

## Normative Beauty Standards and Emotion Beliefs: The Moderating Role of Social Media Use

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### Abstract

The study explores the relationship among emotion beliefs, normative beauty standards, and social media use. Specifically, the study investigated how social media use moderates the relationship between normative beauty standards and emotion beliefs. A sample of 479 (male = 46.1%; female = 53.9 %:  $M = 23.9$ ,  $SD = 4.43$ ) participants was selected for this study. The cross-sectional design study was adopted. The test of hypotheses using multiple regression analysis which employed Hayes PROCESS Macro, model 1 (SPSS version 25), found that normative beauty standards related with emotion beliefs, and the relationship was moderated by social media use. The outcome of the study supports social comparison theory in which individuals determine their own self-worth and evaluate their own abilities, opinions, and attributes by comparing themselves to others through social media. This study provides insights into the psychological mechanisms underlying the impact of social media use in the relationship between normative beauty standards and emotion beliefs. The outcome of the study has implications for positive psychotherapy interventions aimed at promoting acceptance of body image and reducing the negative effects of social media use on normative beauty standards resulting from negative emotion beliefs expressions.

**Keywords:** emotion beliefs, normative beauty standards, social media use, social comparison theory

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## Introduction

The deep yearning for social media use exposes many students to opportunity of copying beauty styles from online pages which seem to have become the norm within the school environment. The desire to appear in others' expectations can be linked to emotion reactions among social media users creating emotion beliefs. Previous scholars have observed the link between emotion beliefs and normative beauty standards in which individuals may perceive feelings of contentment, friendship, dislike, or fury from another individual (Kisley et al., 2024), and acceptance concerning ability to control emotion effects - the degree to which they are willing to connect in relational support of other individual undergoing negative feeling (Smith et al., 2023).

Earlier studies have observed that community perceptions of beauty deeply bring about structured self-perception, self-confidence, and mental well-being which repeatedly influence emotional conditions in the form of emotions beliefs and dermatological conditions (Paudel et al., 2025). Emotion refers to the attitude people possess towards others which helps them to focus on what is important (Karnaze & Levine, 2020, p. 19) whereas emotion beliefs describes statements about emotion that an individual endorses as true, or likely to be true, controllable, usefulness, malleable and importance which invariably can influence other people in different ways (Gonzalez et al., 2020). Normative beauty standards can be seen as societal structured beliefs that influence what is considered physically appealing within a specified culture. Although beauty is subjective, normative beauty standards are rigidly defined in the modern society with multifaceted systemic emotional problems which calls for individual actions necessary for coping with the negative psychological effects such as low self-esteem, anxiety, depression, and disordered eating (Amalia, 2025). Emotion beliefs may relate with experiences of normative beauty standards among students because of the extensive use of social media that launches them to various social media platforms such as face book, instagram, telegram, tik tok among others.

Normative beauty standards may criticise social media and public expectations resulting in perceptions of beauty and deprivation which invariably affects emotion of individuals. In the context of sustainability, these established norms are being critically examined for their environmental and social impacts, particularly concerning consumption patterns and resource allocation (Gonzalez et al., 2020). However, these beauty standards may not be universal but are deeply influenced by cultural traditions. cursory observations have shown that in many African cultures, lighter skin tones are idealised, while Western cultures often emphasize thinness or athletic body shapes, and some cultures prefer facial symmetry over other things. Nowadays, social media use and fashion industry promote unattainable beauty standards which exert immense pressure on individual self-perception (Merino et al., 2024). Beauty standards are prevalent in our society, especially tertiary institutions and constantly reaffirming both online and or physical, media and social interactions.

## Theoretical consideration

This study anchors on social comparison theory (Festinger, 1954), which suggests that individuals determine their own self-worth and evaluate their own abilities, opinions, and attributes by comparing themselves to others. The upward comparisons in which we compare ourselves against those we perceive as more attractive, can cause feelings of inadequacy, negative emotion and low self-esteem (Festinger, 1957; Paudel et al., 2025). In contrast, downward comparisons may offer temporary gains in self-worth but can also enhance negative body image. Jiotso et al., (2021) stated that this theory provides a basis for understanding why many individuals feel pressured to adhere to societal beauty standards, which can result in body dissatisfaction and negative self-image. Sometimes people tend to treat their bodies as objects to be evaluated and judged by external standards (Calogero, 2012; Gattino, 2023). This

internalization process does not only affect self-perception but also contributes to numerous emotion issues. When societal standards are internalized, self-worth could often become associated with appearance, resulting in body shame and psychological distress (Slater, 2002).

Objectification Theory, developed by Fredrickson and Roberts (1997), describes how women are raised in cultures that see the female body as something to be looked at, which leads to self-objectification. This means women start to see themselves the way others do always checking how they look and worrying about their appearance. This process can cause problems like feeling bad about their body, being anxious about how they look, having lower self-esteem, and struggling to manage their emotions. On social media platforms like Instagram and TikTok, this objectification is made worse. These platforms encourage people to share pictures of themselves, get approval based on how they look, and promote unrealistic beauty standards. As people get used to this, they start watching themselves more closely and rely more on others' opinions for their self-worth. Objectification also affects how people think about emotions. They might hold back or change their feelings to look more acceptable to others. This makes it harder to be authentic and connects self-worth to how others see them. The theory also shows how people start to believe in beauty standards. Seeing idealized images again makes them care deeply about meeting cultural beauty expectations. When they don't fit these ideals, they feel ashamed or inadequate, showing that beauty is both a social and emotional thing. Boursier and Gioia (2022) found that the more people use social media sites and share visual content, the more they are exposed to pressure about body ideals or may even spread self-objectifying messages.

## **Literature review**

### ***Emotion Beliefs, and Normative Beauty Standard***

Emotion beliefs and normative beauty standards are closely linked, with societal expectations of beauty significantly influencing individuals' emotional well-being. According to Paudel (2025), beauty standards vary globally discerning common topics such as body shape, skin colour, and facial features dominate. Although traditional standards may still exist, it is increasingly being recognised that defining beauty standard in the present day requires considering broader and culturally sensitive viewpoints. It represents a shift from previously constrained norms and the adoption of a more inclusive definition of beauty that considers a variety of body types, sizes, and races (Mady et al., 2023). Self-concept, self-esteem, and mental well-being, often resulting in psychological and dermatological conditions, are profoundly influenced by perception of normative beauty. Nevertheless, these beauty standards are not universal and are deeply influenced by cultural contexts. For instance, lighter skin tones are idealized in many South Asian cultures, while Western cultures often emphasize thinness or athletic body shapes, while some culture prefer facial symmetry over other things (Merino et al., 2023). Beauty standards may not have anything to do with what makes a person lovable, desirable, or worthy. One can think about the experience of attraction and love as something that happens between two people whereas beauty standards are created on a societal level. Common beauty standards in Nigeria, examples include light skin, thin body, hourglass, body shape, scientifically favoured face proportions, large eyes, small, thin nose, straight hair, clear glowing skin with no texture, no wrinkles, natural makeup, clothing that follows current trends or is purchased from specific places (Amalia, 2025).

According to Sanya and Asheesh (2025), at the moment social media gives people a forum to celebrate many forms of beauty and promote body positivity, which is essential in altering beauty standards. Furthermore, modern beauty standards reject digitally altered photographs and promote a more inclusive and genuine portrayal of beauty by focusing on the authenticity and unfiltered representations. The body positivity movement encourages self-acceptance and questions conventional norms, and modern beauty standards are also being

redefined due to the fashion industry's support of diverse models and their disapproval of conventional wisdom (Sanya & Asheesh, 2025). Despite these encouraging developments, problems still seem to exist because cultural norms and covert forms of discrimination continue to affect how people define beauty. Identifying the nuances of these modern standards is essential to understanding how body image and beauty are changing in today's visually driven world occasioned by emergence of social media, particularly sites like Instagram, Face book, Tik Tok among others which have significantly altered the way society views body image and caused a significant shift in the way beauty standards are regarded in which people are actively challenging and revising conventional standards of beauty (Sanya & Asheesh, 2025).

Tiggemann and Velissaris (2020) found that comments that help people see things more realistically reduced body dissatisfaction but didn't change how often people compared their appearance to others. In the end, Lang and Ye (2024) reminded that somebody-positive content might not be as helpful as it seems, and can actually support beauty standards, leading to more social comparisons and appearance-related anxiety in some groups. According to Amalia (2025), this break from the conventional media perpetuation of historical beauty standards points to a more accurate and diverse representation of beauty standards in modern visual culture. Social media use can be regarded as a major factor in forming and influencing beauty standards. In addition to viewing visual content, users participate actively by leaving comments, liking, and sharing it, which creates a lively discussion about how beauty standards are changing. A sense of community is fostered by the direct communication that occurs between customers and content creators, particularly on social media sites like Instagram. In this shared area, individuals collaboratively question and reinterpret traditional ideas of beauty, advancing the democratisation of beauty standards. This shift from passive media consumption to active media involvement is emphasised by who also highlights the crucial role that interaction plays in the continual evolution of beauty ideals within the visual culture that is shaped by social media (Amalia, 2025). Understanding social media influence on normative beauty may extend beyond its function as a simple platform; by fostering inclusivity, supporting varied representations, and enabling active participation, it actively contributes to the altering of beauty ideals. Deciphering the changing relationships between fashion media, personal body image beliefs, and the larger social conversation about beauty standards requires this understanding. Social media use influence on the current state of visual culture and its ability to shape beauty standards are important areas of interest for scholars who study the relationship between social media use, personal agency, and beauty standards (Sanya & Asheesh, 2025). Emotion beliefs as influenced by normative beauty standards give insight into the psychological effects of beauty standards which can be profound and far-reaching. The impact of beauty standards on our mental health, self-esteem, and body image has been recently emphasised (Sanya & Asheesh, 2025; Amalia, 2025). The effect includes low self-esteem, negative body image, eating disorders, anxiety, social isolation, and depression. However, previous study has not addressed the relationship between normative beauty standard and emotion beliefs among Nigerian students of tertiary institution as moderated by social media use. Hence, there becomes a need for the present study.

### ***Social Media Use and Normative Beauty Standard***

According to Elite learning (2025) the rise of social media has drastically transformed how beauty is perceived, promoted, and pursued. Kefeli Col (2025) research shows that when people compare their own bodies to the images they see on social media, it makes them feel worse about their appearance. Young people often have high expectations about how they look, which is mainly because they focus a lot on themselves. This can lead to lower self-esteem and less satisfaction with their bodies. Social media has shaped beauty standards, created more impact on people's self-perception, the beauty industry and cultural ideals. Studies like those

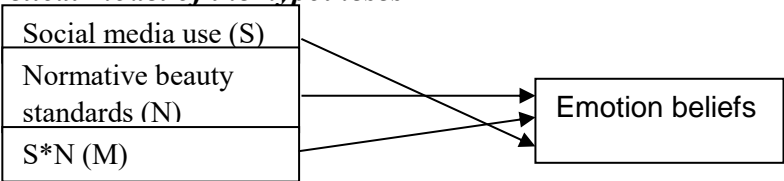
by Fitzsimmons-Craft et al. (2020) and Feltner et al. (2022) have found that this kind of comparison is linked to body dissatisfaction. Other studies, such as those by Choukas-Bradley (2022) and Jaruga-Sękowska et al. (2025), also show that people who are unhappy with their bodies or often compare themselves to others on social media are at a higher risk of developing eating disorders.

Beauty standards were formerly shaped by magazines, television, and Nollywood celebrities (Elite Learning, 2025). Lang and Ye (2024) pointed out that somebody-positive messages can make Studies that look at different types of body-positive content show that how the content is presented matters. For example, Davies et al. (2020) and Rodgers et al. (2024) found that using positive words along with pictures helped improve body esteem, suggesting that the words used can help reduce negative feelings about one's body. They also found that focusing on how the body works, rather than how it looks, can help reduce self-objectification and encourage people to think about their bodies in a more practical way. Beauty standards seem more important, which increases anxiety about how people look and encourages people to compare themselves to others, especially younger people. Exposure to highly curated beauty content can lead to negative psychological effects like low self-esteem, body dysmorphia, eating disorders, anxiety and depression particularly among youth and this has been exacerbated by social media use (Gupta et al., 2023). The authors further argued that frequent use of image-based platform was significantly associated with body dysmorphic symptoms. Fiuza and Rodgers (2023) found that videos that don't promote dieting increased satisfaction with body weight and shape and encouraged more intuitive eating and a better view of the body. People have reported several benefits of social media use when motivated to use it to connect with others, for self-expression, for entertainment and to gain access to news and information (Anderson & Jiang, 2018; Reid & Weigle, 2024; Gupta et al., 2025). Though with attendant negative emotional issues, Elite Learning (2025) highlights that mitigating such negative effects of social media use and beauty standards, individual and platforms can take several steps which include digital literacy education, diverse representation, mindful consumption, parental guidance, platform policies, and therapeutic support, which can be based on positive interventions. Therefore, it is possible that the relationship between normative beauty standards and emotion beliefs can be moderated by social media use in which those who are high in social media use will be more concerned with normative beauty standards resulting to expression of emotion beliefs.

Thus, we tested the following hypotheses:

- 1. There will be a significant relationship between normative beauty standards and emotion beliefs.
- 2. There will be a significant relationship between social media use and emotional beliefs.
- 3. There will be a significant relationship between social media use and normative beauty standards.
- 4. Social media use will moderate the relationship between normative beauty standards and emotional beliefs

**Theoretical model of the hypotheses**



**Figure 1:** Explains each variable. Social media use as the moderator, emotional beliefs are the outcome variable (dependent variable), and normative beauty standard as the predictive variable (independent variable).

## Method

### Participants

The sample of this study consists of 479 (male = 46.1%, female = 53.9%) participants with the age range between 17 and 40 ( $M_{age} = 23.9$ ;  $SD = 4.43$ ) students selected from Alex Ekwueme Federal University Ndufu-Alike, Nigeria using convenience sampling, a nonprobability method that collects data based on availability and willingness of the participants. The participants were mostly Christians (95.6%) with a few who indicated being traditional worshipers and Muslims 2.9% and 1.5% respectively.

### Instruments

Three instruments employed to assess information from the participants are emotion beliefs scale (Becerra et al., 2020), regarding normative beauty standard, Sociocultural attitude towards appearance questionnaire - 4 (STAQ-4: Heinberg et al., 1995) was used and social media use (SMUS: Alison & Renee 2022). Emotional beliefs scale (EBS) is a 16-item questionnaire that assesses emotion beliefs of people (Becerra, et al., 2020). Participants describe the extent to which they agreed to their emotions on 7-point rating format that ranges from strongly disagree = 1 through neither agree nor disagree = 3 to strongly agree = 7. Sample items include *"Once people are experiencing negative emotions, there is nothing they can do about modifying them."* *"It doesn't matter how hard people try, they cannot change their negative emotions"*. *"The presence of negative emotion is a bad thing for people."* We established the reliability of the questionnaires in pilot study with Nigerian sample ( $N = 80$ ; males = 65%, females = 35%); age ranged between 17 and 25 ( $M_{age} = 22.03$ ,  $SD = 3.14$ ). Thus, The Cronbach's alpha for scores from the EBS in the present study was 0.76. this shows that the instrument is suitable for use in the present study.

Sociocultural attitude towards appearance questionnaire-4 (STAQ-4) is a revised 22-item version of the sociocultural attitude toward appearance questionnaire (SATAQ) (Heinberg, et al., 1995) that evaluate how individuals view their appearance. The revised scale is a self-report that measure normative beauty standards based on culture. Sample items include *"It is important for me to look athletic."* *"I think a lot about looking muscular."* *"I want my body to look very thin."* We established the reliability of the instrument using Nigeria sample ( $N = 80$ ; males = 65%, females = 35%); age ranged between 17 and 25 ( $M_{age} = 22.03$ ,  $SD = 3.14$ ). Thus, The Cronbach's alpha for scores from the (STAQ-4 in the present study was 0.86. This revealed that the instrument is suitable and reliable for use in this study.

Social Media Use Scale (SMUS) is a 17-item self-report questionnaire that measures frequency of social media use. Participants were asked to rate their frequency of weekly social media use on a 9-point rating format of never = 1 to hourly or more = 9. Examples of the questions are *"Made/share a post or story about something positive that was personally about me."* *"Looked at how many people liked, commented on, shared my content, or followed/friended me"* *"Read comments to my content"*. We established the reliability of the instrument with Nigerian sample ( $N = 80$ ; males = 65%, females = 35%); age ranged between 17 and 25 ( $M_{age} = 22.03$ ,  $SD = 3.14$ ). Thus, The Cronbach's alpha for scores from the (STAQ-4 in the present study was 0.70. This revealed that the instrument is suitable and reliable for use in this study.

### Ethics Considerations

The Faculty of Social Sciences of the Alex Ekwueme Federal University Ndufu-Alike Research and Ethics Review Committee approved all procedures followed in this study. Participants individually gave consent to take part in this study. The participants were informed by the researchers that the study was aimed at investigating how people perceive their use of social media and how such use relate with their emotions and their physical appearances. They

were ensured of confidentiality of the information they supply. Data were collected during school hours. Two research assistants were engaged to assist in administration and retrieval of questionnaires.

### Design/Statistics

We adopted cross-sectional design with multiple regression analysis as suitable statistics for data analysis. Statistical package for social sciences (SPSS) version 25 was used. Specifically, Pearson's correlation established the correlations among the study variables whereas Hayes Process Macro model-1 was used to establish the moderating effect of social media use on the relationship between normative beauty standards and emotion beliefs.

## Results

Table 1

*Mean, standard deviation, and inter-correlations of study variables (n=479)*

Variables	M	SD	1	2	3	4	5	6	7
Gender	1.53	.49	1	-.09	.14**	-.22**	.070	-.025	.01
Age	23.90	4.43	-.09	1	.58**	.30**	.09*	.11*	.11*
Aca. Level	2.52	1.32	.14**	.59**	1	.19**	.12**	.02	.05
Religion	1.07	.36	-.22**	.30**	.19**	1	.07	.01	-.06
Emotion belief	46.65	12.84	.07	.09*	.12**	.07	1	.00	.03
Beauty standard	51.63	14.16	-.03	.11*	.02	.01	.002	1	.72**
Social media use	43.91	11.38	.01	.11*	.05	-.08	.026	.72**	1

\* $p < .05$

Table 1 shows the inter correlations matrixes for all the variables in this study. The analysis revealed an inter-correlation between gender, age, academic level, religion, emotion belief, normative beauty standards, and social media use. Emotion beliefs had low positive relationship with normative beauty standards whereas beauty standards and social media use were positively and significantly related,  $r = .72$ ,  $p < .05$ . Emotion beliefs had low positive relationship with social media use,  $r = .03$ . Further results showed that age and academic level are positively and significantly related,  $r = .59$ ,  $p < .05$  and age and religion had positive relationship,  $r = .30$ . Emotion beliefs had low but positive relationship with gender,  $r = .07$  and positive and significant relationship with age,  $r = .10$ . Religion has negative and significant relationship with gender,  $r = .22$  and negative significant relationship with age,  $r = -.30$ .

Table 2

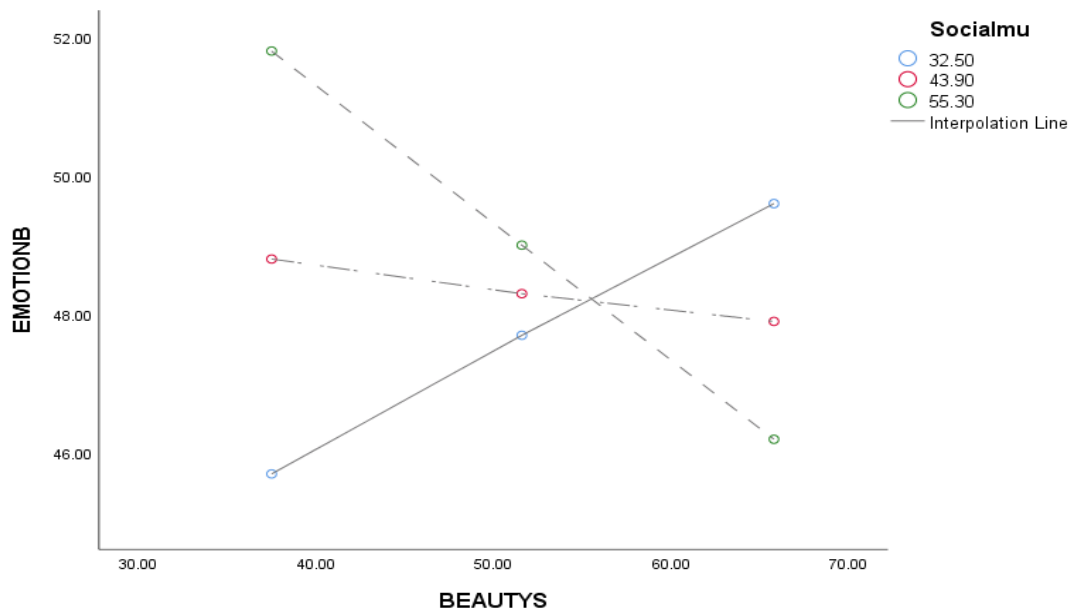
*Social media use as a moderator between normative beauty standards and emotion beliefs*

Variables	B	SE	t	P	95% Confidence interval (CI)	
					LL	UL
Social media use (S)	0.8	0.2	5.2	.01	.05	1.10
Normative beauty standards (N)	0.6	0.1	4.6	.01	.4	.9
S X N (M)	0.01	0.1	-5.4	.01	.01	.01

Note: B = Regression coefficients; SE = Standard Error, t = population t value; p = Probability level; CI = Confidence interval, LL = Lower Limit, UL = Upper Limit. \* $p < .05$ ;  $R = .2$ ,  $R^2 = .1$

A moderation analysis was carried out using SPSS PROCESS MACRO model 1 to determine the moderating effect of social media use on the relationship between normative beauty standards and emotion beliefs. The results revealed a significant omnibus effect (overall model fit),  $F(3, 475) = 9.9$ ,  $P < .001$ ,  $R^2 = .10$ ). The result further indicated that social media use

moderated the relationship between normative beauty standards and emotion beliefs,  $F(1, 475) = 29.1$ ,  $P = .001$ ,  $R^2 = .10$ . (See figure 2). The conditional effect of normative beauty standards on emotional beliefs increases with increase in the use of social media use,  $t = 3.0$ ,  $p = .01$ .



**Fig 2**

Visualising the moderation of social media use on the relationship between normative beauty standards and emotional beliefs

The graph shows the effect of moderation of social media use on the relationship between normative beauty standards and emotion beliefs. The relationship between normative beauty standards and emotion beliefs depends on social media use. Participants with low social media use and engage in perceptions of normative beauty standards have positive effect on emotion beliefs. Those with moderate social media use have no significant effect. However, high social media use and engaged expression of normative beauty standard has a negative effect on emotion beliefs. The findings reveal social media use moderates the relationship between beauty standards and emotion beliefs.

## Discussion

The study explored how social media use moderates the relationship between normative beauty standards and emotion beliefs among university students. The findings revealed that beauty standard is positively related with emotion belief. This indicates that individuals who endorse normative beauty standards tend to have stronger emotion beliefs. This finding is in line with Paudel et al., (2025) who stated that in today's world, societal beauty standards and emotion belief constraints are causing psychological burden, particularly for young people. People with visible skin condition such as acnes, psoriasis, and vitiligo often experience severe psychological distress. Mandy (2024), asserted that the pressure of societal beauty standards can lead to development of various mental health conditions as low self-esteem, eating disorders, depression, anxiety, and social isolation.

Second, social media use has positive relationship with emotion belief. This implies that increased social media use is linked to emotion beliefs. The influence of social media on youth is significantly affecting their self-identity. Sanya and Asheesh (2025) argues that social media may be a potent instrument in advancing inclusivity and body positivity because it offers



a democratic forum where a range of perspectives can engage in meaningful dialogue about standards of beauty. Using these platforms, users celebrate a diverse range of races, body types, and sizes by sharing genuine images of themselves. According to Paudel et al., (2025), the pressure to conform to unrealistic beauty standards largely propagated through social media has been linked to conditions such as body dysmorphic disorder, social anxiety disorder, and charisma-phobia which seek expression in emotion beliefs. Furthermore, the prevalence of body dysmorphic disorder has been estimated at approximately 2% globally, with high rates of comorbid conditions such as depression, anxiety, social phobia, and obsessive-compulsive disorder (Reddy & Besen, 2015; Laughter, 2023; Palawat, et al., 2024; Henriques & Patnaik, 2024).

Third, Social media use moderates the relationship between normative beauty standards and emotion beliefs. This means that the effect of normative beauty standards on emotion beliefs depends on the level of social media use. High engagement with social media platforms, navigates a complex array of social expectations, idealized body standards, and the quest for identity in the digital age, highlighting the substantial impact of digital environments on young individuals' self-perception and mental health (Mann & Blumberg, 2022). The interaction of social media with likes, comments, and shares brings a remarkable amount of social validation that is deeply intertwined with appearance. They can worsen the pressure to conform to perfect standards, as young people compare social approval and self-worth with how closely their bodies resemble those celebrities online. This can lead to low self-esteem, depression and anxiety among our youth. According to Merino et al., (2024), a person who maintains a high level of importance on body image as a fundamental aspect of self-evaluation often experiences more pronounced psychological effects related to body image satisfaction or dissatisfaction. The individual, their self-worth and confidence are closely related to their physical appearance. As a result, body image dissatisfaction can lead to increased emotional distress, lower self-esteem, and increased vulnerability to mental illness.

This study highlights the complex interplay among normative beauty standard, emotion beliefs and social media use. The wish to be noticed, respected, and liked online, along with the quick and satisfying responses as likes and comments, might make people check themselves against others more often. Encouraging mindful use of social media and paying more attention to real-life moments. . Theoretically, Lawrence and Melinda (2025) asserted that being socially connected to others can ease stress, anxiety, and depression, boost self-worth, provide comfort and joy, prevent loneliness, and even add years to your life. On the other hand, lacking strong social connections can pose a serious risk to your mental and emotional health. Social media platforms such as facebook, X, snapchat, youtube, tiktok, and Instagram aid in social connection around the world. It requires person to person contact with others to trigger the hormones that alleviates stress and makes you feel happier, healthier, and more positive. Spending much time engaging with social media can influence your emotional belief positively or negatively. If negatively influence it can worsen metal health problems such as anxiety and depression.

### ***Implications of the study***

The outcome of this study has theoretical and practical implications. First the study adds literature to social comparison theory (Festinger, 1954), which suggests that individuals determine their own self-worth and evaluate their own abilities, opinions, and attributes by comparing themselves to others. This is mostly important in literature because of the current use of social media experiences in comparison.

Further, it informs the students the need to moderate the use of social media platforms which have negative psychological impacts on campus based on the relationship between normative beauty standards and emotion beliefs.

Moreso, the outcome of the study has implications for positive psychotherapy interventions aimed at promoting body image and reducing the negative effects of social media use on well-being based on negative emotion expressions.

### ***Limitation of the study***

This study was conducted in one university with a limited number of students from Alex Ekwueme Federal University. Therefore, the outcome of such findings may not be generalised to the larger population of Nigeria universities. Researchers should carry out this study with diverse population to examine the relationship across difference age, group, cultures and populations.

Future research should investigate using a longitudinal design and a bigger sample to better understand how social media use, beauty standards, and emotion beliefs work in Nigerian universities. However, some important factors like media literacy, ethnicity, and socio-economic status weren't included in this study. Future researchers should check if these factors have an impact on the study's main ideas in Nigeria.

### ***Conclusion***

The study provided insights on the relationships between normative beauty standards and emotion beliefs as by social media use. The findings from this study inform implications for relationships between normative beauty standards and emotion experiences in the university cultural settings among students who engage in social media use. This highlights the bigger cultural and social effects of social media as a strong force in reinforcing and passing on beauty standards and emotional norms shaped by culture. In the Nigerian university setting, these online interactions don't just keep traditional beauty and value systems alive they also influence how students feel about themselves and see their own identities. As a result, social media acts as a way for cultural ideas about looks, self-value, and how to express emotions to be adopted, discussed, and repeated. This has a big impact on the mental health and how Nigerian university students see themselves.

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