

**SOCIAL MEDIA PERCEPTIONS ON THE PLUS SIZE CURVYKENYAN WOMAN
REFLECTING ON INSTAGRAM POSTS**

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DECLARATION

This Research is my original work and has never been presented for the award of degree in any other university or institution.

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ABSTRACT

This study aimed at studying perceptions on the plus size curvy Kenyan woman on social media platforms reflecting on Instagram posts. The objectives being to find out perceptions on women bodies; to examine how plus-size women perceive themselves relating to captions and comments accompanying their photos on Instagram and the perceptions of plus size curvy women on Instagram. The research targeted most commented posts of the five renamed plus size women in Kenya by *The Standard* and *Lifestyle Magazine*, as well as the most commented posts from #plussizekenya Instagram posts. Qualitative research approach allowed the researcher interact with the audiences' reaction through comments and emoji's to retrieve meaning in regards to curvy plus-size Kenyan women posts. Descriptive research design was important in assessing and discussing, in depth findings on the perceptions on the plus size woman on Instagram. The research analyzed Instagram audience, comments and emoji reactions made on plus size curvy women photos. Discourse theory and Theory of social construction were used and useful for this research as they guided in meaning extraction from written comments and emoji's by the audience of Instagram on plus size women posts. Online content analysis was used to collect data, analyzing social constructs presented in comments and emoji's, responding to plus size women photos on Instagram. Gee(2011) argued that this method is more trustworthy and valid method as the analysis offers compatible and convincing answers. Online content analysis, was done by taking the key words, to be plus size and plus size Kenya .The study found out that plus size curvy women are perceived to be sexually attractive, fertile, unique, intelligent, loving, and have unrealistic body image pictures among other perceptions discussed in the findings. Therefore, the Instagram perceptions towards the plus size curvy Kenyan woman seems to agree with the African traditional community perceptions towards the same subject. This study argues that the diverse perceptions towards the plus size curvy woman could be useful in curbing body shaming. However, the study recommends for further research on other social media platforms such as Tiktok, Facebook to establish if the findings on plus-size women perceptions are similar or different. It as well recommends digital policy makers and advocates of body image to use social media platforms to pass across messages and policies which will aid and advocate for body confidence and curb body shaming.

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CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter highlights the background of the study, problem statement, and research objectives and highlights research questions, justification, scope and limitations of the study.

1.1 Background of the Study

In the last two decades, the average body size of Black women models has increased, whereas that of White women models has decreased (Dawson-Andoh, Gray, Soto, & Parker, 2011). The average weight of white and Caucasian women between the ages of 20 and 39 is 158.9 pounds, whereas the average weight of African women in the same age range is 181.6 pounds, according to the National Center for Health Statistics. This suggests that larger, more curvy bodies with more flesh are more appealing to black women.

The appreciation of black women's plus size, according to Bennetts (2011), may be traced back to the years 1950-1960, following the end of World War II, when over 17 million American women of all ethnicities were living in poverty. Black women's poverty rates rose to 25.6%, and they faced numerous challenges as a result of this growth. When this happened, black women began to see their weight as a sign of power, money, health, and beauty. In order to keep up with the demands of wartime work, women were forced to increase their food consumption.

Overweight Black women were shown to have more positive personality assessments than thin/normal weight women in vignettes and photographs, according to a study published in 2003 by Wade and Dimaria. In another study, it was shown that black

women in the lowest BMI quintile were more dissatisfied with their appearance than those in the next lowest BMI quintile, which may help explain this phenomenon (Striegel-Moore, et al., 2000). Because media representations of African women are so rarely accurate, black women are able to reject ideal thinness norms. When a voluptuous plus-sized black lady is featured, it garners greater acclaim and admiration.

Black women are proud of their larger, curvier frames, especially their hips, breasts, and buttocks, since it gives them more self-confidence. In addition, research shows that Black males like women who are curvier and have more flesh on their bodies (Singh & Luis 1995; Striegel-Moore, et al, 2000; Cachelin, Rebeck, Chung, &Pelayo, 2002).

When it comes to body image, the media's influence is crucial, as it has played and continues to play a role in the development of social standards. There is research that suggests social media is a huge influence on people's body image beliefs because it conveys messages emphasizing how important looks is and pressuring people to achieve unrealistic body types that are presented prominently. Women's conceptions of beauty are often informed by popular culture, which many see as a mirror of societal norms and reality. This helps explain why so many go to popular media for inspiration when establishing their own standards of beauty.

Studies have shown that many African-Americans are exposed to mediated messages through sources including televisions, radio, the internet and newspapers at a young age, showing that they are socialized with the media at an early age. People are socially accepted in their behavior because of these messages (Adams-Bass et al., 2014,

p. 81). While this exposure may influence the public's perspective of what it means to be a plus-sized woman, Rogers, Wood and Petrie (2010) argue that it's unlikely. Wood claims that collegiate black women may eventually conform to the slim ideal because they were exposed to mediated signals of thin beauty at an early age, and with time they are likely to internalize the messages, resulting in pressure to achieve the projected ideal body type.

Women with a strong sense of Black identity hold the highest body esteem because they compare themselves to the gaze and would only be dissatisfied if the male gender considers being thin as beautiful, contrary to these claims, Livingstone, Ramirez, Barko, and Johnson (2010) qualitative evidence stated. According to the study, an African woman's 'Gaze' defines her definition of beauty. The gaze has a significant impact on how black women perceive their bodies. "Only when they perceived the media portrayals to be affecting African American guys" are black women dissatisfied with their physical appearance (Capodilupo, 2014, p. 274). So it's not surprising that women aspire to achieve beauty standards based on the images and messages they receive in media.

Plus-size women have been given a forum to express themselves through social media. In the 21st century, the majority of social media influencers are plus-size women who have millions of followers. Large numbers of plus-size women of all shapes and sizes have flocked to social media to express their individuality, sensuality, and personality. As a result of this group of Kenyan plus-size women, society and plus-size women alike are undergoing a paradigm shift (Scarlet, 2019). In the past, plus-size women were seen as more attractive if they had greater body mass.

People of African ancestry viewed themselves as healthier and better able to conceive children. Chubby ladies, according to a study done by Dr. Filemón Alvarado and Dr. Edgardo Morales, make their partners 10 times happier than those married to skinny

ones. The research also found that fat women are more positive, smile more frequently, and are better at coping with problems and anticipating their husbands' demands than their thinner counterparts.

Kenyan curvaceous women in their 30s, 40s, and 50s are no longer ashamed to use social media in the 21st century. Instagram has been flooded with plus-size models like KamenoGoro, NeomiNg'ang'a, Corazon Kwamboka, , Bridget Achieng, and Risper Faith, just to mention a few. As much as social media is supposed to empower the Kenyan plus-size woman, positivity does not always accompany it. There has been no shortage of body shaming and humorous comments directed towards Lynda Nyangweso, including some that question the choice of husband for her.

Many research have shown that being overweight is seen as socially acceptable in Africa, according to Simeon et al. (2003), who referenced studies that found being overweight to be socially acceptable in Africa. Women in Nairobi's informal neighborhoods craved larger bodies, according to one research (Ettarh et al., 2013).

African men prefer curvy women, according to Ngugi (2017), who cites multiple research. The "killer curves" of a curvy lady are almost a given for an African man when he sees one on the street. As ludicrous as it already seems, some of the explanations offered in an attempt to rationalize the compulsion (Ngugi, 2017). According to Hawks (2001), in Kenya, a bride's good fortune and outlook are boosted by her weight and size.

Ngugi (2017) found that men tend to justify their concern with health and fertility. In Africa, where drought and famine are widespread, persons with large bodies are seen

as healthy and wealthy because of their size. Curvy women, on the other hand, are considered as a sign of better health and fertility because of their larger body types. Curvy women, according to some males, have a better probability of conceiving healthy children. Is it possible that this thinking evolved from a perception that broad hips and large breasts are the most important indicators of a woman's fertility? (Ngugi, 2017).

According to Ngugi (2017), many African men prefer the looks of curvaceous women. A well-defined body is seen as feminine, younger and softer by certain people. For many guys, the idea of dating a tiny woman is similar to dating an actual person. Fleeshy women, on the other hand, appear smooth and youthful. Alternatively, their wrinkles may be lubricated by the excess fat that lurks beneath their skin (Ngugi, 2017).

In the African context, women with well-defined curves are seen as more mature and motherly. For the most part, men think of thin women as "tomboys" or "childlike." Those around them regard them as incompetent mothers incapable of bringing up healthy and robust children. Some males don't think slender women are capable of caring for children (Ngugi, 2017).

Big women are thought to be tough and resilient. As Ngugi (2017) stated, in the past, African women were traditionally responsible for most of the household duties, such as bringing firewood to the house, cultivating the land, and so forth. In the past, women were supposed to be strong and hardworking, especially brides to be. Many young African guys still look for a woman with this kind of personality as a criterion for dating success.

According to Ngugi (2017), growing up in a society that glorifies big-bodied individuals, 99 percent of African men have been programmed to desire big physiques, more so when it comes to finding the perfect soul mate. The media is also largely to blame for the obsession. Nowadays, most TV commercials and music videos, especially those targeting the black community, use curvaceous models as the latest fashion, which further feeds into the obsession (Ngugi, 2017).

A journal by the World online News on slim possible Kenya states that slim possible is different from the American show “The biggest loser” for it focuses on getting Kenya rethink of their headlong drive into convenience eating not who loses the most weight .The publication records that the main challenge when the program started was getting participants due to cultural issues, as extra meat on their bones is often considered attractive ,thus many people did not want to lose weight for they wanted to retain their hips and behind, as stated by one of the producers. However, on the sixth season more contestant showed up as they realized it was more of a healthy eating program and not a crash-dieting. With plenty of fast food joints, a healthy living was a key rather than arbitrary number on weight. That one could still have her behind and hips while looking healthy (Crossan, 2015).

Miss plus size world beauty pageant 2019 founded by NeomiNg’ang’a , rode on online hashtag of JustBeYou to debunk the myth that models should be slim, the pageant was to bring diversity, style and beauty of women worldwide beyond size 8. This saw Kenya as second country after South Africa to host the franchise (Ngenya, 2018). A total of 450 women contestants registered then were eliminated to 15 and later a winner who would represent Kenya in Miss plus world in Houston USA in August 2018 (*The standard*, 2018). Women turned up in large numbers to flaunt their curvy bodies and the

pageant also recorded a high turnout in the number of audiences having their tickets totally sold out.

The ideal body type for women in the west is however different since most women morph into being thin. Homan (2010) argues that the athletic body type possesses feminine qualities such as smaller and soft curves, characterized with features of large full breasts and a round, small buttock and the absence of facial and bodily imperfections. Since the 1980s the standard woman's body in the west has been constructed to be the thin body structure or petite, from the Magazines to television programmes to different film genres, over-representing thinness as the most coveted and desired beauty ideal (Grabe, et al., 2008).

The U.S. National Education Association (2010) findings portray how plus size students in the West are linked to having a unsuccessful state, being untidy and more so suspected to be victims of family depression. This is a clear indication of the ongoing prejudice and physiological harassment on the plus size.

Puhl and Heuer (2009) findings from a clinical research records found that clinical physicians in the West ascribe plus size patients as those who lack self-control and unintelligent. Maroney and Golub (1992) report is neither different from the prior. Its findings depict that 31 percent of nurses in US hospitals preferred not to take care of plus size patients while 24 percent agreed that they were repulsed by fatter patients. More to it, plus size women earn 12 percent less than non-fat females. Policy makers have as well used their power and control to push on this ideology.

LeBesco (2011) states, “‘Anti-fat anxiety’ has and continues to systematically inform the creation and maintenance of policies and attitudes towards the ‘obese’ body in the West” (p. 154). This is an indication that plus size discrimination is felt at certain levels. It is a clear outline on how being plus size in the West contributes to internalized

fat prejudice and detract a healthy well-being. This results to majority opting to accord to the societal views in order to escape from hatred and societal exclusion. Females in the West have internalized thinness as the standard of attractiveness. This kind of a petite body is often unrealistic and unattainable for many women (LeBesco, 2011). Hence resulting to adapting behaviors such as poor eating habits and surgeries.

Research shows that as many as 92% of teenage girls in the UK are dissatisfied with their body form, which prompts Western women to take up extra measures like cosmetic surgery in order to achieve the ideal body type. According to a Quart (2003) study, the number of plastic surgeries in the West has increased, with 7.4 million procedures performed in the United States in 2000. An example of how western women will go to any lengths to acquire a particular ideal body size and shape. Women in the West have taken up eating disorders in order to meet the ideal of appearance. Groesz et al. (2002) claim that most women cannot achieve this level of natural beauty without undergoing radical body alterations.

Consumption and exposure to mass media at an early age has led many young women to associate thin-beauty with attractiveness. An ever-present contrast between Western media's portrayals of the thin ideal and the actual norms for women's bodies can be found (Grenberg et. el., 2003). On average, girls spend more time watching appearance-driven media content than boys, which suggests a link between the desire for thinness and the internalization of this ideal at an early age. These people tend to grow up thinking that being thin is beautiful, and as they get older, they tend to accept this as the norm. Ogden and Russell (2013) argue that large media usage is a key perpetrator of the thin is beautiful. The media platforms portray, for example, American models who are exemplars of the west idealized body, who are typically a size 2, and much thinner than an average American woman at size 12-14 to be the most beautiful. This results to

constructing mental and visual image of how the beautiful western woman should look like. Becker (1999) observed, “The body has become the media popular for its great ability to manipulate and create appeal to majority consumers” (Becker, 1999, p. 66, 2004, pp. 533–559).

Cheney (2010) states that being slim is considered a measure of attractiveness and sexiness in the West, making it a popular culture. A popular culture means that it predominates internalization that for one to look beautiful one needs to be thin or rather being thin is beautiful, possessing a Body Mass Index (BMI) way below what is considered Healthy by the WHO. White women's self-esteem has risen steadily in recent years. White women's view of beauty may have shifted as a result of increased media exposure to minority women (Roberts et al., 2006). A person's ability to maintain a healthy lifestyle depends on who is cultivating their body, not on how they do it. Western countries have held Miss plus world in the USA and Curvy curve beauty pageant in Norway geared by Donnah Obera. This is an indication that the West narrative is changing and celebrating women of diverse sizes.

1.2 Problem Statement

According to Spurgas (2004), body image can influence a woman's self-confidence, assertiveness, and her attitude (p. 297). Body image is a sensitive issue to the female gender. In the 21st century social media has become key tool in circulating body image content. A raise of liposuction and butt-lift into the Kenyan market cannot be ignored, which has called for women getting their waists smaller and butts bigger. The booming sale of waist-trainers and breast and butt enlargement pills has been evident in the online and physical Kenyan markets. Social media platforms have also enabled editing features such as Photoshop which users use to manipulate their images to

resemble those of plus size idols. Waswa (2011) states that all of these efforts are to attain the ideal constructed body image, in order to gain positive comments online.

In the year 2003 more than 606 million people had internet access worldwide (Cho, 2003). BAKE Report (2017) reported that Kenyan women on social media platforms have been on the rise since the year 2017, a clear indication that women in Kenya highly use the internet and its platforms. Kenyan women on Instagram recorded a higher percentage of 36 percent as compared to male users with a twenty four percent, this gives a green light to conduct research on social media, curvy plus size Kenyan women and body image for it affirms their rise on social media.

Social media has given a platform for plus size hourglass figured women to flaunt their bodies. They have openly spoken of how their online body image popularity has been attributed to their unique appearances. Their internet popularity has also contributed to physical gains such as luxurious lifestyles, wealth, fame, monetary deals. Their bodies are their treasure. The likes of Vera Sidika, Risper Faith, Amber Ray, Kwamboka just to state a few have attributed their curvy plus size figures to be a main factor towards having a lavish and expensive lifestyle. Some like Bridget and Vera being hosted on BBC an international news organization to speak on their bodies as a source of their lifestyle, wealth and fame. This resonated with Hawks (2001) study that in Kenya, the heavier and bigger the bride the higher the fortune and positivity associated with her. Hawks relates plus size women in African culture to be linked to higher bride prices, wealth and fortune. Risper Faith, a Kenyan plus size idol took over social media handles to flaunt ransom bridal price paid for her, due to her satisfactory extraordinary beautiful physical appearance. Laferrere (2001), states that dowry payment is a binding agreement between the two partners, their guardians and representatives, depicting that physical appearance is not a major asset. However, an online publication by *People Daily*, the likes of Tracy,

miss plus world Kenya 2019 and radio Presenter Lynda Nyangweso talked of body shaming of plus size women, describing the internet to crawl with body-shamers and body confidence advocates. This is where body 'shamers' have learnt the art to pin anyone they feel is unfit for them, and advocates have been on frontline to advocate for beauty of plus size women. A study published in the *Journal of Experimental Social Psychology* found that fat-shaming and weight stigmatization led to more food consumption by the stigmatized person diminishing their ability to control their weight. The research further states that weight is not only determined by personal feeding choices but also by powerful factors such as environment, society and genes.

In an interview, Tracy states that in 21st century, an era of social media usage there is a positive visible change as women flaunt their curves and are encouragingly getting positive vibes on their posts from their online audiences, fellow plus-sized women, celebrities and body image advocates (Nyawira, 2019). Their voices are now louder on issues of body image. Plus-sized women are gaining a huge following now unlike before thus due to scanty empirical research on online perceptions towards plus size curvy women this research will contribute to findings on body image. Remarkably, previous researches have shown connections between traditional media consumption, body image, the thin ideal and eating disorder. For instance, Kampf (2013) investigated on the processes of social media, body image and eating behaviours. Groezet. al. (2002), in a meta-analytic review looked into the effect of experimental presentation of thin media images on body satisfaction. Wood and Petrie (2010) study focused on body dissatisfaction, ethnic identity, and disordered eating among African-American women. Little has been researched on online perceptions towards curvy plus size women, hence, this study will bridge this gap.

1.3 Research Objectives

1.3.1 General Objective

The main objective of the study was to examine how plus size curvy Kenyan women are perceived on Instagram.

1.3.2 Specific Objectives

- i. To find out plus size curvy woman perceptions on Instagram.
- ii. To establish perceptions on women bodies on Instagram by the Instagram audiences.
- iii. To examine how the plus size women perceive themselves in relation to captions and comments accompanying their photos on Instagram.

1.4 Research Questions

- i. How are plus size curvy women perceived on Instagram?
- ii. What are the perceptions on women bodies on Instagram by Instagram audiences?
- iii. How do the plus size women perceive themselves in relation to the captions and comments accompanying their photos on Instagram?

1.5 Justification of the Study

A Nielsen study found that women spend nearly 10 minutes a day social networking on the mobile web or through apps, whereas men spend a little less than 7 minutes. This means that women are more likely to be influenced by social media networks because of their higher levels of engagement and time spent online. Studying social media attitudes of curvy plus-size women is the goal of this research. Curvy plus-

sized women on social media and the perceptions they form while engaging on Instagram are the topic of this study among Kenyan women.

BMC Public Health presented findings that were in line with Nielsen's study, which found that girls are increasingly using social media. 10 percent of girls compared to 7 percent of boys spent an hour a day on social media, while reporting more social and emotional challenges and a lower level of enjoyment and satisfaction. A person's online time can have both positive and negative outcomes depending on how they use social media platforms to promote body positivity and self-acceptance.

Social media has made it easier for people to express themselves in ways they wouldn't have been able to do otherwise. It has produced a continuous stream of mass-media communication through an interactive forum. The vast majority of studies have concentrated on the western conception of beauty, with little attention paid to how plus-size women are perceived on the internet. It appears that study on social media and body image is just beginning, and prior studies have only looked at correlations.

Photo-based activities like Instagram browsing and self-posting were shown to be particularly problematic when it comes to negative attitudes about one's physique in a systematic evaluation of 20 articles released in 2016. (Oakes, 2018). More and more of them are concerned about the implications of the western ideal of a slender body image. As the use of social media and the acceptance of a curvy plus-size figure increases globally, this study is becoming increasingly relevant.

Researchers hope that the findings of this study will assist resolve the perceptions crisis and shed light on the relationship between plus-sized people's likes and comments. It's impossible to assume that the results of previous studies on preference, presentation, and perceptions are the same as those of this study, which suggests a shift in perceptions

and body image preference. There is a pressing need to gather empirical data on how social media users perceive plus-size women.

1.6 Significance of Study

The research findings will be of benefit to women in Kenya and globally by enabling learning on how to deal with body shaming and body tease confidently as they cope with daily social media community and content interaction. The study offers valuable contributions from both a theoretical and practical standpoint. The findings may be useful to government and Non-governmental agencies such as the Ministry of Health, Ministry of Communication, UN Women, and Counsellors to develop campaign forums advocating for body confidence and body image satisfaction.

Proposed strategies can be adopted to enable scaling up body positive representation in the online sphere. The study may also sensitize organizations such as modelling , advertising and marketing agencies who at use models with different body types to avoid portrayal of certain body sizes as more beautiful than others, an include models of different body types . Findings will further contribute to the on-going research efforts in the area of Body Image. It is also expected that the findings will be disseminated through publication in peer reviewed journals and references.

1.7 Operational Definitions of Terms

Social media It is a computer-based technology that facilitates sharing of ideas, thoughts, and information through the building of virtual networks and Participation (Maya, 2019)

Plus size It is a plus size is defined to be a size 8 and up for a model figure.

- Public Figures/Idols** It is a famous person whose life and behaviour are the focus of intense public interest and scrutiny e.g. celebrities, and social media personality, personal brands.
- Body image** It is a physical look of one self, through the mirror, through others lens.
- Body positivity** It is a stimulations of adaptive appearance investment. Advocates for body acceptance and confidence in one's body protecting psychological and physical wellbeing.
- Online activism** The use of digital technology such as the internet, mobile phones, this includes use of hashtags, comments, likes to support or oppose certain information.
- Body shaming / trolling**It is a humiliating critics based on an individual's body shape or body size.

CHAPTER TWO

LITERATURE REVIEW

2.0 Overview

This chapter provides a review of literature on perception of curvy plus size women on social media. The chapter also presents theoretical framework, central in identifying theories which inform the study and empirical review.

2.1 Transformation phases of Women Bodies Exposure

If you take a look at the history of beauty ideals, you'll see just how important it was to women to be beautiful and how much time and attention they put into improving their physical appearance (Watterson, 1991). Mixed self-perceptions regarding one's physical qualities make up one's body image (Wykes& Gunter, 2005). Dissatisfaction with one's own sense of beauty is typically the outcome of making comparisons between what societies deems beautiful and what one personally finds attractive. Women's body image ideas have evolved over time as a result of numerous criteria designed to define what constitutes a beautiful woman.

In the 17th century, a woman's ideal body type was curvaceous and voluptuous. Because of her curvy and round appearance, she's been dubbed the "rubenesque woman" (Owen & Laurel-Seller, 2000). The corset, which is currently widely employed to achieve a more rounded silhouette, became popular as a result of this. The corset supported her breasts and helped her achieve a rounder figure by drawing attention to her waist and making it appear smaller. Up to the late 1800s, people were affected by this.

There was a change in liberation toward a slimmer woman in the early 1900s, but the volume was still present in the form of large breasts and round hips. The ideal woman was a recluse who stayed at home and did nothing (Wykes& Gunter, 2005).

Disordered eating was most common in the 1920s and 1950s, when the ideal female form was smallest, according to a study by Wisconsin-Madison University (1997). The wartime woman's shift toward a slimmer physique was reflected in the flapper woman. Despite the slender ideal, a research published in the journal *Sex Roles* found that the bust-to-waist ratio was maintained.

Pinup models and actresses like Marilyn Monroe, Sophia Loren, and Jessica Rabbit gained appeal after the war because of their larger bodies. Since the conflict had put women in a position of having to perform more demanding activities, they have had to increase their food intake in order to keep up. A more curvy body type, with broad shoulders and huge breasts, was then popularized in the media. The hourglass figure's proportions sparked great interest.

As fashion models such as Lesley Lawson, better known as Twiggy, and others became increasingly popular in the 1960s and 1970s, a trend toward leaner bodies emerged (Bushak, 2015). Women's suffrage activists considered this to be a part of the second wave of their movement. Women felt liberated from the constraints of corsets. This freedom, according to McClendon, was a sham because society and women alike were subjected to social pressures to preserve the slender ideal body type perpetuated by media messaging.

However, dieting and exercise supplanted corsets as the means of achieving the mediated ideal of beauty, which was the Lawson ideal. Hospitalizations for severe anorexia nervosa have increased considerably (Psychiatry Reports in 2012). Twiggy's modeling career was also cut short owing to a skin ailment, medications, and an emotional breakdown caused by malnutrition as a result of her dieting.

Women's magazine cover models like Cindy Crawford and Naomi Campbell, who have long been considered the pinnacle of thinness, continued to be widely circulated into the 1980s and 1990s, fueling an epidemic of mental illness (Wykes & Gunter, 2005). W.H.O. has already been raising awareness of global obesity's link to a slew of health problems, such as diabetes, coronary heart disease, stroke, and arthritis, among many others. WHO estimates that by the year 2000, there were more than 300 million obese adults in the world. Nearly two-thirds of Playboy magazine models weighed less than what would be considered a healthy weight for a person of their height and build.

Internet games began to emerge in the 1990s when pictures of obesity were used in public health campaigns and as slender models appeared in the media, creating a split in the media's depiction of bodies. The idea that being thin is desirable, while being overweight is deemed "unhealthy," has long persisted. It was also in the '90s that the first version of Photoshop was released, and with it, the media began altering models' physical features and bodies in new ways. This ushered in a new era of social media interaction.

Body image preferences in 2000 were influenced by these ideas, which were based on past reporting on the health risks associated with obesity and the beauty of thinness. It became commonplace for people to view their bodies through the same binary prism, which had a significant impact on the way they were perceived. According to a study published in the BMC Public Health journal in 2015, out of 6,411 South Africans surveyed, 45.3% said they were unhappy with their body weight.

Study participants who were overweight or obese overestimated their body size and wished to lose weight, whereas those who were normal weight or underweight overestimated their size and want to gain weight. Only 12% and 10.1% of participants, respectively, attempted to lose or gain weight. According to another UK survey, the

number of people aged 10 to 49 who suffer from an eating disorder has climbed from 32 percent to 37 percent since 2000.

The year 2010 was marked by a shift toward media portrayals that welcomed and celebrated the wide range of body types shown. It appears that this tendency is linked to the increasing usage of social media, where users of all types are represented on a daily basis, and where Instagram and Facebook are cited as the most powerful means of engagement. Women's true body types can now be celebrated on social media. A "frontier for body-positive expression," as McClendon puts it, is social media. There were new curvaceous body image standards introduced in by "Keeping up with the Kardashians."

A new body ideal of the 21st century has been developed by Kim Kardashian West, which has a huge chest and butt with a synched-up slim waist, the plus size curvaceous (Howard, 2018). Robyn Lawley, the first plus-size model to appear in a Sports bikini commercial, was feted on Facebook in 2015 for her accomplishment. For the first time ever, Project Runway had models ranging in size from 0 to 22 in 2018.

2.2 Social media Uses and Users

According to Digital Trends, the first social interactive site was launched in 1997, the six degrees social site. 2002 to 2010 marks the establishment and existence of many social networking sites, like LinkedIn, Facebook, YouTube, Twitter, and Instagram. These sites have transformed from imagery sharing to convergent communication platforms.

Bloggers Association of Kenya (BAKE) Report (2017) reported the number of Kenyans active on social media platforms to be on the rise since 2017. The Communications Authority of Kenya, 2014 statistics backs this up recording that 57.1

percent of the Kenyan population has access to the internet. According to a report by the Worldwide Broadband Speed League, Kenya has the second fastest internet in Africa, ranking it at position 64th globally. The Communications Authority of Kenya (CAK) indicate that by December 2018, the total internet subscription in Kenya stood at 45.7 million. Kenya leads East Africa when it comes to internet penetration holding a total 22.28 million internet users in Kenya which represents about half of the entire population. In January 2020 there were 8.80 million social media users in Kenya, an increment by 1.0 million between April 2019 and January 2020 (CAK, 2019; 2020). Kenya also leads in terms of technology adoption and social media use (Macharia, 2015). This is an indication that Kenyans are wide consumers of internet related platforms such as social media. It has become submersed in our day to day life impacting both positively and negatively and its comprehensive usage created a mediated Community.

Only two months after its debut, Instagram had over a million users, proving its success in serving a broad audience, both private and public (Cutler, 2012). *Financial Times* (2017) reports Instagram's rapid growth in current social media proliferation period, with 100 million active users and 1 million advertisers every four months, respectively. "Female internet users are 38 percent more likely to use Instagram than male internet users, compared to 26 percent" (Greenwood, Perrin, & Duggan, 2016). As a result, females are more likely to suffer from bodily deficiencies as a result of this.

According to the Social Consumption Report (2020), Instagram comes second with 51 percentage usage, with most of its users between the ages of 21-35 years. Instagram has recorded a rise of 17.3 percent increment as compared to the year 2019 (SIME Lab 2020). The Napoleon Cat social media user statistics report (2020), recorded March 2020 Instagram users to be 1 603 800, which accounted for 2.9 percent of its entire population while December recorded a total of 2, 265,000 Instagram users in Kenya,

which accounted for 4.1 percent of its entire population. This describes the increased rate of Instagram users in Kenya.

Instagram is a location-based social network mobile application for sharing photos and videos. It allows users to apply digital filters and share their photos as well as videos on other social networks (Hochman& Schwartz, 2012). Its Digital filters allow users to recreate their photos and redesign it to fit the desired looks. The edit tool is used to pull and push on the photo altering the shape, size and shade. This platform has editing programs such as Photoshop, light room and photo edit effects such as filters, clone effect which play a great role in removing flaws and recreating perfect bodies and despite the fact that many users are aware of this editing effects, they crave to attain the unrealistic characteristics displayed on the online platforms. Graphic filtered enhanced on digital images has enabled manipulation of appearances. At times it is not easy tell on what is real from the edited pictorials and images posted especially if done by an editing guru. The filtering option on the photos have resulted to individuals feeling the pressure to enhance the photo prior to displaying it, which has implications on online body image perceptions.

Instagram audiences are global hence comments on a post cannot be limited as anyone from all over the world can like and comment. However, only the page owner can post content and delete unwanted comments and information from their personal page. Privacy is assured while using Instagram as the owner of the account holds the login password and has the freedom to post what they feel like, as long as they do not deprive copyright rights especially when posting videos or adding background sounds whereby one need to acknowledge the sound owner.

Social media creates different perceptions of the woman's body appearance through creation of visual images of the preferred body type by its audiences. Through

posting images, likes, comment, tags, hashtags and emoji's audiences are able to actively participate, consolidate resources, and share their perspectives and experiences on posts enabling a participatory aspect among the users. This also allows image easy search and accessibility.

Users can also like and comment on other users posts, and follow accounts that share their same interests. Social media users are passive receivers of the content as wells as active participators and generators of content (Blossom, 2009, p. 31). However Instagram has Fake Instagram followers or Bots, accounts created using fictitious email addresses and later sold to out to enables persons exaggerate influencing, popularity and social reach levels (Werner Geysler 2021).

Despite the fact that these "influencers" have a large following, the bot-created accounts do not interact with them in any meaningful way. There are a number of tools available to help identify accounts with false followers, including Follower Checker, Instagram Bot Analytics Tool, and Social Audit Pro. You may verify the authenticity and trustworthiness of influencers' Instagram profiles using the audit analytic tool Bot Analytics, where a score of 80 percent or more indicates that the account is genuine. This means that no Instagram account can have a 100% credibility rating because all accounts have some phony followers, according to Werner (2021).

When the quantity of followers and the level of engagement are out of whack, it's easy to spot the fakes. It is predicted that an influencer with 100,000 followers will have an average of 1,500 to 3,000 likes and comments on each of their posts if they are a quality influencer. It's fine if they have a 1% engagement rate, depending on the specialty. It's possible that a participation rate of more than 10% is suspicious. This could be a sign of false involvement, such as being part of an engagement group (in which

Influencers work together, commenting and liking one other's posts to increase their statistics) (Werner ,2021).

It is common for genuine influencers to see constant rise in the number of followers they amass. If suspicion is warranted, their accounts expand as their influence level rises inconsistently and swiftly. Entering a URL into the Social Blade tool allows you to see how many followers you've gained over time. "As of this writing, (Danielle Lewis, 2011). Follower Scrunch Comments are generic and devoid of any real depth or meaning. For example, if you notice that a particular user frequently comments "excellent photo" or "nice job," you may want to investigate further (Hackett, 2011) Spam comments that are irrelevant or nonsense raise doubts about the account's authenticity. Bot profiles in some situations are more malicious, pushing you to submit contact information so that they can steal your identity, they also follow more people than they are followed, a low follower count and a high follower count (Werner ,2011). In 2014, 2017 and 2018, Instagram made many improvements to its Application Program Interface (API), a framework that defines how apps interact with the platform and Spam Guard tool to remove, questionable accounts. In order to combat false followers and prevent phony influencers from automatically following accounts and liking/commenting on posts, and the Instagram team deleting fake accounts, these adjustments should be implemented.

When social media platforms encourage users to participate, comment on, and generate their own content as a means of connecting with their social network and the public, they create an interactive web. In a matter of days, social media has the capacity to change the way individuals perceive themselves and others. Women who don't fit society's definition of the perfect figure are more affected by social media than those who do.

2.3 Social media Body Image Idols and Influencers

There are now online influencers and symbols because social media has become part of many modes of communication. If you're looking for your idols, you're probably looking online, according to Saul (2016). They have influenced body image in some way by forming worldviews about the importance of body image. In today's society, the normal lady attempts to emulate the latest fashion trends. According to Olson (2016), social media celebrities have brought in the Barbie doll effect, where women are deemed lovely if they are larger than average and have a smaller waist. Creating social norms has become a major focus of social media. As a social media star with a vast fan base on Instagram and Facebook, Kim Kardashian is promoting the Barbie doll body ideal; big bottom, big firm breasts, and a small waist (Tate, 2014, p. 49). As a result of Kim's hourglass body type, a great number of females have shifted their desire to have Kim's ideal physique.

They are also aiming to foster "confidence" in accepting the curves, but in an overdone manner. UK London-based 'How people should behave as they feel and how they should feel secure in their body shape and complexion' is a common theme on Instagram postings by Carly Rowena, a social media star (IG Story, 2019). When it comes to the perfect physique for whites and blacks, Jennifer Lopez is breaking the mold by keeping the hourglass form in place while flaunting a huge bottom on the internet. For both races, she has arguably become an object of desire, bringing together features of both black and white beauty women tend to identify with, mimic, and wish to be like the seen model in terms of certain more general attributes or qualities, according to Baran and Davis (2003).

Chloe Marshall a plus size model size 16 has taken over the internet after contesting Miss England pageant. She took a large following after her win in Surrey place. She has become an online spokesperson for plus-size figures globally (Bambuck, 2008).

In Kenya, the influencers of body image have surfaced on social media to set body standards which have put pressure on Kenyan women to keep in pace. The likes of Vera Sidika who holds a following of 1.7 million followers on Instagram ,with international medias such as BBC taking notice of this voluptuous self-proclaimed beauty icon has portrayed her curvy plus size figure to be the secret of her success. In an interview with the Trend Vera termed her body as her “money maker”. She underwent a breast increase surgery to achieve the full curvy plus size body and her features have gained online popularity which is accorded to her voluminous backside. Her song has 240,000 likes which portray the aspiration and admiration by many women to have her body. Risper Faith who captions her page as a curvy plus size woman lives in a trendy world and holds a following of 264000 followers often flaunting her figure online.

Harrison (1997) conducted a study to examine the link between college women’s interpersonal attraction to female media personalities of various body sizes and explained the idea of an operationalized interpersonal attraction as a combination of liking, feeling similar to, and wanting to be like these individuals. This indicates that exposure to content posted by these icons in one way or the other or over time make us want to be like them. More qualitative and quantitative studies show that women do compare themselves with the models in fashion magazines.”(Tiggermann& Slater, 2003). Social networks like Instagram have created platforms where certain individuals have become famous and resulted to setting standards in different spheres. The shift to a more diversified media landscape has brought to picture icons who have set bars defining an ideal body.

2.4 Social media trends on Body image

Support for the plus-size community has grown strong bonds worldwide through social media inspiration to bring positive activism for change. Body Positivity Movements have been as a result of the Fat Acceptance Movement of the 1960's. Second-wave feminism founded by Connie Sobczak and Elizabeth Scott in 1966 advocated for different body sizes appreciation and acceptance. Social media has enabled the plus-size community band together and fight various forms of discrimination. Garrett (2006) indicated that Internet-mediated communication often push for mobilization and reaction rapidly and enable hastened diffusion (p. 207).

Social media has heightened the progress of the body positive movement which has challenged dominant thin ideal body size norms. Through heralding online posts women and activists are able to shut down body “shamers” through the use of body-positive hash tags, captions and selfies. The search of hashtags #plus size results to 15.6 million tagged posts popping up, by women who are proudly embracing their plus sized bodies and critiquing the negative perceptions of female body in the media and in different cultures. Feminists have termed the use of the image to be very powerful tool of self-representation (Van House, 2011).

Real beauty campaign by Dove manufacturers is one most identified online campaign which takes lead on Facebook and Instagram platforms. The campaign by dove manufactures depicts normal, curvy women in order to change society's perceptions and definition of real beauty. The campaign celebrates the curvy ideal. This was after a previous online research of women definition of beautiful whose results found that 72 percent of women felt tremendous pressure to be beautiful, have the western thin body (Dove, n.d.). Dove also had a short video all over its social media platforms. “Evolution”, which explains the use of digital photo manipulation techniques on posts by companies

and models to achieve the thin ideal won an award for advertising at the Cannes film festival in 2007, achieving its mission which was to further the idea that real beauty comes in many shapes (Garfield, 2006).

#BeautyBeyondSize an online campaign run by Ashley Graham to promote the plus size ideal and size diversity generating social media following of more than three million followers has illustrated efforts towards eliminating objectification, discrimination and exclusion by defining their kind of ideal beauty, including the plus size woman .

Lane Bryant's another campaign advocating for equality for the plus size was as a result that 67 percent of women who wear sizes 14-32 yet majority felt underrepresented in the media mediums. This was later framed to be #Am no Angel, which was surfaced online by ZoeyDeschanel and Sofia Vergara. On its first day alone the campaign earned an impressive 1.8 billion followers across social media platforms (Adams, 2015). Lane Bryant created visibility for plus size woman beauty.

A campaign dubbed #effyourbeautystandards founded by Tess Holliday is a success of online advocacy which beats dominant definition of ideal body sizes. The campaign responds to the notion that beauty cannot be above body size 10. This has been among the most influential body positive advocacy campaigns which had it earn over 1.3 million followers. Its success online was also felt physically as its size 20 model was first on the People Magazine cover in 2015. The campaign later resulted to the launch of The Holliday's plus size clothing line, reflecting on plus size as sexy and fashionable. The use of #effyourbeautystandards is a worldwide trend used on Instagram and Facebook where women advocate for body positivity through posts and stories. A Search on #effyourbeautystandards hash tag brings up 1,557,522 tagged posts a clear symbol of its popularity and influence it has caused on the online sphere.

Kenya has not been left behind #my curves is a plus size movement and fashion line which aims to encourage the Kenyan plus size women to embrace their curves through looking sexy in their underneath wears. In 2018 Kenya held its first miss plus world pageant at Heron Court Hotel and later took to Facebook and Instagram with their logo standing out. NeomiNg'ang'a, Executive Director of Team Curvy Kenya said that the pageant was meant to celebrate and amplify African women as strong ambassadors of confidence (Kimuyu, 2018).

Social media has however been criticized for its limitation and restriction on women freedom to freely represent their bodies online through its imposition of unfair regulation and censoring online content. However, activists and body confidence influencers took to Instagram to criticize the unfair censorship @bloatedandalone4eva1993 and @arvidabystrom are Instagram pages where plus use and have used to raise their voices on hindrance to self-expression and unfair content regulation despite their posts having observed Instagram policies . Despite this one disadvantage, social media seems on higher side to be promoting and encouraging positive activism that allows women redefine their plus size bodies which were previously deemed to be flawed and imperfect. Social media has accelerated body positive social movements and activism.

2.5 Body representation and the online Gaze

Perceptions of plus-size bodies on social media have been shaped by the gaze expressed through actions such as liking, commenting, and reacting to posted content.. With social media gaze, both men and women are included in what Laura Mulvey referred to as the “gaze,” a phrase she coined to describe the ways in which women become objects for male consumption. Every day, the Gaze’s desire for plus-size women can be seen in the number of comments left on blogs. “I can’t date a tiny lady, that’s like

dating a man,” and “genuine women have curves” are not new on social media sites such as Facebook and Twitter. These posts have bolstered the dehumanization of women, who respond by trying to fit into the specifications of such posters so that they appear physically attractive. Men’s expectations and assessments of a woman’s appearance are shaped in part by social media, which has an effect on female body image indirectly.

Men and women are often viewed as separate entities, with the gaze focusing on women’s physical beauty. Images and pictures of plus-size curvy women, such as bikini-clad ladies, often represent women’s bodies as the object of a male gaze that is not reciprocated. There is a strong correlation between the way women’s bodies are portrayed on social media and their continuous monitoring of their bodies, according to Fredrickson and Roberts (1997). To fulfill the needs of the Instagram audience or other content consumers, they alter the tiniest imperfections before posting photographs.

Preparation for a look by Calogero (2004) raised women’s self-objectification and social body anxiety. One other study indicated that black women were only unhappy with their bodies when the perspective of the audience changed (Capodilupo, 2014, p. 274). Because of their desire to receive a large number of positive comments, women have begun to manipulate their physical appearances by using social media platform effects to alter their appearances.

Curvy Instagram users can’t escape the social media gaze of their followers, who make the curvy figure fashionable, attractive and acceptable, but also inscribe to the frames of “to be looked atness” (Mulvey 1975, p. 4). One may gauge the popularity of a post based on the number of likes and comments it receives from the people who see it, which is known as the “power of the online gaze.” This can either help or hurt their self-esteem. Women’s constant exposure to objectified images on social media has resulted in

a phenomenon known as self-objectification, in which women internalize the objectified gaze of others and turn this attention on themselves (Fredrickson & Roberts, 1997).

2.6 Effects of Body image perceptions

Positive or bad, socially-created perceptions can have an impact. Self-esteem and emotional stability are intimately linked to body image (Wykes & Gunter, 2005). Body image perception has led to an increase in surgeries among women because they are willing to face pain in order to fulfill unrealistic beauty standards (Halprin, 1995). Curvy plus-size women appear to be enamored with the procedure, even if it's physically unpleasant. The procedures were characterized by Gimlin (2000) as a technique for women to boost their self-esteem because of social pressure.

In terms of self-esteem and psychosocial adjustment, body image has an important role (Cash & Henry 1995, cited by Blood, 2005). For those who are unable to acquire the socially manufactured look, social media has resulted in depression. The tension between individualism and conformism has been described by Gimlin (2002) as intense.

Both low self-esteem and an increased risk of mental health issues have been linked to self-objectification and body shaming. There has been an upsurge in the usage of photo-manipulation applications and cosmetic surgery as a result of women's embarrassment at not meeting their expectations. Body shaming and a desire to change one's weight and shape occur when one does not meet the norms (Monro & Huon, 2005, p. 86). On social media, body shaming has become the norm. In the social media world, there is a new trend of slim shaming and ridicule. Women with low BMIs are more likely to be taunted about their weight than women with normal BMIs. In the past few years, fat shaming has been replaced with thin shaming, in which slim people are considered unhealthy. As a result of social media, overweight people have been spared the harsh

judgments of being out of control that they were previously subjected to (Murray, 2008). When Dr. Clayton studied 49 female students at Florida University, she found that women were more content with their bodies, paid more attention to and recalled photographs of plus-size models compared to slim ones, which is consistent with previous research. As a result, women's mental health is viewed to improve, as they are no longer dissatisfied, shamed, or ridiculed by society.

2.7 Summary

There has been little evidence that women's feelings about their bodies change as they become older. According to Charles and Kerr (1996), females aged 16 to 63 had the same body dissatisfaction, with their top concerns being their stomach, hips and thighs. According to recent findings in the field of body dissatisfaction, women are more unsatisfied with their bodies. An estimated 90% of the 8 million American women suffering from an eating disorder are female, and 8 out of 10 of them are dissatisfied in the way they look (Katz, 2005). According to a survey in the United States, 2406 participants evaluated physical appearance as the most important factor in determining a person's worth (Rumsey, 2005; pp; 71).

Study by Daily Mail UK in 2000 indicated that eight out of ten women felt constrained by their physical appearance (Stevenson, 2000). A year later, a similar study found that (85%) were unhappy with their shape and (90%) indicated that their looks saddened them, and 73% reported thinking about their size and shape every day. An investigation by Garner Cosmetics in the United States and Australia found that most participants had a lot of self-consciousness about their bodies (Wykes & Gunter, 2005).

Body dissatisfaction has been linked to other health difficulties like low self-esteem, depression and decreased levels of acceptance of one's own self, social isolation

(Grabe & Hyde, 2006). In order to get cosmetic and reconstructive surgery, women tend to exaggerate their defects. Around 94% of patients are female, according to the American Society of Plastic and Reconstructive Surgeons (Simis et al., 2001). Women were more dissatisfied with their appearance than men in a 2007 poll of heterosexual persons aged 18 to 65, according to Calogero, Boroughs, and Thompson (2007). There's no doubt that women are extremely worried about their body size and will do whatever it takes to have the curves and stylish style they desire.

2.8 Theoretical Framework

Theoretical framework of this study is based on Discourse Theory and Theory of social construction.

2.8.1 Discourse Theory

It was in the late 1970s that the discourse theory of language, culture, and society arose as an intellectual response to the problems of mainstream theory following May 1968 as well as the critique of structural theories of linguistics, culture, and society. While attempting to establish a new theoretical apparatus, discourse theory did not aim to do so by providing a set of essential assumptions, some clearly defined terms and taxonomies, and a series of readymade arguments revealing the mechanics of a fast changing society. Instead, it provided a fresh way of looking at how people develop their sense of social, political, and cultural identity (Torfing, 2005).

Language and communication factors other than linguistic structure are studied in Discourse Theory (Paz, 2013). There has been a "linguistic turn" in the humanities and social sciences, beginning with the work of luminaries like Ferdinand de Saussure, Ludwig Wittgenstein, and Michel Foucault, who had a significant impact on the field of

discourse theory (Rorty, 1992). Approaches to discourse theory are generally based on the assumption that our social and mental realities are not simply reflected or represented by language and language usage, but rather are constructed or constituted by language (Karlberg, 2012). Thoughts and actions can be shaped or structured through the use of language, according to Karlberg (2012) this was initially a departure from mainstream Western science and philosophy, which had tended to view language as nothing but a neutral or transparent medium of thought and communication until then.

There are a number of approaches to discourse theory that focus on the social construction and interchange of meaning through texts, which include not just written texts but also recordings of spoken words, gesticulations, symbols and images as well as video (Karlberg, 2012). “Discourse analysis is not only comprised of procedures for undertaking systematic, qualitative inquiries into texts; it also entails a set of assumptions for the constructive effects of language,” as Phillips and Hardy (2002) explain in their 2002 paper.

Discourses, in this way viewed, can also maintain the views, values, and interests of privileged groups of society that exercise disproportionate influence on the articulation of discourses (Karlberg, 2012). In order to exert this kind of effect, you don’t even have to think about it. There is a natural affinity for concepts that coincide with one’s own interests. As a result, groups in society with disproportionate access to cultural production tools tend to construct dominant discourses in accordance with self-interested ideas and viewpoints, whether consciously or unconsciously (Karlberg, 2012). In this study, a content analysis tool will be used to guide and understand the meaning of words and language learned when interacting with posts, comments, and emojis on Instagram. This research criticizes that prior knowledge of the language used in the environment.

2.8.2 *Theory of social construction*

Social and communication theories of knowledge look at how people come to build common worldviews that serve as a foundation for their beliefs about the truth of the world (Galbin, 2014). It is a claim and position that the substance of our awareness, as well as how we relate to others, is taught by our culture and society, according to Owen (1995). Every one of our metaphysical assumptions is based on what we've learnt from individuals around us.

It's more than merely linking individuals, according to Galbin (2014) from a social constructivist perspective. In language, people are referred to as beings. This shifts attention away from the individual and onto social interaction, when language is formed and used, and then abandoned (Gergen, 1994). By using agreed and shared meaning expressed through language, people form reality in a social context. As a result, our worldview is a social fabrication (Galbin, 2014). For knowledge creation, language is not seen as a tool to describe and represent the world, but as a way to construct it, which is an expression of social action. The context in which a word or phrase is used determines its meaning (Burr, 2003). An emphasis on the constructionist approach emphasizes the potential to create realities through language, in its various forms of presentation, which stimulates a process of ongoing creation.

It is a semiotic paradigm that begins with the interpretation of a map, even though reality is understood as a continual negotiation. (Galbin, 2014). Any form of speech is viewed as a social construction of reality based on a cultural agreement of some sort or another. Convergence between any socio-cultural paradigms can be demonstrated by the cultural origin of the meaning (Galbin, 2014).

Social constructionism has the following characteristics, according to McLeod (1997). Traditional positivistic approaches to knowledge that are essentially non-reflexive are rejected by social constructivists. So-called “taken-for-granted” beliefs about the world are viewed as strengthening the interests of dominant social groups by social constructivists. As a final point, social constructionists believe that our perceptions of the world are shaped by a history of interactions and negotiations between individuals and communities. Fourth, social constructionists argue that the objective of study and scholarship is not to establish knowledge that is fixed and universally legitimate, but to open up an appreciation of what is possible. As a final note, the term “social constructionism” is used to describe an approach that views psychological notions like “mind,” “self,” and “emotion” as socially built processes, rather than as aspects of the individual.

McNamee and Gergen (1992) demonstrated that social constructionism emphasizes numerous fundamental ideas. Some examples of this include: social constructions of reality; the construction of reality through language; knowledge is sustained by social processes; and human beings’ capacity for reflexivity. Both subjective and objective reality are considered in society. The focus of social constructionism is on power and meaning. The production of meaning is distinct from the things and occurrences themselves. The cultural context in which a word or phrase is used determines its meaning (Cojocar, & Bragaru, 2012). Interacting social systems produce concepts or mental representations of one another’s behavior across time. The performers gradually get used to playing these parts in connection to one another and develop a habit of doing so. The reciprocal exchanges are considered to be institutionalized since the roles are made available to other members of society to participate and play out. Meant is incorporated into society as a whole through this institutionalization process. It has

become part of the social fabric to have knowledge, people's conceptions and beliefs about what reality actually is (Berger & Luckman, 1996 pp. 7577).

In a social constructionist perspective, "meaning is located through understanding how ideas and attitudes are created over time within a social, community framework" (Dickerson & Zimmerman, 1996, p. 80). As a result, it would be a great theory to study how women who are overweight and curvy are viewed. It is possible to refer to this newer branch of social constructionism as "linguistic analysis," which examines how descriptions of reality are created, passed down, and evolve over time under the auspices of social constructionism (Edwards & Potter, 1992).

People, according to Berger and Luckmann's (1996) anti-essentialist account of social activity, produce and sustain all social phenomena through engaging in communal behaviors. They attribute externalization, objectivation, and internalization to three main processes. When a person acts on the world and creates something, that person externalizes. One way they might do this is by telling a narrative or writing a book on an idea they have (such as the idea that the sun revolves around the Earth). As soon as it reaches the social arena, the narrative or book takes on a life of its own; other people tell the story or read it.

In that society, the idea expressed has become an object of consciousness (objectivation) and has developed a kind of factual existence of truth; it appears to be out there, an objective feature of the world that appears natural, rather than dependent upon human beings' constructive work and interactions. Due to their early exposure to a world in which this concept already exists, future generations are better equipped to grasp the fundamental principles that govern our universe.

According to social constructionism's detractors, the idea is bleak and may be devoid of evidence. Consequently, this study will employ content analysis to discover

Socially constructed judgments of the plus-size curvaceous Kenyan lady on Instagram
and analyze the data so as to remain objective during data collecting

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Overview

This chapter consists of the methodology supporting the purpose of this study. The chapter presents the research design, study location, study population, sample size and sampling technique, data collection instruments, procedures, analysis and ethical considerations.

3.1 Research Design

This study employed a descriptive research design in an attempt to assess the perceptions of the plus size woman on social media platforms. Wyke (2013) argued that research design articulates what data is required, what methods are going to be used to collect and analyse data and how this is going to answer the research questions. Using descriptive design, this study systematically and objectively analysed comments, emoji's and captions to establish public perception towards plus size curvy women posted on Instagram. Descriptive design was ideal for establishing the society's ideal body size for a woman using the plus size woman perceptions presented online.

3.2 Research Site

The study was conducted on Instagram. Instagram is a location-based social network mobile application for sharing photos and videos (Hochman& Schwartz, 2012). Instagram comes second as the most used social media platform with 51 percentage usage (Social Consumption Report, 2020). The research analysed comments, emoji, captions and reactions made on plus size curvy Kenyan women photos posted on #plussizekenya on Instagram. The study also looked at renamed Kenyan plus size idols and influencers

who also hold a large following on Instagram; namely, VS, RF, AR, NM and CK. According to *The Standard* Entertainment & Lifestyle in December 2020 Edition, the above were named as women who use body flaunt mechanisms to gain social media following. The study used one photo from each of the social media idols on Instagram account and that from #plussizekenya that attracted more online comments from January 2020 to March 2021.

3.3 Research Approach

The study used qualitative research approach because it puts emphasis on wording. It was through words and emoji's that this study was able to extract meanings and establish the perceptions that people have on plus size curvy women. Qualitative research has been cited by several studies as the most reliable approach when the research is interested in drawing inferences from the word choice and their meanings. In order to "examine circumstances where little is known, what exists or what is going on" and "to view the case from inside out: to perceive it from the perspective of individuals concerned," researchers use qualitative approaches (Gillham 2000, pp. 10-11). That's why Instagram users' impressions of plus-size curvy women were uncovered through analyzing the meaning of words.

3.4 Research Method

The study used content analysis research method to collect data on online perception of plus size curvy women on Instagram posts. The study paid attention on social construction of meaning on plus size woman. Social construction is the meaning, perception, notion, or connotation placed on an object or event by a society, and adopted by the masses with respect to what views are given to an object or event. Thus, content analysis method was used to collect qualitative data from the selected study site. The research method was useful in analysing social constructs presented in terms of comments

and emojis as a response to plus size women photos on Instagram. Such reactions provided some insights on perception of plus size curvy woman. Gee (2011) argued that this method is more trustworthy and valid as the analysis offers compatible and convincing answers.

3.5 Data Collection tool

Data was collected using operationalised content analysis toolkit. The toolkit used semantic features and emoji's icons to collect online reactions towards plus size curvy women. The semantic features include hyponymy (meaning inclusion), synonymy (meaning identity), and antonym (meaning exclusion). These features assisted this study to describe online comments and their exact meanings towards plus size curvy women. Observation was the data collection method, being a participant of Instagram pages of study.

Emojis icons include people and smiley, animals and nature, objects, symbols, travel and places, skin tones and flags. They were also used to examine meanings posited with their usage in response to a plus size curvy woman photo posted. It is worth to mention that the data was collected from a natural environment whereby the online users had freely commented without any researcher's influence. Therefore, this ensured honesty and high quality data for a descriptive study.

3.6 Sampling Method, Procedure and Size

The study used purposive sampling technique to select samples that were relevant to the research questions. Creswell (2013) argued, "Purposive sampling allows the researcher to select a sample of participants who fit the study criterion. Since Instagram is global, the study focused on plus size curvy women who are Kenyans. Even though the plus size curvy women used in this research were all Kenyans, their audiences in the

comment section could be of different nationalities who one way their comments created certain perceptions on plus size women which is one objective of the study.

The sample for this study was drawn from a current population of 5067 posts posted bearing a #plussizekenya'hashtag, as the online pilot research indicated. However, these posts included photos and videos, thus, this study narrowed them down and used only photo posts with plus size curvy women. Nevertheless, not all photo posts were selected for analysis but only the top photo posts with most likes, most comments where Instagram insight tool was used to identify the pos. Further, only the comments that were relevant to the research questions of this study were selected for analysis. Attention was also drawn on the five renowned plus size curvy women photo posts, who have been named to make a huge following on social media platforms. One photo on their Instagram account that must have been posted in January 2020-March 2021 and attracted more likes was selected. Then the comments that were relevant to this research were selected for analysis.

3.7 Data Analysis and Presentation

The study employed thematic analysis, a “technique for discovering, interpreting, and reporting patterns (themes) within data” to transcribe the remarks (Braun & Clarke, 2008, p. 79). This was done by analyzing the hashtags that were most frequently used on social media, such as plus size, curvy, and plus size Kenya, and determining how often these phrases were used to describe plus-size women as beautiful, fertile, sexy, or unattractive. The data was then analysed according to the research objectives using the operationalised content analysis toolkit (see chapter four). The comments, captions and emoji's identified were collated and analyzed for any commonalities, discrepancies or unique attributes. Themes were formed from these findings, to compare with the current literature. They were then described, interpreted and explained in detail before conclusion

was made. Only data; comments and emoji's relating to the study were included in the discussion. Thereafter, data was presented through in-depth discussion and evaluation of the usefulness of the information in answering the research questions (see chapter four).

3.8 Reliability

There are ambiguities and inconsistencies in research instruments that can only be discovered through the use of reliability, which measures a test's reliability. Content analysis is reliable method of data collection and analysis as Gee (2011) argued that it is more trustworthy and valid method as the analysis offers compatible and convincing answers. Thus, it gave some insights on plus size curvy women perceptions. The study used a clearly stipulated content analysis tool in data collection so as to ensure reliability of the findings that can be replicated. The data collection tool shows word and emoji meanings that were used to analyze the perceptions that people have towards the plus size curvy women.

3.9 Ethical Consideration

This is an original work and any work that was borrowed from other sources was credited to them. The names of the plus size curvy women used for the analysis of this research were abbreviated to conceal their identities. The names of the people who commented on the plus size photo were left anonymous. Even though this research analyzed all the photos that were most liked, it did not publish on the appendix section some of the photos that were considered to contain high degree of nudity hence only links were provided. On the same vein, the research did not analyze comments that were deemed to contain vulgar language. More importantly, the research ensured that the photos that were used for the analysis were from women who were above 18 years of age.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Overview

In this chapter, the study delved into reporting its findings on the assessment on perceptions towards the plus size curvy woman on social media platforms reflecting on Instagram posts. The study used semantic features: hyponymy (meaning inclusion), synonymy (meaning identity), and antonyms (meaning exclusion) as well as emoji's to assess online perceptions towards the plus size curvy women as depicted in the comments. The collected data was analyzed and grouped into themes that were presented through description according to the research objectives.

4.1 Exploration on plus-size curvy woman perceptions on Instagram

4.1.1 *Plus size curvy women are beautiful and valuable*

The bigger the curves the more the attracted their audiences seemed. This notion was shown in comments like this, “*Ukivaanguonikubwakuliko vile uko*” (with clothes, the curves would have appeared bigger). This depicted that VS served curves, bigger would be more appreciated thus they advised her on what would have made them appear bigger. This notion concurs with Hawks (2001) report that in Kenya the heavier and bigger the bride the higher the bride fortune and positivity attraction. CK picture also got similar comments which acknowledged and applauded her physical beauty. The comments portrayed CK to be beautiful with her curves. Some of the comments were, “Showpiece,” “Miss Curvy,” “Naturally beautiful” “So sweet,” “I love it”, among other comments that indicated Instagram audience appreciates such plus sized body size. “It is beauty appearing on the outside, intelligence transcends on the inside. So perfect,

beautiful and stunning; an overwhelming beauty. Everything about you enchants me.”

This was followed by emoji that reciprocated the said words, love hearts emoji’s and blown kisses. The word “showpiece” is synonymised with masterpiece meaning that CK is incomparable work of art that brings pride and joy. Art pieces are valuable and have a high price tag attached to them. Therefore, this meant that plus size curvy bodies are adored, beautiful and valuable. That is why in another comment CK was termed as the Missy Curvy holding the beauty title.

This research also found that plus size curvy women were given salience through the perception that they are valuable and famous. This was evident through comparison and synonymy depicted in the comment section on VS photo as she was compared and crowned to be , “*Pride of Kenya...ataCardi B naMinajbado*” (Pride of Kenya...Beyond Cardi B and Minaj), in reference to VS. This feeling of intense pleasure or satisfaction stems from one’s own successes, those of others with whom they are strongly related, or from the traits and/or possessions that are generally recognized and valued. That she has become famous because of her bodily size is what this meant in this context. When it comes to advertising and music videos aimed at the black community, specifically, it’s no secret that curvy girls are the new fashion, according to Ngugi (2017). As a side note, American female rappers Cardi B and Nicki Minaj are both well-known for their enviable cleavage. They’re both aesthetically pleasing and financially lucrative.

Another comment synonymized VS as, “Kenyan Nicki Minaj.” Thus, VS was rated as the only Kenyan who can take on Nicki Minaj’s curvaceous body challenge, hence that brought in the perception that plus size curvy women are famous and appreciated as they are seen more attractive over others. Beauty in plus size curvy women was also magnified when CK was referred to as “A Goddess.”Manfred Lurker defines a goddess as a female divinity, according to his definition. The ancient mother goddess cult

was an example of a group of people who worshiped the goddesses of beauty, love, sexuality, motherhood, and fertility (Manfred Lurker, 1987). In the Egyptian African religion, a goddess was a sacred figure who was of tremendous importance because she led the prayers and devotion of the gods. As a result, it was concluded that curvaceous women are beautiful, loving, fertile, wonderful mothers, and smart. WT photo also got praising comments which included, “Woww you look amazing,” “Stunning,” “Wow! You’re beautiful,” depicting the glory in her beauty. Another comment illustrated her beauty with emoji’s, 🌸❤️🌹🌺 cherry blossom, fresh rose flower, love heart and a crown where crowns in historically in the classical world was symbol of glory, power, and eternity (Grossman & Burnett, 2002).

AR photo also echoed the same sentiments that plus size curvy women are stunning. This was evident in said emoji’s and comments such as “If Malisafi was a person” meaning that she is beautiful. “Mali Safi” a Swahili term especially used in the Kenyan market is legit stock or services, which have high value as compared to second hand stock. Another commenter said, “Kitimbachaukumiwaningiti only Kao (Kambas) will understand.” (This was in Kamba dialect which had a seductive connotation that her butt is worth to be barked for by a dog meaning that she has an attractive butt). Others commented “Gorgeous” “Its hot girl pic” “Hot chiq” “I’m speechless, you are blessed” among such like words and emoji’s, love heart ❤️❤️, falling in love eyes, Hot fire flames 🔥🔥, surrendering hand 🙌🙌, depicting that AR looked spectacular. Thus, they were appreciating her body size and shape.

Looking at the comments on NN photo, plus-size curvy women are considered naturally beautiful. One comment stated, “This is what I call natural beauty. Self-belief. Confidence is your inner core...how you love yourself. You are a gem.” Right from this comment, it was depicted that plus size bodies are considered to be precious, hence, they

are appreciated. “Love love, love everything about this photo,” “Fabulous,” “Beautiful,” “Power girl,” “This is simply beautiful” “I love this, bodylicious” plus other such like pleasantries. These comments were accompanied by emoji’s that depicted her flawless beauty “This is a beautiful photo with raising hands to appreciate. Their body shapes and sizes are considered natural beauty because they are believed to be uniquely created body.

Proportionality was identified to be a determining feature for one to be considered plus and beautiful. For instance, RF photo was applauded by her audience that she looked beautiful in her new body size as she still had her curves minus the baby fat after she underwent a liposuction to get rid of her tummy which had gotten extra big after giving birth. The comments and emoji’s depicted that plus size curvy women are beautiful especially when they have small waists. There seems to be a perception that some body parts should be big while others should be small for one to be considered attractive. RF confirms Halprin (1995) study which reported that body image representation has caused the rise in surgeries. Women from the non-Western context undergo pain to alter a physical feature in order to achieve unrealistic standards of beauty ideals.

However, others felt that RF was not proportional after she underwent the medical operation and said, “I love the waist but the arms and upper are still gigantic.” Others suggested that she should also consider trimming the other body parts like hands so that she could look proportional. Hence, this meant that plus size body must be proportional for one to be considered attractive. This was much spelt out when one viewer commented that she should also consider gym services to keep fit. This is the exact words used, “You look good...but sasafanye all this nauendeleekukulakamafukwe (don’t over eat)...hit the gym” adding on to the comment about her arms. Gym helps tone the body to look defined and proportional.

According to these comments, proportionality is what would make a plus size curvy woman look beautiful, whereby the parts that are expected to be big appear big while the others that are expected to be small remain small. Thus, without this proportionality, then plus size women are perceived to be unattractive. On the plus-size curvaceous, Howard (2018) claims that Kim Kardashian West has in some way defined the 21st century's new body ideal-a huge chest and butt with a synched-up tiny waist.

However, according to some comments in RF photo, it is hard to ascertain the reality in one's photo especially on Instagram. For instance, some felt that they could have been duped on the RF curviness and said "Only bikini picture/video that has not been edited will reveal the truth." Others said, "There is a lot of photo shopping happening." Another said, "All I can say is you look so photo-shopped your arms look like a chimp." Blossom (2009) cites that Instagram platform has editing Programs such as Photoshop, light room and photo edit effects such as filters, clone effect which play a great role in removing flaws and recreating perfect bodies and despite the fact that many users are aware of this editing effects they crave to attain the unrealistic characteristics displayed on the online platforms. Thus, these comments show that they doubt that RF is curvy in real life. The comment that synonymised RF hands with chimp, however, meant that whether photo-shopped or not, RF didn't look attractive as she had not attained the required proportionality threshold for a plus size curvy woman to be considered attractive.

Others felt that no body size and shape is superior over the other. For instance, there was this one comment in NN photo that argued "We come in different sizes, shapes and form. We are all beautiful. We can't let the media put us in a box and define what is beautiful and what's not. Our ancestors didn't wear any clothes. If this photo offends you ask yourself: Who taught you to hate your body? Why do you need to sexualize this

photo? What shadow work do you need to do? All women are beautiful. Period.” This argument coincides with Ogden and Russell (2013) who argued that large media usage is a key perpetrator of the thin is beautiful. Thus, the perception was that any body size and shape is beautiful.

The above comment concedes with another comment in WT photo, “Matter of fact models **should** be built like you cause dzzzaammnn baby.” The perception was that WT body size was considered to be more attractive than that of models whom their measurements are usually no greater than 34 inches around the bust, 23 inches around the waist, and 34 inches around the hips. Thus, all women are beautiful. Another comment that confirmed WT beauty was, “Frame this picture it is an art.” The fact that her photo was termed as an art revealed a level of perfection and contentment with how WT appeared in her curves. Therefore, this depicted that plus size curvy women are perceived to be magnificently beautiful as long as body proportionality was maintained. This finding replicates Ettarh et al. (2013) study done in Nairobi informal settlements which revealed that women desired a larger body size.

4.1.2 Plus size curvy women are fertile

RF was referred to be a stunning mermaid. In contrast, the mermaid is seen as a representation of two opposite viewpoints. The mermaid is seen as a symbol of the ocean’s vitality and fertility in several cultures. Because plus-size women were considered fruitful and life-giving, they were referred to in this manner. Some men believe that a curvaceous woman has a better probability of giving birth to healthy children, in accordance with Ngugi’s (2017) findings showing larger body shapes in curvy women are considered as a sign of better health and fertility; CK being referred to as “A Goddess”. Manfred Lurker links goddesses to be sources of fertility in the ancient

Egyptian days (Richard, 2003). Goddesses were fetish symbols associated with fertility and motherhood. Ngugi (2017) research findings echoes this that in African traditions wide hips and big boobs are primary indicators of fertility in a woman. Emoji's, flames of fire depict the heat, hotness of their curves as repetitive in the photos. Another comment was requesting CK if they could start a family with her. A family's main purpose is reproduction to bear kids, showing that CK was perceived to be a fertile woman who would give and raise kids (Getui, 2009).

4.1.3 Sexual Objectification of Plus-size women

One of the emerging themes in this research was that plus size curvy women are considered beautiful when they have a body that causes sexual attraction. As a result, women are viewed as sex toys. Plus-size women are viewed as beautiful because they have body traits that pique men's sexual appetites, making them attractive to men. Women are often upset by how men see their bodies because they "internalize" what they should look like. women obscure and conceal their natural bodies" and adopt a variety of techniques such as medical procedures, "grooming habits," and frequent "maintenance behaviors" in order to conform to society expectations (Fahs, 2011; p. 452).

This was evident in almost all the samples that were used for this study. For instance, in VS photo, some commented that she looked good and they were asking her if they could have a sexual moment with her. This was visible through use of sexual undertones in both words and emoji's such as a dripping eggplant which symbolized being sexually aroused, drooling faced emoji's to symbolize the craving towards VS, and this depicts her as a snack, something edible. Thus, the comments symbolized that plus size curvy women are perceived to be sexual objects for to be looked at admired and desired which Laura Mulvey termed it as the gaze.

RF photo also received such kind of compliments after undergoing surgery to remove baby fat. One of the comments was, “You sexy mama” among other related comments. The word sexy means sexually attractive or exciting. This term promotes male gaze and represents women as sex toys created purposely to gratify men sexually. Thus, such comments depicted that plus size women are considered good for sex as their body physiques entice men. A Sexy notion depicts that the picture had some characteristics which were luring in a sexual way.

The emojis used also reverberated the same sentiments that plus size curvy women are to be sexually desired. For instance, the yummy emoji had sexual connotations that objectified curvy women as sexually good. This could be confirmed with some of the comments that accompanied for instance the CK photo, “Holy sexy beast,” “The world was boring, then God created women.” If you hit this one you forget about Arimis and valon (meaning you forget self -sexual pleasuring). Arms samlknng jelly so when human being denotes to longer use the same because of an magebrngs about sexual connotations .Generally, the perception was that women were created to please men with their bodies. Numerous studies have revealed that many African males prefer women with curvy figures, and Ngugi (2017) observed the same thing. In Laura’s mind, it’s the masculine gaze. CK being referred to as a mermaid brings another sexual notion as mermaids embody the destructive nature of the water, luring sailors to their deaths, hence, serving as an omen for storms, unruly seas and disaster. Therefore, in this context such kind of comment could mean that plus size bodies have a ‘killer’ body that will seduce men and make them restless. Similar to the observation made by Ngugi (2017), a curvy woman’s “killer curves” draw an African man’s attention. With emoji’s of burning flames, love hearts, ripe red strawberries emphasize on their sweetness, strawberries are juicy and sweet, and a burning flame is hot.

Same thing was depicted in AR photo comments. According to the comments accompanying her photo, plus-size women are perceived to be potential sexual preys because their curvaceous bodies would inevitably seduce most men. For example, this is what was said in one of the comments, “Kama sihiimatakoungekuaKathonzweniukiuzamothokoinamaembe.”(Translation: were it not for your butts, you would be in your upcountry selling Githeri and Mangoes). This comment depicts that her bum is her source of living, a reason for her to live the luxurious lifestyle as from her photo. Another comment said, “A socialite will always be a socialite even in marriage. She is marketing herself.” Then there was this, “Let me come over there ASAP” with an emoji of drops of water gashing. Showing the desire for her to a point of drooling Another commenter said, “Kitimbachaukumiwaningiti“ only Kao (Kambas) will understand.” (This was in Kamba dialect which had a seductive connotation that her butt is worth to be barked for by a dog meaning that she has an attractive butt). For A dog to bark at a bottom means that there was sexual attraction, Dogs can only bark at female dogs bottoms only during matting season. Such comments denoted that they perceived her as a tool for sexual fulfilment because she has a body size that would lure men into falling for her and having sexual acts with her.

4.1.4 Unattractive and unrealistic body size

Some of the comments insinuated that plus size curvy body is not only unattractive but also costly to manage in terms of keeping up with personal hygiene. According to VS photo, some wondered if she was able to keep her body always clean without a stench. And if she was able to do that, doesn't she have to use more chunks of personal effects than the small sized bodies? A bad smell is never attractive in anyway, it would cause nausea, bloating or even puking. This argument augured the view that plus

size body was costly to manage, demands extra attention for hygiene and costly to maintain clean.

Other comments attributed plus size with laziness. Some of the comments in NN photo included, “Kosenikwendazoezimkisema mambo na confidence! (You better do some physical exercises) Better you tell her the truth she need to lose weight 🙄weeeuh... (Pooping eyes depicting stares) “ Others argued that she was not proportional and that some of her body parts were disproportionate. Others cited that she had too much meat, “Ukonamanyamamingi.”“Who needs clothes when you have a beautiful body...? Is that the message?,” (laughing emojis to bring on sarcasm and mockery in the statement). Others said, “Nothing here to glorify obesity.” That is, her body was seen as unattractiveness and an abnormality. Therefore, this perception disagrees with Simeon et al. (2003) that reported that several studies in Africa suggest that being overweight is a socially desirable body size.

“All I can say is you look so photo-shopped your arms look like a chimp.” Only bikini picture or video that has not been edited will reveal the truth.”R.F arms were also compared to a chimp (chimpanzee). Chimpanzee’s arms are thick and strong to help them walk. This comment depicted that the audience preferred them rather thinner than they appeared. The body has become the media popular for its great ability to manipulate and create appeal to majority consumers” (Becker, 1999). Groesz et al. (2002), argue that it would be impossible for most women to achieve perceived standard of beauty naturally hence not every individual is for it, some will be against. Digital photo editing did not go well with the audiences and consumers of the posts. However, others felt that Instagram lacks that natural beauty as one would expect. NN photo was said to be deceiving and that it was not so natural. They said, “Next time don’t edit the pic... stretch marks, cellulites and love handles are the true definition of plus size and confidence.” The perception on

plus size is that they have stretch marks which make them natural and unique. RF also received the same comment stating she looked photo shopped and only a not edited picture in a bikini would bring out the real her. However, from the above comment, the model was accused of using digital filters to alter stretch marks as Hochman and Schwartz (2012) observed that Instagram allows users to apply digital filters to recreate their photos and redesign them to fit the desired looks which include altering the shape, size and shade. Instagram has editing programs such as Photoshop, light room and photo edit effects such as filters, clone effect which play a great role in removing flaws and recreating perfect bodies and despite the fact that many users are aware of these editing effects they crave to attain the unrealistic characteristics displayed on the online platforms (Blossom, 2009). Photo-shopped images were not appreciated and seen unattractive. Audience seemed to appreciate more natural beauty without edits. They depicted that edited photos looked unreal and unattractive.

Nudity was also not unattractive to some of the audiences, NN photo got a big backlash. The comments were, “This is as far as a bad joke could go. Beautiful but way below the age group.” Others questioned whether the page was for soft pornography. Plus size women posting nude photos seem not to be receiving online positivity. Audience felt this was way beyond her age and the platform was meant to be on a pornographic site. AR was also asked to go dress up like a wife should do. Covered curves were seen to win more attraction as compared to nude. VS posted photo comment “Ukivaanguonikubwakuliko vile uko” (with clothes, the curves would have appeared bigger). Her picture was in a stringed lingerie similar to having no clothes and her audience seemed to give advice on what would make her look bigger. In short she was being told to dress using hidden sarcasm. Sarcasm being part of language where the meaning need to be retrieved since it is hidden, discourse theory states that meaning is not

always direct, it needs to be retrieved in certain sentences. Discourse theory states that meanings in a language Morphology where words have meaning and semantic where sentences have meanings, which are identified through interaction with the environment

4.2 Perceptions on women bodies on Instagram

From VS's photo, it was evident that plus-size curvy women look more attractive than the other sizes. Thus, the bigger the curves the better. Plus-size curvy women were given salience, for instance, when VS was termed as 'Pride of Kenya.' Kenya is country with over 40 million population, then out of the over 40 million Kenyans only one Kenyan is considered to be the pride of the entire country? Besides, Kenya has so many things that are well known for globally, for example, athletes, wildlife, good beaches and good climatic conditions among other things that keep the country in the limelight. However, a plus size curvy woman superseded all these. Plus size curvy women were perceived as the ideal body size especially for sexual gratification.

According to CK's photo, the ideal body size for a woman especially an African woman, is to be a plus-size curvy woman. This was depicted in the comments such as "Really African women are beautiful. This is one beauty to behold." These comments insinuated that beauty in African women is in being plus-size and curvy. This brought about a perception that there are different body size preferences for women depending on their races. Thus, plus size curvy body type is the ideal body size for African women which on the other hand could be different from other races preferences.

The comments that accompanied AR photo, revealed that the ideal body for women is being curvy. This was reflected on the comments such as, "Wale wa flat screen msijali...Mbingunitutapewamwilimpya." (Those without curves don't worry. We shall be given new bodies in heaven). Another questioned why she had thin legs

“Mbonasasaumekondamiguu.” This showed that thickness was preferred to thinness especially on the legs. This affirms the perception that one is expected to be proportional whereby some parts are expected to be big while others are small in order to achieve the preferred body size.

With NN, there were mixed reactions on the photo on what size defines beauty. There were those who felt she was beautiful as a plus size. Others felt that the ideal body was a petite size. Thus, they recommended some exercise to lose weight for the plus size curvy women. Others argued that plus size depicts obesity, whereas others argued that any body size was beautiful. Thus, with NM many argued that plus size body was ugly and abnormal as well as a sign of laziness. A petite body was highly preferred. Therefore, this finding is contrary to Simeon et al. (2003) study which reported that several studies in Africa suggest that being overweight is a socially desirable body size.

Just like with the previous plus size women photos, RF photo elicited different perception on the ideal body size for women. However, majority felt that being plus size and curvy was more beautiful than being small sized. Her viewers called her a queen, complimented her body and emoji's which denoted that hers was the ideal body size and shape. Nevertheless, her body size also had some contradictions because others felt she was not proportional after the medical exercise to remove baby fat from her tummy and some of her body parts like hands were big leaving her to look like a chimpanzee. Thus, she was being advised to hit the gym. With such kind of advice, this study established that being proportional was more paramount than just having a plus size curvy body.

From WT's photo, this study established that the ideal body for a woman is being petite like a supermodel. For instance, WT through her caption acknowledged that she is not a supermodel but she had learnt to love herself unconditionally. This meant she does not have the desired body size. Another comment stated, “You inspire me a lot how

confident you are. I haven't been confident with my body, but seeing you, how you carry yourself makes me change my mind. Thank you. Love from Uganda." It was evident from this comment that plus size body is not desired, thus, it is not the ideal body for a woman. However, others felt that this should be considered as the ideal body size. For example, in this comment, "Matter of fact models **should** be built like you cause dzzzzaaaammmnnn baby." Still from such a comment, it is evident that according to the societal expectations, the plus size curvy body is not the ideal body size.

Generally, the study found out that plus size and curvy is the most preferred body size for women. However, the study also established that one is expected to maintain some balance, thus, some body parts are expected to be big while others are small so that one is proportional. In the event that this kind of check and balance is missing, then one is not considered attractive even if they are plus size. This finding reverberates Howard (2018) study which reported that Kim Kardashian West has in one way defined a new body ideal of the 21st century characterized by a large bosom and butt paired with a synched-up thin waist, the plus size curvy.

Another finding is that the ideal body for women depends on some varying variables like one region, background or race. While one body size may be preferred in one region it may be discouraged in another. Therefore, there is existence of certain factors which influence body tastes and preferences.

4.3 How the plus size women perceive themselves

No doubt that VS considers herself beautiful. She was very excited about showing off her body and invited her viewers to zoom in her photo and comment using a movie title. Her words and emoji's depict that she was contented with her body size. Her confidence with her body size is also depicted with the kind of the photo she posted (almost nude). Although she appeared to be nude, she cautioned her viewers that she was

dressed up and that they could even zoom in her photo and confirm that. All these depicts that she considers herself attractive and that is why she was confident enough to show off her body especially when she was half naked.

The fact that she also asked her viewers to comment using a movie title also denoted she was entertaining her viewers just like movies do. The main purpose of a movie is to entertain its audience. Thus, she was also entertaining her audience by showing them the kind of body that she perceives they like. Therefore, VS perceives herself as an attractive person because she is plus size and curvy.

CK depicted contentment with her body size as she posed half naked for the photo shoot. She posed in a way that her audience were able to see her curves. No doubt, she felt she looked gorgeous and that was why she went a notch higher to pose half naked. Besides that, she had captioned the photo, “Welcome to the month of love. The love for self is the greatest love one can possess.” Additionally, there were love emoji’s in her caption. Self-love that CK talked about indicated satisfaction with herself and more importantly with her body that is why she was posing half naked for everyone to see. Therefore, CK perceives her body size as appealing otherwise she wouldn’t be showing it off.

AR seemed satisfied with her body size as she had also posed half naked just like VS and CK. AR had also compared her skin with milk in her photo caption, “Skin like milk.” This caption meant that her skin was flawless. Thus, AR perceives her body size and skin to be perfect. Therefore, it is evident that she feels that she has a perfect body. She was also clothed in a Calvin Kleim bikini , a designer brand , to bring the expensive clothed plus sized , Ngugi (2017), stated that plus sized women are associated to being wealthy.

NN captioned her model photo with the following words, “Body confidence... model. People often say that beauty is in the eye of the beholder, and I say that the most liberating thing about beauty is realizing that you are the beholder.” NM’s aim was to instil confidence in plus size women just like herself. According to her replies on the comments made, everyone is beautiful. For example, here is one of her comments, “Here we share love BEYOND SIZE! Colour! Religion! Because we are all wonderfully made by God.” Therefore, it was evident that NM rates herself as beautiful and confident with her plus size body. NN also confirms that body image identity depends on certain factors such as colour, religion, environment, according to *Experimental Social psychology Journal*. Generally, NM meant that no body size was better than the other. Thus, everybody should love themselves the way they are.

One thing was clear about RF that at some point she felt out of place with her body size and she wanted some changes. This was depicted from her caption, “Am starting to feel like myself again.” According to her earlier post, RF went through a liposuction to get rid of fat around her tummy which had gotten extra big after giving birth. She ended up spending Kshs.450, 000 to get back a flatter tummy. According to the current photo on analysis for this research, RF had achieved her previous body size before giving birth which she considered beautiful than the one she had after giving birth. RF had captioned her photo with sex undertone hashtags, #Curvygirl #blackgalmagic #bringingthesexyback and #sexymama. With this kind of hashtags, RF denoted that she had attained an attractive body size especially for sexual gratifications, hence, promoted the perception of male gaze. She perceived herself as having achieved a body shape and size that would attract consumers of her post making her attractive with her black girl physical appearance magic.

As for WT from #PlusSize, she seemed to perceive herself as a powerful woman that is why she referred herself as a queen. She captioned her photo, "I'm not the average girl, and I am not built like a supermodel. But I learnt to love myself unconditionally because I'm a queen." Then she added a crown emoji to emphasize that she was a queen. She said she is not built like a super model. The meaning of this is that there are certain qualities of a supermodel that WT feels that she hasn't attained to be a supermodel. This echoes Baran and Davis (2003) study that, women tend to identify, imitate and want to be like the observed model relative to some broader characteristics or qualities.

According to the fashion design standards, runway models must have precise measurements so they are able to fit the clothes that designers are going to be showing to their clients. Their measurements are usually no greater than 34 inches around the bust, 23 inches around the waist, and 34 inches around the hips. In simpler terms, supermodel height is typically between 5'9"-6", bust is between 32"-36", waist is between 22"-26", and hips should be between 33"-35". Notably, most women do not meet these standards that is why those who meet them are seen as unique and special. Therefore, WT perceives herself as an amateur because her body size has not reached that threshold. That is why she adds a conjunction 'but' to show that all is not dull and gloomy after all as she learnt to love herself unconditionally despite that. More qualitative and quantitative studies show that women do compare themselves with the models in fashion magazines" (Tiggemann & Slater, 2003).

It is clear that all the women used for this research perceived themselves as beautiful. Otherwise, they would not have posed for a photo then share it with the world if they were not confident about themselves. Almost all the photos were shared by their owners and those that were not shared by their owners, the owners were tagged along, meaning that they had consented to the sharing. Some showed that they were aware that

they had the most preferred body sizes (societal standards) while others seemed contented with their bodies even if they were not the most preferred body sizes according to the society.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Overview

This final chapter of the study deals with the study's findings. Therefore, the findings have been presented in summary. Conclusions and recommendations that are relevant to the justification and significance of the research have also been made in this chapter.

5.2 Summary

The main objective of this study was to examine how plus size curvy women are perceived on Instagram. This objective was further subdivided into three objectives in order to make it more comprehensible. Thus, the objectives included exploring plus-size curvy woman perceptions on Instagram; establishing perceptions on women bodies on Instagram; and examining how the plus size women perceive themselves. Therefore, the study's findings were summarized according to these objectives. Discourse theory and Theory of social construction were useful in the assessment on perceptions towards the plus size curvy woman on social media platforms reflecting on Instagram posts as theorized in the words and emoji meanings.

5.2.1 Perceptions on plus-size curvy woman on Instagram

This study found several perceptions towards the plus-size curvy woman. The study established that plus size curvy women are perceived to be sexually attractive. This body size and shape is believed to arouse some men's sexual desires. This was visible through use of sexual undertones in words and emoji's. The comments symbolized that curvy women are perceived to be sexual objects for men as Laura Mulvey termed it as a

male gaze. This finding, therefore, coincided with Ngugi (2017) report that numerous studies have shown that a huge number of African men prefer curvaceous women.

Another perception drawn from this study was that the bigger the curves the more the attractiveness. For instance, VS was advised to wear clothes so as her curves would appear bigger and therefore attract the masses. This notion concurred with Hawks (2001) report that in Kenya the heavier and bigger the bride the higher the fortune.

Additionally, plus size curvy women are perceived to be valuable and praised on Instagram community. This was evident when CK was termed as a ‘Showpiece.’ This meant that plus size curvy women are adored. That is why in another comment CK was said to be the Missy Curvy. A showpiece it’s something that is flawless that is worth to be awarded. Missy Curvy also shows some sort of curves competition whereby the best contestant gets awarded as the winner.

This appreciation perception was further supported by another perception that plus size curvy women are famous. This was symbolised in comparisons and synonyms. For instance, VS was termed as, “Pride of Kenya” While others synonymised VS as, “Kenya’s Nicki Minaj.” Thus, VS was rated as the only Kenyan that can take on Nicki Minaj on a curvaceous body challenge. Ngugi (2017) cited that nowadays most TV commercials and music videos, especially those targeting the black community, use curvaceous models as the latest fashion, which further feeds into the obsession to desire big physiques. Notably, Cardi B and Nicki Minaj are American female musicians who are also known for their attractive body curves. AR was also doing an advert in her post crediting @all.thingsface for her flawless skin like milk.

Other perceptions were that plus size curvy women are considered beautiful, loving, fertile and intelligent. This was evident when CK was termed as a “Goddess.” The virtues of beauty, love, sexuality, motherhood, creativity, and fertility have been

associated with goddesses. “Its beauty appears on the exterior, but its intelligence transcends on the inside,” one commenter said of CK’s artwork. Ngugi (2017) research indicated that in African cultures, wide hips and huge boobs are the key indications of fertility in a woman’s body.

This study also established that plus-size curvy women are considered naturally beautiful. For instance, with NM photo, someone commented, “This is what I call natural beauty.” However, others opposed this comment citing that the photo had gone through some editing to remove key natural features for a plus sized woman, i.e. stretch marks. Hochman and Schwartz (2012) observed that Instagram allows users to apply digital filters which allow users to recreate their photos and redesign it to fit the desired looks which include altering the shape, size and shade. This seemed to have been the case. Therefore, a plus sized curvy women are considered to be natural beautiful if they have natural features like stretch marks.

Proportionality was given a lot of prominence with the notion that it determines ones attractiveness. This study established that some body parts are expected to be big while others should be small for one to look attractive. Thus, even if the butts are big and the other parts are not within the preferred measurements, one is considered unattractive. Howard (2018) argued that Kim Kardashian West has in one way defined a new body ideal of the 21st century characterized by a large bosom and butt paired with a synched-up thin waist, the plus size curvy.

Some viewed plus size curvy women from a negative light. Kyrölä (2014) points out that, “bodies are related to, valued, judged, desired, accepted, rejected, and imagined fundamentally in terms of their weight, size, and shape”. According to African culture, women should not wear clothes that reveal their body sizes and shapes. That is, if people are able to spot that one is plus size and curvy, it means that they are wearing revealing

clothes. From the notion that most men are seduced by curvaceous women, plus-size curvy women are perceived to be potential prostitutes because they have attractive bodies that entice men and also because they let the public to see that they are curvaceous. Ngugi (2017) argued that an African man will turn his head whenever a curvaceous woman passes by, just to catch a glimpse of her “killer curves.”

Others felt that plus size body was not only unattractive but also costly to manage. They argued that plus size body requires a lot of attention to maintain hygiene which also has some economic implications. This argument was pegged on the notion that plus sized bodies have large surface area plus their biological body systems are quite active which results to body sweating, thus, producing some body odour if not well taken care of.

Another perception was that being a plus size is a sign of laziness. Some of the plus size curvy women used in this research were advised to hit the gym to lose weight. Their body sizes were seen as unattractive and an abnormality. This was visible in comments like, “Nothing here to glorify obesity.” Therefore, this perception disagreed with Simeon et al. (2003) that several studies in Africa suggest that being overweight is a socially desirable body size.

5.2.2 Perceptions on women bodies on Instagram

This study established that a plus size curvy body is perceived the ideal body for a woman on Instagram. This body size and shape is most preferable because of the perceptions that plus size curvy women are good for sexual gratification in men, beautiful, loving, are more fertile, make good mothers and are intelligent. However, this study indicated that the proportionality of one’s body is crucial in evaluating whether that body is ideal. Even while Kim Kardashian West may not be the first person to define the

term “plus size curvaceous,” Howard (2018) believes she has helped to establish a new body ideal for the 21st century.

As part of its research, the study showed that women of different races have varied body image preferences. As a result, a voluptuous, plus-size body type is appropriate for African women. This meant that there is no universal agreed body size that is considered ideal for all women. Thus, there are varying variables that determine what is considered to be the ideal body size.

5.2.3 How the plus size women perceive themselves

According to this study’s findings, plus size curvy women on Instagram perceive themselves more attractive than the other body sizes and shapes. There is some evidence to suggest that Kim Kardashian West, according to Howard (2018), has defined the 21st century’s new body ideal, the plus-size curvaceous, as having a huge breast and butt combined with a synched-up, tiny waist. Confidence, beauty, self-love can be felt in weighty from their captions. However, other plus size women felt that they did not have the kind of the body size that is globally adored away from the Instagram community. As a result, they have built their own confidence and love to appreciate them.

5.3 Conclusion

In many instances, social media is viewed to have brought changes that contravene African traditional perceptions. However, when it comes to plus size curvy Kenyan woman, social media audiences seems to be cementing the same perception that a plus size curvy woman looks more attractive than a petite woman.

According to this study, plus size curvy women are overrated on the social media platforms especially on Instagram. Plus size curvy body size is deemed to be the most

Ideal body for a woman on the social media. Despite the negative comments ,more positive comments and high number of likes were recorded on their Instagram posts. This notion, however, seems to be existing only on social media platforms because in the real world, the measurements of a supermodel still remain as they were before the existence of the social media. The social media seems to be challenging what a 21st century supermodel should be. But it is yet to achieve that.

The online and the real world differences towards the ideal body for a woman brings about diverse perceptions on different body sizes which could curb the body shaming behavior. Sobczak and Scott (1966) advocated for different body sizes appreciation and acceptance. Notably, social media has enabled the plus-size community band together and fight various forms of discrimination. Campbell and Deacon (2006) state that stigmatization acts have not always to be internalized, resistance can be conveyed.

The plus size woman has grown a voice through social media platforms in this case Instagram to fight and advocate for inclusion of her body size as beautiful as all body sizes are beautiful. Using “multimedia communication networks” that are constantly changing and spreading into “all sectors of social life,” societal change is possible (Castells, 2012, p. 6). This has created more appreciation of the curvy plus sized woman since there have been lots of body advocacy awareness through posts and captions they put to their posts to portray the beauty in their body sizes.

5.4 Recommendations

This study recommends that another research to be done to examine why the Instagram community perceives plus size curvy woman just like African traditional community and not like the Western community. This will be insightful considering that

Social media originated from the Western community. This research focused on Instagram posts from Kenyan women. Its recommendation is that the future studies dwell on women from other African communities targeting wider sample size and culture diversity.

Further research can be done to understand why plus size women posts are sexualized by consumers of their Instagram posts. Posts from other social media sites should be incorporated for comparison e.g. Facebook, Tiktok or Twitter or find out if findings while studying social media platforms would be similar or different.

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











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APPENDIX



Appendix 1: Operationalized Discourse Analysis Tool













Tool	Questions to consider
Semantic features	The study used semantic features: hyponymy (meaning inclusion), synonymy (meaning identity), and antonymy (meaning exclusion) to assess online perceptions towards the plus size curvy women as depicted in the comments.
Emojis icons	<p>😂 Face with Tears of Joy</p> <p>😍 Smiling Face with Heart-Eyes</p> <p>❤️ Red Heart/Love Heart</p> <p>😘 Face Blowing a Kiss</p> <p>😭 Loudly Crying Face</p> <p>😊 Smiling Face with Smiling Eyes</p> <p>♥️ Heart Suit</p> <p>💕 Two Hearts</p> <p>👌 Ok Hand</p> <p>😏 Unamused Face</p> <p>😏 Smirking Face</p> <p>😄 Grinning Face</p> <p>🤔 Face with Steam from Nose</p> <p>😉 Winking Face</p> <p>😊 Smiling Face</p> <p>🙄 Face with Rolling Eyes</p> <p>🙈 See-No-Evil Monkey</p>

	<p>✋ Victory Hand</p> <p>☺ Relieved Face</p> <p>☹ Pensive Face</p> <p>💖 Sparkling Heart</p> <p>👍 Thumbs Up</p> <p>😓 Weary Face</p> <p>🙏 Folded Hands</p> <p>😎 Smiling Face with Sunglasses</p> <p>😊 Beaming Face with Smiling Eyes</p> <p>💯 Hundred Points</p> <p>🍆 Eggplant (its sexual meaning)</p> <p>🌶 Hot Pepper</p> <p>💔 Broken Heart</p> <p>🙄 Upside-Down Face</p> <p>👏 Clapping Hands</p> <p>😉 Winking Face with Tongue</p> <p>😓 Grinning Face with Sweat</p> <p>✨ Sparkles</p> <p>😭 Crying Face</p> <p>🙌 Raising Hands</p> <p>💞 Revolving Hearts</p> <p>💔 Heavy Heart Exclamation</p> <p>🎉 Party Popper</p>
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	<p> Middle Finger</p> <p> Flushed Face</p> <p> Black Heart</p> <p> Heart with Arrow</p> <p> Eyes</p> <p> Slightly Smiling Face</p> <p> Blue Heart</p> <p> Growing Heart</p> <p> Fire</p> <p> Purple Heart</p> <p> Face Savoring Food</p> <p> Oncoming Fist</p> <p> Grinning Face with Smiling Eyes</p> <p> Kiss Mark</p> <p> Expressionless Face</p> <p> Speak-No-Evil Monkey</p> <p> Sleeping Face</p> <p> Smiling Face with Horns</p> <p> Confused Face</p> <p> Flexed Biceps</p> <p> Pouting Face</p> <p> Backhand Index Pointing Right</p> <p> Face Screaming in Fear</p>
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	<p>☠Skull</p> <p>😴Sleepy Face</p> <p>😏Squinting Face with Tongue</p> <p>😐Neutral Face</p> <p>🍓🍓🍓 Strawberries</p> <p>🌸Cherry Blossom</p> <p>Rose</p> <p>✋Raised Hand</p> <p>😞Frowning Face</p> <p>😓Disappointed Face</p> <p>✓Heavy Check Mark</p> <p>💓Beating Heart</p> <p>😄Grinning Face with Big Eyes</p> <p>💚Green Heart</p> <p>♻Recycling Symbol</p> <p>😄Grinning Squinting Face</p> <p>😄😄😄,laughing Faces /giggling Face</p> <p>👑Crown</p> <p>🔫Pistol</p> <p>👉Backhand Index Pointing Left</p> <p>😫Tired Face</p> <p>😺Smiling Cat Face with Heart-Eyes</p> <p>😘Kissing Face with Closed Eyes</p>
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	<p>Club Suit</p> <p> Movie Camera</p> <p> Old Man: Dark Skin Tone</p>
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POSITIVE FACES	<p> Grinning Face</p> <p> Beaming Face with Smiling Eyes</p> <p> Face with Tears of Joy</p> <p> Grinning Face with Big Eyes</p> <p> Grinning Face with Smiling Eyes</p> <p> Grinning Face with tears /sweatdrops</p> <p> Grinning Squinting Face</p> <p> Winking Face</p> <p> Smiling Face with Smiling Eyes</p> <p> Face Savouring Food/Licking Face</p> <p> Smiling Face with Sunglasses</p> <p> Smiling Face with Heart-Eyes</p>

	<p>☺ Face Blowing a Kiss</p> <p>☺ Kissing Face</p> <p>☺ Kissing Face with Smiling Eyes</p> <p>☺ Kissing Face with Closed Eyes</p> <p>☺ Smiling Face</p> <p>👉 Slightly Smiling Face</p>
<p>NEUTRAL FACES</p>	<p>☹ Neutral Face</p> <p>😐 Expressionless Face</p> <p>🗨 Face Without Mouth</p> <p>🙄 Face with Rolling Eyes</p> <p>😏 Smirking Face</p> <p>😓 Persevering Face</p> <p>😌 Sad But Relieved Face</p> <p>😮 Face with Open Mouth</p> <p>😇 Hushed Face</p> <p>😴 Sleepy Face</p> <p>😫 Tired Face</p> <p>😪 Sleeping Face</p> <p>😌 Relieved Face</p> <p>😜 Face with Tongue</p> <p>😜 Winking Face with Tongue</p> <p>😜 Squinting Face with Tongue</p>

	<p>☹️ Unamused Face</p> <p>😓 Downcast Face with Sweat</p> <p>☹️ Pensive Face</p> <p>😵 Confused Face</p> <p>😲 Astonished Face</p>
<p>NEGATIVE FACES</p>	<p>◆ Slightly Frowning Face</p> <p>😬 Confounded Face</p> <p>😞 Disappointed Face</p> <p>😟 Worried Face</p> <p>👤 Face with Steam from Nose</p> <p>😭 Crying Face</p> <p>😪 Loudly Crying Face</p> <p>😏 Frowning Face with Open Mouth</p> <p>😱 Anguished Face</p> <p>😨 Fearful Face</p> <p>😩 Weary Face</p> <p>😬 Grimacing Face</p> <p>😓 Anxious Face with Sweat</p> <p>😱 Face Screaming in Fear</p> <p>😬 Flushed Face</p> <p>😵 Dizzy Face</p> <p>😬 Pouting Face</p> <p>😡 Angry Face</p>

Appendix 11: Links to Instagram Posts

VS: (https://www.instagram.com/p/CEmSxSgBUnv/?utm_medium=copy_link)

CK ;((https://www.instagram.com/p/CKvSYPmp-sC/?utm_medium=copy_link)

AR: (https://www.instagram.com/p/CQRqxOKrrqB/?utm_medium=copy_link)

NN; (https://www.instagram.com/p/CPbLwOtjEQd/?utm_medium=copy_link)

RF; (https://www.instagram.com/p/CH6_b1cDx4W/?utm_medium=copy_link)

#plussizekenya (https://www.instagram.com/p/CK8JCotljo6/?utm_medium=share_sheet)