non-disabled) to be considered “beautiful.” Those who do not meet these beauty standards can be considered a social minority. Social minorities can include people of color, disabled people, or those who are overweight. These ideas relate to the rejection-identification model (RIM). The rejection-identification model (Branscome et al., 1999) is the psychological concept where one's identity (race, disability, weight, etc.) is rejected by a dominant social group, and in return, this rejection can lead to low self-esteem, and wellbeing. The rejection-identification model argues that because of this rejection one may begin to identify more with their outcasted pieces of identity and with fellow in-group members in order to counteract the negative discrimination, which can potentially protect their overall psyche and the in-group's collective well-being. The current study will examine the RIM among those who believe they fit or do not fit the beauty standard. It is predicted that among those who do not fit the Eurocentric beauty standard, there will be an association between perceived discrimination and in-group identification in comparison to those who do fit the Eurocentric standard.

## Methods

### Participants

A total of 24 participants were recruited from a convenience sample that consisted of those who do and do not attend Purchase College. Only participants who were women, 18 years or older, with unimpaired vision were recruited. 100% were female, with ages ranging from 20 to 34, with the average age being 22. Participants were 62.5% White, 20.8% Black or African American, 12.5% Hispanic or Latina, and 4.12% Asian or Asian American. Participants were not compensated. All participants consented to the terms and conditions of this study.

### Materials and Design

In a correlational study, female identified participants answered questions regarding the rejection-identification model and other key theoretical variables using Qualtrics, an online survey tool. The participants were presented with a series of items described below and in the appendices.

**Demographic Measure.** Three open response questions were developed to collect demographics from subjects (age, gender, race). Listed in appendix A.

**Identity Measure.** Three yes/no questions were developed for participants to specify if they identified as disabled, overweight, or white-passing. These items are used for demographic purposes. Listed in appendix B.

**Past Rejection Measure.** Two yes/no questions were developed for participants to specify if they were bullied and rejected for the way they looked. A multiple choice question was used for participants to identify which specific physical attribute was rejected. A five - point scaled

question was used to determine the frequency of rejection (1 - not bullied, 5 - frequent). Listed in appendix C.

**Beauty Standard Measure.** One yes/no question was developed to ask if the subject felt they fit the Eurocentric, westernized beauty standard. Listed in appendix D.

**Perceived Media Measure.** Three five- point scaled questions were developed to determine the frequency subjects see and surround themselves with people who look like them in the media (1 - not often, 5 - frequent). Listed in appendix E.

**Situational Rejection Measure.** Participants were asked to read scenarios of events and then to circle the percentage, listed in 10% increments, on a scale ranging from 0% (*due to factors other than prejudice*) to 100% (*completely due to prejudice*) (Branscome et al., 1999). Listed in appendix F

**In-group Identification Measure.** 4 five-point likert scale statements were used to determine subjects' identification with self-image and in-group members (race, weight, disability). Listed in appendix G.

**Apparatus.** Qualtrics was used to administer the study and all subjects were required to use an electronic device with internet connection which was provided by themselves.

## **Procedures**

Participants first read and agreed to participate in the study. They then completed the demographics measure first before moving on to the rest of the survey. The remainder of measures of the survey were presented in a randomized order. The survey took participants about

15-30 minutes to complete. After completing the survey, participants were taken to a debriefing page explaining the main purpose of the study, as well as contact information if they had any further questions or concerns. Data was analyzed using JASP.

## Results

### Relationship between Rejection and Identification

The purpose of this study was to examine the association between attributions of prejudice (rejection) and attachment to identity/identification among those who believe that they fit the Eurocentric beauty standard, among those that do not believe they fit, and among those who are unsure. To examine this, a series of bivariate correlations between rejection and identity were computed across the three perceptions of beauty standards groups separately from the beauty standards measure: those who fit, do not fit, and are unsure if they fit the Eurocentric beauty standards. Among participants who believed they fit the Eurocentric beauty standard, there was no association between attributions of prejudice and identification with one's racial group ( $r(7) = 0.063, p = 0.893$ ), weight ( $r(7) = -0.012, p = 0.979$ ), and disability ( $r(7) = 0.442, p = 0.321$ ).

Among participants who believed that they did not fit the Eurocentric beauty standard, there was no association between attributions of prejudice and identification with one's racial group ( $r(7) = -0.522, p = 0.230$ ) and weight ( $r(7) = 0.335, p = 0.463$ ).

Finally, among participants who were unsure whether they fit the Eurocentric beauty standard, there was no association between attributions of prejudice and identification with one's racial group ( $r(10) = -0.388, p = 0.267$ ), weight ( $r(10) = -0.220, p = 0.542$ ), and disability ( $r(10) = -0.326, p = 0.358$ ).

### Exploratory Analyses

Additional analyses were explored pertaining to mean differences on the main theoretical variables: those who fit, do not fit, and are unsure whether they fit the Eurocentric beauty standards. An ANOVA was conducted comparing whether there are differences among those who believe that they fit the Eurocentric beauty standard, those that do not believe they fit, and among those who are unsure if they fit on attributions of prejudice (rejection). There were no significant differences between these three groups on attributions of prejudice ( $p = 0.422$ ). That is, the mean estimates of attributions of prejudice among those who believe that they fit the Eurocentric beauty standard ( $M = 444.86$ ,  $SD = 257.57$ ), among those that do not believe they fit ( $M = 300.00$ ,  $SD = 259.02$ ), and among those who are unsure ( $M = 405.90$ ,  $SD = 121.65$ ) were not significantly different on attributions of prejudice.

A second ANOVA was conducted comparing whether there are differences among those who believe that they fit the Eurocentric beauty standard, those that do not believe they fit, and among those who are unsure on racial identification. There were marginally statistical differences between these three groups on racial identity ( $p = 0.076$ ). That is, the mean estimates of racial identity among those who believe that fit the Eurocentric beauty standard ( $M = 14.00$ ,  $SD = 1.73$ ), among those that do not believe they fit ( $M = 11.57$ ,  $SD = 1.81$ ), and among those who are unsure ( $M = 11.90$ ,  $SD = 2.42$ ) were not significantly different on racial identity.

A third ANOVA was conducted comparing whether there are differences in weight identity among those who believe that they fit the Eurocentric beauty standard, those that do not believe they fit, and among those who are unsure on weight identity. There were no significant differences between these three groups on attributions of prejudice ( $p = 0.799$ ). That is, the mean

estimates of weight identity among those who believe that fit the European beauty standard ( $M = 11.43$ ,  $SD = 2.37$ ), among those that do not believe they fit ( $M = 12.14$ ,  $SD = 1.86$ ), and among those who are unsure ( $M = 12.10$ ,  $SD = 2.47$ ) were not significantly different on weight identity.

A final ANOVA was conducted comparing whether there are differences among those who believe that they fit the Eurocentric beauty standard, those that do not believe they fit, and among those who are unsure on disability identity. There were no significant differences between these three groups on disability identity ( $p = 0.660$ ). That is, the mean estimates of disability identity among those who believe that fit the European beauty standard ( $M = 2.00$ ,  $SD = 5.29$ ), among those that do not believe they fit ( $M = 0.00$ ,  $SD = 0.00$ ), and among those who are unsure ( $M = 1.60$ ,  $SD = 5.06$ ) were not significantly different on disability identity.

### **Discussion**

The Rejection-identification Model proposes that among racial minority groups, perceptions of rejection from the dominant majority group are associated with minority group identification. Building upon these, the current study connects Eurocentric, Westernized beauty standards and the rejection-identification model (RIM). It was expected that those who perceive themselves as fitting the Westernized beauty standard will have an increased association between perceived discrimination and in-group identification compared to those who do not fit the Westernized beauty standards. The main goal of this study was to examine the association between attributions of prejudice (rejection) and attachment to identity (race, weight, disability) among those who believe that they fit the Eurocentric beauty standard, among those that do not believe they fit, and among those who are unsure whether they fit the Eurocentric beauty standard.

To examine this, female participants (that fit and don't fit the Westernized beauty standard) completed demographic questions along with questions related to rejection and identification. Unfortunately, contrary to predictions, the three groups (fit, do not fit, and unsure) were not significantly different on attributions of prejudice, racial identity, weight identity, and disability identity.

This study has some limitations that should be considered. Firstly, the sample size of the study was too small to be significant. If more participants were recruited, more accurate results would be produced. Additionally, there were only 2 participants out of the 24 subjects that identified as disabled. Therefore, there were not enough disabled people to obtain precise results for disabled identities. Lastly, more than half the participants were White, therefore, having less women of color provides limited results on racial identity and rejection.

Regarding the RIM, since these results were not significant on any level of analysis, it is difficult to pinpoint whether attributes of prejudice affect different identities of women. That being said, there are interesting points from those who are unsure whether they fit the Eurocentric beauty standard. It can be seen that since they are unsure, they may carry a level of unawareness regarding their identity. Therefore, the RIM does not affect them because they are not fully sure whether their identity is rejected and what that means for their connections to fellow in-group members. Future researchers should consider higher populations of women of color and disabled women, as well as a higher population of women in general for their studies to truly correlate attributes of prejudice with these identities.



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**Appendix A:**

**Flyer Advertisement**

**Online Psychology Research Opportunity!**

**Participants needed for a study on **Western beauty standards.****



**Participants must be female, 18 years old or older, without vision impairments!**

**Study will take 15-20 minutes to complete**

**Participants will not be compensated**

Link to the study:

[https://purchasenss.qualtrics.com/jfe/form/SV\\_4ILWPE4aPv0soB0](https://purchasenss.qualtrics.com/jfe/form/SV_4ILWPE4aPv0soB0)

This Senior Project is being coordinated by Jocelyn Saccullo.

Sponsored by Dr. Krystal Perkins.

If you have any questions contact Jocelyn Saccullo at [jocelyn.saccullo@purchase.edu](mailto:jocelyn.saccullo@purchase.edu)

### **Appendix B: Demographic Questionnaire**

- How old are you?
  - (Type in)
- What is your gender?
  - Female
  - Male
  - Non-binary
- What race are you?
  - Asian or Asian American, including Chinese, Japanese, and others
  - Black or African American
  - Hispanic or Latina, including Mexican American, Central American, and others
  - White, Caucasian, Anglo, European American; not Hispanic
  - Native American/ Indigenous American
  - Pacific Islander, including Hawaiian

### **Appendix C: Identity Measure**

- Are you disabled?
  - Yes
  - No
- Are you overweight?
  - Yes

- No
- Are you “white-passing?” (You may be perceived as a White person due to your skin tone. If you are White put yes.)
  - Yes
  - No

#### **Appendix D: Past Rejection Measure**

- Were you ever bullied for the way you look? (Skin color, race, facial attributes, weight, disability)
  - Yes
  - No
- Have you ever been rejected from conversation, or interaction because of the way you look? (Skin color, race, facial attributes, weight, disability)
  - Yes
  - No
- Which physical attributes were you bullied/rejected for?
  - Skin color (race)
  - Facial attributes
  - Weight
  - Disability
- How often did this rejection occur?

(5) Frequent   (4) Often   (3) Sometimes   (2) Rarely   (1) Never

### **Appendix E: Beauty Standard Measure**

- Do you feel you fit the Eurocentric beauty standard of Western society? (White/light-skinned, thin, able-bodied)

(5) Strongly agree   (4) Agree   (3) Neither agree or disagree   (2) Disagree   (1) Strongly disagree

### **Appendix F: Perceived Environment Measure**

- Do you see people who look like you (same skin tone, race, facial attributes, hair, weight, disability) in everyday media? (T.V., movies, social media)

(5) Frequent   (4) Often   (3) Sometimes   (2) Rarely   (1) Never

- Do you try to surround yourself with media (T.V., movies, social media) that includes people that look like you? (same skin tone, race, facial attributes, hair, weight, disability)

(5) Frequent   (4) Often   (3) Sometimes   (2) Rarely   (1) Never

- Do you surround yourself with people who look like you (same skin tone, race, facial attributes, hair, weight, disability) in your daily life?

(5) Frequent   (4) Often   (3) Sometimes   (2) Rarely   (1) Never

### **Appendix G: Perceived Stigma Measure**

As you read the following scenarios use the percentages below to indicate the level of perceived stigma you feel toward these events.

(0%) Due to factors other than prejudice

(10%) (20%) (30%) (40%) (50%) (60%) (70%) (80%) (90%)

(100%) Completely due to prejudice

Suppose your teacher calls you out in front of your peers because you have been frequently missing school days for health reasons.

Suppose you are at your friend's house hanging out and she calls you a “robot.”

Suppose you are at a job interview and the employer asks for a recent medical report from you, but does not ask the other candidates.

Suppose you are attracted to a particular White person and ask them out on a date, and you are turned down.

Suppose you want to join a social organization. You are told that they are not taking any new members at this time.

Suppose your boss tells you that you are not performing your job as well as others doing that job.

Suppose you have to fill out some government forms in order to apply for a loan that is important to you. You go to one office and they send you to another, then you go there and are sent somewhere else. No one seems to be really willing to help you out.



Suppose you go out to dinner with your friend who is a professional trainer. When your food arrives she proceeds to say “Are you sure you are going to eat all of that?”

Suppose you and your White friend post individual selfies to social media on the same day. Your friend receives more likes even though you have just as many followers as her.

Suppose you apply to be a model for a clothing commercial, you have previous experience and all the fitting criteria needed. All of the other candidates are white and thin. You learn you did not get the job.

### **Appendix H: In-group and Self Identification Measure**

Use the numbers below to indicate how much you agree or disagree with each statement.

(5) Strongly agree (4) Agree (3) Neither agree or disagree (2) Disagree (1) Strongly disagree

1. I feel a strong attachment toward my race, weight, or disability
2. I feel estranged from my race, weight, or disability
3. I feel a strong attachment toward my in-group members (members of the same race, weight, disability)
4. I feel estranged from my in-group members (members of the same race, weight, disability)

### **Appendix I: Informed Consent Form**

**Name of Study:** A Correlational Study Examining the Relationship Between the Eurocentric, Westernized Beauty Standard and the Rejection-identification Model

**Researchers:** Jocelyn Saccullo and Faculty Sponsor, Krystal Perkins

**Contacts:** [jocelyn.saccullo@purchase.edu](mailto:jocelyn.saccullo@purchase.edu) (516-647-5356), [krystal.perkins@purchase.edu](mailto:krystal.perkins@purchase.edu)

**Purpose:** We would like permission to enroll you as a participant in a research study. This study investigates how the Eurocentric, Westernized beauty standards affect social minorities and define their identity and ingroup identification.

**Procedure:** You must be 18 years or older, female, and without vision impairment to participate.

In this study, you will be asked to complete a survey consisting of seven questionnaires. Some of the questionnaires will ask about racial identification, experiencing prejudice, and perceptions on appearance, media, and your environment. You will be asked to indicate your level of agreement, using a series of Likert scales. All information will be confidential, only available to the principal investigator and faculty sponsor. The survey should take approximately 15 - 20 minutes to complete.

**Costs, risks, and discomforts:** Some questions presented on the questionnaire may be considered sensitive or triggering. Participants may experience negative emotions involving self-image and rejection during the study. Participants are allowed to skip questions they do not wish to answer or quit the study at any time. Beside this, there are no anticipated risks for you participating in this study, other than those encountered during daily life.

**Benefits and compensation:** The general benefit of participating in scientific research is the satisfaction that comes from contributing to science and the pursuit of knowledge. Participants will receive no direct benefits from participating in this study. There will be no compensation earned from participation.

**Confidentiality:** The results of this study may be published in a scholarly book or journal or used for teaching purposes. However, your name and other identifiers will not be used in any

publication or teaching materials. Your data will never be associated with your name or any other information that would make it possible to identify you. Anonymized responses will be used on Qualtrics to prevent subject IP addresses from being collected. Only the principal investigator and faculty sponsor will view the raw data. It will be stored in a password-protected Qualtrics account and on the personal computer of the principal investigator, which is also password protected.

**Refusal or withdrawal of participation:** You do not have to participate in this study. If you decide to participate, you can change your mind and drop out of the study at any time without affecting your present or future interactions with the experimenters and with no loss of credit for participation.

**Signature:** I confirm that the purpose of the research, the study procedures, the possible risks and discomforts, as well as potential benefits that I may experience have been explained to me. All my questions have been answered. I have read this consent form. My signature below indicates my willingness to participate in this study. I understand that I may contact the chair of the Institutional Review Board if I experience any problems during this experiment or have concerns about the ethics of this research [irb.chair@purchase.edu](mailto:irb.chair@purchase.edu).

By checking this box you are indicating your consent to participate in this study. This will act as your official signature.