

The Impact of Pamela's Fitness Content on Xiaohongshu on Women's Body Anxiety: An Analysis of Visual Narrative and Emotion Mobilization

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Abstract

This study examines how Pamela Reif's fitness content on Xiaohongshu (RED) influences women's body anxiety through visual narratives and emotion mobilization. Drawing on Sara Ahmed's theory of the cultural politics of emotion, the paper employs qualitative content analysis of highly engaged image-text posts tagged with "Pamela" to explore how shame, pain, excitement, and ambivalent love/hate circulate within online fitness discourse. Findings reveal that before-and-after photos, quantified weight changes, and body focalization construct an idealized "controllable body," reinforcing the cultural logic of "science + self-discipline = the ideal body." While such content promotes participation in fitness and fosters community engagement, it also intensifies upward social comparison, self-objectification, and collective shame culture, exacerbating women's body dissatisfaction and psychological distress. The study highlights both the empowering and harmful dynamics of social media fitness cultures, emphasizing the need for platforms, influencers, and policymakers to promote diverse body representations and media literacy initiatives.

Keywords

Xiaohongshu (RED); Fitness influencers; Body anxiety; Visual narrative; Emotion mobilization

Introduction

In today's highly visual social media landscape, body image concerns are becoming more prominent, especially on platforms driven by images and videos, where women's body anxiety is noticeably increasing. Xiaohongshu (RED), a Chinese social media platform mainly used by females, focuses on lifestyle topics such as beauty, fitness, and fashion. Its ability to precisely target female users makes it highly influential in shaping aesthetic standards and perceptions of body image.

In recent years, famous fitness influencers on Xiaohongshu promote idealized fit bodies and wealthy lifestyles, often using filtered and carefully selected photos. These images depict flawless skin, refined features, and slender figures, attracting many female users (Li et al., 2023). Through these well-crafted visual stories, influencers create a “perfect” body image that viewers quietly accept as a common and ideal standard (Zhang et al., 2021).

A substantial body of research has demonstrated a significant association between social media usage and body dissatisfaction among young populations. For instance, one review found that activities like posting and viewing photos on social media are closely tied to worries about body image and eating issues, especially among teenagers (Rodgers & Melioli, 2016). Fardouly and Vartanian (2016) also showed that spending more time on social media increases body dissatisfaction, acceptance of thin ideals, and self-objectification, with long-term studies suggesting these effects grow stronger over time. This negative impact is not just seen on Western platforms but also in China (Zhang et al., 2021). Research found that after seeing idealized influencer images on Xiaohongshu, young women felt less satisfied with their bodies and experienced negative emotions (Zhang et al., 2021). This shows that social media’s harmful effects on body image are common across cultures.

Against this backdrop, the rise of “Pamela-style aerobics” on the Chinese platform Xiaohongshu presents a compelling phenomenon for study. “Pamela” refers to Pamela Reif, a German fitness influencer who joined Xiaohongshu in June 2020, coinciding with a heightened demand for home-based fitness during the early stages of the global pandemic. Her content, encompassing short videos, check-in posts, and structured workout plans, has amassed over 12.86 million followers, establishing her as one of Xiaohongshu’s most influential fitness key opinion leaders (KOLs). Unlike her global presence on YouTube, Pamela’s fitness content on Xiaohongshu has been reinterpreted and amplified by Chinese users, giving rise to a distinctive “Pamela-style” fitness culture. This culture extends beyond mere imitation of her videos, embodying a broader lifestyle aspiration centered on the pursuit of a “refined, controllable, and ideal” body. Users engage through follow-along workouts, check-ins, and before-and-after transformation photos, fostering a collective aesthetic resonance around the idealized female body on the platform.

Notably, the widespread appeal of Pamela-style aerobics is closely tied to its accessibility. Unlike traditional gym workouts, these aerobics require no complex equipment or external facilities, with short, clearly structured videos designed for home use. For many female users, this convenient and sustainable exercise format lowers participation barriers and reinforces identification with notions of a “malleable body” and a “disciplined lifestyle.”

Drawing on Sara Ahmed’s (2004) theory of the cultural politics of emotion, this paper argues that Pamela’s fitness content on Xiaohongshu mobilizes emotions such as shame and pain to construct and reinforce an idealized body image. Through a pro-

cess of affective circulation that transforms individual feelings into collective norms, these representations intensify women's body anxiety.

The discussion will focus on the impact of Pamela's fitness content on Xiaohongshu in relation to female body anxiety, with particular attention to two key questions:

1. How does the visual narrative of "Pamela-style aerobics" on Xiaohongshu construct an idealized image of the female body?
2. How do these visual materials, together with user interactions, employ affective mobilization strategies, such as shame, pain, excitement, and love/hate, to shape women's body anxiety and self-perception?

Research on the Link Between Body Anxiety and Social Media

Many studies show a clear connection between social media use and body anxiety in teenagers and women. This happens through processes like social comparison, accepting ideal standards, and self-objectification (Fardouly & Vartanian, 2016; Rodgers & Melioli, 2016). When people browse social media, they often compare their looks with others. Social media is full of appearance-focused content, especially for young women who see slim or fit body ideals promoted by culture and start to see these as personal goals. For example, Rodgers and Melioli (2016) found that women who often follow fitness and weight-loss accounts on social media feel much less satisfied with their bodies, accept thin ideals more, and check their bodies more often.

Fardouly and Vartanian (2016) also noted that social media users, especially on platforms like Facebook, show a stronger desire to be thin, accept slim body ideals more, and compare their looks more than non-users. They also monitor their bodies and objectify themselves more. Plus, spending a long time on social media is linked to more body dissatisfaction and dieting (Fardouly & Vartanian, 2016). These studies all point to a strong tie between social media use and body image problems, especially because of the perfect body standards shown on these platforms.

Self-Objectification Theory

Self-objectification theory offers another way to understand how social media affects body anxiety. It says that women, in a media world full of appearance judgments, tend to see themselves as objects for others to look at, focusing too much on their looks instead of their inner feelings. This leads to constant body checking, which causes shame, anxiety, and dissatisfaction (Rodgers & Melioli, 2016). Social media's visual nature makes this worse because women can upload photos anytime and face others' opinions. To meet these beauty standards, women often adjust how they see themselves and imagine being watched by "online viewers" (Rodgers & Melioli, 2016). Research shows that "appearance-related social media awareness" is strongly linked to depression and eating disorder symptoms in teens, suggesting that a long-term focus on looks harms mental health (Choukas-Bradley et al., 2020). Dane and Bhatia (2023) reviewed 50 studies from different countries and found that social media use causes body image anxiety, eating disorders, and other mental

health issues in young people through social comparison, accepting thin or fit ideals, and self-objectification. This happens not just in Western cultures but also in Asia. Zhang et al. (2021) did an experiment showing that seeing idealized influencer images on platforms like Xiaohongshu lowers body satisfaction and brings negative emotions in young Chinese women. This proves that social media's negative effects are universal across cultures. So, the focus on looks and social interactions on social media makes women judge their bodies more harshly, leading to worse body anxiety and dissatisfaction (Dane & Bhatia, 2023; Zhang et al., 2021).

Construction of Ideal Bodies in Fitness Influencers and Visual Narratives

Fitness influencers on social media play a big role in shaping ideal body images and affecting users. As "self-media stars," they have many followers and gain trust and relatability by sharing content that mixes expertise with personality. Studies show that female influencers often follow certain beauty rules to meet public expectations of a "perfect body," using filters and editing to make their images more appealing (Li et al., 2023; Zhang et al., 2021). Through these carefully made visuals, influencers set clear standards for ideal bodies in their audience's minds, shaping how they see and expect bodies to look.

The way fitness influencers affect people gives their content more power to convince and attract. Unlike traditional celebrities, social media influencers are seen as "everyday role models," not distant stars, making them more relatable and trustworthy (Zhang et al., 2021). Li et al. (2023) studied fitness influencers during the pandemic and found that their social appeal (relatability), physical appeal (image charm), task appeal (expertise), and content quality build a close bond with fans, called a parasocial relationship. This makes fans more likely to accept their advice and ideas. This bond creates trust and reliance, making it easier for fans to accept the ideals influencers share, like what an ideal body should be (Li et al., 2023).

The stories fitness influencers tell often tie health to success, making the ideal body seem more appealing and valid. For example, Pamela often shows a positive lifestyle in her posts, linking healthy eating, a bright attitude, and strict fitness to create a story that "a good body means discipline, success, and happiness" (Li et al., 2023; Wang et al., 2024). This story connects body value to personal worth, making the ideal body more appealing to regular people. Many young women on Xiaohongshu see influencers as role models, wanting to copy their fitness routines to get similar bodies and lives. But these perfect images are often unrealistic, and regular users struggle to match the bodies and lifestyles influencers show (Zhang et al., 2021). This gap between ideal and reality can cause body anxiety, making regular users feel worse about their own shapes. Zhang et al. (2021) tested this in an experiment: no matter how popular the influencer, seeing idealized images lowered women's body satisfaction and worsened their emotions. They also found that things like follower count or likes didn't change the negative effect much, meaning even less famous fitness influencers' ideal bodies can harm women (Zhang et al., 2021). So, the ideal

body image built in influencers' visual stories is a key reason for body anxiety. In terms of influence, an influencer's trustworthiness and realness are vital in shaping how audiences think and act. Wang et al. (2024) studied fitness influencers on the Chinese video platform Douyin and found that their credibility (trustworthiness and expertise) greatly boosts users' desire to exercise, while physical appeal matters less (Wang et al., 2024). This shows that for audiences, an influencer's honesty and reliability matter more than their looks. When influencers seem authoritative and genuine, their body standards and life ideas are more likely to be accepted and followed (Wang et al., 2024).

Methods

This study employs qualitative content analysis to systematically examine image-text posts related to "Pamela" fitness on Xiaohongshu. This approach is well-suited to identifying latent themes, patterns, and narrative structures in textual and visual materials, and is particularly appropriate for exploring how social media content leverages visual and affective elements to shape users' psychology (Hsieh & Shannon, 2005). The analysis focuses on the interplay between visual narrative and emotion mobilization, with the aim of revealing how these posts construct idealized feminine body images and intensify body anxiety through emotions such as shame, pain, excitement, and love/hate. The analytic framework is grounded in Sara Ahmed's (2004) *The Cultural Politics of Emotion*, which theorizes emotion as a medium of circulation through which social norms travel—extending from individual bodies to collective bodies and generating normative pressure.

Data were collected between August and September 2025 using Xiaohongshu's search function with the keyword "Pamela," restricted to image-text posts (videos were excluded to focus on static visual narratives). Screening criteria were as follows: (1) a six-month window preceding collection (March–September 2025) to ensure timeliness and representativeness; (2) descending sort by likes, prioritizing highly engaged posts (likes > 500), on the premise that such posts better reflect algorithmic amplification and user resonance; and (3) review of ~200 posts, excluding duplicates, advertisements, and irrelevant content (e.g., pure product promotions). A final sample of 10 prototypical posts was selected for in-depth analysis, spanning diverse themes such as weight-loss "results," method advice, emotional disclosure, and family pressure—patterns commonly observed in Pamela-tagged content on the platform. Sampling was purposive, aimed at maximizing representativeness along dimensions such as inclusion of before-and-after comparisons, rich comment interaction, and varied emotional expressions.

The analytic framework operates on two levels:

- (1) Visual narrative, examining image composition (e.g., selfies, before-and-after photos), focal elements (e.g., "abs lines," waist circumference), and datafication (e.g., weight figures) to show how a "controllable body" ideal is produced; and
- (2) Emotion mobilization, categorizing affect types per Ahmed (2004)—including

shame (as a normative mediator from individual exposure to collective critique), pain (circulating from private experience to public incentive), excitement (positive feedback loops), and love/hate (internalization of ambivalent emotions).

Findings: The Interaction of Emotion Mobilization and Body Anxiety

Fitness content on social media exerts a significant impact on women's body anxiety through emotion mobilization strategies. By "emotion mobilization," we refer not only to content features designed to elicit emotional responses but also to how those responses reshape attitudes, behaviors, and mental and physical health (Li et al., 2023; Zhang et al., 2021). In Pamela-related posts on Xiaohongshu, this mobilization is embedded in visual narratives and user interactions. In line with Ahmed (2004), emotions such as shame and pain circulate from individuals to collectives, crystallizing into normative pressure that fuels self-objectification and anxiety cycles. This section first sketches the general patterns of visual narrative and emotion mobilization, then analyzes the 10 sampled posts to show how specific emotion types interact with body anxiety. Overall, the posts reinforce a cultural logic of "science + self-discipline = the ideal body," while simultaneously amplifying shame mechanisms and normative pressure.

1. Visual Narrative: Constructing the Idealized Body and Mobilizing Emotion

Influencers deploy a range of visual strategies to craft idealized body images and elicit audience emotions. Through carefully staged fitness settings and confident bodily displays, they project an aspirational persona meant to motivate viewers toward the ideal physique (Li et al., 2023). Yet, despite this ostensibly inspirational framing, many women report negative affect—especially when engaging in upward social comparison. Upward comparison involves measuring one's own body against idealized images on social media, often producing self-negation rather than motivation (Glaser et al., 2024). Studies indicate that women frequently compare their bodies to influencers' idealized forms and, in doing so, experience heightened anxiety (Zhang et al., 2021). Men, by contrast, more often report feeling motivated rather than anxious, suggesting a gendered asymmetry linked to stricter appearance norms for women (Lewallen & Behm-Morawitz, 2016). Consequently, idealized visual displays profoundly shape women's body perception and emotional responses.

In Pamela-tagged posts, this visual narrative typically hinges on before-and-after images and datafication. As Ahmed (2004) emphasizes in her introduction, emotions such as pain "circulate" from individual bodies into collective norms, enacting a culturally "soft touch." Before-and-after photos visualize personal transformation as evidence, legitimizing effort while simultaneously circulating shame toward those who "fall short."

2. Content Narrative: Affective Rhetoric and Self-Internalization

Beyond images, influencers mobilize emotion through language. Motivational slogans—e.g., “Consistency brings change” or “Become a better you”—promote a healthy lifestyle (Wang et al., 2024). However, such rhetoric often implies deficit for those who do not meet targets, intensifying guilt and anxiety (Dane & Bhatia, 2023). When creators recount overcoming hardship to achieve bodily “metamorphosis,” female viewers tend to compare their own trajectories against these narratives; in the absence of similar outcomes, frustration and self-doubt mount (Lewallen & Behm-Morawitz, 2016; Zhang et al., 2021). The process of social comparison and internalization thus elevates body dissatisfaction and emotional volatility.

3. Bodily Display: Corporeal Rhetoric and Affective Resonance

Bodily display is a central mobilization strategy. By highlighting specific parts—especially “abs lines” and abdominal definition—creators communicate strength and beauty, intensifying affective pull (Rodgers & Melioli, 2016). This corporeal rhetoric not only fortifies standards of the ideal body but also evokes envy or inferiority. Through comparisons of their abdomen, hips, and other focal areas with influencers’ physiques, women commonly experience anxiety (e.g., “my abdomen isn’t firm enough”) or shame (e.g., “my body isn’t photogenic”; Glaser et al., 2024). Selective angles, flattering lighting, and refined post-processing amplify the allure of “perfection,” heightening desire for the ideal while widening the gap to everyday embodied reality—often culminating in disappointment (Fardouly & Vartanian, 2016).

4. Effects of Emotion Mobilization: Psychological Susceptibility and Affective Consonance

Outcomes hinge on psychological susceptibility. Women with pre-existing body dissatisfaction or perfectionistic tendencies—particularly those with chronic body anxiety—are more prone to emotional swings when exposed to idealized fitness content. These viewers can enter a state of affective resonance, in which dissatisfaction deepens immersion in idealized imagery and fuels fixation on perfection (Rodgers & Melioli, 2016; Dane & Bhatia, 2023). Internalizing displayed standards escalates anxiety and self-criticism, especially among affectively vulnerable audiences.

5. Platform Interaction: Shame Culture and the Escalation of Body Anxiety

Interactive affordances further amplify anxiety. In comment sections, users compare bodies and trajectories, frequently posting “progress” photos or before-and-after collages to elicit validation. Such exposure seeks recognition but also mobilizes body shame: failure to reach idealized benchmarks invites embarrassment and self-reproach. Interaction patterns reinforce standards of the ideal body and culti-

vate a collective culture of shame, wherein those who do not conform feel excluded, intensifying anxiety.

6. Cross-cutting Patterns and Ahmed's Framework

Across the 10 posts, the study observed consistent features in visual narrative, emotion mobilization, and shame mechanisms, jointly reinforcing cycles of women's body anxiety. Ahmed (2004) underscores how pain and shame circulate from the private to the public, forming a "soft touch" of cultural normativity. The sampled posts instantiate this dynamic: they translate personal experiences into public narratives that encourage users to internalize idealized standards.

Visually, posts commonly deploy before-and-after comparisons, datafication, and focalization to construct the ideal. For instance, transformations (e.g., from 61.75 kg to 48 kg, or from 70 kg to 57.5 kg) are displayed as direct evidence, often accompanied by copy that stresses the "science + self-discipline = change" formula—implicitly asserting body plasticity and controllability. This transformational comparison narrative offers visual proof of effort (Ahmed, 2004), shaping bodily "impressions" that circulate as collective motivation while quietly negating those who do not conform. Selfies and mirror shots (e.g., post-workout sweat, face hidden with waist revealed) further "authenticate" results, focalize gendered ideals (slender lines), and harness hashtags (e.g., #exercise #weightloss #Pamela) to enhance topic salience and replicability. Datafication ("down 3.5 kg," "6 lbs in 7 days") quantifies transformation, boosting persuasive force yet circulating quantifiable pressure—what Ahmed frames as attachments that tether users to normative standards. Emotion mobilization spans positive, painful, anxious, and ambivalent modes in a loop from the individual to the community. Positive affect appears in praise and encouragement ("amazing," "you got this, sis"), generating mimetic desire and communal resonance; wallpaper requests and progress sharing (e.g., "lost 14.7 kg in 94 days") function as incentive symbols that sustain exposure and participation. Pain and effort are foregrounded in themes of "weight-loss pain" or fatigue responses; as Ahmed's "The Contingency of Pain" suggests, pain circulates from private to public as a marker of legitimate subjecthood, incentivizing the view that effort merits reward. Anxiety and comparison surface in debates over duration/frequency ("is 30 minutes enough?" "how long to lose how much?") and in self-deprecating quips ("my abs are almost out, now what?" "why can't I slim down?"), implying "not enough means no effect" or "small frame pressure," fueling self-doubt and quick-fix expectations. Love/hate ambivalence emerges around food conflicts ("watching this makes me want to eat") and familial discipline ("my mom would cry if she saw this"), aligning with Ahmed's notion of performative emotion—hating one's shortfall while loving the ideal, thus internalizing the norm. Dialogic exchanges (Q&A, tailored advice) produce communal surveillance, intensifying movement from envy to frustration.

Shame sits at the core, materializing through exposure, comparison, and cultural normativity. Users publicly disclose weight changes and “proof” photos to seek recognition, but exposure cuts both ways: it can overcome shame or, when goals are unmet, trigger loss of face. Ahmed’s “Shame Before Others” conceptualizes shame as performance before an audience, where the circulating gaze mediates critique. Comparison logics (“120 to 90 ?”) spur self-critique and consolidate norms of “thinness as beauty,” inducing body shame among viewers. Cultural scripts emphasizing “abs lines,” declining weight, and the “science + self-discipline” formula embed gendered expectations (including family regulation), producing a collective shame culture wherein private shame is drawn into public spaces—an “invasion” of boundaries that deepens attachments to standards (Ahmed, 2004).

7. Summary Table: Emotion Categories and Applications

Emotion type	Typical manifestation	Example in posts	Application of Ahmed (2004)
Shame	Exposure & comparison	Public weight disclosure; before–after triggers	Performance and circulation “before others”
Pain	Fatigue & failure	Sweaty selfies; “weight-loss pain” themes	Private pain as public incentive
Excitement	Sharing & encouragement	Positive feedback; requests for photos/wallpapers	Positive loops and attachments
Love/Hate	Envy & self-mockery	Food conflicts; family discipline	Ambivalence internalized as norm

8. Discussion

These findings align with existing literature demonstrating that fitness content on social media, via visual narrative and emotion mobilization, significantly intensifies women’s body anxiety (Fardouly & Vartanian, 2016; Zhang et al., 2021). Specifically, the hallmark features of Pamela-related posts—before–after displays, datafication, and focalization—do not merely construct an ideal of the controllable body; they also prompt upward social comparison that fosters self-negation (Glaser et al., 2024). This visual regime reinforces the cultural logic of “science + self-discipline = the ideal body,” consonant with self-objectification perspectives whereby gazing at ideals precipitates hyper-monitoring of the self and the internalization of shame and anxiety (Rodgers & Melioli, 2016). Ahmed’s (2004) framework is strongly corroborated: shame and pain circulate from individual exposure (e.g., disclosure of weight) to collective interaction (e.g., supervisory comment threads), generating normative pressure and a culturally “soft touch” that converts private pain into public norm. On digital platforms, algorithmic amplification of high-engagement content accentuates positive mobilization (encouraging feedback) while tacitly negating non-attainment, thereby consolidating ambivalent love/hate attachments (Ahmed, 2004).

Theoretical contributions include extending Ahmed’s circulation model to social media fitness contexts: the performativity of shame is intensified online through cy-

cles of exposure and comparison, embedded within gendered norms (Timár, 2019; Yan et al., 2025). In conjunction with research on internalized weight stigma (Smith et al., 2024), the analysis suggests Pamela content can foster exercise avoidance, with shame mediating the link between anxiety and withdrawal. This offers a cross-cultural perspective: in the Xiaohongshu environment, secondary dissemination (e.g., daily “check-ins”) strengthens localized aesthetics while echoing Western platforms—albeit with heightened emphasis on “self-discipline success” (Dane & Bhatia, 2023).

Practical implications point to platform responsibility: Xiaohongshu could adjust ranking to diversify body representations and reduce exposure to narrowly idealized images, alleviating collective shame (Li et al., 2023). Policymakers might advance media-literacy initiatives to help women recognize mobilization tactics and resist internalizing negative norms. Creators could adopt more authentic content strategies, emphasizing individual variability over uniform standards to bolster credibility (Wang et al., 2024). Such interventions may mitigate adverse mental-health outcomes, including disordered eating and depression (Choukas-Bradley et al., 2020).

Limitations include potential coder subjectivity inherent to qualitative content analysis (mitigated through dual-coding reliability checks); a focus on highly engaged image-text posts ($n = 10$), excluding low-like or video content, which may overstate positive mobilization effects; and data collection limited to August–September 2025, with algorithmic dynamics potentially biasing representativeness over time. Future work could combine quantitative methods (e.g., longitudinal anxiety surveys) and experiments to test causal mechanisms of affective circulation, and extend to other platforms (e.g., Douyin) or comparative gender analyses to assess generalizability.

9. Conclusion

This study provides an in-depth analysis of how Pamela’s fitness content on the Xiaohongshu platform exacerbates women’s body anxiety through mechanisms of visual narrative and emotion mobilization. The findings reveal that visual strategies, such as before-and-after photos, quantified expressions, and body focalization, construct a cultural logic of “science + discipline = ideal body,” shaping highly idealized female body images. Drawing on Ahmed’s (2004) *The Cultural Politics of Emotion*, emotions such as shame, pain, excitement, and love/hate circulate from individual to collective levels, driving users to internalize social norms and perpetuating cycles of body anxiety. These emotions are not only elicited through influencers’ visual and linguistic content but are further amplified through comment interactions, intensifying women’s excessive self-monitoring and self-denigration (Zhang et al., 2021). For instance, before-and-after photos showcasing weight loss or defined abs, while motivating some users to pursue fitness goals, trigger shame and frustration

through upward social comparison, plunging women into anxiety and psychological distress during their pursuit of an ideal body.

The results underscore the dual role of social media in disseminating fitness culture. On one hand, Pamela-related content encourages women's participation in fitness activities and promotes health awareness through positive mobilization and community engagement. On the other hand, it reinforces singular aesthetic standards and normative pressures, negatively impacting women's self-perception and mental health (Fardouly & Vartanian, 2016). Particularly within the Chinese social media context, platform algorithms amplify high-interaction content, further intensifying a collective shame culture that prompts women to internalize idealized bodies as self-evaluation standards, increasing risks of psychological issues such as eating disorders and depression.

To address these issues, this study advocates for collaborative efforts to foster a healthier digital ecosystem. Platforms should optimize algorithms to increase exposure to diverse body representations, reducing the dissemination of singular idealized images and alleviating collective shame pressures. Fitness influencers can enhance content inclusivity and credibility by sharing more authentic and varied content that emphasizes individual differences over uniform standards (Wang et al., 2024). Additionally, society should promote media literacy education to empower female users to recognize emotion mobilization strategies and resist internalizing negative norms. These interventions will effectively mitigate the adverse effects of body anxiety, supporting women in breaking free from societal aesthetic constraints and fostering genuine self-discipline and self-esteem for balanced physical and mental well-being. Future research could explore cross-platform and cross-cultural comparative analyses to gain a more comprehensive understanding of social media's profound impact on women's body image.

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